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Church of the Brethren
Gospel MESSENGER

JANUARY 6, 1962



In This Issue —

Young Brethren Farmers

by Madeleine Greene

Church and community in Falfurrias, Texas, benefit from a rural service ministry in which many volunteers share. At left, Archie Patrick, pastor, talks with project leaders Jerry and Betty Yoder.

The Church and the Soviet Union

by Norman J. Baugher

The first section of an interview report on the state of Christian churches in the Soviet Union deals with the Russian Orthodox Church.

Communism's Greatest Enemy

by John C. Middlekauff

Kulp Bible School — Our Village

by Pattie Stern

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

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Margaret J. Anderson is a free-lance writer living in Minnesota.

Pattie Stern, with her husband, Irven, is serving the church in Nigeria, at the Kulp Bible School for training lay leaders of the church.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Need More Strong Congregations

In the Oct. 21 issue is an article by Galen B. Ogden entitled "Christ Calls Us to Extend and Conserve the Church," which has the following paragraph: "Heretofore, we assumed that our inability to fill the pulpits with capable pastors was due to shortage of trained ministers. However, recent studies indicate that is not the case. We have empty pulpits, not because we do not have enough ministers to fill them, but because we do not have enough strong congregations to support the men who have dedicated their lives to the ministry. Consequently, almost every year we find four or five of our strong ministers leaving the Church of the Brethren to serve in other denominations, or leaving the ministry to go into business."

This has been a conviction of mine for a number of years. It is a situation which should be of much concern to the church. To be sure, there are now a number of vacant pulpits amply able to provide adequate support for a pastoral program. However, these pulpits are vacant because the kind of men which these churches wanted were not available; hence the pulpits are vacant and filled by interim pastors.

It is almost tragic for a young man to prepare for the pastoral ministry only to discover that there is no place for him in the Church of the Brethren which provides adequate support.

For a number of years we have been told that there were forty or more pulpits vacant, when in reality the most of these pulpits were vacant because the congregations were not strong enough to take care of a full-time pastoral program. Appeal after appeal was made to young men to prepare for the pastoral ministry and there has been a response on the part of the young men. It should be of much concern now whether they will be given an opportunity to serve in the church of their choice.

Pastors in the Church of the Brethren are not required to retire at a certain age as in some denominations; hence they may serve as long as they are physically able. Denominations that have an age limit for retirement can hold in check the possibility of an oversupply. Surely the church has a moral responsibility in this matter. After a young man has completed his preparation there should be a place for him to serve in the church of his choice.

We need to be realistic about the situation and not appeal to young men to dedicate their lives to the Christian ministry on the basis of a critical need for more ministers, when in reality the need does not exist. — C. G. Hesse, Petersburg, W. Va.

Takes More Than Walls or Prayers

I was pleased to read the article, "Are Institutional Homes the Answer?" by Kermit Eby. He most adequately points out some of the problem areas that exist today in our Brethren Homes.

I do not feel that the suggestions offered by Dr. Eby can be carried out to the fullest extent, but great strides toward their attainment can be made. We must re-examine our Brethren Homes structure, purpose, and goals. Then we should follow up by hiring as directors professional social workers with an understanding of gerontology and its ramifications. The problems surrounding our aging population are ever on the increase with the advent of miracle drugs and antibiotics. The basic question is what are the Brethren doing to meet this ever growing need?

Dr. Eby points at the evils of bureaucracy and institutionalization, and this I accept, but in our hastening to avoid this so-called evil, we see many of our present Brethren Homes on the other end of the continuum. Here they are lacking in structure, headed by nonprofessionals, directed by boards who are well meaning but ignorant of the facts, and supported by apathetic parishioners. To quote a social worker friend, "It takes more than brick walls and prayers to make a home."

I too feel as Dr. Eby that there is much more that might be said on the subject, but if this stimulates conversation and, may I add, action, it has served its purpose. — Joseph B. Mann, 1442 L Spartan Village, East Lansing, Mich.

A Memorial Service

After years of thinking and reading about funeral services, I have come to this conclusion for myself. When I come to the end of my journey here on earth, I would want the remains to be taken to the funeral home and left there until time for

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Christian Churches and Atheistic Governments

ON HIS way to attend the World Council Assembly in India, Norman J. Baugher, general secretary of the General Brotherhood Board, spent several days in the Soviet Union. There he had some unique opportunities to question leaders of the Russian Orthodox and Russian Baptist churches concerning their activities as Christian churches in a Communist land.

The Gospel Messenger presents in this issue the first section of Brother Baugher's report on his conversations. The second part, dealing with the Russian Baptist churches, will follow next week. A third section, offering observation and conclusions about the church in the Soviet Union, will appear in the January 20 issue. The writer's evaluation of the Russian church situation appears only in the final article. We believe the entire series of articles will help our readers to become better acquainted with the church in the Soviet Union and to form their own conclusions as to its vitality and permanence.

Meanwhile, let us call attention to one recurring phrase of the Communist approach to the church. There has been a deliberate attempt on the part of the Communist leaders both to foster atheism and to discredit the Christian faith. While permitting churches to continue many of their functions and while allowing individual freedom of belief, the Communists have sought to win young people especially away from the faith of their fathers. Yet, even after years of living under communism, the influence of church customs prevails. So the atheistic governments have instituted their own rites and ordinances which they hope will replace Christian ceremonies.

As a substitute for confirmation, government officials have introduced youth dedication ceremonies. At the time when most Christian young people would be expected to take a stand for Christ and the church, the state brings tremendous pressure on them to participate in atheistic rituals. As a substitute for infant baptism, the Communists advocate "name-giving" ceremonies. There are similar nonreligious counterparts provided for marriages and funerals.

The Soviets are also active in promoting secular holidays as a replacement for Christian feast days. In Communist lands Christians still observe Christmas, yet the government seeks to make it a patriotic feast day centered around a "winter tree" in place of a Christmas tree. Similarly, organized atheism seeks to supplant pre-Lenten observances by a "winter festival," to turn Easter into a "spring festival," and Pentecost into a "tree-planting" festival.

These antichristian efforts do have their effect, but they are not nearly as successful as their promoters would wish. There have been many references in Soviet journals urging loyal Communists to greater zeal in counteracting Christian customs. In spite of all the propaganda that seeks to discredit religious observances, they do continue.

Faithful Christians who find ways to worship and serve their Lord under such trying conditions deserve our cooperation and support. Instead of being quick to criticize any signs of weakness in their testimony, we ought to look more closely at our own witness. Have we allowed paganism to take over our Christian holidays? Are we indifferent about the significance of our rites and ordinances? And do we use such opportunities as our free society offers to propagate the faith we cherish? God needs trustworthy servants who will continue to be his witnesses in Marxist lands. Here also. — K.M.

The Truth About Dancing

THE man who ought to know something about social dancing is Arthur Murray. As the operator of some 500 dance studios around the world, his name is practically synonymous with organized methods of teaching all kinds of people to dance.

He told an interviewer recently that he thinks only about ten per cent of the people who dance really enjoy it. Then why do they do it? "It's thrust upon them by convention," he replied. Then he added, "When people are dancing, they are showing off."

Now that we know the truth about dancing, it would be interesting to learn why some other rituals of modern life have their hold on so many people. At one time the hypocrites were those who paraded their false piety before men. Nowadays it is more common to show off by disclaiming any piety and to parade one's conformity with what is fashionable. In either case the values are false.

Let Christians point the way toward genuine enjoyment. Though it sounds paradoxical to say it, we are likely to find it not in self-indulgence but in self-denial. — K.M.

Young Brethren Farmers

■ ON FLAT Texas ranch land near Falfurrias, a cluster of white buildings stands framed in a thin-steeled, arched entrance gate. In one, forty small children concentrate on their kindergarten teacher's English. From another come the sounds of lunch in the making.

Two boys carrying buckets of fresh eggs walk from the chicken house. Two more survey their dairy. In the fields beyond, a tractor works its way slowly up and down the cultivated rows.

It is midmorning on the Brethren Service farm. Nine young men and women, members of the Church of the Brethren, are deep in their day's routine.

Hard work — done for others — is the norm here. Plain living is the way of life. "It is a simple life with lots of happiness and lots of joy," said Mrs. Jerry Yoder. For the last eight years she has taught the farm's kindergarten, a fundamental part of the service project. Hundreds of little Spanish-speaking children have learned their first English from her.

Betty Yoder and her husband are typical of the young people who live and work at the farm. As much as any two persons can be, they are typical members of their faith. She wears no makeup, though some of the young women do. Neither she nor Jerry smoke or drink. They rarely attend movies. They do not dance. Their "concept of life" is more serious than frivolous.

But there is much laughter in their lives and contentment. Part comes from their quiet, undramatic sense of service to others, whether members of their faith or not.

They express this belief in the action of such projects as the service farm, operated by the Brethren Service Commission. The only one sponsored by the church in Texas, it is a link in a chain of such projects in the United States and abroad.

The young men and women, usually of college age, who work the farm volunteer for one or two years of service. They sell the eggs from the chickens they raise and the milk from their dairy herd to support, among other programs, their free kindergarten for area families, a well-baby clinic planned last fall and nondenominational Bible classes on Sunday evening.

The farm is a nonprofit organization. The volunteers receive $10 a month their first year and $15 a month if they

by Madeleine Greene





The girls who are in the volunteer program do the washing, cooking, and cleaning. Drying dishes are (left to right) Betty Yoder, Patricia Moneyheffer, and Ellie Chierchio

stay a second year. They come from all over this country and Canada. Some are from farms and rural communities; others are city children who have scarcely seen a cow before.

The Yoders met on the farm. Betty had lived for several years in Falfurrias before volunteering for the service project as a kindergarten teacher. Jerry was a city boy from Dayton, Ohio. But like the five boys now at the farm, it did not take him long to learn to drive a tractor. "The 'old hands' are pretty good about showing the new boys the ropes," he said.

Even for boys reared on a farm, Texas ranching is vastly different from midwestern wheat farming or cultivating the rollings hills of Pennsylvania. "The five acres we worked at home wouldn't even be called a farm down here," said one young man from Bristol, Ind.

While Jerry was out breaking in his tractor, Betty was up at dawn to help in the kitchen. The volunteers live in the two-story unit house with their "house parents," the farm manager and his wife. The boys room on the second floor, the girls on the first.

The three girls presently at the project do all the cooking, cleaning and washing for the group of youthful volunteers. They alternate, spending a week at each chore. "I had never cooked before when I arrived," said a pretty, brown-haired girl as she competently maneuvered a pot of boiling macaroni off the stove.

Breakfast at the farm is at 7 a.m. The boys, up at 4 a.m., come in from the fields at the clanging sound of an iron triangle. After breakfast comes a devotional period followed by a "business" session.

Under the leadership of the Rev. Archie L. Patrick, pastor of the church and director of the farm, the volunteers discuss any changes to be made in the routine and receive their work assignments. Then they go to their jobs.

For Betty, until she and Jerry recently moved to their own home, this meant boarding one of the farm's buses to pick up "her" children and bring them back to school. Now one of the girls at the farm rides the bus. One or two of the boys act as drivers.

From 8:30 to 11 a.m. Betty, assisted by two of the volunteers at the farm, is absorbed by the kindergartners. The children are divided according to their ability to speak English. "For those who don't speak English, most of the time is devoted to teaching them language, using pictures and conversation. Those who speak English are introduced to pre-first grade reading and arithmetic," Betty Yoder said.

In her quiet way, she does more than teach the children. She gives them a special identity of their own. On birthdays she even bakes the birthday child a cake. "Some of them have never seen a cake with candles. Their eyes just sparkle. It's really a happy occasion for them," she said, her own eyes lighting.

Children who come to school barefoot go home with shoes on their feet — thanks to their teacher or one of her assistants on the project. But the "gift" is never mentioned, never talked about.

Betty Yoder teaches Spanish-speaking children English in the kindergarten



They work with community's youth



William Kline, Jerry Yoder, Vernon Ludwig (back to front) feed the chickens and gather the eggs, the sale of which helps support the well-baby clinic and the kindergarten

At the end of the morning, which includes a recreation period and break for refreshments, the teacher and her assistants ride home with the children on the buses.

Lunchtime at the farm is a gay meal. Mingled with the more serious discussion of the morning's work or a problem that has arisen or a project in the offing is the happy teasing banter inevitable when a group of nineteen and twenty-year-olds gather.

After lunch comes a lull. The early risers may nap. The girls start dinner and heat the iron for the piles of clean clothes. One of the boys may go out to repair the tennis court; another to mow the grass; and still another to deliver some eggs.

On Monday evenings two of the boys sponsor a Boy Scout troop. Others coached a Little League team last summer. Last fall they organized and taught classes on safety on the farm — sharing knowledge they learned from a county agent.

On Wednesday nights there are Bible classes open to nonmembers of the church. Driving the farm buses, the volunteers pick up anyone interested and return him.

During the winter, every other Thursday night the young volunteers help with the youth organization. They seem to have almost immediate communication with the teen-agers in the community and quickly involve themselves with their way of life, making them their friends.

The volunteers attend regular Sunday worship services and Sunday school and have nondenominational Bible classes Sunday night. There are two kindergarten groups, one taught in Spanish, the other in English.

Many winter evenings are spent on "visitations." "Our young people visit in the homes and encourage the families in any area in which they see a need," Mr. Patrick said.

Whenever disaster, accident, or sickness strikes, the volunteers are prompt to offer their services. They may patch up a house or travel to Galveston to help clean up hurricane damage.

All is not work, however. Saturdays bring shopping trips to town. Free nights mean excursions to the ball park and, once in a while, a movie. And a weekend afternoon may see the group off on a picnic to the King Ranch.

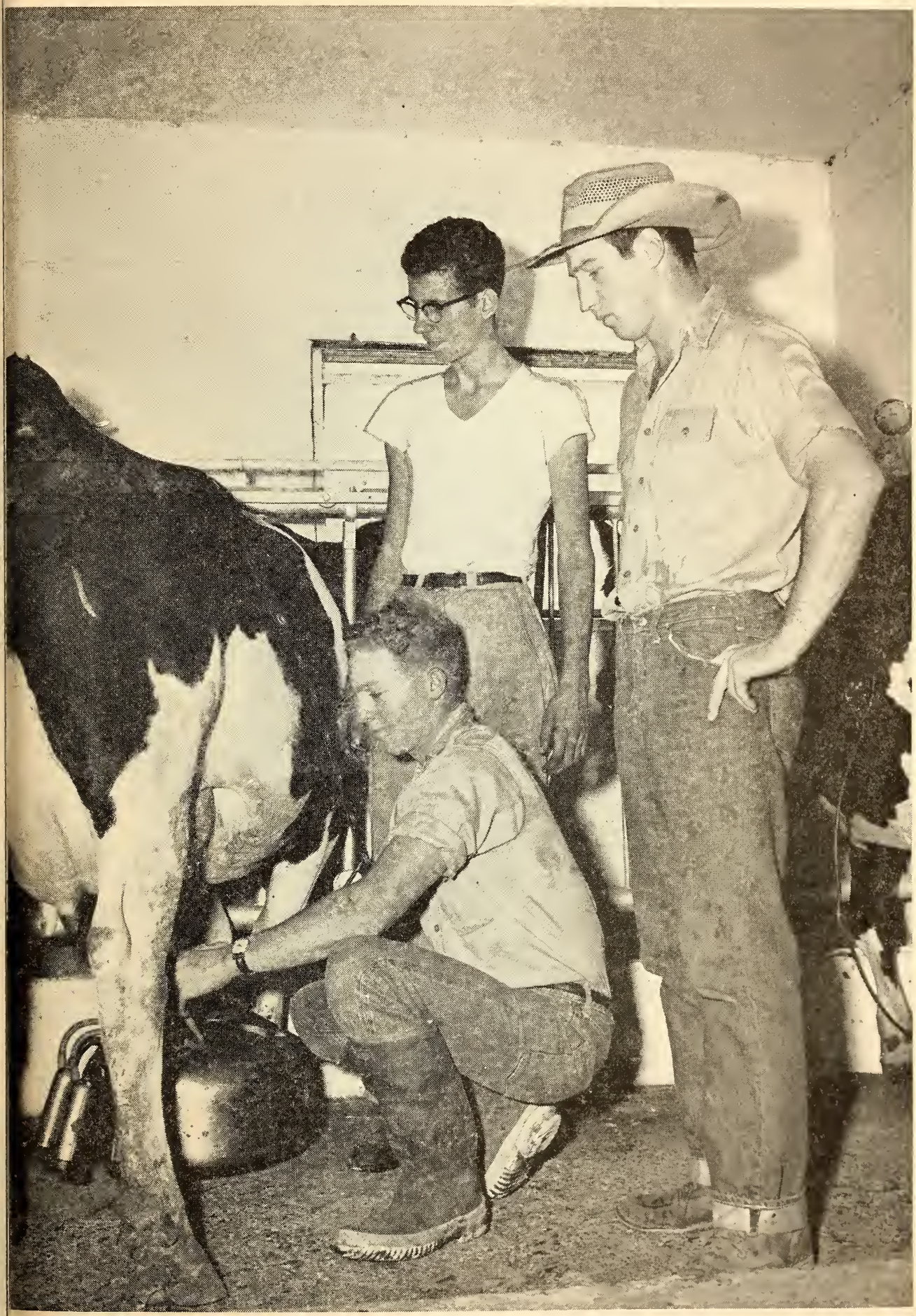
The Church of the Brethren originated in Germany in 1708. Members first came to America in 1719, settling in Germantown, Pa. The Brethren came to Texas about 1900 and to Falfurrias in 1926. Seeing a need for service work among the Spanish-speaking population in the area, the church later established the service farm.

"It is our rehabilitation and service program which makes us different from other denominations," Mr. Patrick said. "Our work is not only for members of our denomination but to take care of all humanity's needs. We have a relief program in Europe although we have no churches there.

"The Heifers-for-Relief program originated in our denomination. Our farm here is a process place for an interdenominational relief program

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It is milking time and Donald Anderson (kneeling) prepares to hook up the electric milker while Jerry Yoder (center) and Jeff Simmons look on



The Church and the Soviet Union

by Norman J. Baugher

Christians are called upon to seize opportunities to build bridges of understanding and reconciliation between themselves and their churches as well as between nations. En route to the New Delhi Assembly of the World Council of Churches, my wife and I took the opportunity to visit Moscow, Russia, for the purpose of gaining a modest firsthand knowledge of the churches and of church life in the Soviet Union. We spent three intensive days in interviews with representatives of the Orthodox Church of Russia and visiting several of her institutions; then two days with representatives of the Baptist Union of the Soviet Union.

The information which follows is compiled from our numerous notes and from recollections of interviews. Material is not quoted directly or attributed to specific persons although it represents a careful effort to give a fair summary of replies to our inquiries. The material is presented somewhat as if the reader were reviewing our private notebook and will be offered in three installments: one dealing with the Orthodox Church of Russia, another with the Baptist Union of the U.S.S.R., and a third with our impressions and observations. The two churches studied include most of the Christians of Russia, although there are also important groups of Armenians and Lutherans in parts of Russia on our tour.

PART I

THE CONTACTS with the Orthodox Church of Russia included, first, a visit to the department of foreign relations for a one-hour interview with the Reverend Archbishop Nikodim, who heads the department's responsibility for all external affairs of his church. Then we went with a special guide to the Novo Devisky nunnery by invitation of Archbishop Nikodim to witness a special mass he observed upon his departure for New Delhi as head of their delegation to the Assembly.

We next visited Zagorsk with a representative of the department of foreign relations to learn of the monastery and ancient churches located there and to spend four hours in intimate conversation with Director Father Constantine of the theological academy where young men are trained for both the priesthood and the monastic life.

Following is a summary not of our impressions and analyses but of our inquiries and answers received regarding the Orthodox Church of Russia:

Can you tell us something of the life of the Orthodox Church of Russia?

The Orthodox Church has twenty thousand parishes in seventy-three dioceses in the Soviet Union. There is no registry of communicants and, therefore, no accurate record of membership can be given but estimates place it somewhere between twenty-five and fifty millions.

How many priests are there and how are they trained?

There are approximately 35,000 priests. They are trained in six church-sponsored institutions including four seminaries which give training equivalent to high school and two theological academies which give training equivalent to college in the United States. These institutions graduate about 300 priests annually. In addition, men may train for the priesthood by correspondence courses. The total number of new priests each year is about one thousand.

Do you have an adequate supply of priests and how do the people regard them?

There is a shortage of well-trained priests but no shortage if we count all the untrained priests. There is an encouraging trend of young men entering the priesthood. The older people feel that young priests indicate the spark of faith is being kept alive.

The Revolution occurred in Russia in 1917. How do you compare pre-Revolution training for the priesthood with post-Revolution training?

Before the Revolution the clergy was a very privileged class. Special training was provided by the church for the children of the clergy. Often candidates for the priesthood were simply pursuing the easiest road to a privileged status. The clergy as a whole was really badly educated and often wrongly motivated. Since the Revolution the clergy are in no privileged position. One must truly wish to serve God and the church to enter the priesthood. Whereas the state once encouraged the priesthood, now it tends to discourage this calling.

Are any limitations placed by the state on theological training?

Theological education is free and without limitation except that it shall not teach interference with state political affairs which would violate the separation of church and state.

What role do women play in the life of the church?

While it is recognized that in some denominations women are being ordained to the ministry, this is not true in the Orthodox Church of Russia. There are no deaconesses, although women render considerable service through choir participation, caring for certain physical arrangements for the administration of the sacraments, financial management of parishes, election to offices in the diocese, and in entering upon the ascetic life of a nunnery.

What program is there for children and young people?

All training must take place in the church building. The training is principally through instructions in the sermon and in confirmation. From such instructions the mystical relationship with God is nurtured. This is more important than formal, classroom teaching. The primary task of the church is to nurture a man's spiritual relationship with God and the principal avenues of such nurture are worship, confirmation, and the administration of the sacraments.

How is the rite of baptism administered?

The Orthodox Church of Russia baptizes infants and older applicants for membership by trine immersion in the name of the Father, and of the Son, and of the Holy Ghost. Baptism is followed by confirmation at the age of accountability. Upon learning of the mode of baptism practiced by the Church of the Brethren, it was stated that the trinitarian immersionist mode of baptism is the oldest known to Christendom. The further observation was made that a person immersed three times in another church could be admitted to membership in the Orthodox Church without rebaptism but by being anointed with oil.

What is the central meaning of holy communion?

The bread and wine become miraculously the actual body and blood of Jesus Christ in the holy communion. They are the actual sacrifice in death made by the Lord. The bread and wine are administered simultaneously by the priest to the communicant from a common chalice. This discussion included description of the Church of the Brethren love feast and considerable interest was manifested in the practice of feet-washing. The head of the Orthodox Church of Russia is the Patriarch. Biennially he



Religious News Service

Archbishop Nicodim, head of the foreign affairs department of the Moscow Patriarchate, led the sixteen-man delegation from the Russian Orthodox Church, which was admitted to membership at the World Council Assembly

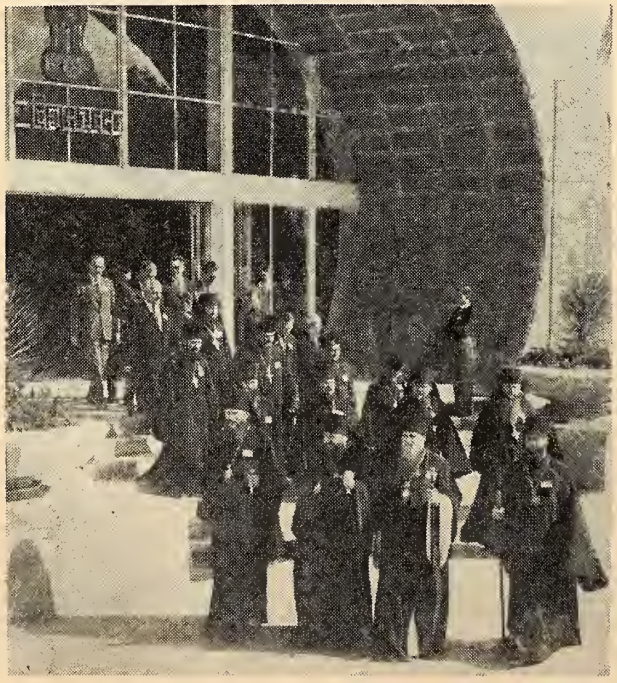
washes the feet of the bishops on Holy Thursday before Easter and at times the rite is practiced in monasteries.

Does the Orthodox Church of Russia share a concern for peace and understanding in the world? Could it consider participation in any type of joint exchange work or peace seminars for these ends?

Students from other countries are attending Orthodox theological academies but these are from within the faith and not from outside the faith. Bishop John located in Germany would welcome a contact on behalf of a peace institute and would have the authority to cooperate in such a program. Anything which will further the cause of peace is important, although much tension exists between certain governments.

What can the churches do to help prevent war and build peace?

The church can do many, many things for peace. Preach peace. Teach the spirit of peace. People must be taught to yearn for peace. An interview with Albert Schweitzer was mentioned in which the interviewer asked the famous missionary whether the church should be concerned for peace. Schweitzer responded by asking, "If Jesus were here, would he be concerned with peace?" The conclusion seemed obvious that Jesus would be concerned greatly and would expect everyone of his followers to be concerned.



Religious News Service

The delegation from the Russian Orthodox Church leaves the assembly hall in New Delhi, India, to participate in the opening procession of the World Council Assembly

What relationship exists between the church and the state?

The first fact is that the Revolution of 1917 decreed the separation of church and state. There was to be no state church, a status the Orthodox Church of Russia had been enjoying. The separation meant among other things that the church was to have sole authority over matters of its own internal affairs.

A second important distinction is in regard to the Communist party, which is now the political party in power governing the state. The Communist party is atheistic and antireligious and puts forth constant teaching and propaganda disavowing religion. Though the Communist party members governing the state are not supposed to interfere with the church, they sometimes forget this limitation in their government functions. At such times the church must declare and defend her rights of separation from the state. The state is expected not to interfere with the internal affairs of the church and conversely the church should not attempt to influence the affairs of the state.

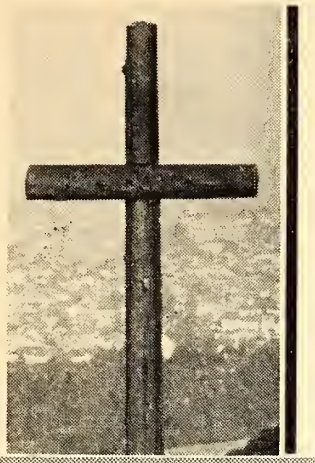
What is the general attitude of the church toward the social effort in the Soviet Union?

The tremendous economic achievements are very good. Before the Revolution the Russian people were terribly poor and illiterate. They were an agrarian people. Now there is food, there are schools, and there are jobs. The nation is industrialized. The country is prosperous. Such progress will continue and make even greater strides. The church believes the vastly improved general welfare of the people under communism is right from a Christian standpoint.

Does the church receive any support from the state?

The church is completely self-supporting. There are no state funds for the church and there are no exemptions or discounts to give the church any particular benefit or advantage. All of the church's support comes from the members of the church. The principal way for members to support their church is by purchasing candles which are made by the church and sold to her members at prices which are recognized by all as exorbitant. It represents the way by which the individual helps his church. The candles are lighted and placed before icons in the sanctuary as an act of worship. Other support for the church comes through regular offerings and collections on special feast days.

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Communism's Greatest Enemy

by John C. Middlekauff

The Spirit of God, working in the hearts of men, can overcome communism

IN A former article I tried to make clear that the way of life advocated by Karl Marx and the way of life taught and exemplified by Jesus Christ are irreconcilable — and one will destroy the other.

Now in the face of the grave dangers which confront us there are several things we could do. We could close our eyes and hope that when we open them communism will be gone like the little man upon the stairs. But communism is a reality in our world, and, for the last forty years, it has known nothing but success, growth, increasing strength. To hope that it will fade away is simply unrealistic.

We could declare war on Soviet Russia and attempt to wipe out communism by force of arms, by military tactics, by brute force. At least one denominational monthly magazine came close to favoring an immediate war with Russia.

This is hardly in keeping with the spirit and teachings of Jesus Christ. Unless I totally misunderstand the gospel, this manner of dealing with our enemies does not harmonize with the way of the cross, the way of sacrificing, reconciling love.

In the second place, it is pretty well agreed that in an all-out nuclear war, there will be no victors, no vanquished, and no neutrals left. The major parts of this planet will be blasted, burned, lifeless rubble. Those who do survive will crawl out of their fallout shelters to find all food and water supplies contaminated, no sewage systems operating, no electricity, no gas, all plant and animal life destroyed, all traces of civilization gone, and an earth so radioactive that life cannot long exist.

Here and there in obscure corners of the earth, a few people might escape but the vast majority of the world's people would be wiped out together with our churches, hospitals, colleges, libraries, art museums, and productive capacity. Those who do manage to survive will find themselves in a world more hostile than that which our cave-dwelling ancestors knew.

In the third place, ideas cannot be destroyed by bombs and bullets. We once thought that if we could get rid of Mussolini, Hitler, and Stalin that everything would be settled. All three are gone but now we have Ulbricht, Khrushchev, Mao Tse-tung and Castro. No, we will not blast communism off the earth; it will be destroyed only as we remove the conditions which breed it: injustice, poverty, discrimination, exploitation, colonialism, and the military mentality — and as we substitute a better idea.

Now in all seriousness I submit that there exists in our world the better idea that can

A YEAR IS A DAY

by Margaret J. Anderson

A new year is very much like an apartment building where all of its three hundred sixty-five rooms have doors electronically controlled to open only as they are approached.

This need not cause alarm. Very few people would want any other arrangement.

The Bible says a single day has all the trials we can take. Are you not glad a year's measure is not lumped into one pile?

Invariably those who have suffered a great deal for one reason or another say that when the going was roughest they learned to live just one day, or even one hour, at a time. Some people claim they learned to accept life in minute spoonfuls.

Such procedure enables individuals to accomplish much more than they thought possible. For each day has tasks of its own. This is life. Automobiles are assembled part by part. Books are written a page — no, a sentence at a time. A journey is taken mile by mile. A house is built board by board.

I am confident, that when we learn to break the new year into day units we will greet it saying, "This is the *year* the Lord has made; I will rejoice and be glad in it."

replace communism and which, if adopted, would remove the fertile soil in which communism grows. That idea is the gospel of Jesus Christ.

For years we have been bombarded by the assertion that Protestants are an easy mark for communism, that Protestant denominations have been subjected to alarming infiltration and influence by the Communists, that some Protestant clergymen have become fellow travelers.

Since Protestants do not have a central self-publicizing headquarters, some of these fraudulent claims have gained widespread acceptance in our world. But the facts are otherwise.

Every fair-minded investigation of the charges that Protestant ministers and Protestant denominations are "soft" on communism has proved them to be false. On February 22 of this year, Chief Inspector William C. Sullivan of the FBI in a speech in Cincinnati said: "The truth of the matter is that the Communist Party, U.S.A., has not achieved any substantial success in exerting domination, control, or influence over America's clergymen or religious institutions on a national scale. There can be no question as to the loyalty of the overwhelming majority of the American clergy to our nation and the fact that they have been among the most consistent and vigorous opponents of communism." In particular, he labeled as a "patent falsehood" that communism has infiltrated Protestant churches and Protestant clergymen.

The charge usually stems from the fact that when the church and her ministers speak out against war, injustice, exploitation, and other concerns of the church, those who oppose these views try to discredit those who work for peace, goodwill, and brotherhood by calling them Communists Thus, when a group of Episcopalian ministers get arrested in Jackson, Mississippi for trying to break down discrimination in interstate bus travel, those who belong to the Ku-Klux Klan and the White Citizens Councils try to label them Communists.

Well, the church has been in the forefront of the fight for justice, peace, brotherhood, and goodwill ever since it came into existence, for it has accepted the leadership, the lordship, of the One who said of his own ministry: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Luke 4:18ff).

Since Christ is interested in the total man, there is not a single aspect of his life in which he does not have a concern, and Christianity has been concerned about race relations, poverty, peace, freedom, etc., for nearly 2,000 years while communism has talked about some of these things for less than 100 years.

Why has America resisted Communist propaganda? Our forefathers wrote into our Constitution provisions guaranteeing freedom of worship, freedom of conscience; the First Amendment to the Constitution guarantees the separation of church and state and prohibits tax money for any religious groups. And these concepts are essentially the Protestant understanding of the relationship between church and state.

Protestant Christianity with its emphasis on the Bible has insisted upon freedom of conscience, freedom of religion, civil liberties, and has had a deep-seated contempt for all kinds of tyranny — especially tyranny of the mind and the

spirit. Protestantism insists that every man must be free to make his decisions, to freely give his loyalty (to both God and the state), to be free of compulsion in matters of faith and conscience.

Wherever men enjoy freedom of religion, freedom of conscience, freedom of spirit, there communism runs up against its most dangerous and determined enemy.

Protestant Christianity has concern for man's body as well as his spirit, and thus Christians work for the elimination of poverty, injustice, disease, discrimination, exploitation, and all the other conditions that provide communism with such a fertile seedbed. The Christian church has sent its missionaries into all the corners of the earth not only to save men's souls but to educate their minds, heal their bodies, feed their stomachs, etc., helping them to enjoy the good things of this life.

Protestant Christianity has more basic concerns than just getting people to come to church. Those of us who walk in the footsteps of Tyndale, Huss, Wycliffe, Luther, Wesley, Williams, and Mack are concerned about a spirit, a loyalty, a commitment, a way of life that is Christlike, that is scripturally sound. We believe that the Spirit of God, working in the free minds and hearts of men, will produce a climate that will smother an atheistic, materialistic communism and produce God's kingdom on earth.

Protestant Christianity is communism's greatest enemy. "Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom" (2 Cor. 3:17).

Young Brethren Farmers

Continued from page 8

which sends animals to Mexico to various churches there."

The permanent congregation of the Church of the Brethren at Falfurrias has grown from a few church leaders to 143 members. Seventy-five per cent are Latin American.

The minimum age for the volunteers on the farm, members of the Brethren Volunteer Service, is nineteen. They take a two-month training course at New Windsor, Maryland. The classes cover such fields as Bible and basic beliefs, children's and youth club work, social problems, recreation, intercultural relations, and pacifism.

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No Marxist concept of human society and life can do away with the fact that there are still a lot of tragedies to be faced. There will be sin, guilt, and failure, even though everyone is a Marxist. The fate of the world is not decided in Moscow, Washington, or Berlin, but before the throne of God. — *Bishop Hanns Lilje, chairman of the United Evangelical Lutheran Church of Germany.*

The Church and the Soviet Union

Continued from page 12

Are new churches being built?

New churches are being built in many villages but the number was not given. Since all property belongs to the state, church properties per se are state owned. Permission must be granted by the state to allocate materials to build a church, although thereafter it may be enlarged without further permission. The state pays for the construction of the building. Since in the Revolution all church property was seized by the state, it seems only fair that now the state finance any new construction.

How do you describe the quality of religious faith among the people?

With the passing of a state church and with the separation of the church from the state, the church's life and continuation has depended entirely upon the Spirit of God in the lives of the people. There is now a readiness to demonstrate religion more. Ostentation is passing. The churches do not offer any comfort or security or acceptance. Yet people attend, they take communion, and they give generously. Greater sincerity of religious faith exists now than before the Revolution. It is not true that there are only old people in the churches whose faith has survived since pre-Revolution days. Anyone who is now fifty years old has had his faith nurtured since the Revolution, and millions are much younger than this. The church has never been more vital or faithful in the history of Russia.

What is the Orthodox Church's understanding of the "oneness" being sought in the ecumenical movement?

This problem was faced for the first time at New Delhi and is soon to be answered. But the foundation must be an understanding of common principles and a common prayer. Adoration and worship of God are primary for the believer, and it should be possible to make common prayer together to the One in whom unity exists.

KINGDOM GLEANINGS

W. Harold Row, Graydon Snyder, Lee Whipple and Leland Wilson will participate in a TV panel discussing "Are Neighbors Obsolete?" Chicago area viewers may turn to station WNBQ at 9:00 a.m. Sunday, January 7.

Andrew Holderreed, who was seriously injured in a fall in November, is steadily recovering. He had hoped to be in his home in Poona, India, by Christmastime. Your continued prayers on his behalf are requested.

During the Week of Prayer for Christian Unity, Jan. 18-25, Christians in more than fifty countries will offer prayer for the division which separates them. The theme selected by the Faith and Order Commission of the World Council of Churches is "I am in the midst of you as one who serves" (Luke 22:27).

There were fifty-five new congregations organized in the five-year period, Oct. 1, 1956, to Sept. 30, 1961. This is one more than was reported in the recently produced folder, Thanks to You. Omitted from that folder was the Tucson church, organized October 1956; Brotherhood support for the church began in 1960. Dean M. Miller is pastor.

Plans for the new campus of Bethany Biblical Seminary were released to prospective bidders on January 1. The bids will be received February 1 and, if the bids are favorable, groundbreaking will proceed soon thereafter for all or part of the new development.

John Barwick is conducting a party on a seven-week cruise of the Mediterranean. They plan to be in Rome for Palm Sunday in the morning and in Athens in the afternoon. Easter week will be spent in the Holy Land. Others who might be interested should contact him at the Colonial Hotel, York, Pa.

Ron Rowland, recording secretary of the General Council of Men's Fellowship, recently reported on the German *Kirchentag* to the annual meeting of United Church Men, held in Toronto, Canada, the first week in November. The *Kirchentag* is a lay gathering of over 100,000 persons held annually. It grew very rapidly following World War II. Brother Rowland was sent as the official representative of United Church Men.

The Eastern Region and its five districts will be hosts during two weekends of January to a series of interpretation meetings. Especially invited are pastors, church board chairmen, treasurers, ministerial and finance board members, Gospel Messenger correspondents, Gospel Messenger and Leader subscription representatives, church school secretaries, newsletter editors, and directors of interpretation. Guest leaders will be Kenneth I. Morse, Howard E. Royer, Harl L. Russell, Revie Slaubaugh, and Leland Wilson. Host churches include: North Atlantic District, Jan. 12, Coventry, Pottstown, 5:30 p.m.; Eastern Pennsylvania, Jan. 13, Bareville, 10:15 a.m., and Annville, 6 p.m.; Southern Pennsylvania, Jan. 14, Shippensburg, 2:30 p.m., and First, York, 5:30 p.m.; Middle Pennsylvania, Jan. 19, Burnham, 6 p.m., and Jan. 20, Twenty-eighth Street, Altoona, 10 a.m.; Western Pennsylvania, Jan. 20, Mt. Pleasant, 2 p.m., and Jan. 21, Walnut Grove, Johnstown, 2:30 p.m.

Cuban refugees need resettlement opportunities. There are 70,000 Cuban refugees in camps in Florida who need sponsors. In the faith that Brethren will respond to this need, some refugees have been received at the Brethren Service Center in New Windsor to await resettlement. For information write to Immigration Services, Brethren Service Center, New Windsor, Md.

Seminar Registration Deadlines

Brethren Youth Seminar, Feb. 4-9, 1962. Registration due by Jan. 15, 1962.
Brethren Adult Seminar, March 4-9, 1962. Registration due by Feb. 12, 1962.

Bethany Names Three to Faculty

Three faculty appointments were announced in mid-December by President Paul M. Robinson of Bethany Biblical Seminary, effective next fall. Dale W. Brown, presently at McPherson College, will teach in the seminary's department of theology, succeeding William M. Beahm, who is retiring. Donald F. Durnbaugh, now at Juniata College, will teach in the department of church history, succeeding Floyd E. Mallott, who also is retiring. Marlin Heckman, a graduate student in library science, will become librarian succeeding Miss Carrie Simmers, who will become associate librarian.

Ruth Early Named Washington Representative

Ruth Early, former director of immigration services, has been appointed Washington representative for the Church of the Brethren, beginning Jan. 1. She will serve in the new capacity half-time, located in the Washington office of the National Council of Churches. She will continue half-time also as associate secretary of the National Service Board for Religious Objectors.

As Washington representative, Miss Early will facilitate Brethren witness on legislative matters, keep congregations advised of current developments in government, and help arrange annual seminars for Brethren youth and adults.

The Church Calendar

January 7

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

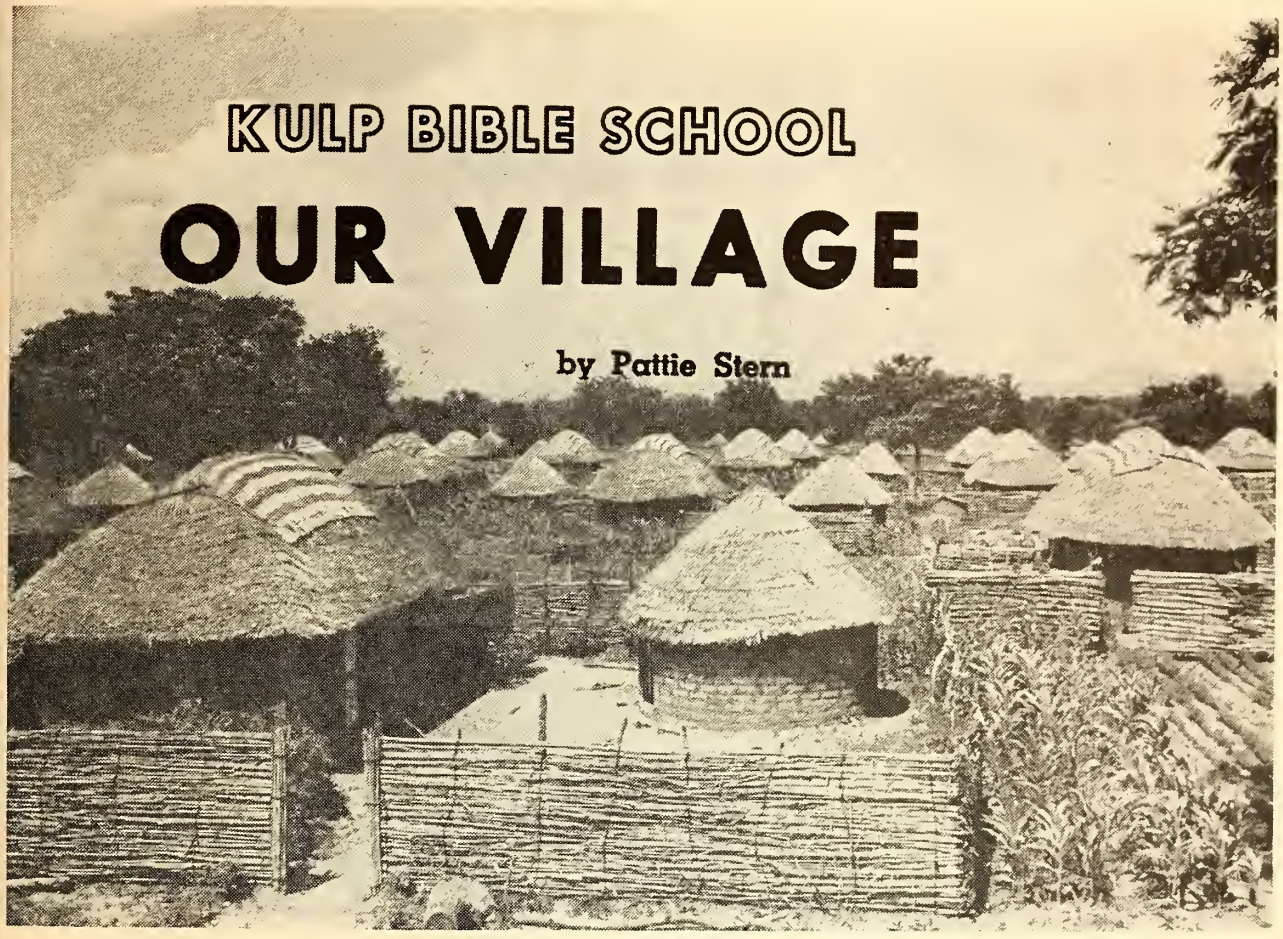
Sunday School Lesson: Laws for Living. Ex. 32; 34; Deut. 5:1-21; Matt. 5:1-20. Memory Selection: Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them. Matt. 5:17 (R.S.V.)

Jan. 7-14 Universal Week of Prayer
Jan. 12-14 General Services and Finance Commission conferences in Eastern Region
Jan. 19-21 General Services and Finance Commission conferences in Eastern Region
Jan. 21-28 Church and Economic Life Week
Jan. 28 — Feb. 4 Youth Week
Feb. 4-9 Youth Seminar, Washington and New York

KULP BIBLE SCHOOL

OUR VILLAGE

by Pattie Stern



LIFE in Kulp Bible School village begins early in the morning. By daylight the men have eaten a handful of cold food, shouldered their hoes or hitched up a team of oxen and are on their way to the farms.

The women are stirring around the compound, bringing water, sweeping, or grinding flour for the morning meal. Promptly at 7:00 they are in the classroom, studying reading, writing, Bible, or other subjects until 8:00. After their morning class they will hurry home to cook the morning meal for their families.

At about 10:00 or shortly before, the men come in from the fields, clean up and eat breakfast, then go off for their turn in the classroom. They begin each day with chapel, followed by Bible and related courses, and agricultural courses.

The women take up in the fields where the men left off. They spend the day hoeing, stopping briefly to nurse the baby or gather leaves for the soup for supper, and return to their compounds about 3:30. As they come in from the fields, they meet their husbands going back to the farms, since their classes finish at 3:30.

The women quickly wash themselves, change their clothes, and appear in the classroom again to spend the hour from 4:00 to 5:00 studying. Then the women keep busy until dark, drawing water again, grinding, or hoeing in their okra and bean kitchen gardens, and cooking supper. After supper the school building is lighted with electricity and the men return there to study their lessons for the next day. At 10:00 the generator is stopped, the lights go out, and the men return to their compounds and another day is ended in the Bible school village.

As the moon rises over the scene it glints from the metal roof of the school and reflects palely from the white cement sides of the water tank rising up fourteen feet. The village slumbers peacefully, with only the tiny crackling of a small fire in an occasional compound to break the stillness of the African night. The village looks neat and orderly, for this is a "model village" built on a uniform pattern.

The village is laid out along five cross streets, with a wide main street dividing it in half from east to west. The large main street is named after the principal river of Nigeria, and so is called Niger Avenue. The cross streets are named after other African rivers: Benue, Hawal, Yedseram, Gonggola, and Nile. Naming was done by the students.

Each compound is fifty feet square and contains a round mud house for cooking and a rectangular mud house, twelve by twenty-two feet with two rooms. All the houses are thatched with grass. Since there was insufficient money to buy grass mats to fence the compounds, the students undertook to do this work themselves. The women spent days carrying in cornstalks, which the men then tied up into compound fences,

thus giving themselves some privacy, and greatly improving the appearance of the village.

Behind each compound is a vegetable garden of the same size as the compound. The compounds are laid out on a checkerboard pattern, so that each compound is faced on three sides by garden, and on the front by a street. This also increases privacy. Each student has dug a latrine in his compound, and if he wishes to keep chickens or ducks, he must have them adequately fenced and housed.

At present there are a total of twenty-five families or nearly one hundred persons living in the Bible school village. All building has been paid for by the Nigerian Church. It is devoutly hoped that there will be sufficient funds to double the size of our village and take in an additional class next year.

In their vegetable gardens, the students have planted various kinds of vegetables, leaning heavily toward tomatoes, sweet corn, carrots, and peppers, but also planting other kinds of new vegetables to try them. They have planted zinnias, marigolds, and balsam at their doorways and around the houses inside the compound walls.

The village is organized governmentally into four "zones," each having its chief, with one village head over all. The chiefs were chosen by vote, and the students showed wisdom in the selection of their village head, in choosing an older man with a family, a licensed minister, one who has had twelve years of experience as an evangelist in an outlying village.

Problems within the "zone" are settled, if possible, by the chief of the zone, but if he feels he cannot settle it, it is taken to the village head and his council of the four zone chiefs. Thus the village problems are handled; the school problems are handled by the principal of the Bible school.

The women are also organized among themselves so that they can be more efficient in their activities of grinding and carrying water for those women who are sick or who have a new baby.

There is also a dispenser who dispenses aspirin, antimalarial medicine, eye drops, diarrhea mixture, etc., morning and evening for the lesser ills of the community. Serious illnesses or emergencies are taken either to the government hospital in Mubi (twelve miles away) or the mission hospital in Lassa (thirty-five miles distant).

On Sunday morning the entire village, and other worshipers from the surrounding area, gather for Sunday school and church. In the early afternoon the men sit under the village council tree and chat, and frequently the women take the children for a walk. Soon the men will begin their Sunday afternoon preaching in nearby villages.

A day at the Bible school is often long and exhausting, but it provides occasions for joy and opportunities for learning to live in a Christian community.



The man in the dugout canoe awaits his passengers at the crossing of the Benue River near Yola. The motor ferry is at the other bank

At 105 Years Retired Minister Sees Hope for Peace

■ "I have lived to see one great wonderful change in my lifetime. For a century I watched nations train young men to kill and to make war, and now, on my 105th birthday, I am heartened because my own country and others are beginning to train young men for peace."

The words were those of Dr. Arthur Judson Brown, retired Presbyterian minister and missions executive, as he was interviewed by Religious News Service on his birthday. Still active, an avid reader, he is an officer of the Council on Religion and International Affairs, formerly known as the Church Peace Union.

His reference to training young men for peace (the Peace Corps) perhaps best typifies the hopes of Dr. Brown. His first personal tragedy came from war (his father was killed in the Civil War when he was only eight years old) and his daily newspaper now carries headlines of a world seemingly on the brink of another conflict.

"It is hard not to feel oppressed and depressed in these times," he said. "I have watched the same evil forces at work in the world in

the last ten years that caused all the wars of my lifetime, but this time I think they will fail. Public sentiment has prevented war so far, and righteous public sentiment can prevent all wars."

The elderly minister said he believed the country should support every effort made by the President that will bring peace and prevent wars. His other advice? "Be of good cheer and have faith in God."

Is there more evil in the world than when Dr. Brown started out in Wisconsin as a young minister in 1883? "It just seems so," he said. "We have the same evils of Babylon and Tyre. They are pretty much unchanged. Science has made the evil man more valuable to evil; his thoughts and his actions are transmitted so rapidly around the world. But I say this. The forces of righteousness are stronger now than when I was a young man, they are stronger than they were only a year ago and they will always grow stronger to counter the forces of evil."

Dr. Brown played a leading role in early ecumenical conferences which eventually led to the formation of the World Council of Churches at Amsterdam, the Netherlands, in 1948.

On his birthday, Dr. Brown was honored at a party given at the Interchurch Center here by the United Presbyterian Church's Commission on Ecumenical Mission and Relations. He is the commission's secretary-emeritus and served as secretary of its predecessor, the Presbyterian Board of Foreign Missions, for 34 years before mandatory retirement in 1929.

Dr. Brown is the oldest living elector of New York University's Hall of Fame (some of his votes went to Booker T. Washington, Thomas Alva Edison, and Woodrow Wilson) and he is the author of 16 books on missions. He is the only living charter member of the Council on Religion and International Affairs, which was formed as the intercreedal Church Peace Union by Andrew Carnegie in 1914.

Born in 1856 at Holliston, Mass., he was educated at Lane Theological Seminary at Cincinnati, Ohio. He was a Presbyterian pastor in Wisconsin, Illinois and Oregon before moving to the First Presbyterian church here in 1895. — *Religious News Service.*

Roy McAuley--College President



■ On a lonely stretch of road in Kansas some years ago a man scurried from the cab of a truck, pulled some surveyor's equipment from the back of the vehicle, set it up with hasty proficiency, and then stepped aside to allow his boss to get on with the job at hand. As the young fellow later described it, he was an "engineer's flunky."

On October 28, 1961, that same young man moved quietly to the chancel of the Elizabethtown church, Pa., where he was formally inaugurated as the ninth president of Elizabethtown College.

He is Roy Edwin McAuley, now forty years old. And, since he gave up his "flunky" duties, he has successfully aligned two careers: the ministry and higher education. After stowing away that engineering equipment, he went on to earn degrees at McPherson College (B.S., 1944), Bethany Seminary (B.D., 1946), the University of Omaha (M.A., 1949), and the University of Denver (Ed.D., 1955).

A minister ordained by the Church of the Brethren, Brother McAuley served several congregations as pastor prior to devoting his major efforts to college teaching and administration.

During the week prior to his inauguration as president of Elizabethtown College, a reporter from an area newspaper interviewed Dr. McAuley "to see what makes him tick."

The newsman came away impressed by several basic components of Dr. McAuley's personality. In the reporter's words: "The guy is really sincere in what he believes. He talked about the great potential the college has, and I know he wasn't simply mouthing platitudes. He answered everything I asked him, but he tended to weigh his words carefully. He's got a good sense of humor, too. He'll do all right, believe me."

Dr. McAuley is a great believer in proper communication by college personnel, both on and off the campus. One of the first acts of his administration involved contacting representatives of the faculty, alumni, community, student body, and the Church of the Brethren to outline his general program and solicit their views on the role of the college. Out of these and other contacts will come a long-range plan to guide the development and course of the college over the next ten to twenty years.

His general philosophy as president of the college was outlined in his acceptance address at the inauguration. He said: "It is on the basis of three premises that I accept this office. First of all, there is a great need for higher education projected within the Christian context. Secondly, there is a place for this higher education within the Church of the Brethren. And thirdly, there is a continuing need for the liberal arts kind of education."

Dr. McAuley married the former Arlene Nicholson in 1943. And, as he is quick to explain, she did much to help him gain his higher education. The McAuley household is rounded out by three children: Arthur V., sixteen; Mark R., fourteen; and Anne C., nine.

Our grandfathers could wait for a twice-a-week stagecoach without running a temperature; modern man gets mad if he misses one section of a revolving door. Life is gulped down, not savored. The only new vice of the past three hundred years is the breathless blasphemy of speed. Pascal's profound word is considered mere gibberish: "The unhappiness of mankind is due to one thing, we have not the wisdom to remain in tranquility at home."

James W. Clarke in Dynamic Preaching
(Fleming H. Revell Company)

Columbia City Brethren

Form New Congregation



Moyne Landis (second from left), pastor of the Columbia City congregation, with the ministerial committee, from left, Glen Frank, Paul and Wayland Zumbrun

► ON SEPTEMBER 24, 1961, seventy-eight charter members gave birth to a new Church of the Brethren congregation in Columbia City, Ind., a city of some five thousand persons, located on U.S. 30 about twenty miles northwest of Fort Wayne.

Galen B. Ogden, the Brotherhood secretary of the Ministry and Home Mission Commission, and Mark Schrock, the district executive secretary of Northern Indiana, were the guest speakers for the day. Many interested Brethren and others from the area joined the local group in celebrating the occasion.

Although the chartering ceremony followed a quick succession of developments during recent months, the Brethren had been looking forward to the organization of a new congregation in Columbia City for many years.

The present development is unique in that the new nucleus has developed to this point without financial assistance from either the district or the Brotherhood. At the same time it has included both the district and Brotherhood in its budget.

The fellowship rented, with option to purchase, a church house recently vacated by another denomination. For a pastor they secured the services of Moyne Landis, a retired pastor and former district executive secretary of Southern Ohio. Services have been conducted regularly since May 7 when ninety-four persons were present for the church school and one hundred ten for morning worship.

The present movement started in earnest on April 29, 1960, when after much prayer and conversation among the Brethren living in the area, thirty-nine persons met to discuss the possibility of starting a new church. At this meeting which was directed by Galen Whitehead, chairman of the Northern Indiana ministry and church extension commission, a committee was elected to pursue the possibilities of organizing a new congregation.

This committee, consisting of Hugh Frank, Glen Frank, Gerald Hively, David Krall, Chester Perry, Jack Rex, Milton Schubert, Russell Sherman, and Paul Zumbrun, met three weeks later and formulated a questionnaire to be sent to persons likely to be interested. Included were questions such as these: Do you believe a Church of the Brethren should be located in the Columbia City area? In what ways would you be willing to support a new church,

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Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

Animals That Clothe Us. Irene Butler Englebert. Sterling, 1960. 48 pages. $2.25.

An interesting and comprehensive story of the animals — from silkworm to egret — that have provided the materials which are used to make clothing for man. It is well-illustrated with clear, small print. Suggested by publisher for ages six to twelve, but more suitable for ages nine to fifteen. — *E. Louise Larick, La Verne, Calif.*

A Hard Look at Adult Christian Education. John R. Fry. Westminster, 1961. 150 pages. $3.50.

The thesis of this book is that adult education as it exists in Protestant churches today needs revision largely because its goals are neither basic nor realistic.

The author claims that goals are not basic because they point to church education rather than to Christian education. They are not realistic because they are not and cannot be reached.

Mr. Fry also feels that small groups are failing in many places because they fail to reach the personal problems of the members or enlist general participation, or they deviate into discussions of almost anything.

The author posits that "what is



by prayer, through regular attendance, as a church worker, by giving financial assistance? In what other ways?

Twenty-three questionnaires were returned to the committee with the following results: Nineteen families were in favor of a Church of the Brethren in Columbia City, two were not in favor, and two were undecided. Also, on the questionnaire it was indicated that nineteen would support the church by prayer, nineteen as church workers, and sixteen through financial assistance. The survey revealed that forty-one adults and forty-five children could be expected to attend regularly.

Greater interest was added when the Church of God in Columbia City asked the Brethren if they would be interested in purchasing their old building, since they had outgrown their facilities and were planning to relocate at the north edge of the city. At this point Merlin Clark, a Brethren sociologist from the University of Chicago who has had considerable experience in helping various denominations locate new church sites, was called in to survey the city and make recommendations. He favored the establishment of a new Church of the Brethren congregation in Columbia City.

Subsequently a general meeting was held in the Church of God to review the results of the surveys, to discuss the terms of acquiring the new property, and to determine next steps. Since the large majority of the prospective members were from the nearby Blue River congregation, the group relied heavily on the advice and counsel of their official board.

After much prayerful consideration those who attended the general meetings were given an opportunity to register their intention to become members of the new congregation. The majority responded favorably. The group proceeded to lease the Church of God property for one year, with the option to purchase at the end of the year.

The first organizational meeting was announced through the local newspaper for Jan. 9, 1961, inviting all interested persons to attend. At this meeting church and Sunday school officers were elected and additional plans were made for the future. The Church of God people vacated the building at the end of April, at which time the Brethren moved in.

Under the wise leadership of Brother Landis and the enthusiastic, capable, and committed efforts of the members, this new congregation has laid a solid foundation for a vigorous church in Columbia City.

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needed is the presence of Christians who, prompted by the Spirit, speak to each other about the graciousness of God and exhibit through mutual confession and exhortation their ultimate loyalty to Jesus Christ as Lord."

Concrete procedures are proposed which would help accomplish the results which are envisioned in the thesis of the book. — *Anna M. Warstler.*

The Minister's Own Mental Health. Editor, Wayne Oates. Channel Press, 1961. 335 pages. $4.95.

I hear some of my colleagues in the ministry are not making it. At least the popular press is writing that "nervous breakdowns" from the pressures of parish and family are on the rise among the clergy.

Under the distinguished editorship of Wayne E. Oates comes this excellent volume, contributed by thirty-four leading ministers, psychologists, and physicians, giving intelligent, reliable consideration to the minister's own mental health. These writers discuss the healthy minister, his motivation and inner stresses, and give guidance in helping the minister determine his self-image, his role in the family. Hazards of the high calling are also discussed. It is reassuring to know that there is no greater number of breakups in the ministry than in any other helping profession. It is further reassuring to know that there are reliable methods being used to help determine the "success" or "failure" of these entering religious work. For those giving serious consideration to the role of minister in these days, I strongly recommend this book. — *Robert Mock, West Milton, Ohio.*

Four Centuries of the English Bible. John Reumann. Muhlenberg, 1961. 63 pages. $1.00.

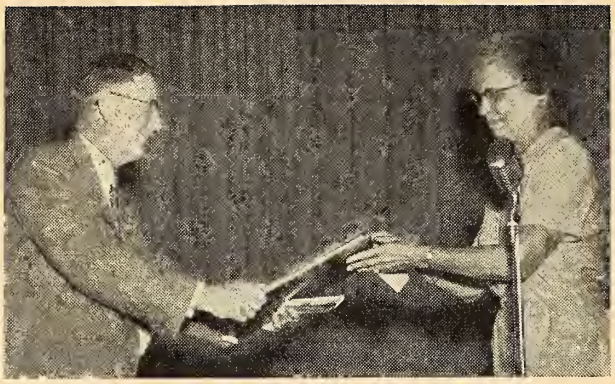
A very brief survey of the history of the English Bible by the professor of New Testament at the Lutheran Theological Seminary in Philadelphia. Suitable only for a quick, capsule introduction. — *David J. Wieand, Ramallah, Jordan.*

° **Strangers Then Neighbors.** Clarence Senior. Anti-Defamation League, 1961. 88 pages. 95c.

The United States from its very beginning has been marked by a diversity of the source of its population. With the arrival of each new immigrant group the name calling, suspicion, and fear began. "Much of the misunderstanding of the stranger was due to the differences between his customs and habits and those of older Americans." The present group, the Puerto Ricans, seem to be the strangers within our portals, and this book is a fine attempt at helping to bridge the gap between the two cultures. For the many of us who have Puerto Ricans moving into our neighborhoods, our schools, factories, etc., this presents some excellent aids for understanding and helping these people. The final chapter is written by Dr. S. Robert Shapiro, principal of a Bronx school and chairman of the Committee for Helping the Non-English Speaking Pupil, on how the schools can help meet the needs of our newest neighbors. — *Ruby Rhoades, Emerson, N. J.*

An Opening Way. Dan Wilson. Pendle Hill, 1961. 30 pages. 35c.

The author is director of Pendle Hill, having been on the staff since 1950. He spent a three weeks' vacation with his family in which he did nothing purposefully, but all the time was reliving his past life, keeping himself open to new revelations



Irene Armey, administrative assistant of the Fresno church, presents the book of memories to Floyd Yearout

Fresno Church Honors Yearouts

■ Elder and Mrs. Floyd A. Yearout were the guests of honor at an appreciation dinner given by the Fresno church in fellowship hall on Sunday evening, Sept. 17, 1961. The entire church joined in paying tribute to the wide range of services rendered by the Yearouts since their coming to Fresno in 1928.

All joined in singing two of Brother Yearout's favorite hymns. Two other favorites of his were sung as special numbers during the program. There were speakers from the various age groups to tell the story of the many ways in which both Brother and Sister Yearout have generously shared and served in the work of the church. Both have been teachers in the church school. Mrs. Yearout, practical and artistic, is always ready to do her part in improving and beautifying the Lord's house.

Brother Yearout's active ministry began in the Chowchilla congregation, where he was elected and installed in 1922. He was ordained to the eldership in Fresno in 1940. As a minister and teacher, in organizing and planning, in building and administration, in counseling with individuals and in giving sound advice and guidance to the church as a whole he has set a splendid example of Christian stewardship of service and substance based upon sincere self-committal.

His service reached beyond the local church: to the district as a member of the board of administration and trustee of La Verne College; to the Brotherhood as a member of the General Brotherhood Board and a member of the building committee responsible for the planning and completion of the new General Offices Building in Elgin.

Harold D. Fasnacht, president of La Verne College, and Harry K. Zeller, Jr., pastor of the La Verne church, spoke feelingly of Brother Yearout's untiring and generous services to the college and to the Brotherhood at large. Pastor Jacob T. Dick expressed sincere appreciation for the help and support of the Yearouts in the present program of the church and expressed the hope for many years of active participation in the future.

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of truth. This pamphlet is the retelling of this mental adventure. In reality it is his spiritual pilgrimage as he seeks to maintain "an opening way" from his inner self to God.

One unaccustomed to mystical contemplation will find parts of the pamphlet difficult to read. Nevertheless, there are jewels of thought you will grasp which make it well worth reading. — *Mrs. Charles E. Zunkel, Port Republic, Va.*

Making the Ministry Relevant. Edited by Hans Hofmann. Scribners, 1960. 170 pages. $3.50.

So many questions are raised these days in regard to the relevancy of the ministry of the church. Psychology, psychiatry, sociology — these all have priority in the minds of many people.

Hans Hofmann has done a real service in bringing together in a book answers from some of the leading theologians and Christian thinkers of our time. Paul Tillich, Reinhold Niebuhr, Samuel H. Miller, Kenneth E. Appel, M.D., Seward Hiltner, and Reuel Howe — these are the contributors to the book. Every pastor will find real help in this book. The author says that the book is written from the basic assumption "that the Christian faith is highly relevant and its ministry has a significant place and function in our culture and time. The crucial point is whether we have been slow in recognizing the real potency of our faith and hence inefficient in our ministry."

Every pastor will find real help and inspiration for his job in this book. He will see the ministry as to persons, persons seeking a faith that is relevant to their daily work and the world they live in. And when the pastor sees this task he will sense a new challenge which will drive him to ask the same questions himself which his people are asking. I hope all readers will find it as helpful and as challenging as this writer did. — *W. Glenn McFadden, Pasadena, Calif.*

A Call to Faith. Rachel Henderlite. John Knox, 1961. 224 pages. $1.75.

The value of this book to the average Christian is demonstrated by the fact that it is now in its seventh printing. Originally produced in 1955 as a study volume for adults in the Presbyterian Church, U.S., it makes a striking contribution to our comprehension of basic Christian theology. Three major sections, God's Work for Man, God's Work in Man, and Man's Work With God, cover the whole area of God's action and man's response. The chapters deal with the fundamental doctrines of the Christian faith — God, the Bible, man, incarnation, atonement, the Holy Spirit, the church, the kingdom of God, and eternal life! Three concluding chapters speak of ethics, worship, and service as proper responses to God's deeds of redemption.

Although this is not a new book it may be new to many. It should, however, not long remain unfamiliar. It is one of those rare volumes that needs a place in every Christian family's library. — *Floyd Bantz, McPherson, Kansas.*

***How Love Grows in Marriage.** Dr. Leland Foster Wood. Channel Press, 1961. 254 pages. $3.50.

When reading the writings of Dr. Wood, you get the feeling that he is writing a personal letter with your own address on it. It is very easy to understand why millions of couples have and will continue to read Dr. Wood's writings. You do not get the theoretical "laboratory" advice, but a face-to-face personal counseling of a friend who is interested in your marriage not as a statistic, but as a unit of love.

This new, revised, and greatly expanded edition is abundant in helpful illustration and deals with such pertinent topics as We Grow Into Our Ability to Love, It Is Normal for Love to Grow, and Marriage Achieves Its Heights Through Growth. Here is a book for those who are planning toward marriage and whose plans have recently led them into marriage. — *Jo Anne and Robert Mock, West Milton, Ohio.*

***One Great Ground of Hope.** Henry P. Van Dusen. Westminster Press, 1961. 205 pages. $3.95.

This is an encyclopedia of facts concerning Christian missions and their relation to the Christian church and to Christian unity. The author is a recognized authority on the history and growth of the Christian church and Christian missions. His knowledge has come through comprehensive study and through his active participation in church and missionary conferences around the world. The book is a study of the achievements of the Christian church and the power of Christian missions.

In the face of the frequently heard accusation that Christian missions have been superseded, the facts recorded in this book show that Christian missions have had, and still continue to have, a tremendous influence in world-wide Christian fellowship and in the ecumenical movement. The long list on twenty-five pages of missionary conferences, of church councils, and of church unions, in itself proves the extensive growth in Christian unity that has taken place in the last one hundred sixty-five years.

This volume should be a resource book in all seminary libraries and in libraries of those churches which are awake to the spread of the church throughout the world, and it should be read by every Christian who may be underestimating the sweep of Christian outreach. — *Anetta C. Mow, La Verne, Calif.*

Infant Baptism in the First Four Centuries. Joachim Jeremias. Westminster Press, 1960. 111 pages. $3.50.

One could hope that a brilliant scholar among us might publish a work as thorough, scholarly, and convincing to support our views regarding baptism! This is a masterpiece in scholarly research, drawing heavily from the Bible, tradition, and the study of early Christian epitaphs and inscriptions. It presents the historical material relating to the history of infant baptism in the first four centuries. It assumes, naturally, that this concept of baptism is authentically Christian and Biblically valid.

The purpose of this review is not to refute this thesis but to say that the author (professor of New Testament theology and rabbinic and Palestinian studies, Göttingen University), in terms of his purpose, has done his job magnificently and that a careful study of this book should send Brethren to a thoughtful, scholarly, Biblical and historical study of our position. I covet this kind of research and scholarship for every doctrine and position we cherish! — *Harold Z. Bomberger, McPherson, Kansas.*

***The Hymn and Congregational Singing.** James R. Sydnor. John Knox Press, 1960. 192 pages. $4.50.

Ministers, church musicians, and worship leaders will find this book interesting, informative, and inspirational. A good bibliography of resources on all phases of church music is included.

The author has done a superb job in discussing hymns, hymn playing, organization of hymnals, and responsibilities of leaders in simple, nontechnical language. The final section deals with aspects of guidance for choice of hymns for use with various age groups and for various types of meetings. Dr. Sydnor emphasizes the value of families learning hymns in the home and of the need to read and study hymns in private.

Hymn singing is one important way that Christians respond to the presence of God. The quality of the congregation's singing often exhibits the quality of the congregation's faith. — *Mildred M. Etter.*

Readers Write

Continued from page 2

the burial. Family and friends could call there.

Before going to the cemetery, the family and friends would go to the church. They would go there to meet God and renew their strength. In place of the casket there might be a cross, symbol of the death of our Lord, and candles, symbol of life, or some other arrangement that would have meaning for the living.

The funeral director would not need to help with this service but would be waiting at the church at the close of the service. The family would then proceed from the church to the cemetery for the burial. — Mrs. Raymond Naragon, North Liberty, Ind.



■ Church of the Brethren officials participating in the Middle Pennsylvania district parsonage dedication at Huntingdon, Pennsylvania, were left to right: John Fike, district treasurer; Bernard King, district executive secretary; Harold Metzler, builder of the parsonage; Stewart Kauffman, district moderator; Calvert N. Ellis, General Brotherhood Board representative; Perry Liskey, dedicatory speaker; Delbert Hanlin, district finance commission chairman; William Smith, building committee chairman; and Berkey Knavel, ex-moderator of the district. The district parsonage located on Cassidy Avenue next to the junior-senior high school, is the home of the district executive secretary, Bernard King, who came to the district post in August of this year. He serves as counselor and coordinator of the work of fifty-one Church of the Brethren congregations in central and south-central Pennsylvania.

News and Comment From Around the World

Yugoslav Baptist Union Forms Home Mission Board

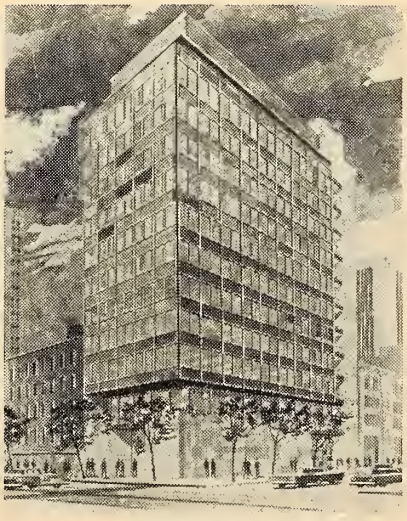
A home mission board has been established for the first time by the Yugoslav Baptist Union, according to an announcement by the Southern Baptist Convention. The board's principal functions will be "to promote Christian stewardship among the churches and reach into the southern part of our country with the gospel."

In addition, the board will administer the pastoral aid fund which has been supplemented for several years by an annual grant from the Southern Baptist Convention's foreign mission agency.

Brooks Hays Takes Oath as Special Presidential Aide

Brooks Hays, former president of the Southern Baptist Convention, has become a special assistant to President Kennedy. The president indicated that Mr. Hays will be given primary responsibility in the field of foreign policy, although his advice will also be consulted on domestic matters. His first assignment will be to assist in the development of a new program of foreign trade promotion and reduction of tariff barriers.

In Congress for sixteen years, Mr. Hays was a member of the House Foreign Affairs Committee. He is expected to work with the White House on liaison with Protestant groups. Observers have noted that relations between the nation's first Roman Catholic President and the Protestant clergy and religious agencies have been increasingly cordial, a relationship which Mr. Hays will undoubtedly help to cultivate.



Religious News Service

Plans for the Methodist-sponsored United Nations church center, shown in the architect's sketch above, call for a twelve-story aluminum and tinted glass building with a ground floor of honed granite. Architect William Lescaze designed the center to harmonize with the UN buildings across the street. Intended to serve as an interreligious center for liaison with the UN, the building will have space available for other religious groups that wish to maintain offices there

Karl Barth to Make First American Visit

Dr. Karl Barth, one of the world's most famous Protestant theologians, will make his first visit to the United States in April. He will give a series of five lectures at the University of Chicago Divinity School, April 23-27, and will also participate in two public meetings there which will feature panel discussions with young American theologians. He has also accepted an invitation to lecture at Princeton Theological Seminary in connection with the seminary's 150th anniversary.

Doctor Barth, seventy-five years old, has announced his retirement from his post on the theological faculty at the University of Basel, but is still teaching there until his successor can take over. He was a leader in the Protestant resistance to Hitler in the Nazi regime. Because of his refusal to take an oath of allegiance to Hitler, he was forced to give up his teaching position at the University of Bonn in 1934. He left Germany and went to the University of Basel in 1935.

Because of his theological emphasis on the supremacy of God, and the limitations of man, Doctor Barth has been accused by some theologians of implying that man can do nothing to alter the course of events. He has maintained that the church cannot afford to become allied with any one political system.

Brazilian Clergy Ease Tensions After Burning of Church

Reports from the city of Guaratingueta in Brazil have credited Roman Catholic and Protestant clergymen there with easing tension after a mob wrecked and burned a local worship center of the Evangelical Protestant Church of Brazil. Some 500 rioters stormed into the church after the pastor had broadcast a talk in which he attacked devotion to the Virgin Mary.

Police authorities reported later that the rioters were mainly local troublemakers and political agitators rather than persons of deep religious convictions. The crowd destroyed all the furniture, books, musical instruments, and other equipment in the Pentecostal church and then set fire to the building. Three adjacent buildings also burned down. During the riots, several persons, including a police sergeant and three soldiers were injured.

Local Catholic clergy exhorted their congregations to remain calm and not to let themselves be led by persons more desirous of causing trouble than in defending the Catholic faith. At the same time, the municipal council adopted a resolution urging Protestant clergymen to avoid preaching sermons that could hurt the feelings of followers of other religions.



Religious News Service

Dr. Jorg Zink of the Evangelical Church of Wurttemberg (right) is believed to be the only Protestant minister in Germany who devotes full-time service to a television ministry. He is shown conferring with a TV technician at a studio in Stuttgart where he broadcasts his programs

African Students in U.S. Seldom Consult Clergymen

Although a survey of African students in the United States showed that 79% of them were mostly satisfied with their training, there was much in the report of concern to America's churches.

The survey, conducted by the Institute of International Education, revealed that in times of stress, when the African student was beset by

social or economic worries, he seldom turned to a clergyman for aid. In only eight per cent of the cases involving a "call for help" by African students did they turn to a clergyman. They turned more often to professors, to other Africans, or to an American family. African students at forty-four colleges were interviewed.

Dr. King Renews Plea for Second "Emancipation Proclamation"

Dr. Martin Luther King, Jr., Baptist minister and integration leader, has again called upon President Kennedy to issue a second "emancipation proclamation" for Negroes.

Doctor King said the Emancipation Proclamation in 1863 freed the Negroes from bondage but, he said, they were now in another kind of slavery "covered up with niceties." He pointed out that segregation is a problem in the North as well as in the South. He told listeners that Negroes must never use "second-class methods" to achieve "first-class" citizenship, saying that immoral methods could never bring a moral end.

Religion Statisticians Urge Uniform Rules for Reporting Membership

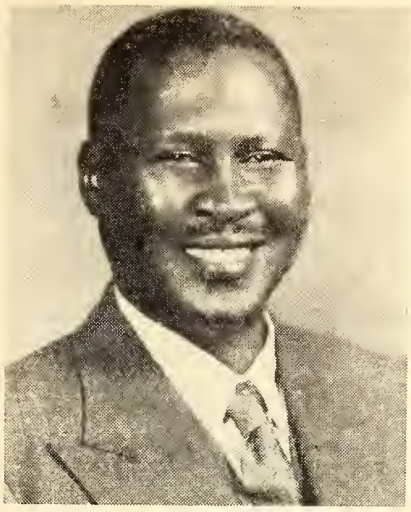
A proposal that religious groups adopt uniform ground rules for reporting membership and other statistics was made at the annual meeting of the Association of Statisticians of American Religious Bodies.

At the present time various procedures are used by different church bodies in counting members. These include placing on membership rolls those who have been baptized, confirmed, or have reached a certain age. Members of the association, which comprises Protestant, Roman Catholic, and Jewish statisticians, were urged to continue efforts to establish more uniform statistical methods.

Eightfold Protestant Growth Reported in Latin America

An eightfold growth in the number of baptized Protestants has occurred in Latin America since 1937. The Evangelical Foreign Missions Association said that the most complete survey of Protestant membership undertaken in Latin America shows 3,441,445 baptized members of all Protestant bodies in South and Central America.

The over-all Protestant "community" in Latin America was estimated at 8,470,000 persons, including children who attend Protestant mission schools or Sunday school classes but who are not yet of age for church membership and also persons who attend Protestant worship services regularly but who have not yet completed the requirements for membership or made a formal commitment.



Religious News Service

Zulu Chief Albert Luthuli of South Africa has been awarded the Nobel Peace Prize for 1960 in recognition of his work in employing peaceful means while seeking to end apartheid in his country. The Christian leader, son of an African missionary of the Congregational Christian Churches has been exiled for eight years to a Negro reservation by the South African government. The government granted him a passport so that he could receive the award

Khrushchev Sends Birthday Greetings to Pope

Soviet Premier Nikita Khrushchev, in a gesture which reportedly caused "extreme surprise" in Vatican circles, conveyed personal greetings in writing to Pope John on the occasion of his eightieth birthday. His message was presented through the Russian ambassador in Rome.

The message marked the first time since before the Bolshevik Revolution in 1917 that a head of government in Russia had directly contacted the supreme leader of the Roman Catholic Church.

Few School Children in Hungary Get Religious Training

Less than one third of the children in Communist Hungary's state-run primary schools are receiving religious instruction, according to a report from Budapest. The minister of education told a press conference that 27% of youngsters under ten in the largely Roman Catholic country are receiving instruction in religion from clergymen at their parents' request.

Catholic observers said this low percentage was due to economic and social penalties automatically incurred by parents who display what the Communist authorities regard as an "uncooperative" attitude toward the atheistic regime.

South Africa Bars U.S. Visit by Nobel Peace Prize Winner

The American Committee for Africa has announced that the South African government refused to permit Chief Albert Luthuli, winner of the 1960 Nobel Peace prize, to visit the United States. Chief Luthuli, in a letter to the committee, said that the passport issued by the segregationist government restricted him to the city of Oslo, Norway, where he received the award from the Nobel committee.

The Zulu chieftain has been restricted for some time, at government order, to a reservation for Negroes. The government issued him a passport good only for ten days.

Slight Increase Reported in Ministerial Students

A slight increase in the number of persons preparing for the ministry has been noted in 1961 over last year, according to a report of the American Association of Theological Schools. The association, which comprises Protestant seminaries in the U. S. and Canada, said member schools reported enrollment of 20,466 theological students in the annual autumn survey. The totals include most Protestant students at the postcollege level in preparation for the ministry.

Dr. Jesse H. Ziegler, associate director of the association, reported that Canadian enrollment is at its highest in six years. He said all of this needs to be seen against the background of increasing general population, increasing total Protestant membership and increasing college and university graduating classes.

The staff of the AATS has no clear answers as to the failure of the churches to enlist men for its ministries in numbers comparable to these increases. Dr. Ziegler said, "possible reasons that have been suggested are competition with recruit-

ment by industry, questioning regarding the relevance of the church and its ministry, rising costs of theological education, especially for married students, relative lack of grants comparable to other fields to assist the student without financial resources, lack of clarity regarding the ministries of clergy and laymen, and voices speaking appreciatively of church and ministry less clear and fewer than those speaking critically."

Ban on Religious Processions Nullified by Netherlands Court

The Netherlands Supreme Court recently decided that a provision of the Dutch constitution prohibiting religious processions, except those already in existence in 1848, has been nullified.

Holland's constitution of 1848 banned any new religious processions in public streets except where they were traditional and still active in that year, which was one of revolution and anticlerical liberalism throughout Europe. This meant that religious processions were outlawed except in the provinces of Brabant and Limburg, which were Roman Catholic centers at the time.

Corruption in Government Target of Massachusetts Church Council

An all-out war on corruption in government will be waged in 1962 by the Massachusetts Council of Churches, composed of 1,800 Protestant churches of a dozen denominations. The director of the council's department of social relations, stressed that the public must be aroused to bring about changes in conditions marring the state's reputation.

The department will concentrate on the legislature as soon as it convenes in January to seek stricter laws combating all kinds of gambling, conflict of interest among officeholders, graft, narcotics peddling, and other crimes.

Presbyterians Urge Widening World Friendships, Understanding

Some 3,260,000 United Presbyterians were called upon by the denomination's General Council to lay the foundation for international understanding by "cultivating in all the world that spirit of friendship which Jesus taught us."

In a Christmas message the council urged all Presbyterians to seek opportunities to widen their world friendships. The message was distributed to more than 9,000 United Presbyterian churches, with an accompanying letter from the denomination's moderator.

The message said, "If each American Christian would begin now to learn the language of another people, would seek to understand their culture and thus share with them their aspirations and ours, it would be an excellent substitute for fretting and a token of our faith that history is not coming to a calamitous end."

Augustana Lutherans Plan Uniform Reception Service for New Members

A new uniform order of service is being planned by the Augustana Lutheran Church for the reception of members. It was requested by the church's executive council to help members become better informed in regard to their duties and responsibilities as communicants.

Usual methods of accepting members in Lutheran parishes include confirmation, through reaffirmation of faith by lapsed members, and by letter of transfer.

Washington Cathedral Project May be Completed by 1975

Construction of the Washington Cathedral (Episcopal) in the District of Columbia, which began in 1907 with a target date of the year 2000 for completion, may be finished by 1975. Dean Francis B. Sayre of the cathedral said building could be completed by that date if the current pace of construction work can be maintained. To complete the edifice will require the expenditure of about $15,000,000.

News Briefs

Sunday morning services were to be discontinued in January in 121 parishes of the Swedish National Lutheran Church because of a shortage of clergymen. The National Association of Swedish Parishes says the government refuses to allow the church sufficient funds for an adequate number of clergymen.

The Methodist Church in Taiwan (Formosa) and Hong Kong registered membership gains of nineteen per cent for the past year. This membership increase continues an upward trend in the number of Methodists in Taiwan and Hong Kong since the denomination began work there shortly after the Communists took over the China mainland in 1949.



Bishop Chandu Ray (left), first Pakistan bishop of the Anglican Church, discusses the new American Bible Society "finger-phono" with Dr. Gilbert Darlington, Bible society consultant who was instrumental in the development of the new device to make the Bible available around the world. Operated simply by turning the record with the finger, the little phonograph will play records of the Scriptures in every language. The machines are inexpensive and easy to use and will be distributed especially in areas where there is a shortage of electrical power and mechanical skills

Religious News Service

Anniversaries

Mr. and Mrs. Abraham Allison celebrated their fifty-seventh wedding anniversary on Nov. 7, 1961. They have twelve children, twenty-five grandchildren, and sixteen great-grandchildren. — Ada C. White, Lewistown, Pa.

Mr and Mrs. William Hertzler of Myerstown, Pa., celebrated their fiftieth wedding anniversary on Nov. 30, 1961. They are members of the Little Swatara congregation, Pa. They have one daughter. — Mrs. Carl Brightbill, Myerstown, Pa.

Brother and Sister J. C. Inman celebrated their fiftieth wedding anniversary at Sidney, Ohio, on May 14, 1961. They have four daughters. Brother Inman spent forty years in pastoral service but is now retired. — Mrs. J. Dale Kyser, Sidney, Ohio.

Brother and Sister Henry Stahl celebrated their sixty-third wedding anniversary on Sept. 25, 1961. They have been members of the McFarland church since 1917. There are two sons, six grandchildren, and six great-grandchildren. — Mrs. A. R. Grober, McFarland, Calif.

Brother and Sister Galen K. Walker of La Verne, Calif., celebrated their golden wedding anniversary on Nov. 26, 1961. Brother Walker served fifty years in the ministry. They have three children and nine grandchildren. — H. M. Brubaker, La Verne, Calif.

Mr. and Mrs. Samuel Webber of Myerstown, Pa., celebrated their fiftieth wedding anniversary on Nov. 11, 1961. They are members of the Little Swatara congregation, Pa. They have one son. — Mrs. Carl Brightbill, Myerstown, Pa.

Obituaries

Armstrong, Allen, son of Mr. and Mrs. Milford Armstrong, was born in Putman County, W. Va., Dec. 16, 1896, and died at Edinburg, Va., Nov. 15, 1961. He was married to Ula Mae Reynard on Oct. 11, 1923. He was a member of the Wakeman's Grove church, Va. The funeral service was conducted by Bro. Joseph S. Rittenhouse, and burial was in the Cedarwood cemetery, Edinburg, Va. — Faye Wakeman, Edinburg, Va.

Bish, Jessie Viola, daughter of Rezin and Hannah Albert, was born Jan. 31, 1873, at Warfieldsburg, Md., and died Nov. 10, 1961, at Rocky Ford, Colo. In 1895, she was married to Royer Bish. She had been a member of the Church of the Brethren from young womanhood, serving with her husband in the office of deacon for many years. Surviving are her husband, two daughters, three sons, and one sister. The funeral service was conducted by the undersigned in the Rocky Ford church, and burial was in the Rocky Ford cemetery. — Wilbur R. Hoover, Rocky Ford, Colo.

Hamel, Eva Lena, was born at Anna, Ohio, Oct. 27, 1883, and died Nov. 17, 1961, at Carleton, Nebr. She was a member of the Bethel church at Carleton. Surviving are two daughters, three sisters, and five grandchildren. The funeral service was conducted at the Bethel church by the undersigned, and burial was in the adjoining cemetery. — Sylvus D. Flora, Carleton, Nebr.

Metzler, Mary Ellen, daughter of Alexander and Elizabeth King Miller, was born May 5, 1868, near Nappanee, Ind., and died Nov. 23, 1961. On Aug. 18, 1889, she was married to Christian Metzler, who died April 24, 1951. Surviving are two daughters, one son, ten grandchildren, and twenty-two great-grandchildren. She became a member of the Church of the Brethren in her youth. The funeral service was conducted in the Wakarusa church by Bro. Harvey S. Bowers, assisted by Rev. Duane Sholly, and burial was in the Olive cemetery. — T. G. Weaver, North Manchester, Ind.

Pearson, Sarah Alice, was born in Tippecanoe County, Ind., March 19, 1910, and died Nov. 29, 1961, at Pyrmont, Ind. In 1928, she was married to Emmert Pearson. Surviving are her husband, one daughter, two grandchildren, three sisters, and two brothers. The funeral service was conducted by Bro. Ralph Petry, and burial was in the Pyrmont cemetery. — Mary A. Wagoner, Delphi, Ind.

Peters, Daisy Mable, daughter of Benjamin H. and Drusilla Boone Layman, was born near Wirtz, Va., Sept. 18, 1880, and died Nov. 10, 1961, at Peru, Ind. On Feb. 10, 1903, she was married to Hiram Franklin Peters, who survives. Six children, eleven grandchildren, twelve great-grandchildren, and four brothers also survive. Early in life she became a member of the Church of the Brethren. She was a founder and charter member of the Peru congregation. The memorial service was conducted in the Peru church by Bro. Carl Showalter, assisted by Bro. C. R. Oberlin, and burial was in the Greenlawn cemetery at Mexico, Ind. — Mrs. Orville Sonofrank, Peru, Ind.

Porter, Decatur Wray, was born Aug. 1, 1885, and died Oct. 14, 1961. A number of children, grandchildren, and great-grandchildren survive. The funeral service was conducted at the Hollins Road church, Roanoke, Va., by Bro. Ernest E. Muntzing, and burial was in the Mt. View cemetery. — Mrs. Iona Sarver, Roanoke, Va.

Sarver, Samuel E., was born May 1, 1877, and died June 28, 1961. Surviving are five children, sixteen grandchildren, and twenty-one great-grandchildren. The funeral service was conducted by Bro. E. E. Muntzing, and burial was in the Sarver cemetery in Craig County. — Mrs. Iona Sarver, Roanoke, Va.

Rupert, J. Harry, son of John and Anna Rupert, was born in McVeytown, Pa., March 18, 1881, and died at Reedley, Calif., Nov. 25, 1961. He was married to Mary Rose Hollenberg on Sept. 8, 1907. He became a member of the Church of the Brethren in his youth and was active serving as a deacon and in the educational, missionary, and other endeavors of the church. Surviving are his wife, one son, two daughters, five grandsons, one great-grandchild, and one sister. The funeral service was conducted by the undersigned. — Carl Beckwith, Reedley, Calif.

Summers, John William, son of William and Sallie Trump Summers, was born near Hardin, Mo., April 17, 1885, and died at Richmond, Mo., Nov. 28, 1961. On Jan. 19, 1908, he was married to Edna A. Summers, who died Feb. 21, 1940. On June 4, 1946, he was married to Mary Josephine Fleming, who survives. He was a member of the Church of the Brethren. The funeral service was conducted by the undersigned, and burial was in the Wakenda cemetery. — Harold G. Correll, Hardin, Mo.

Workman, Gladys Fern, daughter of C. Jay and May Workman, was born Jan. 12, 1907, and died Nov. 6, 1961. She became a member of the Church of the Brethren early in life. Surviving are her father and one brother. The funeral service was conducted by the undersigned in the Danville church, Ohio, and burial was in the adjoining cemetery. — William H. Loucks, Danville, Ohio.

Workman, Stella Marie, died Sept. 21, 1961, at the age of seventy-seven years. She was a member of the Church of Christ. Surviving are one daughter, one son, and two grandchildren, and one brother. The funeral service was conducted by the undersigned in the Danville Church of the Brethren, Ohio, and burial was in the adjoining cemetery. — William H. Loucks, Danville, Ohio.

Church News

Western Kansas

Prairie View — One has been baptized and one received on reaffirmation of faith. The project of the vacation Bible school was furnishing school kits for the Nigeria mission schools. Howard Baldwin was licensed to the ministry at a service conducted by the executive secretary, Gorman Zook. The congregation is sponsoring a Scout troop in the community. The Sunday school is steadily increasing in number with an average attendance of 105 for the past year. Bro. Mark Emswiler continues as pastor, and Bro. James Elrod is the moderator for this year. The women's fellowship has done relief sewing and made hospital gowns for Nigeria. They also sent packages to some of the missionaries and children's packages to the Lybrook mission. They cooperated in local, district, regional, and national work. — Mrs. Raymond Daniels, Modoc, Kansas.

Wichita, First — Phyllis Ingram began her work as director of Christian education on Sept. 1. Our congregation conducted the worship service at Cowtown, a replica of Wichita one hundred years ago, on the afternoon of Sept. 17. On Sept. 27, we had a dedication service for the newly elected members of the church board and Christian education workers who were meeting in a retreat at the church. As part of the observance of Christian education week, we viewed the film, The Great Challenge, on Sunday evening and had a banquet in honor of the teachers and workers who had served during the past year. The pastor, James Beahm, is president of the Wichita Ministerial Association for this current year. On Oct. 25, Glen Smiley of the Fellowship of Reconciliation was the guest speaker. The youth fellowship participated in the CROP collection with the United Christian Youth Movement of Wichita. The laymen con-

Reuel L. Howe

HEREIN IS LOVE

Consistent with the penetrating thought typical in his previous books, Dr. Howe speaks with embarrassing frankness on a subject widely discussed in theological circles today. It is the tendency of church groups and individuals as well, to revolve in a private orbit and neglect the prime principle of the church — that of demonstrating the love of Jesus Christ through Christian love in action.

Cloth, $3.00; paper, $1.50

Church of the Brethren
General Offices
Elgin, Illinois

ducted the worship service on Layman's Sunday. Living and Growing as a Christian Family was the theme for the school of family living held Nov. 5 to Dec. 3. — Phyllis A. Ingram, Wichita, Kansas.

Southern Missouri and Arkansas

Mountain Grove — Several members of our church attended camp at Sheltering Heights and two served as leaders. Mary Dadisman, a missionary in Nigeria, gave a talk about her experiences there. Two have been baptized and four received by letter. In September, Bro. L. M. Baldwin was installed as pastor by Lawrence Lehman, district field secretary. The women of the church have been knotting comforters and gathering clothing for relief. The pastor conducted a week's revival meeting which concluded with the love feast. The recently organized women's fellowship is cooperating with the women of the Greenwood church. We joined with several other churches for a Thanksgiving service, at which the pastor, L. M. Baldwin, brought the message. Many of our congregation attended the dedication service for the new church at Cabool. — Dora Atkins, Mountain Grove, Mo.

Peace Valley — Visiting ministers in our congregation have been Brethren Ralph Hoffman of Indiana, William Bosserman of Illinois, Paul Hunter of Florida, Baxter Mow of Virginia, and Oliver Dilley of Kansas City, Mo. Brother and Sister Galen Gerdes of Illinois and Brother and Sister Oscar Fike of Indiana attended the love feast on Nov. 1. Brother Fike officiated. A number of our members attended the district conference at Cabool and also the dedication of the new church there. Vada Woody was the director of the vacation Bible school. Ten attended camp and Quinter Bosserman served as a director. Five of the women of the Berean Mennonite church were guests of our women's fellowship. We have enjoyed the films, With His Help, The Choice, and Harvest of Shame. The district men's and women's rally was held in our church on Nov. 9. We had a service the evening before Thanksgiving Day. Phil Truesdale, a neighborhood boy, showed pictures and lectured about his work with a gospel team in Ecuador during last summer. Elverda Fike, who has completed her year in BVS, is now teaching in Pennsylvania. Juanita Fike has returned to teaching at Quinter, Kansas, after being in a work camp in Ecuador during the summer. — Mrs. Robert Haney, West Plains, Mo.

Michigan

Hope — One of our Sunday school teachers attended the laboratory school at Manchester College. The pastor, Rommie Moore, had charge of the daily devotions over the Hastings radio station the week of Sept. 3. During the absence of our pastor, Mr. and Mrs. Earl Atkinson and Carl Welch filled the pulpit. On Layman's Sunday three laymen spoke, Mrs. Clare Eash, representing the women, Larry Wieland, the men, and Jo Ann Walton, the young people. Dan West had three planning sessions with twenty of the church workers, ending with a family night supper. The every-member canvass was conducted Sept. 25 and 26. Nine of our church school workers attended the life and leadership training school in Grand Rapids five evenings in October. This school is sponsored by the Grand Rapids Kent County Council of Churches. We observed the love feast service on World Communion Sunday. On Oct. 24, Charles Baldwin, missionary to Nigeria, spoke about his work there. We had the first of our twelve Christian family life programs on Nov. 16. After the potluck supper, we had a program centering about the theme, Families and Thanksgiving. The offering was turned over to CROP. — Wilmina Wieland, Freeport, Mich.

Northeastern Ohio

Center — The church entered a softball team in the league sponsored by Stark County. Some of the women attended the breakfast of the United Church Women, at which Dr. E. C. Beach spoke. During the absence of the pastor, the pulpit was filled by Dr. Milford Hinkle, Reverend Apple, and Reverend Ruble. The CBYF had charge of one Sunday and on another Sunday, the vacation Bible school program was given. The $30 collected at the vacation Bible school bought beehives for Mexico. A number of the women attended the camp at Camp Zion. The junior church is sponsoring an African student for one year at Waka Training School in Nigeria. In August the congregation was host to the Stark County Bible Class Federation meeting. After a carry-in dinner, the commissions of the church met to plan the programs for the coming year. Goldie Schwartz, missionary to India, spoke one Sunday evening. Elsie Bechtel, who spent two years in Austria, spoke at a special night meeting of the ladies' aid. The younger children collected $32 for UNICEF at Hallowe'en time. Grayce Brumbaugh spoke about her work in Nigeria. The women had made kimonos and receiving blankets for her to take back to Nigeria. On Nov. 26, the congregation was host to the neighborhood churches for a singspiration. — Mrs. Barbara Paulus, East Canton, Ohio.

Reading — The women's work had its annual Thanksgiving service on Nov. 19. The film, Give Thanks Always, was shown. Roberta Kurtz, who won the national youth oratorical contest, presented her oration, Apathetic Christians. At the August council, John Blough was chosen elder. He gave the address at the home-coming on Sept. 17. — Mrs. Edward E. Braid, Homeworth, Ohio.

Northwestern Ohio

Lakewood — The commitments for our work during this year were made on Sept. 17, when an emphasis was placed on tithing. In August, we had a prayer vigil for peace in connection with the BVS Unit. Lakewood was host for the teachers and Christian education commission members for a discussion of Brethren curriculum. Eleanor Painter, a licensed minister of Fostoria, Ohio, filled the pulpit on Aug. 27. Bro. John Good conducted services, ending with the love feast on Sept. 30. Members of our church have attended various conferences related to their interests. Our congregation was represented at the Sunday school convention at the St. Paul's EUB church in Millbury. Nov. 10 was visitation day at the Fostoria Home. James O'suga of the Church of Christ at Fayette, Ohio, brought a program of music at the women's fellowship on Nov. 9. Mrs. Rosina Reddin was the speaker in the absence of the pastor. Four persons have been baptized. — Mrs. Frank McLaughlin, Millbury, Ohio.

Southern Ohio

Eversole — Guest speakers have been Rufus King, Charles Wells, Clarence Priser, Paul and Naomi Kinsel, John Martin, J. Oliver Dearing, Chester Hadley, Ivan Eikenberry, Kenneth Harman, and Earl Shank. Chester Harle had an installation and consecratic service for deacons and their wives c Sept. 24 at the harvest and homecon ing service. Those installed were M and Mrs. Marvin Ullery, Mr. and Mr Paul Simmons, and Mr. and Mrs. Fore

Phelps. The pastor, Frank Nies, was the preacher for the revival services Nov. 12 to 26. The church participated in the union Thanksgiving service at Johnsville EUB church on Nov. 22. Mrs. Russell Helstern was the speaker for the mother and daughter banquet. The women's fellowship has been organized into five circles, under the leadership of the president, Ruth Bell, in order to reach more women in the church. The congregation was host to the pastors' and ministers' fellowship of Southern Ohio. Harold Pickett was the speaker for the father and son banquet. During the year, two have been received by letter and two by baptism. — Anna M. Landis, Brookville, Ohio.

Eastern Pennsylvania

Conewago — Bro. Wilbur Lehman was the evangelist for services following which seven were baptized. Dave Kaser, a returned BVS'er, gave a talk and showed pictures of his work in Austria, where he had served two years. Brother and Sister Mark Keeney gave talks about their work in Africa. The women's fellowship showed the film, Radiant Treasure. The guest speaker for the temperance program was C. F. Himes of Williamsport. The youth entertained the young people's group from our other churches. Under the sponsorship of the men's fellowship, the Buntertown community men's chorus presented a program of music. Earl Farney of Midway was the speaker for a program on peace. Four of our youth and youth counselors attended the regional conference at Huntingdon, Pa. The youth of our church had a weekend retreat for the purpose of reorganization. Bro. D. I. Pepple was the evangelist for our fall meeting. Seven were baptized. Brethren John Patrick and Ollie Hevener were the guest ministers at the love feast. — Ellen E. Young, Hershey, Pa.

Elizabethtown — During July, the minister of education, John Hilficker, directed a two weeks' day camp for boys and girls of grades five through eight on the farm of one of our members. A number of our boys and girls attended camp at Camp Swatara and some of the adults gave leadership. Also during July, we had the first regional family life institute in our church. This was directed by Earl K. Ziegler, with Roy Dickerson and Richard N. Hey serving as leaders. Our congregation joined the other churches in town on Sunday evening community services during the summer. We also joined with them in a Reformation Day service at the Lutheran church. John Hilficker has completed his work as minister of education and returned to Bethany Seminary to finish his work for a degree. On Sept. 24, the church school workers and others met in a service of rededication at which A. G. Breidenstine was the speaker. With a slogan, Debt Free by '63, we conducted an every-member visitation in which 170 visitors served. When the pastor, Nevin H. Zuck, installed the new pastor of the Palmyra church, Roy E. McAuley reached for our congregation. Glenn E. Zug and H. Eugene Eisenbise also spoke during the absence of the pastor. Opportunities of the older adult volunteer service were symbolized in four weeks which Alfred Eckroth, Sr., gave at the West Side Christian Parish in August. We had our love feast service on World Communion Sunday. The pastor had a service of dedication for parents and their children recently. The women have helped mend and iron at the Neffsville Home. They joined with the United Church Women of the town in sponsoring a project of clothing and school bags for Latin America. The missions and service commission planned a four-day peace program with the theme, The Christian Witness for Peace in Today's World. Dan West served as leader. The choral union of Elizabethtown College, directed by Prof. Nevin Fisher, presented a concert of hymns and anthems one evening in November. — Ruth N. Eby, Mount Joy, Pa.

Ephrata — The church cooperated with the other congregations of the town in a vacation Bible school. During the pastor's absence, the pulpit was filled by Brethren Roy McAuley, V. Lester Schreiber, and Clyde Nelson. Forty-one of the children and youth spent a week at Camp Swatara. During July and August, we participated in the community vesper service held on Sunday evenings on the grounds of the Ephrata Cloisters. A number of our members attended the Billy Graham crusade in Philadelphia. Eleven persons spent a day working at the New Windsor center. Twenty comforters have been made for relief. Mark Keeney and his wife spoke and showed pictures of their work in Nigeria. The contributions brought to the harvest home service were given to the Children's home at Neffsville. The senior citizens of the church were entertained at a dinner by the women's fellowship. Four children from the Pilot House, Baltimore, Md., spent some time in the homes of our congregation. Some of our members took part in the district choral festival in the Lebanon high school auditorium. A number of the men attended the district men's fellowship banquet. The children's hour group resumed its regular meeting each Wednesday after school. The congregation is sending the Gospel Messenger into each home. The pastor conducted a membership class prior to the revival held by Bro. David Markey. Twelve were baptized and one received by letter. Sixteen of our young people have left for college. An Elizabethtown College group gave a religious drama. — Mrs. H. Spencer Fry, Terre Hill, Pa.

Florin — William Longenecker and Roy Longenecker represented our congregation at the Annual Conference. One hundred fifty-three was the average attendance for the vacation Bible school held the last two weeks in June. The men raised sweet potatoes as their project this summer. Bro. D. Paul Greene of Elizabethtown College was the speaker for the harvest meeting. A group of our members attended the Billy Graham meetings in Philadelphia on Brethren night. Brother and Sister Clarence Heckman spoke at one of our Sunday morning worship services. Since their retirement, we are now supporting Ruth G. Clark, who is serving in Nigeria, West Africa. The men and women wrapped bandages to be sent to Nigeria. Roy Forney of Harrisburg and John Patrick of the Big Swatara church were speakers at the love feast service. Bro. Clarence Brubaker conducted our evangelistic meeting. — Effie Ruth Eshelman, Mount Joy, Pa.

EVERY DAY DEVOTIONS FOR YOUTH

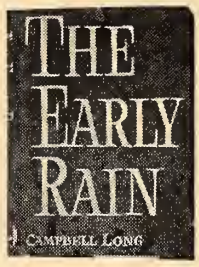
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CHURCH of the BRETHREN GENERAL OFFICES
Elgin, Illinois

Maiden Creek — Bro. Mark Keeney, missionary to Africa, spoke one Sunday morning. Bro. Glenn W. Crago of the Neffsville Children's Home gave a talk at the vacation Bible school program. Some of our members attended the outdoor service at Belleman's church. On Aug. 20 we had a fellowship meeting at Bro. Howard Reber's home. In the afternoon, six were baptized and in the evening Dean Allen gave a talk. A number of our members attended the Billy Graham crusade in Philadelphia. We have started study of the manual in Christian doctrine. Brother Kline of the Myerstown church was the speaker for our rally on Sept. 24. David Markey officiated at the love feast service. Bro. Cyrus Krall was elected to a three-year term as moderator and part-time pastor. The election was in charge of Brethren Abram Eshelman and David Markey. — Mrs. Helen P. Reber, Centerport, Pa.

Little Swatara — A group of our women ironed at the Neffsville Home. Rev. Goran Haggberg of Sweden preached at the morning service on Aug. 6. He is in this country attending college and was a guest at the home of Mark Keeneys. Bro. Joseph Moyer was the evangelist for the meeting at the Schubert house. Twelve persons made a decision for Christ. Lester Royer spoke at one of the evening serv-



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Church of the Brethren
General Offices
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ices. Our church gave a program of music at the Mohler's church. Norman Patrick and Ray Gibble were guests for the love feast service. Mark Keeney spoke at the Neffsville Home, when our congregation had charge of the service. In the evening of music, the Hanoverdale male quartet, the Weik family octet, Kiehmer-Royer mixed quartet, the Reading choir, the Annville girls' chorus, and the Mountville-Fairview male quartet participated. Dr. Roy McAuley, president of Elizabethtown College, was the speaker for the father-son fellowship. — Mrs. Carl Brightbill, Myerstown, Pa.

Middle Pennsylvania

Carson Valley — Bro. Emmert Frederick is serving as our moderator for the next two years. The food gathered together at the harvest home meeting was taken to the Home at Martinsburg. The evangelist, Bro. Howard J. Kreider of Milford, Ind., held a two-week meeting; as a result six persons were baptized. The love feast concluded the meeting. Plans are under way to have a full-time pastor for our church. We sent fourteen cartons of clothing to New Windsor during November. The women's work prepared fruit plates for each guest at the Morrison Cove Home for Thanksgiving. Our congregation was host to the Blair County hymn sing on Nov. 5. Brethren Merle Hoover and Louis Jackson and their wives were installed into the office of deacon. The Sunday school classes have moved into the new building. — Mrs. Russell C. Clapper, Duncansville, Pa.

Lewistown — Kenneth C. Martin, Jr., was installed as our new pastor on Sept. 3. Bro. Bernard King, the new district executive secretary, brought the message and had charge of the service. The following Friday evening we had a congregational hymn sing and a fellowship to become acquainted with Brother Martin and his wife. We observed the love feast service on Oct. 8 with Brother Martin officiating. Seven of our youth and four adults attended the youth banquet at Everett. Mrs. Bert Wright is directing a youth choir which was recently organized. A program of music was given by the Bunkertown men's chorus. Judge Lehman spoke to the youth on Nov. 19. Five have been received by letter. Some of our women attended a meeting of the auxiliary of the Martinsburg Cove Home. — Ada C. White, Lewistown, Pa.

North Atlantic

Philadelphia, First — The offering from our vacation Bible school held in July will be used to help establish a church among the Navajo Indians. During the summer, thirteen of our young people attended Camp Swatara. Our church was one of the forty-four churches of our denomination participating in the Billy Graham Philadelphia crusade. Prayer meetings were held throughout the summer in the homes of members. This fall a group is studying a Bible course prepared by Billy Graham. A second class meets on Thursday mornings. A new adult Sunday school class, especially for new members, is being taught by the minister, W. Dean Crouse. Carl Reber, Dayton Kreider, and Lester Rosenberger conducted the morning service on Layman's Sunday. The women's fellowship sponsored a family night at which the pageant, Our Family and God, was presented. The district leadership training school was attended by thirteen of our members. Mrs. Betty Reber and Mrs. Mary L. Riethof attended the Eastern Region laboratory school and workshop. Ralph Rybercheck, representing the Door to Life Gospel Ministries, showed color films of missionary work in Surinam. David Bevington, a student at Eastern Baptist College, is the assistant minister. Two have been baptized and two received by letter. — Mary L. Riethof, Lafayette Hill, Pa.

Southern Pennsylvania

Hanover — Under the able leadership of Bro. Glen Kinsel, the church is growing in interest, attendance, and membership. More than sixty have been added to the church in the la two years. On account of crowded cor ditions and lack of parking space, th church has voted to relocate. A plar ning committee is inspecting differer locations and will purchase one a soon as an appropriate one is foun The church has reorganized, electing board of thirty members, divided int six commissions. The children's choi directed by Linda Sterner, sings or Sunday each month at the mornin worship service. Bro. Robert Moc conducted a week's meeting the la week of September which conclude with the love feast on World Commu ion Sunday. The congregation has se clothing and other essentials to Ne Windsor for relief. Robert Brow Horace Walker, and Mrs. Walker repr sented the congregation at the distri meeting at the Sugar Valley churc The women's fellowship directed t harvest home service on Sunday ev ning, Nov. 26. — Lottie Hipes Bowma Hanover, Pa.

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

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When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

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No. 552. Wanted: The Hollansburg community, 14 miles from Greenville, Ohio, is seeking a general practice physician. We have two Brethren churches in our community. Please contact: Village Council, Hollansburg, Ohio.

Western Pennsylvania

Johnstown, Roxbury — The church lans for fellowship, growth, and serv-e. The mothers and daughters and ne fathers and sons organizations each ad a banquet. We participated in a mmunity Bible school. A special rvice of installation for the church fficers and teachers was held. Mon-e Good, missionary to Africa, spoke ne Sunday. Our congregation was ost to the vocational leadership work-op and the presentation of self-allo-tion. The district children's work di-ctor explained curriculum changes to ne teachers. Two new deacons have een elected and were installed for a robationary period. The Elvis Cay-rds, our new missionaries, were here r a fellowship dinner. We had twenty-x campers at Camp Harmony. Those raduating from high school were hon-red at a special service and with gifts. ra Huston spoke on peace. The juniors ve had a class in church member-ip. We also had a service in honor senior citizens. Ten have been bap-zed and five received by letter. — Mrs. alph Kniss, Johnstown, Pa.

Maple Grove — The church had a edication and home-coming service on ct. 22. The original building was dedi-ted sixty-seven years ago. It has been mpletely remodeled inside and new ws and new piano and organ have en installed in the past year. Three ars ago the basement was built with ve new Sunday school rooms added. he church building was moved back out fifty-five feet to a new location this time with a new entrance to the sement added. Robert Jones of Win-on-Salem, N. C., delivered the dedica-ry sermon. Ministers that have served aple Grove have been Brethren E. lue, P. C. Strayer, J. E. Murphy, halmer Dilling, Robert Jones, and ichard Gillin. Once each year the ildren of the church school are given penny. At the end of the year a mis-on story is presented and these pen-es are collected. More than 10,000 nnies have been saved and collected the past two years. — Mrs. Florence elley, Elton, Pa.

Rummel — John Byers, the new pas-r, has been with us since June. In ly we had an election of officers for e new year. The evangelistic meet-gs were conducted in September by rother Byers, concluding with the love ast on Oct. 1. Two were baptized d four received by letter. Clarice an Ott has returned home from the mmer work camp at Fresno, Calif. he women's fellowship participated in aking school bags for the children in outh America. We have appointed a mmittee to investigate future expan-on of our church facilities. — Mrs. Lois owzer, Rummel, Pa.

North and South Carolina

Melvin Hill — The average attend-ce at the vacation Bible school was rty-two. A nursery for preschool chil-en during the morning worship serv-e was recently set up. Sixteen campers tended Camp Carolina during the mmer. The pastor, Charles Rine-rt, directed the youth camp. Bro. B. Wampler of Johnson City, Tenn., nducted a one-week revival. As a sult, seven were received into the urch and seven were rededicated. Since the last report, eleven have been added to the church. We have remodeled and added facilities to our Sunday school. The youth meet every Sunday night for special study. They carried on the UNICEF program for the first time in the community, collecting $32. We have an active Scout troop of twenty-one boys. Under the leadership of the board of Christian education, we have entered the experimental project on family education. We are planning a school of missions, the first in our congregation. — Mrs. Henry Wyant, Spartanburg, S. C.

Eastern Virginia

Hollywood — Bro. Paul Sanger of Ruckersville, Va., began a week's meeting on Oct. 22 and closed the following Sunday night with a love feast. Brother and Sister O. R. Hersch of Manassas, Va., were visitors at the love feast service. The church was strengthened by Brother Sanger's stay with us. — Bertha M. Quann, Fredericksburg, Va.

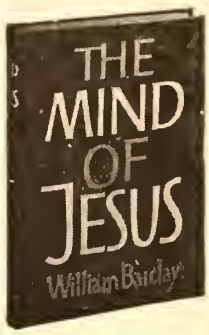
First Virginia

Roanoke, Hollins Road — On Aug. 13, we dedicated the new education building and remodeled sanctuary. Our congregation was host to the district conference, Aug. 25-27. On the first Sunday in October, we had a dedication service for all the Sunday school workers. Bro. David Rogers of the Central church held our fall preaching mission. Three were baptized and one was received by letter. A junior choir has been organized and is singing regularly under the direction of Mrs. Bob Stamback. The joint leadership training school with Williamson Road has been completed. The pastor and the choir had charge of services at the Roanoke Rescue mission in October. We joined with three community churches for a service on Thanksgiving eve. — Mrs. Iona C. Sarver, Roanoke, Va.

Northern Virginia

Linville Creek — The Northern Virginia church leaders' conference was held at our church in September. We had an installation and dedication service for all Sunday school officers, teachers, and church officers following the worship service on Sept. 24. All church members were solicited through the every-member canvass. The men of the church participated in the worship service on Layman's Sunday. We had a week of planned visitation in lieu of the fall evangelistic meeting. Thirteen of our women helped process clothing at the New Windsor relief center. Thirteen of the men attended the district men's banquet at Mill Creek. On Nov. 5, we had a recognition service of the fifth anniversary of the dedication of the Linville Creek church. The district church extension commission sponsored a meeting on evangelism at our church, with Bro. Sam Flora, Jr. as guest leader. The congregation was host to the Broadway community Thanksgiving service, at which Rev. William Keller, pastor of the Broadway EUB church, was the speaker. — Mrs. W. Wallace Hatcher, Broadway, Va.

Luray — Bro. Carson Key held a revival meeting. Doctor Schlaubach spoke on missions and showed slides of Ethiopia one evening. The church was host to the district men's banquet. Nine of our women spent a day at New Windsor processing clothing. We had a mother-daughter banquet in May. The Beacon Bible class spends one Sunday each quarter visiting the elderly and sick, singing and providing worship for them. The pastor and his wife were teachers for the district Bible school teachers' training meeting. We had a class for adults at the vacation Bible school. The youth had two ball games with the Mathias church, went on a weekend camping trip, had a lawn social, and bought equipment for their



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Elgin, Illinois

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recreation room. Wayne Judd was licensed to the ministry. Our new pastor is Vernon Merkey. — Ruth Painter, Luray, Va.

Second Virginia

Barren Ridge — The women's fellowship had a joint meeting of the circles and made favors for a hospital party that was held in December. Prof. Philip Trout conducted a music institute one Sunday. The senior choir has sung at several churches for evanglistic services. A youth choir is being organized. The youth had a weekend retreat at Brethren Woods to plan for this year's work. They also attended the movie, Question Seven, and gave a Christmas play, Peace on Mars. We now have a nursery for children under three years. The pastor preached the sermon for the union Thanksgiving service. We sent Christmas greetings to our missionary, Miss Louise Sayre. — Mrs. John W. Gilbert, Staunton, Va.

Southern Virginia

Boones Mill — In the absence of the pastor, Bro. Ezra Bowman filled the pulpit. The men had a fellowship supper in July with the meal being prepared and served by the men. During the week of Oct. 2-8, A. J. Caricofe of Pennsylvania conducted evangelistic services. As a result four were baptized. We observed the love feast service on Nov. 14, followed by the home-coming service on Sunday. On Thanksgiving eve we had a Thanksgiving service and viewed a film following it. — Mrs. Crawford Turner, Boones Mill, Va.

First West Virginia

Keyser — Benton Rhoades preached for us one Sunday morning and attended the four-in-one conference at Oakland, Md. We had a dedication service for parents and children on Mother's Day. Arthur Dean, church building counselor, met with us to discuss and draw up plans for enlarging the church. Mrs. Carl Ludwick directed the vacation Bible school. Seven of our teachers attended the training session held in the Methodist church in Newcreek. Our congregation led all of the churches of the district in attendance at Camp Galilee this year. All age group camps were well attended. We supplied one counselor for the junior camp and one for the junior high camp. The women's fellowship presented a play at district meeting at the Maple Spring church, Eglon. They plan to give the same play in the Moorefield church. The pastor, C. H. Cameron was elected moderator for this coming year. Ernest Muntzing of Roanoke, Va., was the evangelist for the revival meeting. We observed the love feast on World Communion day. Bibles were presented to those coming into the junior department. — Prema Lipscomb, Keyser, W. Va.

Old Furnace — Thirty-six took part in the day-camp program the last week of July. Susie Thomas visited our church and showed slides of the work she is now doing in Japan. We had twenty-three campers and four counselors at Camp Galilee this summer. The following ministers were leaders for our evangelistic services: Reverend Miller of the Pinto Mennonite church, Bro. Jesse C. Pittman of Beaver Run, Bro. Stine Hockman of Romney, Brother Beard of the Short Gap Methodist church, and Bro. Levi Zeigler of Westernport. A community hymn sing closed the service. We had our love feast on World Communion Sunday. The women's fellowship has sent 1,100 pounds of clothing to New Windsor. The minister conducted a dedication service for the church school teachers and workers and officers. The tenfold area CBYF meeting was held in our church. — Mrs. Earl Ellifritz, Ridgeley, W. Va

CATHERINE MARSHALL



a woman's pilgrimage in faith

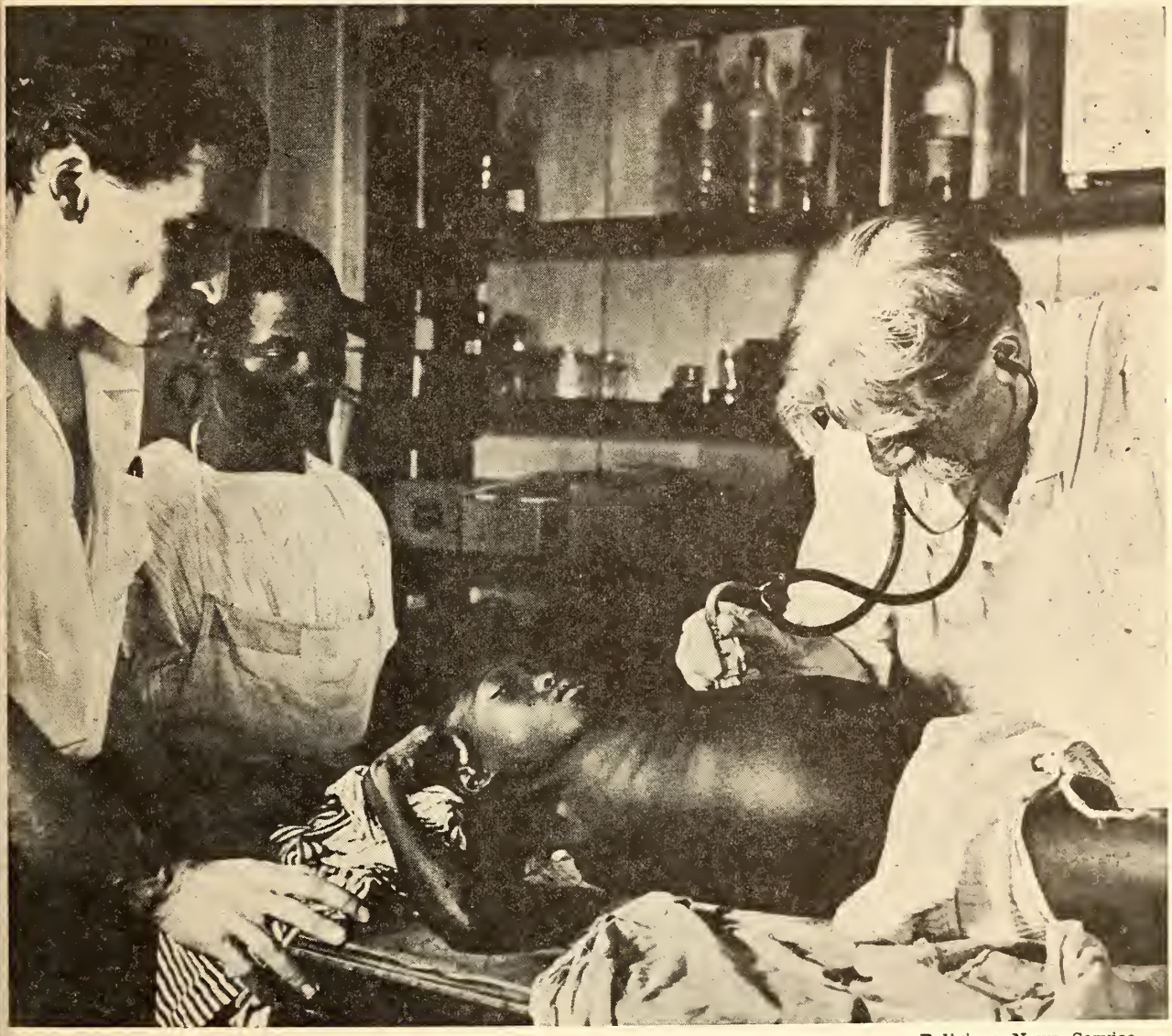
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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Ill.

Church of the Brethren
Gospel MESSENGER

JANUARY 13, 1962



Religious News Service

Birthday at a Jungle Hospital If ever a man deserved to enjoy his years of retirement, it would have been the jungle doctor, Albert Schweitzer, who many years ago dedicated his skill and his understanding to helping those in need and in pain. But Albert Schweitzer, soon to celebrate his eighty-seventh birthday, has not yet retired. He continues his quiet ministry at his African hospital. And he still works untiringly for peace among men everywhere. Long ago Dr. Schweitzer earned the respect of scholars for his studies in theology and philosophy. He was equally renowned for his artistry as an organist. But the world community has learned to regard him as a great humanitarian who does not know how to retire.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - - Editor
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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Greatest Need of the Hour

In this world today a few men have threatened the world so that there is turmoil, and peace is almost out of the picture. I appeal to Brethren to pray earnestly and not only to pray — but pray and fast that the heart of "K," and all other like leaders, be changed.

God can handle this affair much better than man. You know Nineveh was saved, and in only three days' time. Who knows but that "K" has come into the world for such a time as this that the world might see the demonstrations of God's power.

God will hear us unitedly. "Delight thyself in the Lord and he will grant thee the desires of thine heart" (Ps. 37:4). — Clark C. Myers, 547 Highland S. E., Grand Rapids, Mich.

Not Possible

I am sure that the intentions of S. Mohler were honest and sincere when he proposed in a letter to the Gospel Messenger (Dec. 2) that those who refuse to pay taxes because of their military implications might honorably avoid imprisonment by increasing contributions to church and relief work.

The suggestion is not, I believe, possible under the present tax laws unless one has a number of personal deductions as well as many deductible expenses. Let's take an example of a married couple who earned $6,000 during the year. They would have $1,200 personal deductions and could give a maximum of 30% to church and charity, a total of $3,000 which could be deducted. This leaves $3,000 on which taxes have to be paid. Even if unlimited contributions were deductible, our hypothetical couple would have to give $4,800 or 80% and be able to live on $1,200 allowed for personal deductions to be immune from imprisonment for nonpayment of taxes. — Rollin E. Pepper, 1414H Spartan Village, East Lansing, Mich.

Unaware

Flattery is a pleasant poison. In a measurable quantity such as money churches can be equated and ranked.

If this must be done I am suggesting it be done simply and without comment. Then let it be forgotten. I believe it is blessed for a church to be unaware of the extent of its own goodness. — Mrs. Robert Kelley, 703A Pleasure Road, Lancaster, Pa.

Concerning Selfishness

The statements of the brother from Ohio (Dec. 9 Gospel Messenger) are quite disturbing, especially his statement that God gave his only begotten Son that he might receive honor and glory for a selfish purpose. The Scriptures tell us that Christ came to seek and to save that which was lost (Luke 19:10). He came that men might have life and that they might have it more abundantly (John 10:10).

God surely was not selfish or he would not have given his only begotten Son to suffer and to die for the sins of the whole world. . . .

Missionaries give the best of their lives trying to change others from already satisfied ways. If they were selfish they would not be concerned about the lost. The only real satisfaction we can have is when Christ rules and reigns within our lives and when we share our faith with those who know him not.

We are not selfish when we strive to win souls for Christ and his kingdom. — Mrs. M. E. Shaffer, Box 154, Shrewsbury, Pa.

The Real Thing

I am quite interested in the Johnny Appleseed story (Nov. 25 issue). It is not a legend; it is the real thing. My grandmother and mother lived on the road he traveled, and Johnny, as they called him, traveled that road to go to his farm over by Mt. Blanchard. He stopped at their house more than once. The Indians told him that if he would ride a white horse they wouldn't kill a man on a white horse, for fear it would be he. His trees are all gone. The largest tree I ever saw was a small Rambo. It was at least over two feet through; that Rambo was the last Johnny Appleseed tree.

If any one thinks Johnny Appleseed is a myth, just tell him he is very mistaken. I was too young to see him; I am only ninety-one years old now. He wore his coon hide skullcap with a coon tail on behind — it was quite an honor to have him stop in. He didn't make the trip often. We were all Brethren for a long time. — Eliza B. Freed, Williamstown, Ohio.

by Richard A. Bollinger

WANTED: Worldly Christians

AN IDEA has lodged itself in my head which I cannot shake loose. I am intrigued by the thought that our trouble as Christians comes not so much from being too worldly as from not being worldly enough. What God needs are genuinely worldly Christians.

I am quite aware that this is not the usual way of speaking about Christianity. But I submit that the thesis has an honorable pedigree whose ultimate authority is the Bible itself. "For God so loved the *world*," begins the most familiar verse in the New Testament. There you have the whole essence of this strange notion. Christian worldliness derives from God's own worldliness. And God is worldly in that he created the world and called it good, and has ever since been calling his creation back to himself.

I suspect we had best begin by defining what we mean by worldly Christianity so as to forestall misunderstanding. By worldly Christianity we do not intend the violent overthrow of all outward marks of faith. It has nothing to do with making Christian faith less distinctive or demanding. Nor does it mean giving up the practice of love and humility and those other qualities which long have been the hallmark of Christian grace.

By worldly Christianity, rather, we are trying to point out the direction Christian commitment takes and the sphere in which it is lived. We use this term *worldly* in order to disabuse ourselves of the subterfuge of so much pseudo-Christian thinking, namely that being Christians makes us "otherworldly" creatures somehow divorced from the realities of earthly existence.

Indeed, the alert reader of the New Testament discovers there not world-denial but radical world-affirmation. The servants of the Word find themselves in the thick of life's toughest problems, compelled to challenge both prince and pauper with the gospel, agents of reconciliation between God and man.

We will have to be absolutely honest with ourselves when we talk like this. Our faith so seldom measures up to this healthy kind of worldliness. Two shortcomings plague us. One is narrow otherworldliness which jealously guards itself from any intrusion. It plays "I've got a secret" with the world, daring outsiders to guess its relevance to modern times if they can.

The other shortcoming is a false worldliness. Here the standards of success appropriate to the marketplace, the canons of conventional morality, and other values of society are confused with the articles of Christian faith. It was this kind of worldliness which so aroused the ire of Jesus when he drove the money changers out of the temple. A like paganism in 18th century England made John Wesley cry out, "Oh who will make the English into honest heathen?"

As Christians and as the church we must come to recognize that God demands as our response something more compelling than either the bland otherworldliness or the crass worldliness which is so much with us. As disciples we are bid not to make our peace with the world, nor yet to carve out a special reservation in it, but to participate with our Lord in overcoming the world.

What are the implications of discipleship that is worldly in

these terms? Dietrich Bonhoeffer, who by virtue of his own martyrdom in World War II as a victim of the Nazis has a right to speak about such things, has written this arresting sentence: "When Christ calls a man, he bids him come and die." Using that insight, let us speak now of the worldly Christian as one who dies. To what does he die?

For one thing, he dies to *narrow intellectual horizons.* In view of past Christian history which has exhibited some of the world's best thinking, it seems odd to have to underline this point. Yet so often in our own day Christians fear to allow their minds freedom. We are anxious lest some new discovery will put Christianity out of date. We keep trying to marshal support from scientists and philosophers for the existence of God — as if anyone could prove it anyway!

Being a worldly Christian sets a different temper for the mind. It does not fear what science will learn next. This is not to say we put our trust in what the mind finds. Our confidence lies in what God reveals, not in what man discovers. Nevertheless, what God reveals does not contradict the freedom of the mind, and God expects us to use our minds in the service of what he reveals.

The worldly Christian also dies to *immature emotional attachments.* The story goes that a certain Brethren, when the going got rough for his point of view in council meeting, left the church muttering, "I don't know what's going on here, but I'm agin it!" Perhaps this illustrates the fact that not uncommonly what are taken to be firm convictions turn out to be nothing but emotional attachments which never got a high school education.

Do you recall the occasion noted in Luke's gospel when Jesus sent James and John on ahead to make sleeping arrangements in Samaria? The Samaritans would have nothing to do with them. Whereupon the "sons of thunder" exploded, "Lord, do you want us to bid fire come down from heaven and consume them?" The Scripture tells us Jesus turned and rebuked them. That is proof enough that Jesus means his disciples, ancient and modern, to give up childish emotional commitments which hinder true Christian growth and action.

How dismally we fail to let Christ transform our emotions, especially in the political sphere. The admission of Red China to the United Nations cannot even be discussed dispassionately in our country. Civil Defense is fast becoming an emotional matter which, one fears, it soon will be un-American to criticize.

Again, the worldly Christian dies to *irresponsibility.* Irresponsibility goes beyond merely weak and foolish actions. Its grossest aspect may well be *inactivity.* Doing nothing says in effect, "A plague on both your houses. I don't care what happens."

The Christianity of our day must face up to the charge of neglect in this matter of responsible action. The pious beat their chests and say, "God will take care of us whatever happens." I have no doubt that in its proper setting this sentiment smacks of good theology. But what does it mean? Does it mean that God blesses things as they are, especially "our" side? Does it mean that God really does not care about what happens to the world, just so long as people are seeking personal salvation? Or is it perhaps an implicit acknowledgement that God *cannot* do anything in our kind of world, so we had better not risk thinking he can? Our unexamined pieties frequently proclaim not faith but fatalism.

A worldly Christian will never settle for the "what will be will be" doctrine. He takes God far too seriously for that. He is willing to take risks, even though the complacent lookers-on may later have the satisfaction of saying, "I told you so." He keeps clearly in mind that his reason for acting is not a

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"WE'RE NOT YET READY FOR INTEGRATION"

EDITH LOVEJOY PIERCE

Give us more time to wallow in our sins:
This town is not where brotherhood begins.
We need more time to get from here to there;
We haven't started moving anywhere.
Unruly haste, and things get out of hand.
Leave us our little houses built on sand.
Our rights are threatened. Grant another stay.
We're not yet ready for the Judgment Day.
A thousand years, and things will start to whiz.
We are not ready yet. — Alas, God is.

Is the Church Grounded in This Jet Age?

THE most recent edition of a popular encyclopedia devotes six pages to Jesus Christ. It seems almost providential that in the center of the middle volume there would be a concise review of his ministry and his message.

But when you turn the next page you discover that the editors have allotted another six pages to the subject of jet propulsion. Side by side with the miracles of Jesus are the wonders of the jet age.

Observing this alphabetical association, you are tempted to make comparisons. Do jets deserve as much space as Jesus? In another ten years, will Jesus get only four pages while some new high-speed, high-powered development receives twice as much attention?

You can pursue that line of inquiry, but it is probably unfair to the encyclopedia's editors. They have done their best to describe the world in which we live; and we should be grateful that after two thousand years the lowly Man of Nazareth is still such a force that he must be reckoned with in this modern age. Though Jesus lived long before the age of invention and rapid transportation, the history of the Christian movement bears witness to the startling changes that his gospel has injected into the lives of persons — from the first century until this one.

Instead of begrudging the attention that new sources of power receive in our day, we would do better to ask why the church today is often so lacking in power. Where is the dynamic that once threatened to turn the world upside down, that infiltrated a pagan civilization with radical ideas and new ideals? Is the church so comfortably settled in its way that it is permanently grounded? We think not, but it will take more than the usual blasts of warm air from the pulpit to give it the propulsion it needs.

Some of us believe there are still untapped sources of power lurking in the church of Jesus Christ. We have his own promise that power will come. In the early church we can see the evidence of its fulfillment. What a takeoff Pentecost must have been, with tongues of fire to ignite the explosive winds of the Spirit and thus to inspire ordinary men and transform them into dynamos of spiritual energy.

Pentecost can come again — in the jet age. The church need not remain at a standstill if it takes stock of its stores of spiritual fuel and learns once again how to ignite its cold engines. The slumbering church can be propelled forward and lifted to new heights by the sparks of the Spirit. Our greatest need today is not to apologize for Jesus Christ or to protest against those modern forces that may threaten to overshadow him. What we need is rather the explosion of a new force to upset comfortable churches and scatter their emissaries abroad as a testimony to the dynamic character of the Christian gospel. The most powerful jets do not have anything to compare with the thrust of the gospel. But who will release it? — K.M.

Noble Statements — Ignoble Actions

Prime Minister Nehru of India had some fine words to say last month to delegates to the World Council Assembly. But the visitors had scarcely left his country before he contradicted his noble statements by an ignoble act of aggression.

The Indian statesman, speaking to churchmen from all over the world, deplored the "cold-war spirit" in international relations. He said, "If we speak peace, we must adopt in some measure the ways of peace." No wonder the delegates applauded.

But just a few weeks later the Indian army marched into Goa and took it by force. This was an evidence of far more than the cold-war spirit Mr. Nehru rightly criticized. This was a military action directed by a man who has eulogized the ways of peace. No wonder it was greeted by storms of protest, even from India's best friends.

We know the explanations that Mr. Nehru offered. They are similar to the excuses that are used to justify military force on most occasions. But having such worthy objectives still does not make a case for aggression. The end does not justify the means. India is in a position of leadership today because Mahatma Gandhi conducted its campaign for independence by non-violent methods. It is tragic that his pupil, the present prime minister, has turned away from the ways of his teacher.

Statesmen often have difficulty in squaring their actions with the noble principles they enunciate. It is easy for Americans to criticize India for taking Goa, yet only a few months ago we attempted the use of force in Cuba. All of which reminds us how much easier it still is to cry "Lord, Lord" than to observe what the Lord tells us to do. Noble statements, like noble intentions, are not enough. — K.M.

The Church and the Soviet Union

by Norman J. Baugher

Christians are called upon to seize opportunities to build bridges of understanding and reconciliation between themselves and their churches as well as between nations. En route to the New Delhi Assembly of the World Council of Churches, my wife and I took the opportunity to visit Moscow, Russia, for the purpose of gaining a modest firsthand knowledge of the churches and of church life in the Soviet Union. We spent three intensive days in interviews with representatives of the Orthodox Church of Russia and visiting several of her institutions; then two days with representatives of the Baptist Union of the Soviet Union.

The information which follows is compiled from our numerous notes and from recollections of interviews. Material is not quoted directly or attributed to specific persons although it represents a careful effort to give a fair summary of replies to our inquiries. The material is presented somewhat as if the reader were reviewing our private notebook. This section deals with the Baptist Union of the U.S.S.R.

PART II

THE position of Protestant faith in the Soviet Union is both similar to and distinct from that of Russian Orthodoxy reported last week. Protestants united in the All Union Council of Evangelical Christian Baptists include the Baptists, the Evangelicals (Plymouth Brethren), and the Pentecostals. They have a church in Moscow well-known outside Russia because of publicity given to it abroad. The Baptist group is the largest and most vigorous Protestant group and is organized throughout the Soviet Union as the Baptist Union. Other groups in the Soviet Union are Lutherans and Armenians.

We spent two interesting and intensive days in fellowship, worship, and conversations with the Baptist Union people. Among those interviewed were Rev. Jakov Zhidkov, president of the Baptist Union and senior minister of the Moscow church, Rev. Alexander Karev, general secretary of the Baptist Union, Rev. Ilia Oclov, preacher of the Moscow church, member of its foreign department and a dental surgeon, and eight other members of the staff of the Baptist Union and of the Moscow church.

We worshiped in this congregation on a Sunday morning when 2,000 persons crowded into the service and received communion and on a Sunday evening which included a wedding service. We were guests at a staff luncheon in the church and had opportunity to see their facilities, discuss the program of the church, and interview the leaders.

We offer the following account of our visit: questions asked and the summary from our notes of answers given. No attempt is made here to analyze the answers or to give our personal impressions. If the reader had been along, this is what he would have heard:

We were impressed greatly with the two services we attended. Tell us something of the Baptist Union church of Moscow.

The congregation numbers 4,650 members and is growing steadily. There is only one church building for the congregation in Moscow, but many small groups meet in homes. Though the church seats only about 600, the average Sunday morning attendance is 2,000 and the average Sunday evening attendance is about 1,500. At midweek services the attendance is about 1,500 also. There is a choir of 60 voices and a pipe organ 100 years old.

There are nine ministers on the staff but several of them serve also on the staff of the Baptist Union of the U.S.S.R. In addition to the staff members the Moscow congregation has ten

preachers. Since the congregation is made up of the three Protestant bodies which had work in Moscow before the Revolution of 1917, the ministerial staff comes from all three groups — Baptists, Pentecostals, and Evangelicals (Plymouth Brethren).

How large is the Baptist Union in the U.S.S.R.? Is it growing?

There are about 545,000 baptized members of the church in about 550 congregations. Eight to ten thousand are baptized annually and the growth is more rapid than ever before. There are no baptisms under age eighteen or the number would be much greater.

How are ministers trained?

The Baptist Union has not believed historically in professional training for the clergy. They are trained at the feet of Christ. There are no schools for training the clergy, and this is not due to any church-state problems. Each congregation has a pastor in charge of the workers who generally serves full-time.

In addition to the pastor, each congregation has an average of about six "preachers." These preachers represent a form of lay ministry in which they are employed outside the church but give freely of their time to the preaching of the Word of God to the people. Considerable importance is attached to the system of "preachers" in that it multiplies the number performing ministerial functions and involves laymen in the significant task of preaching the gospel.

What classes and organizations are there in the church?

No youth or children's organizations are permitted. Candidates for membership receive instruction over a two-year period. The choir is permitted to rehearse for public worship services.

May the church be openly evangelistic?

There is no widespread public mission or evangelistic program. It would be impossible to hold a Billy Graham-type of evangelistic meeting. But this is not so bad. There are over five hundred thousand members, and every member is encouraged to be a missionary. Every member is supposed to have five to ten people who listen to him about Christ and the church. So there is enough freedom of religion to give the church many opportunities and the church is growing.

How did the Revolution of 1917 and the coming into power of the Communist Party change the life of the church?

The church's principles are evangelical and eternal and not flexible or changeable on account of the revolution. Before the revolution Baptists (and other Protestant groups) were a sect dominated and oppressed by the state church, which was the Russian Orthodox Church. After the revolution a decree was made that all churches should be equal, and this gave the Baptists (and other Protestant groups) a new recognition and status.

The laws and decrees regarding religion assure freedom to preach openly and without control of the sermons. However, because the socialist government is materialistic, the church is not encouraged and, indeed, is taught against as is God himself.

How does the church feel about the program of the Soviet Union?

There are two parts of the Communist program: economic and ideological. The economic achievements for the betterment of living conditions are very good. Things are so much better than ever before. The early Christians held things in common. This part of the Communist program the church can support and encourage. The ideology the church cannot support. This part teaches against God and religion. It is



Religious News Service

The Angenskalna Baptist church of Riga, Latvia, has been closed by Soviet authorities who evicted the 500-member congregation from its 40-year-old church in the heart of the city. Although nationalized when the Russians took over Latvia in 1940, the church was used by the congregation until recently when the Communist officials decided they need the building. Only three of the eight Baptist churches in Riga now remain open

atheistic and wrong. The church must stand against this, and is trying to do this in difficult circumstances. The party program is for freedom, happiness, equality, and labor for all. The church can go along with this, but it needs to add to it the teachings of Christ, for they are the foundation of life.

How is the church's relationship to society conceived?

The church would seem to exist to declare salvation in Jesus Christ. The most important thing that can happen is for a man to be saved and to live the Christian life. The church does not exist to bring about social change. It exists to nurture faith in God through Jesus Christ, the devotional life, and a personal Christian life. This conception of the church's role is much the same now as it has been for centuries and is not a point of view developed because of the pressures of communism. It is theologically rooted.

Representatives of the Baptist Union participated at both the Puidoux and Prague Peace conferences at which Brethren were represented also. What impressions were left by these encounters between persons from East and West?

There seemed to be genuine appreciation for the opportunity to meet with persons from the West to discuss some of the theological and ethical aspects of peace. There is not an acceptance of pacifism. Weapons would seem to be necessary for the sake of order in the world. But it is most important to all work for peace.

Is there fear of war in the Soviet Union?

War was very real and tragic to some of those interviewed. Mr. Zhidkov lost three sons in the last war and the interpreter in the foreign department lost two brothers. Out of this experience there was strong consensus that war is terrible to face; everyone fears it.

Is there expectation that there may be another war?

Many feel that there may be a war between the United States and the Soviet Union, but they do not want it. U.S.A. policies in arms and agitation cannot be understood. Soviet newspapers carry very little about the recent resumption of nuclear testings. No instructions have been given by the government to the people of the Soviet Union regarding fallout shelters and there are no evidences anywhere in Moscow that any kind of program is under way for building either family or community shelters.



Religious News Service

Polish Baptists recently dedicated a new $120,000 Baptist building (top) in Warsaw in a three-day series of services opened by the Rev. Alexander Kircum as he held up the Bible inviting the worshipers in (bottom)

What relationship does the Baptist Union have with other bodies?

The Baptist Union of the U.S.S.R. is a member of the Baptist World Alliance. The Rev. Jakov Zhidkov is the president of the All Union Council of Evangelical Christian Baptists and a Vice-president of the Baptist World Alliance. He recently visited Canada in a fraternal capacity. He expressed grave concern about the unchristian deceit and misrepresentation by certain fundamentalist publications in America regarding his relationships to the Baptist World Alliance and his position in relation to communism.

The Baptist Union has a foreign department which is responsible for the exchange and study of religious publications around the world, the carrying on of correspondence with many churches, agencies, and individuals of many countries, and serving as host and interpreter for foreign visitors. The three staff members of the department exhibited considerable knowledge of church life and Christian thought in many lands. The department library of church publications and correspondence is quite reflective of world Christendom. The department would welcome exchanging official publications with the Church of the Brethren.

What is the reaction to the application of the Orthodox Church of Russia for membership in the World Council of Churches?

The Baptist Union is happy for this application, approves it, and hopes that it will be approved by the New Delhi Assembly. (Later it was approved.)

s the Baptist Union considering applying for membership in the World Council of Churches?

This question is being given serious study. An application is not anticipated immediately but probably membership will be sought some time in the future. Two of the groups comprising the Baptist Union, the Plymouth Brethren and the Pentecostals, are reluctant until more time is provided to study the council.

What is your feeling toward Christians of other lands?

There is great, great eagerness to establish fraternal relations. Visitors to the Soviet Union with church interests are welcome. The Baptist Union is eager to learn to know other people of God outside the Soviet Union. Continued contacts with the Church of the Brethren would be a source of joy and enrichment. If mutual efforts can be developed these shall be explored with all the openness possible and practical. Christ is surely the only hope of the world.

World Council Assembly:

A MESSAGE to the CHURCHES

THE Third Assembly of the World Council meeting in New Delhi addresses this letter to the member churches and their congregations. We rejoice and thank God that we experience here a fellowship as deep as before and now wider. New member churches coming in considerable numbers and strength both from the ancient orthodox tradition of Eastern Christendom and from Africa, Asia, Latin America, and other parts of the world visibly demonstrate that Christianity now has a home in every part of the world. In this fellowship we are able to speak and act freely, for we are all partakers together with Christ. Together we have sought to understand our common calling to witness, service, and unity.

We are deeply grateful for the prayers of countless Christian people and for the study of our theme, Jesus Christ the Light of the World, by which many of you have shared in our work. Now we return to our churches to do, with you, the things that have been shown to us here.

All over the world new possibilities of life, freedom, and prosperity are being actively, even passionately pursued. In some lands there is disillusionment with the benefits that a technically expert society can produce, and over all there hangs the shadow of vast destruction through war. Nevertheless, mankind is not paralyzed by these threats. The momentum of change is not reduced. We Christians share men's eager quest for life, for freedom from poverty, oppression, and disease. God is at work in the opening possibilities for mankind in our day. He is at work even when the powers of evil rebel against him and call down his judgment. We do not know by what ways God will lead us, but our trust is in Jesus Christ, who is now and always our eternal life.

When we speak to men as Christians we must speak the truth of our faith: that there is only one way to the Father, namely Jesus Christ, his Son. On that one way we are bound to meet our brother. We meet our brother Christian. We meet also our brother man, and before we speak to him of Christ, Christ has already sought him.

Christ is the way and, therefore, we have to walk together witnessing to him and serving all men. This is his commandment. There is no greater service to men than to tell them of the living Christ and no more effective witness than a life offered in service. The indifference or hostility of men may check our open speaking but God is not silenced. He speaks through the worship and the sufferings of his church. Her prayers and patience are, by his gracious acceptance of them, made part of the witness he bears to Christ.

We need to think out together in concrete terms the forms of Christian service for today and together act upon them. In no field has Christian cooperation been more massive and

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Let's have

PURPOSEFUL LIVING

FOR RETIREMENT YEARS

by J. Marion Roynon

THE percentage of persons reaching age sixty-five is steadily increasing. It is estimated that at the present time one person in twelve has reached the age of sixty-five, but by 1975 the ratio will be one in eight.

The economics of today's living demand that many of these people be classified as retired citizens. The status of retirement — lack of income as the result of one's labor — means many things. In many cases, it means the lack of adequate income to meet the demands of efficient living conditions; this in turn means that the inadequacy must be implemented in various ways.

The retiree must curtail living expenses to live within the income provided from retirement funds accrued, or he may need to seek a type of living whereby he may share expenses with other members of his family or with others of like living requirements.

Along with inadequacy of income, another factor becomes paramount — the lack of security not only because of the status in which the retiree finds himself but of his fear for what the future may hold. Other conditions, besides the financial, cause this age group to seek a change in living status. Physical or mental deterioration or regression, the loss of near relatives or friends or their inability to help, and the present economic and social modes which make it impractical and nearly impossible for two or three age groups to live together in the same household are reasons for seeking the shelter of a different environment.

The church, through its founding of retirement homes for the aging, is attempting to meet the needs of this segment of our population. It is a field which is exceedingly recompensing in the reward cherished by the Christian. Where a program, motivated to create an atmosphere of brotherly love, is developed and administered the recipients of such devotion are aware "that God cares too."

Many retired persons have the financial ability to pay for the services rendered in a church home. The role of the church in this instance is to provide a program that is stimulating and productive to the individual. The church organization should not be caught charging those who can afford it a higher rate in order to meet the deficit in programing for those who are unable to pay. This is enforced voluntary contribution and is little credit to church welfare participation. Most homes will rely on other means of developing a fund which will provide "scholarships" for those otherwise quali-

ied but who do not have the necessary funds for residency.

Retirement homes should be located in a community so that the resident has the opportunity to participate as a citizen of the community to the extent of his ability. The desire to communicate, to participate, and to be alert continues usually to the end of life. There are homes which provide a well-rounded program of activities to meet the spiritual, mental, physical, and social needs of the resident. The program includes: Bible study, prayer services, Sunday vespers, writing and appreciation of poetry, book reviews, formal physical exercises, shuffleboard, croquet, sewing, painting, ceramics, rug weaving, selling of materials produced by the residents, programs of lectures and pictures, visiting places of educational and intrinsic interest, birthday dinners, picnics, socials and parties on special occasions such as Christmas, Halloween and New Year's Eve. An activities council is elected to work with the director to formulate and augment the program. It should be stressed that the program is for the benefit of the residents and not to give a job for the director.

Included in the Home program should be the security of care when one is physically unable to care for one's self. It is well that the facilities and program are such that registrants are induced to enter before they are a physical liability. In this way residents are respected because they are well and strong. If they have participated in a program of cooperative assistance to the needy, they are known to have been that kind of an individual in the event they become incapacitated, rather than to be known as and treated as a sickly person.

Ministering to aches and pains through an adequate physical and mental therapy program is essential. Many residents have become able to walk again and to perform many muscular activities which had been thought to be passe. Many people of retirement age are finding life to be much more rewarding and invigorating and with much more purpose by having contracted to live with a community of people with common purposes and high ideals. They have come to a home geared to a program of living rather than going to a place to die.

Christians believe that every individual is born with the God-given right to be loved, to belong, and to have the privilege of performing to the best of his ability. To have lived a life of usefulness and then to have reached the age in life, when bodily functions cause a curtailment in the habitual activities of former years in no way lessens a person's claim to these rights.

None of us ever reaches the time when he does not often feel the need that the child so aptly expresses in his desire to have someone "to hold his hand." We want security of being with someone who cares. Many homes for the aging are "adding life to the years" of their residents by providing the facilities and the program which make the later years meaningful.

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The World Refugee Year stamp plan yielded $1,500,000 to aid Arab refugees from Palestine and other refugees around the world. Seventy-five postal administrations from five continents contributed to the program. Before its completion, the stamp plan may realize another $100,000.



The architect's drawing of the proposed Home for the Aging to be built at Bridgewater, Virginia, by the districts of Eastern, Northern, and Second Virginia and First and Second West Virginia

by Phyllis Thompson

take time to live

THE telephone is ringing, the baby is crying, the neighbor is calling, the clothes are spinning, there's a knock on the door, and the coffee aroma from the kitchen is beckoning! I think nothing of this because it is a typical morning.

I need to sew and I would like to work in the yard. The boy would enjoy a swim at the pool, but if I do not attend the committee meeting this afternoon someone will question my devotion.

The evening is the same story. I must choose from three places of equal importance the one place to devote my time. Maybe I can get the baby into bed before I catch the seven o'clock bus for downtown.

I hear people talking about having interests outside the home, being involved in a program which enables a wife to be an educationally fit companion to her husband. And I begin to think, "And how little of that I seem to do!" Time goes so quickly. Some things are accomplished while others are left undone, but not unnoticed. What is the purpose of living? To be always chasing myself around? Do I really take time to live my life?

Then one day all of this "tornado" living changed. How? Our family moved to a foreign country.

All was new. There was much to learn. The biggest thing I noticed was having so much time to learn it in. It was not hard to understand! We were new and not yet involved with living here. How do I spend my time now? There were many hours needed for language study, other hours for learning about our new homeland, places to visit and people to meet. But then what? There were still more hours in the day.

The phone had stopped ringing. The neighbors did not come as often. The quick service train to the city was gone. There were no committee meetings to attend, and our participation in church activities was still limited to Sunday services.

There was a new type of busyness which occupied the day, and yet the mind was not as swamped. The evenings were quiet, except for sounds of neighboring folk enjoying an evening walk. There was time to sit and live – but how? Why did I feel guilty at just sitting and listening to a record or reading a novel? Just sitting! Was this not enjoying life?

Why do we get so involved in living that we fail to live? Why do so many have disturbed minds and confused lives? Is it social pressure or pressure from ourselves to be involved, well thought of, and "in the know"?

In the Book of Isaiah we read:

> " 'In returning and rest you shall be saved; in quietness and in trust shall be your strength;
> And you would not.' "

Are we one of the "would nots"? There certainly will come a time when we cannot just "keep on keeping on." There will come a time when our bodies will demand a rest and relaxed pace of living. Maybe we shall be ready to take the rest or maybe we will not, but the demand will come. Then we may find it easier to gain the art of sitting still, listening, and meditating, and not have a guilt feeling because of it.

At this time, when we understand, we shall find there is plenty of time for play with the children, table talk with the husband, meditation for the wife alone, and, yes, even time for a choice of outside-the-home activities. When we choose

what we shall participate in, we shall find ourselves making a real contribution to the organization we have chosen instead of just an attempt at it.

I have heard missionaries remark how they have appreciated the family living they feel they have achieved as they enter another part of the world and find time to live together. I fully endorse the statement.

We came to contribute to the country of Indonesia, but I feel the Indonesian people have made the first contribution, sharing their art of sitting, empty-handed, resting, or chatting, and often just using the gift of thinking. My wish to all is that we, together, can master the art of taking time to live!

Wanted: Worldly Christians

Continued from page 4

foolish optimism about the bright new world just around the corner, but a faithful response to the God who calls him into the partnership of suffering. "We must live a worldly life," Dietrich Bonhoeffer wrote from prison, "and so participate in the sufferings of God."

Narrow intellectual horizons, immature emotional attachments, irresponsibility — these the worldly Christian dies to. I am painfully aware how negative and judgmental this all sounds. There is another side. The worldly Christian also lives for something. He dares to be authentically otherworldly. That is to say, his confidence and hope are fed, not by what he can bring about in the world or in what he sees happening, but by the trust which has been called forth in him by God in Christ.

Here is the conclusion of the matter: as Christians we are faced with the urgency of becoming disciples in the world and for the world, because we belong to him who loves the world.

"God so loved the world."

A Message to the Churches

Continued from page 9

effective than in service to people in every kind of distress. There is no more urgent task for Christians than to work together for community within nations and for peace with justice and freedom among them, so that the causes of much contemporary misery may be rooted out. We have to take our stand against injustice caused to any race or to any man on account of his race. We have to learn to make a Christian contribution to the service of men through secular agencies. Christian love requires not only the sharing of worldly goods but costly personal service. All over the world young people are giving an example in their spontaneous offering of themselves.

We must together seek the fullness of Christian unity. We need for this purpose every member of the Christian family, of Eastern and Western tradition, ancient churches and younger churches, men and women, young and old, of every race and every nation. Our brethren in Christ are given to us, not chosen by us. In some things our convictions do not yet permit us to act together, but we have made progress in giving content to the unity we seek. Let us, therefore, find out the things which in each place we can do together now, and faithfully do them, praying and working always for that fuller unity which Christ wills for his church.

This letter is written from the World Council of Churches' Assembly. But the real letter written to the world today does not consist of words. We Christian people, wherever we are, are a letter from Christ to his world "written not with ink but with the spirit of the living God, not on tablets of stone but on tablets of human hearts." The message is that God in Christ has reconciled the world to himself. Let us speak it and live it with joy and confidence "for it is the God who said 'Let light shine out of darkness' who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Advances in Civil Rights

America achieved its greatest legislative advances in civil rights since the Civil War during the seven years following the Supreme Court's historic school desegregation decision in 1954, according to the American Jewish Committee.

The period also witnessed for the first time widespread use of popular demonstrations, such as sit-ins and freedom rides to achieve racial equality. The committee made these observations in its annual summary of civil rights advances in the U.S. Louis Caplan, president of the committee, listed the following gains during 1961 as being especially noteworthy:

1. For the first time since the Supreme Court ruling, school desegregation was accomplished without incident in Atlanta, Dallas, Memphis, New Orleans, Little Rock and other cities of the South.
2. Congress extended the life of the Federal Civil Rights Commission for two more years.
3. Twelve new law suits were initiated by the Justice Department in Southern counties to insure Negro Americans the right to vote.
4. Minnesota, New Hampshire, New Jersey, New York and Pennsylvania joined four other states in outlawing discrimination in private housing.
5. Idaho, New Hampshire, North Dakota and Wyoming barred discrimination in public accommodations.
6. Enforceable fair employment practice laws were passed by the Illinois, Kansas and Missouri legislatures, bringing the total to twenty.
7. Continued segregated travel has been challenged by the Freedom Riders.

God Is Speaking: LISTEN!

by Robert Mock

DIOGENES of old went about with his lighted lamp, looking for an honest man. He was but one of vast multitudes who have, each in his own way, sought to find the real meaning of life. Where are life's values to be found?

For him who is sincere in his search for the life Christ came to bring, there are many lights to point the way, but none that is quite so indispensable as the light that comes from God's written Word. Now we all believe this with our minds, but we do not practice this belief in daily life. For many church members the Bible is a closed book — in a noticeable place in our house, but closed. It is really a hidden volume though it still stands as a best seller around the world. And, truthfully, we can no more be a Christian without reading the Bible than we can stay alive without eating food.

Rediscovery of the Bible has always brought new life to the church. At the Renaissance, Greece "arose from the dead with the New Testament in her hand." The Reformation began when Martin Luther learned from Erasmus' Greek Testament that the scripture did not say, "Do penance," as the Vulgate has it, but rather, "Change your mind!" God's demand is not for penance, but for penitence and repentance.

John and Charles Wesley and a little company of their Oxford friends read the Bible for themselves and the Great Awakening began. George Whitefield saw no hope for "the wild Irish," as he called them, unless the Bible should be put into their peculiar dialect. The name of Jonathan Edwards is associated with no particular version of the Bible, but no small part of his ministry was devoted to translating into the idiom of New England ideas which in the Bible were phrased in the language of another land and another age.

But why read a book 1,000 years old? At first glance, there may be no reason. The Bible seems to be strange reading in our high-powered, space-conscious age. Its place names sound peculiar: Samaria, Kirjath-jearim, Beer-sheba, Galilee, Ashdod, Cana, Jericho. Much more familiar and important for us are places like Washington, D.C., Moscow, Kuwait, Algeria, Laos, Stanleyville, Cape Canaveral. Even the characters of the Bible answer to unusual names: Isaiah, Habakkuk, Nahum, Magdalene, Tabitha. More familiar are names like Kennedy, Rusk, Khrushchev, Hoffa, Grissom, Mickey Mantle, Marilyn Monroe. The Biblical heroes fought with strange weapons, ate unfamiliar foods, played instruments whose sounds we cannot imagine, and apparently used strange, crude terms of speech.

So why read the Bible? There is only one reason to read the Bible. It is that the Bible speaks with the authority of God. When we read the Bible our gaze must be riveted first on God. And please — do not misunderstand. The Bible does not present us with an idea of God, a theological essay on God's attributes, or a well-articulated metaphysic of God and the universe. It presents us plainly and simply with God. Any other book of religion, philosophy, or science may tell us about God. But in the Bible we meet God.

Any person who gives regular attention to the reading of the Bible may discover for himself that he is face to face not merely with a moving record of the dead past, but with a living person — with a living person who confronts him with commands, love, and friendship. This person is active, vivid, ardent, persuasive, authoritative, and sovereign. We face him everywhere in these strange pages. He is always the same being, yet ever actively intervening in human events and in men's lives to draw them to himself.

There is no substitute for reading the Bible. It is impossible for a responsible person to be a Christian and not read the Bible. That Book still stands unrivaled as the witness to the earliest saving deed of God in human history. The Bible alone records with authentic fullness how God came to save man, to give us a new age by making

us new creatures in Christ.

The God of the Bible is the Supreme Being who creates the earth and its fullness, who masters the sea and rides the winds, who lays out the glorious expanse of the heavens as a garment, beyond whom is no power, and beside whom is no other god. This God calls Abraham to his service; he converses almost man to man with Moses; he inspires the prophets; and he extends his providential control over the life of his nation, giving that nation rein to stray away to the point of apostasy and destruction, but always working out in spite of this his own goals.

And most astonishing of all, this God of Abraham, Isaac, and Jacob, the God of Moses, the torrential power of judgment speaking doom to the nation through the prophets, this compassionate and eager Master, Lord and Savior of Israel, becomes in the gospels a living man, whose life and teachings introduce us to the same mighty and loving will. As that man wrestles with the dire enemies, sickness, sin and death, he employs only human power which has nevertheless been elevated to invincibility by divine love.

You simply cannot read the Bible without facing God, and unless we read it with our gaze riveted on God, it will remain a closed book. The Bible will live for you if you can see beyond the words and thought forms of the Bible. These words and thought forms are only the shell that hold the kernel of God's personal word to us.

When we read the Bible, we meet God; he is coming to us and he is talking. He is extending an invitation — an invitation and an alternative. If you listen you will hear it on almost every page of the Bible. The invitation is: "Come with me and live." The alternative is: "Reject me and die." This invitation and the alternative is often referred to as the Covenant.

From the time Adam and Eve made life miserable for themselves in the Garden of Eden, God has been calling: "Come with me and live."

God spoke this way to Abraham: "Go, from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing" (Gen. 12:1-2).

In the New Testament, God gives the call to "come with me and live" in the person of Jesus: "Follow me and I will make you become . . ." (Mark 1:17). Become what? John in reflecting on this idea later writes: "To all who received him, who believed in his name, he gave power to become children of God . . ." (John 1:12).

Paul speaks several times of being obedient to the heavenly call. And Paul always saw himself in God's triumphant train moving on to victory. The letter to the Hebrews speaks of those who endured every kind of injustice because they had heard the call, the invitation.

And at the end, John on the isle of Patmos proclaims, "Hallelujah, the Lord God omnipotent reigneth." God continues to extend the invitation to you to "come with me and live."

This is why the Danish philosopher, Soren Kierkegaard, writes, "You must say to yourself in reading the Bible: 'It is about me that this is written.'" For he felt that the Bible is a personal letter to each of us, with our home address upon it. And he who would open the letter will read an invitation, "Come with me and live."

It is related of a certain Scottish minister that "he never read the Scripture as if he had written it: he always read it as if listening for a Voice." It is of first importance for us all, whether in public or in private, to read God's Book "as if listening for a Voice."

CLASS REUNION

BY HOWARD W. WINGER

Long have we journeyed from that ancient land
Of early light and soaring enterprise.
Time-marked the faces, travel-wise the eyes
That make Aurora now youth's contraband!
We meet again to clasp the friendly hand,
To send a college cheer up to the skies,
To introduce our consanguinities,
Then turn again each to his foreign strand.

But lives are tangent to the college years
That one time formed the short adjacent side;
Though Time with silent macrocosmic gears
Through mounting moments pries the angle wide,
The base endures. We all are class mates yet
And shall be till we meet the infinite!

KINGDOM GLEANINGS

The Brethren Service Commission is seeking the names and addresses of all Brethren persons in the Peace Corps program. If you have such information, write immediately to the Brethren Service Commission, Church of the Brethren General Offices, Elgin, Ill.

Cecil Beeson, Sr., Box 1, Hartford City, Ind., would like to secure a copy or copies of the history of the Mississenewa Church of the Brethren, Delaware County, Indiana, for the Blackford County Historical Society and for his own personal use. Anyone having a copy which he would be willing to part with, please get in touch with Mr. Beeson, stating the price of the book.

A McPherson College debate team, consisting of Kenneth Ullom of Wiley, Colo., and Weyland Beeghley of Pierson, Iowa, placed fourth among thirty-four teams in a Nebraska invitational debate tournament, Dec. 1-2. The McPherson team, both freshmen, won four debates and lost one. The only loss was to the winning team of the tournament.

A new manual, Pastors' Salaries and Related Employment Considerations, is now available from the Church of the Brethren General Offices, Elgin, Ill., at 20c per copy, or $2 per dozen. The Ministry and Home Mission Commission recommends that the chairman of each local ministerial commission order at least a dozen copies to be shared with various officials in the congregation.

Nine McPherson College students have been selected for Who's Who Among Students in American Universities and Colleges for the 1961-62 edition. The nine included Wesley Albin, Grundy Center, Iowa; Lyle Dobson, Stromsborg, Nebr.; Marianne Bittinger Dobson, McPherson; Larry Elliott, Fredericksburg, Iowa; Gail Fillmore, Nampa, Idaho; Lois Keim, Peoria, Ill.; James Nettleton, Albert Lea, Minn.; Terrell Phenice, Welsh, La.; and Irma Wymore, Beatrice, Nebr.

Two congregations of the Church of the Brethren are located within fifteen miles of Fort Lewis, Wash., or McCord Air Force Base, Wash. Each welcomes service personnel at its services. Special requests to contact individuals by name at the bases will be honored. One of the congregations is the Tacoma church, located at 84th and D Streets; pastor, Bruce Flora, 8424 East D St., Tacoma. The other is the Olympia Community Church of the Brethren at 4501 Griffith Road, Olympia; pastor, Homer D. Kimmel, R. 9, Box 317-A, Olympia.

Manchester College has been awarded a grant of $26,000 by the National Science Foundation for support of a research project carried on by the physics department. This grant will make it possible for the college to continue research projects initiated several years ago. Dr. Charles S. Morris and Dr. L. Dwight Farringer are the principal investigators on the project. In addition, several carefully chosen undergraduate physics majors will be attached to the project as research assistants. The research program will be carried out during the summer months on a part-time basis during the regular academic year.

May Fellowship materials for 1962 are available from P & D, 475 Riverside Drive, New York, N. Y. The packet, 50c, includes the pamphlet, Our Family, which is the focus for the observance, May 4.

Joseph Long, director of youth work, was named to the executive committee of the Committee on Youth Work, National Council of Churches. The governing body is giving major attention to redefining the role of the youth program in the ongoing work of the churches.

Paul M. Kline, instructor in art at Bridgewater College, along with two other Virginia artists, will exhibit work in the Virginia artists' rotating exhibit which started Dec. 7. The work these three artists will exhibit will remain on display in the Virginia Museum's Twentieth Century Gallery through Jan. 29. Mr. Kline will exhibit two wood relief carvings and three paintings done by burning in wax.

To help bring the comfort of the Scriptures to persons who are grieving the death of a loved one, the American Bible Society has issued a small leaflet suggesting specially chosen Bible readings — one for each day for a period of sixty days. The leaflet is titled Bible Readings in Time of Bereavement and may be obtained from the American Bible Society, 450 Park Ave., New York 22, N. Y., at 65c per hundred.

The Music and Worship Committee of the Brotherhood recommends two books for all church musicians. These books are: Music in Protestant Worship, by Dwight Steere ($4.50), and Music and Worship in the Church, by Lovelace and Rice ($4.00). The committee is also promoting the magazine, Music Ministry, for those with music responsibilities in the church and church school. Inquiries about the work of the committee should be addressed to the committee, Church of the Brethren General Offices, Elgin, Ill.

Wayne F. Geisert, dean of McPherson College, is currently serving as a consultant to Bacone College, Bacone, Okla. His work at the institution involves him in consulting activities relative to the total program. The college is working toward membership in the North Central Association of Colleges and Universities. The institution is sponsored by the American Baptist Convention through the American Baptist Home Missions Society. Located near Muskogee, Okla., the school has a long tradition of serving a clientele of American Indian youth.

Merlin and Dorothy Garber will complete their term of service as directors of the Brethren Service program in Austria on Jan. 1, 1962, and will be replaced by Ardon and Verna Denlinger. During their term of service, the Garbers arranged for the completion of the Karlsschule project in Vienna and the beginning of the project at Hinterbruhl, which now involves volunteers from six nations. Contact with the Protestant churches has increased through the interest of the president of the Protestant Churches in Austria. Regular invitations are received from local churches for the Brethren Service workers in Austria to present their peace programs. Following their termination in Austria, the Garbers plan to travel in several countries before returning to the United States.

Plans for a Holy Land tour, announced in last week's Messenger, have been canceled, according to word from John Barwick, who was to have conducted the tour.

The organization formerly called the Church Peace Union has changed its name to Council on Religion and International Affairs. The offices are located at 170 E. 64th St., New York 21, N.Y.

Reprint copies of the article, Pension Plans: Brethren vs. Private, which appears in the January Leader magazine are available without cost. Address your request for one or more copies to the Pension Board, 1451 Dundee Avenue, Elgin, Illinois.

Before They Say "I Do" is a twenty-eight-minute film designed to help ministers in premarital counseling. It would be especially appropriate for use in ministers' fellowship meetings. A 16 mm sound motion picture, it rents for $9.00, and can be secured from the Church of the Brethren General Offices, Elgin, Ill.

Dr. Lowell V. Heisey, professor of chemistry at Bridgewater College, Va., has been named secretary of the Virginia Section of the American Chemical Society for 1962. The Virginia Chemical Society is the professional organization of the approximately 800 chemists in northern and central Virginia.

A copy of the book, The Descendants of Jacob Hochstetler, by Rev. Harvey Hostetler, is wanted by Rev. Thomas M. Hostetler, Box 143, Staunton, Ind. He is eager to obtain a copy of the book as he is engaged in research concerning the family. If anyone has a copy he is willing to dispose of, please get in touch directly with Reverend Hostetler at the address given.

Sixty debate teams from twenty-five colleges and universities were expected to enter the annual McPherson College economy debate tournament on Jan. 6. Four rounds of debate were held during the day. Prof. William Brooks, associate professor of speech and debate coach, directed the tournament. This McPherson tournament was started by M. A. Hess, now retired, longtime debate coach at McPherson College. The tournament was so named because there are no entry fees or trophies awarded.

A seminar in the problems of economically underdeveloped areas has been added to the curriculum at Manchester College. During the term now in session the seminar is focusing on Southeast Asia. The goals of the seminar are to acquaint students with the history, culture, and problems of the area, and to stimulate an interest in Asian subjects which may lead to a greater awareness of Asia and a genuine understanding of its problems. Assisting in the course are Eldon Burke, Rodrick Rolston, Richard Harshbarger, and Neal Merritt.

The Brethren mission tour to Ecuador returned to the States, Dec. 30, after an eight-day visit in Quito, Calderon, and Los Delicias. The tour was comprised of Clark Bashore, Jonestown, Pa.; Miss Dorothy Brown, Bakersfield, Calif.; F. D. Cleeves, Eaton Rapids, Mich.; Reverend and Mrs. Delbert Hanlin, Woodbury, Pa.; Miss Hazel Kennedy, Elgin, Ill.; Mrs. Mary Wanner, Pottstown, Pa.; J. Galen Whitehead, New Paris, Ind.; Howard E. Royer, leader, Elgin, Ill., and traveling with the tour one way, Mr. and Mrs. Glenn Koontz, Everett, Pa.

Action on Nuclear Tests

Members are urged by the Brethren Service staff to write to William C. Foster, Director, U. S. Arms Control and Disarmament Agency, Washington 25, D. C., asking 1) that atmospheric nuclear weapons tests not be resumed, 2) that the U. S. sign a test-ban agreement with the USSR relying upon "national systems" of detection of atmospheric, underwater and outer space weapons tests in view of the USSR's refusal to agree to an international inspection system, and 3) that the U.S. renew its moratorium on all underground tests for a limited time period during which negotiations at Geneva could be intensified to establish the basis for international inspection of underground tests. A Brethren Service Action Sheet on Nuclear Tests has been sent to pastors and Brethren Service chairmen.

Action on Fallout Shelters

The Brethren Service staff suggests that persons opposed to the government's fallout shelter proposals do not have to accept the booklet on fallout protection which the government is planning to mail to every family. The General Brotherhood Board adopted in November a statement advising Brethren not to build family fallout shelters and expressing serious reservations about the civil defense program. If members wish, they can give expression to their opposition by mailing the booklet, unopened, back to the White House. Or better yet, they can write to President Kennedy concerning their convictions about fallout shelters.

Change of Address

The Von Hall family arrived safely in Lagos, Nigeria, on Dec. 6. Their new address is expected to be Lassa, P. O. Mubi, via Yola, Northern Nigeria.

The Church Calendar

January 14

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: One God. Ex. 20:1-3; Deut. 6:4-9; Matt. 6:24; John 14. Memory Selection: No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon. Matt. 6:24 (R.S.V.)

Jan. 12-14 General Services and Finance Commission conferences in Eastern Region
Jan. 19-21 General Services and Finance Commission conferences in Eastern Region
Jan. 21-28 Church and Economic Life Week
Jan. 28 — Feb. 4 Youth Week
Feb. 4-9 Youth Seminar, Washington and New York
Feb. 11 Race Relations Sunday
Feb. 18-25 Brotherhood Week

Gains for the Kingdom

Seven baptized in the Burnettsville church, Ind. Fifteen baptized and three received by letter in the Goshen City church, Ind. Eleven baptized and one reccived by letter in the Nettle Creek church, Ind. Six baptized in the Pontiac church, Mich. Four baptized in the Potsdam church, Ohio.

Three baptized and one received by letter in the Florin church, Pa. Twelve baptized and three received by letter in the White Oak church, Pa.

Seven baptized and two received by letter in the Pleasant Valley church, Tenn. Four baptized and five received by letter in the Barren Ridge church, Va. Nineteen baptized and two received by letter in the Coulson church, Va. Four received by letter in the Woodbridge church, Va.



Gerald Neher photos

Vegetable display at the agricultural fair

THE short-handled hoe has been the main implement used for many years to make a living in the Church of the Brethren mission area in Nigeria. In the past many man-hours were spent gathering great stacks of firewood to smelt a little precious metal from ore-producing rocks to make a hoe. During these years man hoed only enough to produce food for his family.

Africa is changing and farming methods are changing with it. Young men are looking for oxen and plows to take some of the drudgery out of making a living from the soil. Shifting cultivation, farming one plot for five or six years, and then cutting another plot from the bush will soon come to an end as the pressure of population increases.

In this new era, it is only fitting that young Christian men at the Kulp Bible School should learn new methods of farming and accept innovations as part of their training for village work.

Farming is an integral part of the school for two reasons. One of these is that the students need to support themselves while they are in school. The Nigerian Church is growing fast and extending rapidly. It has many areas of outreach and cannot at the same time support the students while they are in school.

The second reason is that the students are learning new farming methods to take back to their home communities to which the majority will return when they finish their three years in school. There they will be lay leaders, making their living from the soil. They will aid the local church programs by teaching classes in religious instruction, by preaching, and by giving leadership to the church community.

Even before the students' houses were built at the school, they were clearing the land for their new farms. In preparing a new farm in Northern Nigeria, one must first cut the trees off just above the ground so the oxen can see them as they pull the plow through the fields. The trees will sprout again but after the new sprouts are cut off several times the stump will die and then soon be destroyed by termites. After a few years the field will be free of stumps and easy to plow. After the trees are cut, the brush is then gathered together and burned.

In the traditional method of farming, the farmers then wait for the first rain to plant. They plant immediately so that the weeds and grass do not get started before the crops. If the rains do not continue the seed will sprout only to be scorched by the hot sun. The farms must then be planted again.

The students in the school are learning to farm with teams of

oxen and plows rather than by the traditional method of the hand hoe. The plows and oxen have several advantages:

1. It is possible to wait until the rains are sure to continue before planting.
2. The grass that has grown up is turned under as fertilizer.
3. Planting can be done on the ridges which will keep the crops up out of the water during the heavy rainy season.
4. It makes it possible to cultivate the field with the same oxen and plow which was used to do the plowing in the first place, with a minor adjustment on the plow.
5. Such a method enables the students to be in school and still farm as much as they could if they were farming by hand. It is not nearly so tiring to farm in this manner, and the time not spent in the field can be used to good advantage in studying.
6. The greatest advantage is that while they are learning to plow it is also easy for them to accept innovations in crop rotation, soil conservation, and planting.



With the oxen and plow with which they prepare the ground for sowing the grain, the students at Kulp Bible School cultivate the growing crops

While in school each student has two acres, which are planted to cotton, peanuts, and guinea corn. The produce from these crops will be used to maintain the student and his family while they are in school. The cotton and most of the peanuts will be sold as cash crops and the money will be used to buy clothing, household equipment, and food supplies.

The guinea corn is the staple food of the students and will be ground and made into a mush to be eaten twice daily. To the mush is added a sauce which is prepared with various ingredients, usually some of the following: okra, cowpeas, peppers, tomatoes, greens, dried fish, or meat.

There are one hundred ten acres of farmland at the school, but only half of it was cleared this year as there is only one class in the school. The other half will be cleared by the incoming class next year.

The land is being developed to maintain fifty students for an indefinite period of time rather than to follow the traditional methods



On this display at the fair the sign reads: "Do not make your furrows follow the slopes like this! See how the water is carrying off the soil and fertilizer from the farm"



On this display of the right way to plow, the sign reads: "Make them crosswise like this! See how the water and fertilizer are staying to benefit the farm"

of shifting cultivation. One method being used to maintain the soil is the use of commercial fertilizers. The school has a dealership in a commercial fertilizer which the government subsidizes to encourage its use.

Much of the land that was acquired had been cropped continuously for many years and was considered worn-out. Other pieces had been left to return to grass and trees. When the plowing was being done this year, we were told on several occasions that it was useless to plant certain areas for nothing would grow. Now that the crops are in their prime, neighbors walk down the road looking at the best crops in the community, planted on the worn-out soil.

An insecticide was used to treat the seed before planting and it was only necessary to plant once while some in the surrounding community planted as many as five times. Soon after the school crops were up the people of the community started coming to buy the insecticide.

Many requests came for fertilizer but only a small part of the demand could be filled as the supply soon sold out.

The students go to their farms at daybreak and stay there until about nine-thirty when they come in to eat food. The students' wives go to school for an hour during this period. Then the wives go to the farms while the men are in school. School is out at three-thirty and the men again go to their farms until dark while their wives come in to attend classes and prepare food.

The peanuts will soon be dug, the guinea corn is heading, and the cotton is setting bolls. Children play along the edge of the peanut fields to keep the monkeys from digging up all the peanuts but the hard work is mostly done. We at the school are thankful to almighty God for such a successful first year.

BVS'ers "...Unto All the World"

► The fifty-second Brethren Volunteer Service training unit this fall was one of the larger units in BVS history. Made up of fifty-three young persons from a variety of geographical areas and educational backgrounds, the unit was brought together at New Windsor, Md., for two months of training, beginning Oct. 2, and was scattered once more to far corners on Dec. 1. Under a new training director, Don Snider, and a group of "faculty" men ranging from preachers to professors from New York to California, the training period was made extremely challenging for all unit members, whatever their background.

A new Brethren Service project is the mobile disaster team. This team of four men is presently serving in its first disaster in British Honduras, the result of Hurricane Hattie. Organized quickly after the hurricane hit the Latin American coast, the men were briefed as to specifics of the area and flew south while the rest of the unit was still training. The personnel of the newly formed disaster team is made up of Penn State University graduate in agricultural education John Hoover of Elizabethtown, Pa.; Franklin and Marshall College science graduate Glenn Bruckhart of Palmyra, Pa.; civil engineering graduate W. B. Nolen of Bassett, Va.; and David Badger of West Salem, Ohio, trained in agricultural science and animal husbandry. Bruckhart did some of his undergraduate work at Elzabethtown College; Nolen, at Bridgewater College; and Badger, at Manchester College. They are prepared to work with the Hondurans at Belize until help no longer seems drastically needed. Contributions to the Brotherhood emergency disaster fund make possible the disaster team.

Other assignments: Linda Baldwin of Roanoke, Ala., has gone to Phoenix, Ariz., to work with American Indians; Wayne Bert of Detroit, Kansas, has sailed for Europe; Bill Blough of Sharon, Pa., stayed at New Windsor to work in the printing office; Gordon Brooks of South Laguna, Calif., to the National Institutes of Health in Maryland, to work as a normal control patient at NIH; Frank Brown of Roanoke, Va., to Baltimore, Md., to assist in slum rebuilding, including that of human morale; Mr. and Mrs. Stephen Burger of Moravia, Iowa, to the Brethren Service Center at Nappanee, Ind.; Lynn Cabbage of Prairie City, Iowa, to International Voluntary Services in Liberia, Africa; David Cassel of Souderton, Pa., to maintenance work at New Windsor; Chloe Ann Cupp of Circleville, Ohio, to the Brethren Service farm in Falfurrias, Texas; Wahnita Ecker of Westminster, Md., to the Brethren Home for the Aging in Wooster, Ohio; Bill Eliott of Fredericksburg, Iowa, to maintenance work at New Windsor.

Gary Frampton of Conemaugh, Pa., is working at the state mental hospital in Hastings, Minn.; Susie Gochenour of Woodstock, Va., doing secretarial work at New Windsor; Helen Herr of York, Pa., is sailing for Europe; Harry Houff of Mount Crawford, Va., driving trucks out of New Windsor for Church World Service; Karen Hubbard of Pampa, Texas, to work with children in Richfield, Utah; Janet Keiper of Johnstown, Pa., to slum rehabilitation work in Chicago, Ill., at the West Side Christian Parish; Mary Keyser of Harleysville, Pa., to slum rehabilitation in Washington, D. C.; Shirley Krall of Cerro Gordo, Ill., to work with the Children's Aid Society in Neffsville, Pa.; Henry Kreyssler of La Verne, Calif., to Europe; Bonnie Lein of Chicago, Ill., to work along with Karen Hubbard in Richfield, Utah; Garth Litzinger of Bedford Heights, Ohio, to Brethren Service at New Windsor; Bonnie Mellinger of Cerro Gordo, Ill., also to secretarial work at New Windsor; and Ken Meyer of East Stroudsburg, Pa., to Europe.

Mr. and Mrs. Fred Michael of La Verne, Calif., are at New Windsor presently awaiting further decision on their assignment; June Middleton of Dayton, Ohio, has gone to Europe; Doris Jean Miller of Oakton, Va., to Europe; John Mills of Centerville, Ind., to Europe; Bob Minnich of Claremont, Calif., also to Europe; David Morris of Saint George, Va., to Casa de Amistad Community Center at Brawley, Calif.; Chris



Ted Kimmel

Front row, left to right: Henry Kreyssler, Theron Nunemaker, Mary Keyser, Karen Hubbard, Clara Rae Walters, Janet Keiper, Joann Rupe, and Bill Elliott
Second row: Diana Burger, Bonnie Mellinger, Linda Baldwin, Helen Herr, Shirley Krall, June Middleton, Susie Gochenour, Gloria Rainwater, Deanna Small, and Brenda Schnepp
Third row: Stephen Burger, Doris Jean Miller, Bonnie Lein, Sandy Sager, Virginia Sutherland, Barbara Rochelle, Chloe Ann Cupp, Carolyn Brown, Wahnita Ecker, Gail Michael, Ann Haynes, Richard Stern
Fourth row: Fred Michael, Gunnar Niklasson, John Mills, David Cassel, Bob Minnich, Gordon Brooks, Dale Motes, Val Petersen, Chris Neumann, Frank Brown, Andreaan van Maas, Wendell Sweitzer, and W. B. Nolen
Fifth row: Glenn Bruckhart, Clifford Scales, Jerry Tietjens, Garth Litzinger, John Hoover, Gary Frampton, Wayne Bert, Bill Blough, Dave Badger, Ken Meyer, Harry Houff, David Morris, and Don Snider

Neumann of Timonium, Md., to Trenton's Mercer Street Friends Center, N. J.; Gunnar Niklasson of Gistad, Sweden, will travel about speaking and doing children's work for the Brethren Service Commission; Theron Nunemaker of Wakarusa, Ind., to the North Avenue Community Center in Fresno, Calif.; Val Petersen of Santa Maria, Calif., to NIH, Bethesda, Md.; Gloria Rainwater of Essex, Mo., to work with Children's Aid, Neffsville, Pa.; Barbara Rochelle of Wenatchee, Wash., to Europe; Joann Rupe of Nanty-Glo, Pa., to a children's home in Baltimore, Md.; Sandy Sager of Quicksburg, Va., to the Church of the Brethren Home in Mexico, Ind.; and Clifford Scales of Bassett, Va., to the research department of the University of Michigan hospital, Ann Arbor, Mich.

Brenda Schnepp of Beaverton, Mich., is a new normal control patient at NIH, Bethesda, Md.; Deanna Small of Decatur, Ind., is to work at the community center in Fresno, Calif.; Richard Stern of Tonasket, Wash., to assist in the volunteer service offices at Elgin, Ill.; Virginia Sutherland of Hagerstown, Ind., to the Fahrney-Keedy Home at Boonesboro, Md.; Wendell Sweitzer of New Freedom, Pa., to the Brethren Service project in Falfurrias, Texas; Jerry Tietjens of Hiawatha, Kansas, to Europe; Adriaan van Lutsenburg Maas of Mountain Lakes, N. J., to Europe; and Clara Rae Walters of Nappanee, Ind., to nurse at the Brethren Service project in Puerto Rico.

Those BVS'ers going to Europe are assigned to the Brethren Service Commission in Germany for further study before being reassigned to different parts of Europe, the Near East, and North Africa.

— *Richard Stern*

Fifteen Million Are Homeless

A question constantly asked is, "How many refugees are there in the world?" The answer varies according to the way in which the term refugee is defined and statistics are compiled. This explains why one expert can estimate the total at twelve million and another at forty million.

The U.S. Committee for Refugees has now made a World Refugee Audit for the fiscal year 1960-61, and reached the conclusion that under the strictest interpretation of the term, fifteen million homeless people are refugees. According to the committee, these refugees include 100,000 Cubans; 300,000 Baluba tribes-people displaced from their homes in the Congo; 127,000 Angolan fugitives from the strife-torn Portuguese colony; 20,000 Tibetans in Nepal.

The audit lists 3,500,000 refugees from East Germany and notes that although many have been integrated there are still about 300,000 in camps. The list also includes 3,000,000 refugees in Pakistan, 3,000,000 in India; 1,100,000 in Hong Kong; 1,100,000 in the Middle East; 1,000,000 in South Korea; and 900,000 Vietnamese refugees.

High School Students Protest

Scores of Mormon high school students in Ogden, Utah signed a petition calling on parents and youths to boycott theaters showing films emphasizing sex, violence or objectionable language. The petition also urged theater operators to do something about the problem of immoral movies.

World Council of Churches Assembly

Adopts Significant Statements

► There is no more urgent task facing Christians today than that of working together for peace with justice and freedom among nations and between races. The Third Assembly of the World Council of Churches underscored this conviction in a message addressed to the hundreds of thousands of local congregations of its 198 member churches around the globe.

The message, adopted at the conclusion of the eighteen-day assembly, Nov. 18 – Dec. 6, was drafted by a fourteen-member committee headed by Dr. Kathleen M. Bliss, general secretary of the board of education of the Church of England.

Calling upon Christians to unite "so that the causes of much contemporary misery may be rooted out," the 577 delegates stressed that "we have to take our stand against injustice caused to any race or to any man on account of his race."

The assembly also affirmed that all Christians must go forward in the cause of unity between "every member of the Christian family, of Eastern and Western tradition, ancient churches and younger churches, men and women, young and old, of every race and nation."

The message was one of several statements which the delegates addressed to the churches. They were drafted during long hours spent in studying some of the thorniest problems facing the church and the world today. They were then discussed by the entire assembly before being commended to the churches for further study and action.

Three of the most important statements dealt with Christian responsibility in the areas of unity, witness, and service, subthemes under the general assembly theme, Jesus Christ the Light of the World.

Unity

The 8,000-word document on unity declared that the present impasse in "intercommunion differences" among member denominations demands an all-out effort to break through to fresh understandings of unity, especially as it is expressed at the Lord's table.

Noting the rising tide of impatience among young people and others regarding the impasse, the statement said the churches are pressed to reexamine "all possible next steps that might be discovered, at any and all levels of their denominational life." "Wherever existing convictions allow for more direct progress towards intercommunion between churches, it should be made without waiting for consensus and common action in the ecumenical movement as a whole," it said.

Witness

After taking a sharp look at present attempts to win the unchurched, the statement on witness suggested that small Christian "cell" groups may succeed in many areas where conventional church programs are proving to be completely irrelevant.

Creation of such "cells" should prove especially effective in many urbanized or industrialized areas of the West, the assembly said. In such areas, many people do not understand traditional presentations of the gospel or feel uncomfortable in conventional church settings. As a possible solution to this problem, it was suggested that local churches establish small "cells" of salesgirls and typists, industrial workers, technicians, and educators, who will try to be "the people of God in their own particular context."

While noting the "obvious danger of fragmentation," the statement contended that such new forms of Christian fellowship may help the ordained ministry to rediscover its function "as a traveling apostolate and as a focus of unity."

The farsighted witness statement looked forward to the day when pastors of different confessions would function as a team, and when church buildings would become centers of these "cell" groups, thereby exhibiting that all Christians belong to one Lord "in whom all human categories and classes are made one."

Service

The statement on service deplored the habit of thinking of persons as potential victims or potential destroyers in nuclear war because such sentiment reduces sensitivity to human value. "Such sensitivity is blunted by callous use of abstract speculation concerning the millions who will die or survive in nuclear war, and by calculations concerning the percentage of all persons in future generations who will suffer from genetic distortions as a result of nuclear tests," it stressed.

"Churches should keep reminding nations and governments of the long-term effects upon human life of preoccupation with nuclear armaments and the prospects of nuclear war," it added.

The statement further condemned governments which have resorted to mass terrorism to preserve their power. "There is no greater desecration of the human in men than to intimidate and torture them in order to force them to obey the political authorities against their consciences," it said.

"Where a church cooperates with a state to force men's conscience or to establish or preserve systems of oppression it is guilty of a great betrayal," it warned.

Calling upon the churches to identify themselves with oppressed races in their struggle to achieve justice, the statement added: "The church has to put its own house in

order. It must not be a segregated society. No one should be denied the right of worship, membership, service, and full participation in the activities of any church because of race."

The assembly also expressed its solidarity with all those who serve and suffer to eliminate race or color discrimination or segregation, especially in South Africa. "Christians everywhere are involved in the struggle," the assembly said in a message to Christians in South Africa. "May all who thus serve and all who suffer be strengthened. We pray that as the peoples of Africa move into their new day, the church of Christ will play an ever-increasing role in promoting understanding, justice, faith, hope, and love."

Member churches were also called upon "to do all in their power to resist every form of anti-Semitism." The assembly noted that "situations continue to exist in which Jews are subject to discrimination and even persecution."

Still another action of the assembly was to put in more explicit terms the basis that has been part of its constitution ever since the ecumenical movement was organized in 1948.

New Basis

A resounding vote of 383 to 36, with 7 abstentions, supported the proposal to replace the original basis which simply said that the World Council of Churches "is a fellowship of churches which accept our Lord Jesus Christ as God and Savior."

The revised formulation declares: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Savior according to the Scriptures and, therefore, seek to fulfill together their common calling to the glory of the one God, Father, Son, and Holy Spirit."

In another action, the assembly reiterated an invitation to nonmember churches to join the World Council, providing they were willing to accept its basis for membership. It asked for further contacts with nonmember churches to dispel misunderstandings, to discuss theological issues and to further "participation in such activities as may appear to be mutually desirable."

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

***The Context of Decision.** Gordon D. Kaufman. Abingdon, 1961. 126 pages. $2.50.

If the issues of life were clearly black and white, the making of ethical decisions for the Christian would be simple. When various tints of gray enter the picture, the situation becomes quite complex. Knowing what is most Christian to do is not so obvious when relative values must be weighed and considered in so many problems.

Dr. Kaufman helps the reader understand his dilemma. He also points him to a basic theology of Christian ethics that will help clarify the background out of which a Christian must make a decision. Furthermore, he states the areas of responsibility to which the Christian must refer before the decision is made. However, once this is done, one still cannot avoid making his own decision. "We alone must take the responsibility for our choice . . ." "Each Christian must personally bear responsibility before God for his resolution of issues."

The concluding chapter uses Christian pacifism as a specific example of how the Christian must struggle in the context of decision. Can a Christian pacifist be a nation's secretary of state? His reply is a most interesting one for a Mennonite scholar reared in the Anabaptist tradition as Dr. Kaufman has been. — *Floyd E. Bantz, McPherson, Kansas.*

***Forgiveness and Hope.** Rachel Henderlite. John Knox Press, 1961. 127 pages. $2.75.

The author lifts up some elements of Protestant theology which have been neglected in Christian education. Four theological problems are considered: the nature of faith, the nature of man, Christian ethics, and the meaning of history. She defines faith as man's response to God's revelation, his acceptance of God's invitation to covenant. The church must communicate this kind of faith — it must lead people to God so they may respond to him. It is important that the church's teachings reflect in content and procedure and pervading spirit the gospel of God's grace. A most timely book written in a concise and challenging w a y. — *Glee Yoder, McPherson, Kansas.*

The One Baptism. Stephen J. England. Bethany Press, 1960. 95 pages. $1.95.

Stephen J. England, a distinguished scholar, minister, and educator, dean of the Graduate Seminary of Phillips University, is a member of the Disciples of Christ. He is also a member of the Faith and Order Commission of the World Council of Churches.

In this little ninety-five page volume, he discusses the changes which have taken place in the ecumenical movement with regard to the importance of baptism in relation to church unity. Once regarded as of little consequence, it has now moved into the center of increasingly vigorous and vital discussion and consideration. Karl Barth precipitated this by his treatise, The Teaching of the Church Regarding Baptism. This Dr. England briefly reviews. Then he follows with a brief presentation of the counterattack by Oscar Cullman, Baptism in the New Testament, pointing out the strengths and weaknesses of the arguments of each. He mentions briefly, also, W. W. Flemington's The New Testament Doctrine of Baptism.

He gives a chapter on the historical survey of the issue of baptism among the Christian (Disciples of Christ) Churches and traces the arguments of Thomas and Alexander Campbell and of Barton W. Stone, whose two groups of Christian churches later were united. He points up the variety of viewpoints within these churches, as well as their agreements. They argue for baptism (immersion — New Testament) as vital to the expression of the remission of sins and as the bond of unity among the followers of Christ.

Following the historical past, a chapter is given to current-day attitudes, teaching, and practices on baptism among Disciples of Christ.

Then the final chapter is given to a presentation of his own insights as to the New Testament teaching regarding baptism.

As a whole, this is a most helpful book and points up the trends, and charts some of the areas for further study and discussion in the ecumenical scene, regarding this very vital New Testament practice. — *Charles E. Zunkel, Port Republic, Va.*

News and Comment From Around the World

Former Quaker Aide Co-Leader of New Antiarmament Group

An antiarmament group to seek peaceful solutions to threats of war and world tensions has been formed under the name, Turn Toward Peace. Twenty-seven church, labor, veterans, professional and public affairs groups have consented to relate their work with the new organization. It includes both pacifist and nonpacifist members who will work for "ideas that do not represent a predominantly military response to the problem of Communist expansion."

Heading the new organization as national coordinators are Robert Pickus, formerly with the American Friends Service Committee, and Sanford Gottlieb, political action director of the National Committee for a Sane Nuclear Policy.



Religious News Service

Three American Methodist missionaries who spent three months in Portugal and Angola jails are shown as they arrive in New York after a flight from Lisbon. Accused of "conniving with terrorists" in Angola, they were arrested on September 5 and held until deported from Portugal on December 3. Left to right, they are Rev. Edwin LeMaster, Marion Way, Jr., and Fred Brancel. A fourth missionary, Rev. Wendell Lee Golden, released from jail on the same day, returned to Africa to rejoin his family in Southern Rhodesia

German Church Groups Ask Reuniting of Families Split by Berlin Blockade

Protestant, Roman Catholic, and other organizations in Berlin have issued a strong appeal for the reuniting of German families separated by the Communist-built Berlin barricade. A Working Committee of West German Family Organizations has urged "that the wall between West and East Berlin be torn down, that barbed wire between the two sectors be removed, that mine fields be cleared and that death strips again be turned into productive land."

The plea was made in identical messages to the United Nations Secretary General, the World Council of Churches' Assembly, to Pope John XXIII, and the International Union of Family Organizations.

The message declared, "While men of all peoples and races may meet unhampered and all discriminations are being ever more abolished, death traps have been established right across Germany in the very heart of Europe, and Germans are ordered to shoot Germans."

Quaker "Self-Tax" Plan Assists United Nations

More than $60,000 annually is being donated to the United Nations by Quakers and their neighbors in the United States, Canada, and Mexico. They are following the "self-tax" idea of an Arizona woman who suggested that those who feel the UN is the one tangible symbol of the world community should tax themselves one per cent of their incomes to aid the peace organization.

Quakers and other Americans who support the program have been quietly donating more than $5,000 each month for the past year. Most of the money received from the Quaker-inspired campaign is being used to help build low-cost homes in the newly emerging country of Somalia, on Africa's east coast.

N. C. Families Pledge Fallout Shelter Cost to United Nations

A pledge suggested by a Presbyterian minister in Chapel Hill, N. C., not to build fallout shelters but to give the cost of one to the United Nations has been signed by at least twenty-seven families in that area.

The pledge reads, "We are deeply concerned that the Civil Defense program for fallout shelters is producing a sense of false security which deludes people into the belief nuclear war can be made safe for the few in the world who are able to build and equip shelters."

Of those signing the pledge, about one half are affiliated with the Chapel Hill Friends Meeting. The others include ministers, University of North Carolina faculty members, and private citizens.

Priest Reports Church Gains in Nigeria

A soft-spoken Irish priest from Eastern Nigeria, among the first of some 1,000 clergy to arrive in Dallas, Texas, for the Inter-American Congress of the Confraternity of Christian Doctrine, said the progress being made by the church in the Ogola diocese, where he is stationed, was "simply amazing." Father Martin McManus said in his diocese, which has a population of about 1,000,000, there are some 100,000 children in church schools.

The total number of Catholics in Nigeria is given as 1,600,000 with five African bishops. He said the church "does not try to impose a European civilization" on the Nigerians. "A lot of the native customs are very good. We try, as best we can, to Christianize the best of these customs."

Graham Urges Worldwide Evangelistic Effort

Billy Graham in an interview while he was attending the Third Assembly of the World Council of Churches at New Delhi, India, said that a five-year, worldwide evangelistic effort should be made in which all Christians would be urged to participate.

He said the world situation "is in convulsion, divided by ideological, national, and racial tensions." He added, "If ever mankind ought to be ready to listen to the church it is now."

Cordier Honored for United Nations Service

Andrew W. Cordier, United Nations Under Secretary for General Assembly Affairs, was honored recently for more than fifteen years of devoted service to the world organization.

A scroll inscribed with a quotation from Isaiah and a bronze can-

delabrum were presented to him on behalf of the National Council of Jewish Women in a ceremony at UN Headquarters. Mrs. Joseph Willen, president of the service organization said that the Biblical quotation, "And the work of righteousness shall be peace," and the menorah, which symbolizes light and peace, embody the international aspirations for which Mr. Cordier has worked.

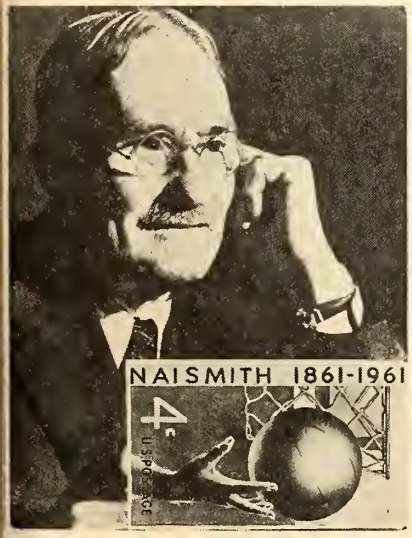
After the presentation, Mr. Cordier said the importance of the role of the Secretariat transcends the national interests.

Southern Baptists Urged to Appoint Negroes for African Missions

Baptist students in Arkansas have urged the appointment of Negro workers to serve with missionaries of the Southern Baptist Convention in Africa. A resolution adopted by the state Baptist Student Convention called on the denomination's foreign mission board to make its African missions a joint effort with Negroes and whites.

Australian Churches to Aid Refugees

Churches throughout Australia were asked, just prior to Christmas, to raise at least $250,000 for refugees in some forty countries. The nationwide drive was organized by the Australian Commission for Inter-Church Aid and Service to Refugees. In last year's effort more than $100,000 was realized for world relief.



Religious News Service

The U. S. Post Office has issued a commemorative postage stamp (inset) to mark the centenary of the birth of Dr. James Naismith, Canadian-born Presbyterian clergyman who invented the game of basketball. Dr. Naismith devised the sport in 1891, when he was an instructor at the International YMCA Training School, Springfield, Mass. He died in 1939

Dutch Reformed South African Missionaries Ordered From Nigeria

Nigeria has ordered a Dutch Reformed missionary group from South Africa working in the northern part of this country to close its church and other institutions and leave Nigeria by next April. The Nigerian minister of internal affairs, Aljahi Usman Sarki, was reported to have observed that "it would be best" if the missionaries departed immediately.

The official reason given for their ouster was that since South Africa recently became a republic her citizens are no longer members of the British Commonwealth and are therefore being treated as foreigners by Nigeria. Unofficial views, however, base the order on mounting feelings against the racial segregation policies of the South African government. Many Africans connect segregation with South Africa's Dutch Reformed churches, which generally support the government's policies.

The Nigerian parliament recently passed a bill requiring visas for all persons, including missionaries, coming from South Africa. The bill was seen as an attempt to prevent any new missionaries from entering the country.

United Lutherans Assign First Negro Missionary to Africa

A New York radio technician was commissioned as a missionary of the United Lutheran Church in America, thus becoming that denomination's first American Negro to be designated to work in Africa. He will serve as a technical director for the Lutheran World Federation's new Voice of the Gospel radio station in Africa. He will be assigned to the Tanganyika studios.

The station is scheduled to begin operation late next year. It will transmit programs to all Africa, the Near East, and Southern Asia, with Lutheran churches in the various countries operating the local stations.

Orthodox Jewish Women Ask Drive Against Sunday Laws

The Women's Branch of the Union of Orthodox Jewish Congregations has called for a drive against Sunday closing laws, which they said discriminate against those religious groups which observe the Sabbath on another day. They urged their branch affiliates and all other elements in the Jewish community to oppose extension of Sunday closing laws and to seek repeal of existing laws.

The convention also registered its opposition to the practices of some schools and colleges which, it said, scheduled examinations and other required activities on the Jewish Sabbath and other holy days.



Religious News Service

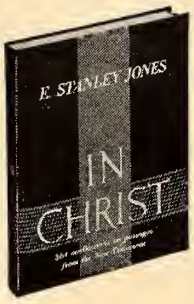
Bonn postal authorities are issuing this special twenty-pfennig stamp to promote the "bread for the world" campaign of the Evangelical Church in Germany. In its third year the drive has netted more than $10,000,000. Funds are used for food shipments, immediate aid measures, and long-range agricultural, medical, and housing programs in underdeveloped areas around the world

Anglican Churchmen Divided on More Liberal Intercommunion

Clergymen in the Church of England are almost equally divided in their opinions concerning a recent appeal by thirty-two Anglican theologians for a more liberal policy on intercommunion. The appeal was addressed to the Archbishop of Canterbury and the Archbishop of York. It said that "an increase in the number of occasions when Christians of different denominations who sincerely seek union could meet at holy communion would prove a powerful influence toward uniting the church."

This position was disputed in another statement signed by fifty-three members of the church's house of laity. They argued that communion is the expression of an already existing unity, and must not be seen as "merely a means and instrument towards unity." They also reaffirmed their belief that only a clergyman ordained by a bishop in the line of apostolic succession should administer the sacraments.

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Obituaries

Byers, William Henry, son of Wilbur D. and Carrie E. Shipp Byers, was born near Greencastle, Pa., and died at Waynesboro, Pa., Dec. 2, 1961, at the age of thirty-eight years. He was a member of the Waynesboro church. Surviving are his wife, Helen Weagley Byers, one daughter, one son, two sisters and one brother. The funeral service was conducted by Bro. Beverly B. Good, and burial was in the Price's cemetery. — Thelma M. Widdowson, Waynesboro, Pa.

Custer, Harvey D., was born Nov. 24, 1883, and died March 31, 1961. He was married to Bessie Martin, who preceded him in death. He was a member of the Castine church, Ohio. Surviving are two sons and five daughters. The funeral service was conducted at the Castine church by Bro. John Good, and burial was in the adjoining cemetery. — Mrs. Mildred Holsapple, New Madison, Ohio.

Dewalt, Richard E., son of Richard and Nancy Ail Dewalt, was born at Harrisburg, Pa., Feb. 13, 1955, and died Oct. 2, 1961. He was a member of the Spring Creek Sunday school. In addition to his parents, he is survived by two brothers, one sister, three grandparents, and two great-grandparents. The funeral service was conducted at the Spring Creek church by the undersigned, and burial was in the adjoining cemetery. — J. Herbert Miller, Hershey, Pa.

Dressler, Lucille G., daughter of John and Sarah Swigart Breininger, was born Feb. 5, 1907, in Lewistown, Pa., and died in 1961. Surviving are her husband, Grant A. Dressler, one son, one brother, and two grandsons. She was a member of the Maitland church, Pa., where the funeral service was conducted by Bro. George Reedy. Burial was in the William Lind Memorial cemetery. — Margaretta E. Leiter, Lewistown, Pa.

Ellinger, Minnie A., daughter of Daniel and Elizabeth Howe Zook, was born at Maitland Nov. 24, 1874, and died in 1961. She was married to Jacob Ellinger, who preceded her in death. Surviving are one son and one grandson. She was a member of the Maitland church, Pa. The funeral service was conducted by Rev. Raymond Dibble, and burial was in the Maitland cemetery. — Margaretta E. Leiter, Lewistown, Pa.

Fike, Howard, was born in Elk Lick Township, Pa., Aug. 25, 1881, and died in Meyersdale, Pa., Oct. 1, 1961. His wife, Susan, died in 1951. Surviving are two daughters, five grandchildren, six great-grandchildren, and two great-great-grandchildren. The funeral service was conducted by Bro. Arthur Hunn in the Meyersdale church, of which he was a member, and burial was in the Union cemetery. — Pauline Snoeberger, New Enterprise, Pa.

Gant, James L., son of William and Mary Williams Gant, was born May 6, 1875, in Auglaize County, Ohio, and died Nov. 17, 1961, at Findlay, Ohio. In 1911, he was married to Allie Watts, who died in 1959. Surviving are one son, two daughters, five grandchildren, five great-grandchildren, and one brother. He was a member of the Eagle Creek church, Ohio. The funeral service was conducted at the church by the undersigned and Rev. Norman Rupert, and burial was in the adjoining cemetery. — John W. Johnson, Williamstown, Ohio.

Groff, Amanda M., daughter of Henry and Elizabeth Meashey Nauman, died Oct. 6, 1961, at the age of seventy-six years. She was a member of the Florin church. She was married to Hiram H. Groff, who preceded her in death. Surviving are two daughters, one son, nine grandchildren, sixteen great-grandchildren, and four brothers. The funeral service was conducted by Brethren Howard Bernhard and Henry Becker, and burial was in the East Fairview cemetery. — Effie Ruth Eshelman, Mount Joy, Pa.

Hurlbut, Harry E., was born in South Haven, Mich., April 9, 1885, and died at St. Louis, Mo., Nov. 4, 1961. He was a member of the Mountain Grove church, Mo. Surviving are his wife, one stepson, two stepdaughters, and one sister. The funeral service was conducted by the undersigned, and burial was in the South Haven cemetery, South Haven, Mich. — L. M. Baldwin, Mountain Grove, Mo.

Illig, Della Jane, daughter of Sanford and Elizabeth Walker, was born in Texas County, Mo., June 1, 1877, and died at Houston, Mo., Nov. 8, 1961. In May 1913, she was married to W. H. Illig. Surviving are her husband, one son, two sisters, and two brothers. In 1932, she became a member of the Greenwood church, Mo. The funeral service was conducted by Bro. Ramey Gass and the undersigned, and burial was in the Greenwood cemetery. — L. M. Baldwin, Mountain Grove, Mo.

Keener, Cora Maglalena, daughter of Josiah and Catherine Knoll Keener, was born at Freeburg, Ohio, and died at Paris, Ohio, Oct. 8, 1961, at the age of eighty-four years. She was a member of the Freeburg church. Surviving is one son. The funeral service was conducted by the undersigned, and burial was in the Salem church cemetery. — John W. Johnson, Williamstown, Ohio.

Kelley, Kennedy, son of Grafton and Jessie Brown Kelley, was born in Montgomery county, Ohio, June 12, 1911, and died Aug. 26, 1961, at Yellow Springs, Ohio. He was a member of the Stony Creek church. Surviving are his wife, Virgie, one brother, and one sister. The funeral service was conducted by Bro. John Tomlonson, and burial was in the Glen Haven Memorial Gardens. — Mary Early, Bellefontaine, Ohio.

Kyle, Cora E., daughter of David S. and Susan E. Kuhn, was born June 30, 1882, near Mound City, Mo., and died Nov. 17, 1961. She became a member of the Church of the Brethren early in life. On July 2, 1902, she was married to William M. Kyle. Surviving are her husband, one sister, one brother, and eight grandchildren. The funeral service was conducted by Rev. J. Karl Jones, and burial was in the Pleasant View cemetery near Belleville, Kansas. — Anna M. Kuhn, Belleville, Kansas.

Miller, Ben S., was born Jan. 8, 1876, in Virginia, and died Dec. 2, 1961, in Parsons, Kansas. He became a member of the Parsons church at an early age. On April 13, 1902, he was married to Lillian Calvert, who died in 1920. Surviving are his second wife, Essa Pearl Morrison Miller, whom he married in 1922, two stepdaughters, one stepson, and one sister. The funeral service was conducted by Brethren Earl Myers and Ralph Hodgden, and burial was in the Blakley cemetery at Madison, Kansas. — Mrs. Blanche E. Milks, Parsons, Kansas.

Miller, Marie, was born in Kentucky, and died at Dover, Ohio, at the age of seventy-eight years. She was married to Menno H. Miller, who died in 1947. She was a member of the Sugarcreek church, Ohio. Surviving is one brother. The funeral service was conducted by Bro. Robert Fryman, and burial was in the Union Hill cemetery. — Mrs. Peter Domer, Sugarcreek, Ohio.

Simmons, Sarah Jane, daughter of Christian and Anna Wine Simmons, died Nov. 28, 1961, at the age of ninety-three years. She was a member of the Cedar Grove church, Tenn. The funeral service was conducted at the Cedar Grove church by Brethren Rhett Petcher and Ray Wine. — Mrs. Rhett R. Petcher, Kingsport, Tenn.

Singer, Peter B., son of Peter and Susan Baum Singer, died Nov. 1, 1961,

at the Neffsville Home, Pa., at the age of seventy-seven years. He was a member of the White Oak congregation. Surviving are his wife, Ida Brandt Singer, four children, six grandchildren, and one great-grandchild. The funeral service was conducted by Bro. Jere Cassel, and burial was in the Hernley Mennonite cemetery. — Esther W. Cassel, Manheim, Pa.

Wolf, Emery C., son of John and Mary Wolf, was born in Stark County, Ohio, May 3, 1881, and died Nov. 21, 1961, near Hartville, Ohio. He became a member of the East Nimishillen church at the age of fifteen years. On Oct. 5, 1901, he was married to Susan Kinsley, who survives, together with one son, three grandchildren, seven great-grandchildren, and one sister. The funeral service was conducted by the undersigned, and burial was in the church cemetery. — Merlin G. Shull, North Canton, Ohio.



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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

Church News

Southern Missouri and Arkansas

Greenwood — James Parks of the Good Shepherd church in Springfield, Mo., was the evangelist for our meetings. Fifteen persons were added to the church. The laymen have been doing some necessary repair work about the church. CBYF have covered the windows to look like stained glass, and they are finishing an altar set to present to the church. A new pulpit was donated also. The new minister, Leland Baldwin, has started on his work. — Phyllis Wolfe, Mountain Grove, Mo.

Missouri

Warrensburg — Ira Metzker has begun his second year as our pastor. The moderator this year is James Baile. Samuel McCluney directed the every-member visitation and Dee Halley the every-member canvass. The men's group has been reorganized; they have had a breakfast and a talk illustrated by slides by the head of the local conservation commission. Nine members of the women's fellowship attended the women's district rally in Kansas City. The group has collected clothing, stamps, and nylon hose as part of their projects for relief. The fellowship sent a telegram to President Kennedy urging him to proclaim a week of prayer for peace. One member, also, keeps the group up to date on measures of interest in government legislation. Mrs. Harold Baile represented the district at the Missouri Council of Churches convention in Columbia. The pastor is on the board of directors of the council and is also serving on the ministry to institutions. The church was well represented at the district meeting in the Rockingham church near Hardin. This was the first conference for the combined districts. Charlotte Metzker attended the North American Youth Ecumenical Assembly in Ann Arbor. Fourteen members of our congregation attended the meeting for church workers conducted by James Bowman and Galen Ogden in Kansas City. The church was host to a subregional youth cabinet laboratory the first part of December. Bro. James Mohler of Leeton, who is ninety-one years old, preached a strong doctrinal sermon. In spite of his age, he is still active in church work. Mrs. John Baile is serving as secretary at the city Council of Church Women this year. — Nan Mohler Scott, Warrensburg, Mo.

Middle Indiana

Roann — On Sept. 3, we had our home-coming during which we had a surprise for our minister and wife who had served fifty years in the ministry. We had a This Is Your Life program in the afternoon. Two were baptized and two were received by letter following the meetings conducted by Bro. Kenneth Hollinger in September. The young people sponsored a family night at which the DeLauters showed pictures of their trip to Annual Conference. The men have been doing some repairs on the parsonage and have put new glass doors at the church entrance. Some of the women spent a day at Nappanee helping to process clothing. — Edith Hoppes, Wabash, Ind.

Northern Indiana

Little Pine — Bro. John D. Metzler, Jr., brought the message at the morning worship service when the new pastor, Ralph W. Hoffman, was installed. Mr. and Mrs. Porter Bechtel, members of our church, are now in Baltimore in Brethren Volunteer Service. Before they left, we had a fellowship supper for them and for the new pastor and his wife. The women have been mending clothing and making comforters for relief. William Kline, who recently returned from two years volunteer work at Falfurrias, Texas, told about his experiences there. — Mrs. Lowell F. Brock, Goshen, Ind.

Northeastern Ohio

Sugarcreek — A number of the juniors and junior-highs and their leaders attended camp at Camp Zion. Also some of the women attended the women's meeting at camp. Bro. J. Perry Prather of the Ashland City church conducted the evangelistic services at the Baltic church in September. A number of our members attended it. The Christian education committee of our congregation has been meeting with the Community Council of Religious Education. The women's fellowship has been making garments for babies and blankets for relief. The new altar furniture has been made possible through the gifts of Mrs. Celia Moomaw and Mrs. Lida Moomaw in memory of their husbands. We had a loyalty dinner on Oct. 26, at which time the film, Split-Level Family, was shown. The children of congregations in the community visited towns round about for donations to UNICEF. We joined in the community Thanksgiving worship service at the Evangelical United Brethren church on Thursday morning. Beginning with Nov. 5, missioners began visiting in every home in the congregation. Lee Oats, a layman in the Akron church, spoke about the new Brethren Home. We had a musical program for two churches, Baltic and our own. Sugarcreek was host to the subdistrict youth meeting on Nov. 9. Six have been baptized and three received by letter. — Mrs. Peter Domer, Sugarcreek, Ohio.

Silver Creek — During the absence of our pastor, Ted Gandy, Owen Cole, Roger Harding, and Chester Harrington filled the pulpit. Seven were baptized, two rebaptized, and six rededicated as a result of the meeting held by Bro. John Mishler of Decatur, Ind. Several

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Church of the Brethren
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children were dedicated recently at our morning worship service. Our church joins with the churches of the community for the Good Friday service, World Day of Prayer, and Thanksgiving. The local congregation was host to the fall youth conference. The men have been responsible for some improvements about the church; a new well and the painting of the church and parsonage roofs. The women's fellowship has been making comforters, quilts, and collecting clothing for relief. We had an every-member canvass on Dec. 10 — Mrs. Ottie Fisher, Pioneer, Ohio.

Southern Ohio

Trotwood — Since May 1, eight have been received by letter and two by baptism. Lou Cox of the Dayton YMCA spoke at the father and son banquet on The Olympics. Marjorie Denlinger directed the vacation Bible school. Three church groups have contributed money for pigs for Paraguay. At the July business meeting Michael Hodson was licensed to the ministry for three years. The church also authorized a change in organization to provide for a stewardship commission of five members separate from the finance commission. Ivan Eikenberry spoke at two worship services on Aug. 20, and he and his wife, Mary, conducted a question and answer period for all of the adult classes. On Sept. 5 Bro. Auburn Boyers began his work as minister of Christian education. An installation service was conducted for him by Bro. Chester Harley on Sept. 24. The women's fellowship has wrapped bandages and sewed for Bethany hospital and the county children's home. In cooperation with family life commission they sponsored a family Christmas craft night. The ladies' aid has made crib covers, big blankets, and donated new blankets and a sum of money to the Brotherhood program and to the local program. The youth have had a number of activities during the summer and fall. In November they discussed conscientious objectors, the Brethren Volunteer Service, and the Peace Corps. Paul Robinson, president of Bethany Biblical Seminary, was the guest speaker at the morning worship hour on Nov. 5. The pastor conducted a dedication service for nineteen children and their parents the first Sunday in December. At the district conference, Homer Royer, moderator of our congregation, was elected a member of the district board, and assistant moderator, Mark Shellhaas, to the Standing Committee of the Ocean Grove Conference. — J. C. Flora, Trotwood, Ohio.

Eastern Pennsylvania

White Oak — Visiting ministers have been Brethren Kenneth Hershey, Chester Petry, and Lester Markey. Donald Miller and Vernon Nell were the speakers for the harvest meeting and Bible conference. At this time, we took an offering for home missions and the Neffsville Orphanage. Bro. Harry Wolgemuth spoke at the time the achievement offering was taken. Visiting ministers at the fall love feast were Brethren Abram Eshelman, who officiated, and Kermit Strite. At this time we took an offering for foreign missions. Bro. John Geary held our evangelistic services as a result of which twelve were baptized. At the young people's meetings Bro. James Ober spoke on the second coming of Christ, Bro. Monroe Good about the mission work in Nigeria, and Bro. Roger Markey about the home mission point at Knobsville, Pa. The women have been sewing for the local hospitals and working at the Neffsville Brethren Home. — Esther W. Cassel, Manheim, Pa.

Middle Pennsylvania

Maitland — After serving as supply minister, Bro. George Reedy was called as full-time pastor in April 1961. He was installed on May 16 and a reception followed the service. The attendance has been growing at both morning and evening worship and at the midweek prayer meeting. Nine have been baptized. We had a mother and daughter banquet and a father and son banquet. A number of the young people attended camp. Bro. Perry Liskey was the speaker for the home-coming on Sept. 17. This was followed by two weeks of evangelistic meetings. The pulpit was filled by ministers from the area churches. Bro. Fern Dunmire officiated at the love feast on World Communion Sunday — Margaretta E. Leiter, Lewistown, Pa.

North Atlantic

Amwell — Elder Ira C. Holsopple and his twin brother, Harry, of Penn Run, Pa., observed their ninetieth birthday anniversary at the home of the former. A brother, Edwin, was a guest, as well as other relatives, at the open house in their honor. Since this occasion, Harry Holsopple died on Oct. 14. Of the family of eleven, only two survive. — Mrs. Henry Seiders, Rahway, N. J.

Mardela

Fairview — Some filmstrips have been shown in the children's department. Several persons attended the district conference at Easton, at which Bro. Paul H. Bowman, Sr., was the guest speaker. A number of our members attended the district supper at Camp Mardela, the proceeds of which are to be used for the camp swimming pool. The women of the church had daily prayer meetings prior to and during the revival services conducted by Anna Mow, former missionary to India. Seven

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

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No. 522. Wanted: The Hollansburg community, 14 miles from Greenville, Ohio, is seeking a general practice physician. We have two Brethren churches in our community. Please contact: Village Council, Hollansburg, Ohio.

ersons were rededicated. On Nov. 19, ro. Wilmer Crummett, district executive secretary, delivered the sermon. fterwards everyone enjoyed a Thanksiving dinner. — Helen N. Bridge, Corova, Md.

Ridgely — Since Sept. 1 Roy Judy, r., of Greenwood, Del., has been servng as pastor. He is also the moderator f the church. Alton McDaniel, who erved at Ridgely the past three years, studying at Bethany Biblical Seminary. A group of the members spent day at the Brethren Service Center t New Windsor, helping to process lothing. Special events for observance f Christmas included a program on the norning of Dec. 17, a candlelighting ervice on the evening of the 24th, and n evening of caroling during the week. The youth made cookies for Christmas oxes which were sent to the aged and hut-ins. Merle Crouse, on furlough rom Ecuador, will hold our pre-Easter services April 9-15. Brother Crouse is a former member of our ongregation. The youth sponsored a peaker from Alcoholics Anonymous on Dec. 10. A member of our youth group, Alan Segar, represented CBYF of the outheastern region at the national abinet meeting held in Elgin during Christmas week. — Mrs. Lewis Cherry, Ridgely, Md.

Northern Virginia

Greenmount — Under the leadership f the pastors, Guy E. Wampler and saac J. Garber, a number of significant hings have been happening in this even-church congregation. For someime there has been discussion and planing for dividing into two separate ongregations, Greenmount, Fairview, nd Mt. Zion on the west side and Pine Grove, Bethel, Melrose, and Bethany on he east. We hope to achieve more eadership and possibly reach more nembers with a division. All of the hurches have shown an increase in iving over a ten-year period, but this vas especially evident on the east side. For the past year the Bethel church has had an active women's fellowship. The Bethel and Melrose churches have a joint youth group. These two churchs had a union Thanksgiving service at he Bethel church house. An electric rgan was recently installed. Bro. Raymond Shoemaker conducted evangelistic ervices at Bethany, which resulted in ix being baptized and four received by etter. Fairview church also had an vangelistic service conducted by Guy E. Wampler, Jr. Four were baptized nd four received by letter. A heifer, donated and raised by the Greenmount men's fellowship, was dedicated in November in a service at the Fairview church. The four women's fellowships of the west side churches had a joint meeting at which Mrs. Lena Willoughby of Bridgewater spoke. The Christian education commission of the congregation is urging each church to have a training class for teachers and officers during the Sunday school hour he first quarter of this year. They are offering assistance in planning for it. During the month of January they are sponsoring a school for everyone in the congregation on the theme, How to Be a Good Christian. The home and family

Continued on page 32

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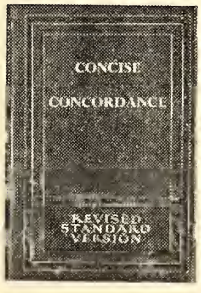
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NAME	AGE	HEIGHT	WEIGHT	BENEFICIARY
1.				
2.				
3.				

To the best of your knowledge and belief, have you or any person listed above ever had high or low blood pressure, heart trouble, diabetes, cancer, arthritis or tuberculosis or have you or they, within the last five years, been disabled by either accident or illness, had medical advice or treatment, taken medication for any condition, or been advised to have a surgical operation? Yes_____ No_____

If so, give details stating person affected, cause, date, name and address of attending physician and whether fully recovered: _____

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FORM GS 713.3

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Continued from page 29

life commission is planning for our cottage and church prayer services this spring. Bible schools were held at the Greenmount, Fairview, Pine Grove, Melrose, and Bethel churches. A number of the young people, junior highs, and juniors enjoyed a camping experience at the new camp, Brethren Woods. A harvest meeting for the congregation was held on Sunday this year instead of on the usual weekday. Special music and hymn singing were featured in the program with Joseph Miller of Broadway, Va., having charge of the music. The churches all had an every-member visitation in September and a consecration service for teachers and officers. There has been a series of vocational meetings. Each church observed Thanksgiving with a service of some type. The joint CBYF is planning for a trip to New Windsor to help process clothing. — Mrs. Glenn Armentrout, Linville, Va.

Southern Virginia

Antioch — On Oct. 1, the pastor conducted an installation service for all teachers and officers of the church school and church. We observed th love feast on Nov. 4. The next mornin we had a home-coming service in ob servance of the eighty-eighth anni versary of the church's organizatio The pastor, Carson M. Key, delivere the message on the subject, The Valu of the Church. In the afternoon, War ren D. Bowman delivered the dedicator sermon for the new educational uni and remodeled sanctuary. The pian for the sanctuary was donated as memorial by one of the families in th congregation. A number of our youn people attended the fall youth rally a Christiansburg. — Blanche Jamison Boones Mill, Va.

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minister's book of the month

SELECTION for FEBRUARY

The Minister and the Care of Souls

DANIEL DAY WILLIAMS

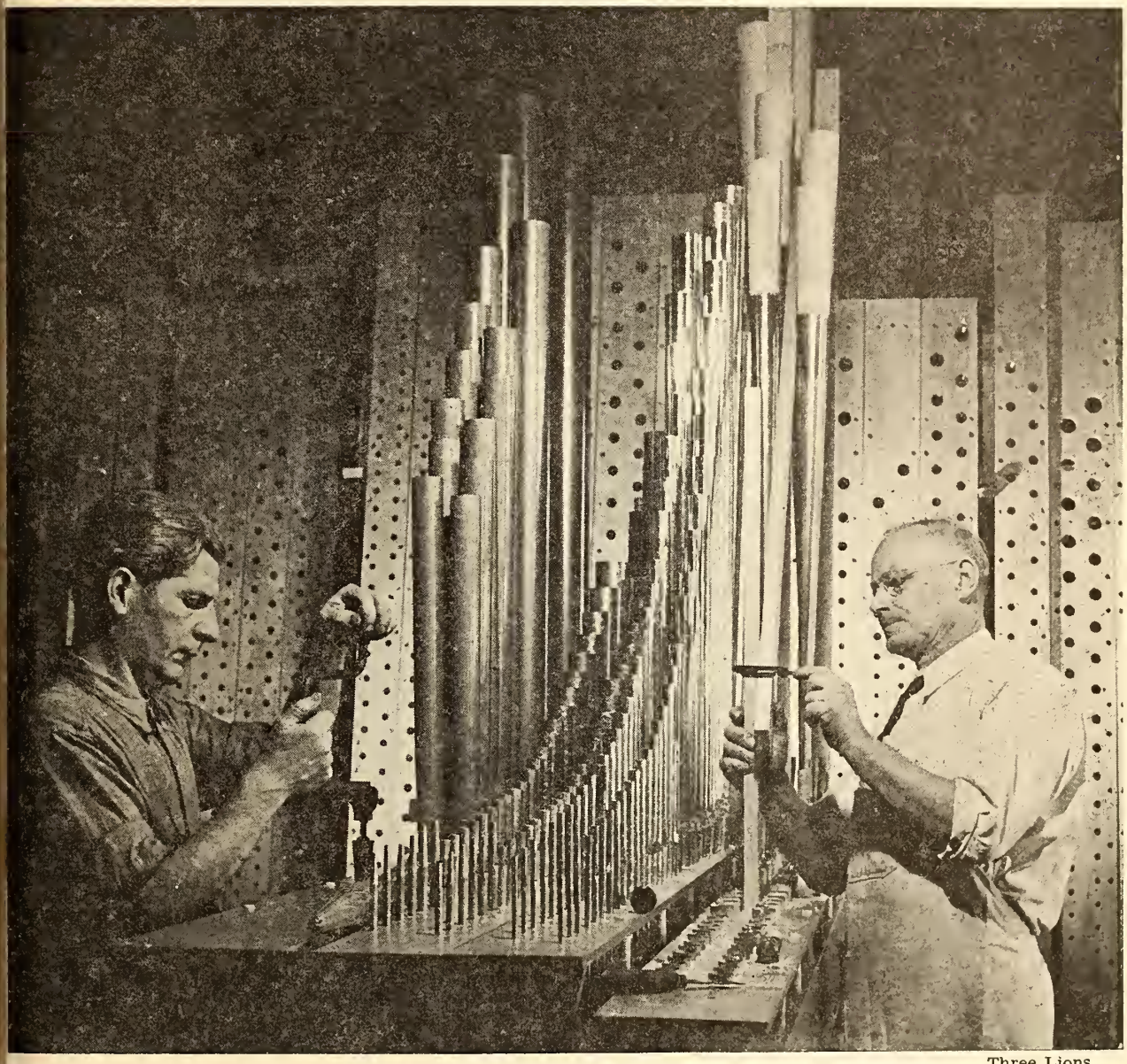
What does being a "pastor" mean in today's age of outer space and inner anxiety? The author opens new perspectives on the problems and potentials of the modern ministry and shows how both the light of faith and also the scientific understanding of psychology are necessary for ministers to fulfill the goal of all pastoral care; the bringing of salvation to the human spirit.

Regular price $3.50; to members $2.45 plus postage and handling

CHURCH of the BRETHREN GENERAL OFFICES . . . . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

JANUARY 20, 1962



Three Lions

The Instrument of Praise

THE most ancient organs may have been pagan in their origin. An old legend attributes the invention of the organ to Pan, who fashioned it out of reeds and pipes. But there are also quite ancient references to the organ as an instrument for praising God: "Praise him with stringed instruments and organs." . . . Since the latter years of the Middle Ages the pipe organ has been the most complex of musical instruments, and its home has been chiefly in the sanctuary of churches, where its thousands of voices have trumpeted and sung the praises of almighty God.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Inez Long, wife of the pastor of the Lancaster church, Eastern Pennsylvania, and a member of the General Brotherhood Board, wrote The Word Alive for a worship service at the General Offices at Elgin, Illinois.

Edward K. Ziegler, pastor of the Oakton church, Virginia, writes of his impressions of the New Delhi Assembly of the World Council, where he was an official representative of the Church of the Brethren.

Frances Bowman is wife of the pastor of the Wooster church, Ohio.

Howard H. Keim is the pastor of the Peoria church, Southern Illinois.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Tax Refusal Would Destroy Government

When Brother Zunkel's letter to the government refusing to pay all of his tax was published in the Messenger, several folks suggested that I should write in reply to it. . . .

Now it is not my intention to try to give any suggestions as to how much we should spend for defense or anything else. I simply want to call attention to the fact that it would be impossible to run a government allowing such action by its citizens.

In my community there is a large group of good people that have no use for high schools. I know some people that think the billions of dollars spent on farm crop support is worse than wasted. Some people even think that our money spent for relief in backward countries is wasted, etc. I could go on and on naming things that many people do not approve.

I expect that if the government would allow people to pay tax only for the things that they approve the majority of the people would pay much less tax. Some might even find excuses not to pay any tax.

Certainly no good Brethren would want to follow a course that would destroy our government even though it is not perfect. — Charles W. Wampler, Harrisburg, Va.

Stop Deluding Ourselves

For some time we have been reading in the papers articles encouraging families to build fallout shelters. How much value would they be?

A modern nuclear bomb completely destroys everything within an area ten to fifteen miles across, and for some distance beyond that, the intense heat would melt anything. Then for miles away tremendous air pressures and vacuums from the blast and the terrific fire storms that would follow would ruin the ventilating system which is the weak spot of a shelter. A few weeks ago Russia's big blasts affected barometers all over our country. One can't imagine the force of the air near the blast.

But let us suppose that one has been far enough from any of the many blasts of a nuclear war to come from a shelter alive. What does one find? First of all, there is either no food, or whatever is left is highly radioactive, including farm animals and crops, and the soil itself would be contaminated for years. There would be no pure water except possibly in deep wells, and there probably would be no electricity to pump it, as well as no electricity for heat or light. Transportation systems would be broken down, and there would likely be no law or order as each person fought for his own or his family's survival. Medical care would be practically nonexistent while many of the survivors would be dying a slow, agonizing death from radiation sickness.

If a nuclear war comes, the lucky people will be those who will be killed instantly. Why don't we stop deluding ourselves building shelters and devote all our effort to building real world peace? — Mrs. Emerson Fike, Blue Ridge, Va.

Begin to Understand

In Moscow, at Christmas time some years ago, I met a girl named Vera.

Vera: "Why do you hate us so much?"

Myself: "Because you are so materialistic and cruel."

Vera: "But you are materialistic. You are always praising material goods and saying how you have so much more money than other people."

Myself: "I mean it's because you don't have any religion."

Vera: "We believe that the whole world could be fed, and be neighbors."

Myself: "But you have destroyed so many who are innocent."

Vera: "So have you. Your Indians. . . . So have we. And we have suffered, too, more than you for so many years." Her voice broke. "So much talk about being righteous it turns all men to stone. At least we could begin to understand." — Elizabeth E. Hoyt, Professor of Economics, Iowa State University, Ames, Iowa.

Death Penalty

Many official denominational statements on the death penalty, including two Brethren pronouncements are collected in a useful booklet, What Do the Churches Say on Capital Punishment? (30c from 144 S. Quaker Lane, West Hartford 7, Conn.). — Edward A. Manice, 379 Yale Station, New Haven, Conn.

No Pews for Rent, But Are They Free?

TWO churches in New York City have discontinued their age-old custom of renting pews to member families. In one case the change of policy could mean a loss of revenue for the church, which has averaged about $15,000 a year income from this source. Among its pew holders were once such wealthy families as the Vanderbilts, Belmonts, and Morgans. But the present leadership of the church now advocates tithing and reports that former pew renters are increasing their pledges to the total budget of the church.

Among other churches there is an age-old custom of regarding our places of worship as being "free" and available to any worshipers. Indeed, we have sometimes been so proud of our "free" churches — and even our "free" ministry — that we have assumed that, like salvation, everything about them was free of charge. Not being required to rent a pew, not being expected to pay a minister's salary, it was easy for some Christians to get the idea that such services need not be paid for. But this is not the case. If pews are available to anyone, it is because someone sacrificed time and money to place them in a sanctuary. If ministerial leadership was once provided "free," it was because the volunteer pastor and his family paid a high price.

So among the "free" churches, as well as among those fashionable ones in which the wealthy once paid a price to have a prominent place, there is one great requirement of members and that is a sense of stewardship, a feeling of responsibility for the total work of the church.

The best age-old custom we can think of is the one followed by the Macedonians, whose "abundance of joy and their extreme poverty have overflowed in a wealth of liberality." They gave according to their means "and beyond their means, of their own free will." No pew renters there; they were lucky to have a place to sit down. But neither were they the beneficiaries of someone else's sacrificial gifts; they were the ones who sent aid to Paul when other groups ignored his need.

Let us have more churches like the church of the Macedonians. — K.M.

More Than a Major Health Problem

YOU are invited to drop your dimes in the containers at the lunch counter. Or you may prefer to make a larger contribution when ladies in your community engage in the March of Dimes for the worthy cause of protecting children against polio and related diseases.

By all means support this effort to tackle a national health problem. But as you do so, ask yourself and your neighbors how you can do something about a menace that is 155 times more prevalent than polio. We are referring to alcoholism.

Is it not strange that we can recognize the public danger and the private suffering that cancer, polio and tuberculosis cause, but when it comes to one of the most widespread public health problems, one of the greatest threats to safety and well-being, when it comes to facing the obvious effects of alcohol, we close our eyes? There are six times as many alcoholics as there are cancer patients in the U. S. There are eleven times as many alcoholics as there are active cases of tuberculosis. Yet, as Dr. Caradine R. Hooten, general secretary of the Methodist Board of Temperance, says, "The American people raise millions of dollars each year to fight cancer, TB and polio, but *spend* billions ($10,700,000,000) to help spread the virus that causes alcoholism."

If these figures seem impersonal, think back over the recent holidays when your newspaper reported on the many tragic accidents due to drinking. Consider the homes in which alcoholism takes a heavy toll, not only physically and financially, but in spiritual deprivation as well. The solutions for this national health hazard are not easy to come by, but it will help considerably if Americans generally at least face up to the situation as it is. When we become truly concerned we may be ready not only to offer help in rehabilitating alcoholics, but also in limiting the irresponsible advertising and discouraging the senseless consumption of alcoholic beverages. — K.M.

• • •

If we think ourselves sitting in judgment on the world — a very favorite posture of the church and the clergy, by the way — we had better take warning. The world may be sent by God, and unless we deal with it seriously and humbly we may indeed be in great danger. — *Samuel H. Miller, dean, Harvard Divinity School.*

God, Our Creator,
We know ourselves to be
Driven, like Adam and Eve,
From a fool's paradise.

Match our blood and bone, our mortal frame,
Against the folly we have borne and bear again.

The Garden of Eden is sealed off;
Only in memory can we return
'Til every atom of God's dream for us
Has spent its energy,
And the flaming angel is not guard but guide,
To the City of Lights.

Fire or poison dust?
Death in some nice street?
We do not know.
But this is sure:
Our destiny is Thee;
Thy will, disclosed or hid,
Is life and death,
Our all in all.

God, we pray,
Let our folly pass away,
Without a cross.

Nevertheless,
Nevertheless,
May we be faithful.

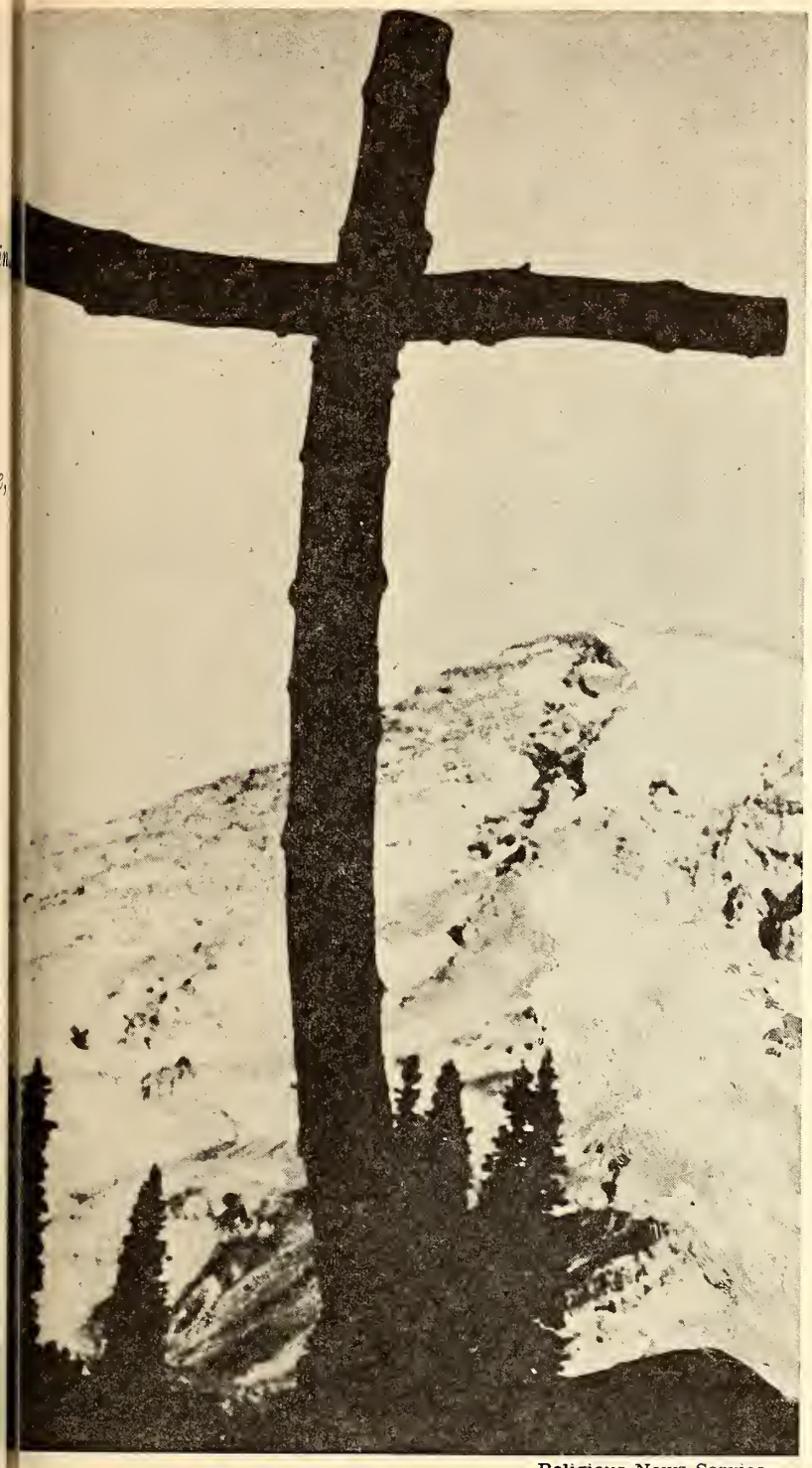
Thy will be done.

The WORD ALIVE

Christ comes alive for any age when Christians translate the Living Word into living language

by Inez Long

A LIVING LANGUAGE is one which has energy to create new words. Our English language, unlike Latin, for instance, is a living language because new words come into the English vocabulary year after year. Latin is dead. Its vocabulary is fixed. By contrast, when Noah Webster published his first dictionary in 1828, there were 70,000 words in his unabridged work of the English language. The latest edition of Webster has 450,000 words and



Religious News Service

100,000 of these were entered since the previous edition.

Christians are called upon to create words to revitalize the living Word for every generation. Our coinage is words in common circulation today. In our age, words like foolishness, emptiness, futility, absurdity and folly have taken on new meaning because vital writers are handling them in fresh ways.

Albert Camus, French writer, called this age the age of the absurd. "In an irrational world like ours," he said, "the absurd is the result of trying to reason about the human condition." This idea is not new to Christians who have long affirmed that God made foolish the wisdom of the world. Yet Camus has succeeded in giving new poignancy to the idea by flexing strong words that tighten the muscles of flabby minds, including the minds of Christians too often static and weak from ease and disuse.

The signs that Christians are not intimidated by words with a new twist are heartening. There is a story making the rounds of college campuses these days about a student so irrational in his religious devotion that the fellows fashioned a foolscap and printed on it, "A Fool for Christ." They set it on his head. Later they were surprised to find that he had printed some words of his own on the back. As he went across campus, the fellows were faced with the ironic question, "Whose Fool Are You?" He knew that in an age of the absurd, a foolscap is standard attire for everyone. Indeed, the Christian of today looks at the fool's paradise which we have built with our wisdom and sees some giant absurdities.

First, the absurdity of fact. We are obsessed with the idea that there can be finality, perfection, all wrapped up in one neat human package. Experimental science has turned into modern dogma. Social planners have surefire solutions. Nations compete for utopian schemes, each laying claim to an absolute ideology. Have Christians become dazzled, too, by perfectionalism? Are we blind to the basic premise of our faith that man cannot transform this world by his own making into an earthly paradise?

The Christian knows himself, instead, to be a pilgrim. He has here no abiding place. He knows that no five-year plan, no crusade for Christ, no hour of decision, no pietist people under the Lordship of Christ, will bring in a perfect new day. This is not what the Christian seeks.

Christians are not tourists, working up for retirement in a trouble-free Riviera. Christians are not

colonists, staking out claims in clean, virgin territory with the hope of building a Garden of Eden, where never is heard a discouraging word and the skies are not cloudy all day. Instead, the Christian knows himself to be on pilgrimage so long as he lives upon the earth.

We are a people en route. We move toward a Holy City which will be there for the faithful because God is there. If our very mortality makes precious this life and invites us to live it intensely, Christians know that this life is nothing compared to the glory that is set before us.

Second, the absurdity of crisis. Our age is filled with crisis and revolution. Uncounted numbers of men, full of hate and revenge, look forward to retribution by which they can "return to their rights." They live to die in revolution which will set things forever right. Revolutionists believe that the world is so horribly evil that they are justified in using any horror which will change it. Death, mass murder, purges, terror — these are the weapons which revolutionists will use, if necessary, to bring in the new day.

Revolution eats its way through vast areas of the world. Change, of course, is necessary. Revolt and rebellion can be healthy protests against absolute power. But revolution in our day means unlimited power to use unlimited freedom to inflict whatever suffering is necessary to win, and then to keep, unlimited power over people rendered powerless.

The Christian, instead, is creative. In our age the Christian may not be called upon to refashion the world but simply to keep the world from destroying itself. Christians are called upon to take shattered pieces and fill up the yawning gaps so that a working design can be formed. This creative work is not dramatic. It is tedious, unpublicized, often crude. But to take old broken patterns and reshape them into useful designs takes creativity of the highest dedication. Always the creative Christian sees as his task the utilization of what is at hand. To see symptoms of trouble, to take the edge off crisis before it festers and poisons — this is the creative task of the Christian as he lives with broken men and nations. The Christian knows that a gentle stimulus is more effective than a harsh one. He is like pliant steel, gossamer fine but firm.

Third, against the absurdity of person, the Christian finds his total security in God, personalized by Jesus Christ.

Our age of togetherness is an age of bosom love. We have inflated love into sweet attraction between persons. Even theologians have been misread (because our age does not take time to read them accurately) so that we reduce their concepts to the "I — Thou" relationship. All of this grows out of the plaintive appeal of our age for someone who will totally understand, who will completely accept, who will approve all that we do so that we will be saved forever from loneliness, defeat, and rejection.

If anyone is so unfortunate as to think he has found such a person and if he is so doubly unfortunate as to marry the person or serve him as boss or hail him as political messiah or even worship him as God, disillusionment is the third stage of such unfortunate alliances. There is no such relationship for man. Man is never free of pain, loneliness, despair, or struggle on this earth.

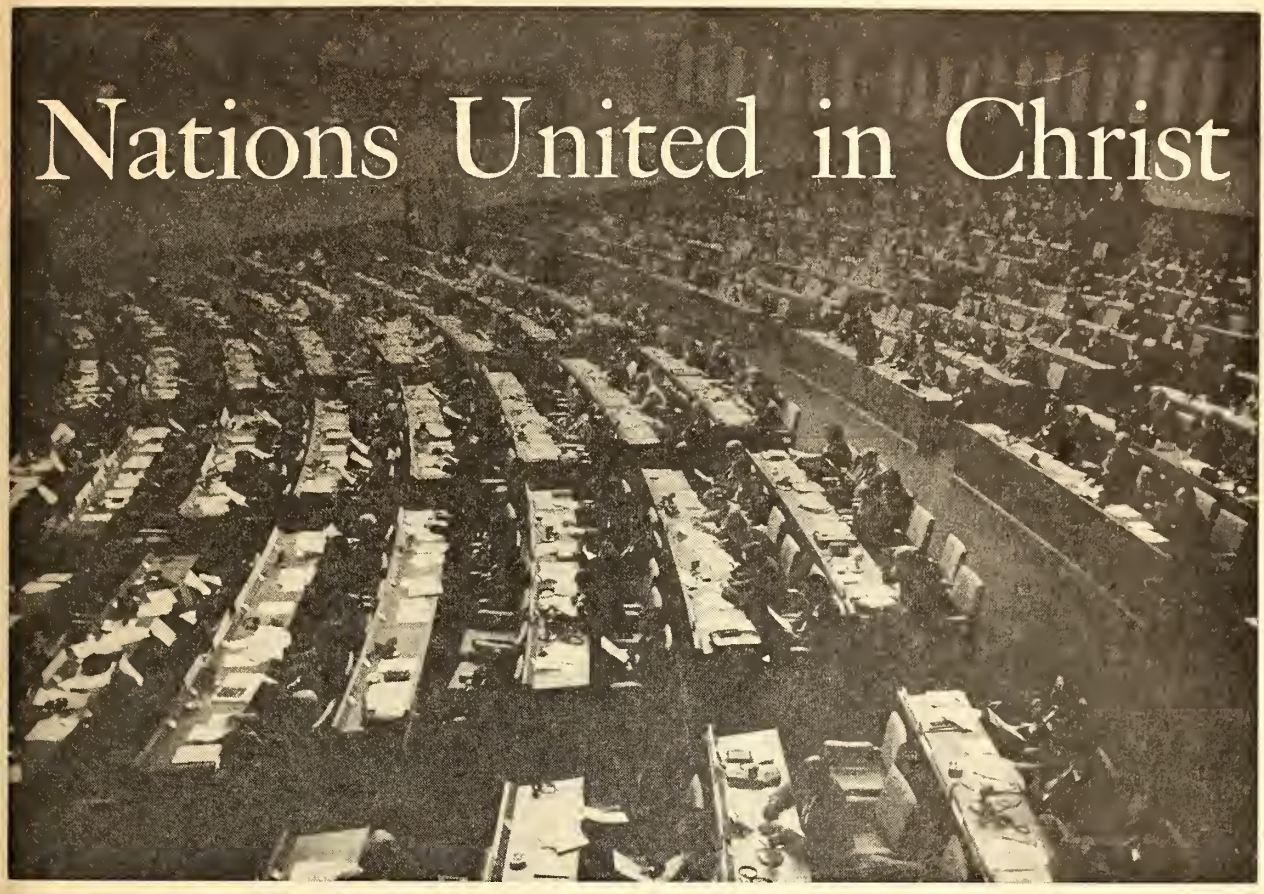
My daughter just completed a book called The Yearling, by Marjorie Kinnan Rawlings. I read the book in my senior year in college when it received the Pulitzer Prize. Together we reread the last few pages of the story of a boy who had to relinquish his cherished childhood pet — a fawn, a yearling — to which he had given all the body-mind-soul love of a child. As he saw his beloved pet killed, he felt for the first time the anguish of being human and the demand made upon him to absorb suffering like a man. The author wrote in a final paragraph, "The boy did not believe he should ever again love anything — man, woman or even his own child — as he had loved the yearling. He would be lonely all his life. But a man took it for his share and went on."

If the Christian knows himself to be a child of God, still he is hardly the understood child as our age has developed the concept of childhood in our greater generosity of spirit toward the needs of children. The Christian understands well that the tension between a resisting universe and its Maker, between rebellious man and God does not disappear in a warm bath of personal affection between creature and Creator.

The Christian sees his image as a child of God through the Son of God whose flesh bore defeats endured, disasters passed, and triumphs won. This is the cross. We have a God of the cross. In Christ on the cross the Christian takes his image of all that it means to be human, stumbling, rising, falling again. In the cross he also knows what it means to be saved from the doom of his humanity, for he is kept by grace and forgiveness through all failure in full identity with him in whose image he is made, in whose will he is

Continued on page 9

Nations United in Christ



by Edward K. Ziegler

Photos by the World Council of Churches

THE Third Assembly of the World Council of Churches, which met in New Delhi, November 18 to December 5, was both a Christian church version of the United Nations, and a twentieth century Pentecost experience. Even before this assembly, the 175 member churches represented a wide spectrum in faith and order, in Christian tradition, and in their basic understanding of the Christian faith and mission.

At New Delhi, two actions of the assembly resulted in a great widening of this spectrum. One was the integration of the International Missionary Council into the World Council, as its new Division of World Mission and Evangelism. The other action was the receiving and welcoming into membership of twenty-three churches, from every part of the world.

As a backdrop for the assembly sessions, there was a huge deep blue banner with the symbol of the World Council, and the Greek word *OIKOUMENE*. The symbol represented far more than the great dream of spiritual unity of Christ's followers in every land. For here we experienced this unity. The new churches coming into membership represented many lands — Pentecostal churches in Chile, a Reformed Church of New Caledonia, a Baptist Church in Cameroun, a Bantu Congregational Church and one in Samoa, Presbyterian Churches in Nigeria, Pakistan, the New Hebrides, and Trinidad, Lutheran Churches in Tanganyika, Congo, and the United States, Anglican Churches in Rhodesia and Uganda, the Orthodox Churches of Russia, Bulgaria, Roumania, and Poland — all these brought us a great step nearer the fulfillment of Christ's prayer that all his followers should be one.

THE CHURCH IN THE WHOLE WORLD

In the deliberative and business sessions of the assembly, speeches were made in English, French, German, and Russian. Through the miracle of electronics and the amazing skill of young interpreters, all of us could hear instantaneous translations of all that was said. We could exclaim, "We hear, each of us in his own native language." The leaders of the emerging churches of Africa, Asia, and the island world carried their full share of thought, worship leadership, inspirational addresses, and responsible work throughout the assembly. It was a deeply moving experience to be led in worship by a



The six presidents of the World Council of Churches for the next six years are, from left: Sir Franc Ibiam of Nigeria, Dr. Martin Niemoeller of Germany, Archbishop Iakovos of North and South America, D Arthur Michael Ramsey, Archbishop of Canterbury, Dr. David Moses of India, and Charles Parlin of the U.S.A

Baptist pastor from Central Africa, a Zulu bishop from South Africa, a young leader from Indonesia, a Methodist bishop from The Argentine.

Powerful addresses by a Presbyterian doctor who is governor of Eastern Nigeria, a Burmese pastor, a brilliant young sociology professor from Tokyo, a devout and seasoned scholar from South India, as well as by leaders from Europe, America, and Australia, gave us a world sweep of Christian concern, compassion, and prophetic vision. And when the presidium for the next term of years and the Central Committee were elected, again there was evidence that the mantle of responsible leadership is now being carried with equal grace and wisdom by men and women from many of the younger churches.

The kind of vigorous, critical thought which the worldwide church of Christ needs was expressed boldly by men like Sir Francis Ibiam of Nigeria, one of the new presidents of the council, Dr. Tokanara of Japan, Father Verghese and Dr. Devanandan of India, as well as by Dr. Sittler of Chicago and President Pusey of Harvard or by a brilliant mathematics professor from Oxford and a theology professor from Amsterdam.

PARTNERSHIP IN MISSION

Since the Edinburgh Missionary Conference under the leadership of John R. Mott and J. H. Oldham in 1910, the International Missionary Council has had a vast and honored ministry, uniting in partnership most of the churches sending out missionaries, and later the emerging Christian councils in the lands where the missionary movement has given birth to the new churches. Now, after years of careful preparation and earnest prayer, this great movement has come home as th Division of World Mission an Evangelism of the World Coun cil of Churches.

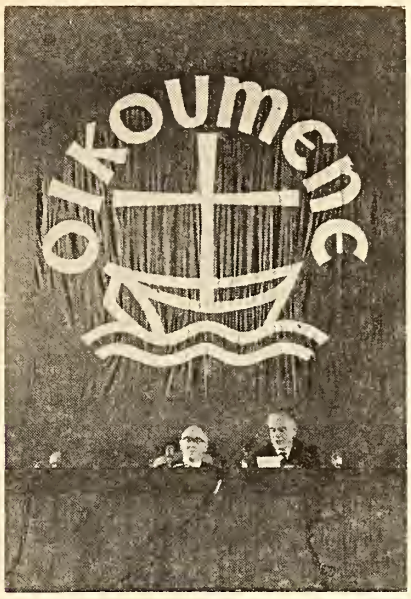
This act of integration is sig nificant in two areas: (1) Th mission emphasis, the obliga tion and high privilege of wit ness, now is at the very heart c the ecumenical movement. An (2) all churches, whether th ancient Orthodox Churches c the Near East and North Afric and Eastern Europe, the grea "state" churches of Wester Europe, or the vigorous denom nations on the American scen are now united in full mission ary partnership with the sc called younger churches.

This amounts to full recog nition that there are no longe mother churches and daughte churches, no longer "foreig mission fields," but that now w are all partners in obedience with equal and worldwide re sponsibility for such witness an

service as God gives us spiritual gifts to carry on.

More than once in the assembly there was recognition of the need of an interchange of spiritual ambassadors. Now, it seems clear, there is need for Christian prophets and churchmen to come from India and Nigeria, from Japan and the Philippines to bring inspiration and counsel to the churches in Britain, Germany, and America. From here on, this new partnership in mission will bring about a vigorous cross-fertilization in faith and church life. New Delhi represents a long and purposeful stride forward in this matter.

The great increase in Eastern Orthodox membership in the World Council will require much patient exploration and attempts to understand one another as we work together. Under God, the sense of mission and the need for witness in these churches may be greatly deepened. And all of us may come to a richer understanding of our common faith as we work with these brethren. They have a deep concern about the tendency of Western churches to proselyte among them. The meaning of partnership in mission with these ancient and proud heirs of the Christian tradition will be a matter of deep study and prayerful consultation for years to come.



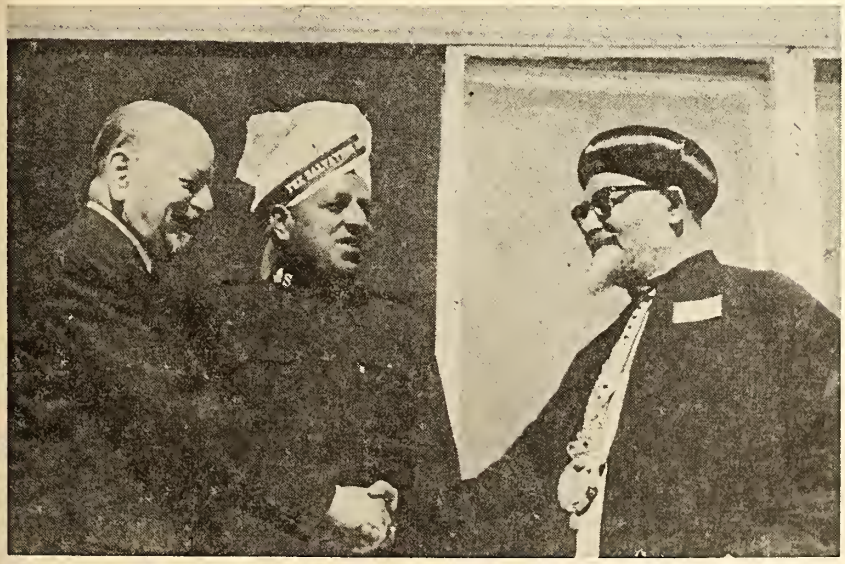
On the platform at the New Delhi World Council of Churches Assembly are Dr. Ernest A. Payne, Baptist, England, vice-chairman of the Central Committee (left), and Dr. W. A. Visser 't Hooft, general secretary of the World Council

PENTECOST?

Yes, for here at New Delhi we saw again Babel in reverse. Here from many cultures and many tongues, we came and found that the Holy Spirit had brought about a unity that was far beyond what we expected or could contrive.

Yes, for as we worked, prayed, worshiped and visited together, and even amid the ecclesiastical machinery, there was from time to time the sound of the great winds of the Spirit. And when men and women whose witness had been forged in the fires of persecution in South Africa, in German concentration camps, behind iron curtains, and in the crucible of emerging nationalisms, there were tongues of fire and moments of tremendous spiritual power.

Yes, for here Christ's prayer that we all be one in him, came a great long step nearer fulfillment.



Churchmen from different parts of the world get together at the Third Assembly at New Delhi, India, as Bishop Otto Dibelius (left) of Berlin shakes hands with Metropolitan Yoannis (right) of the Coptic Orthodox Church of Egypt. With them is a member of the Salvation Army of India

The Word Alive

Continued from page 6

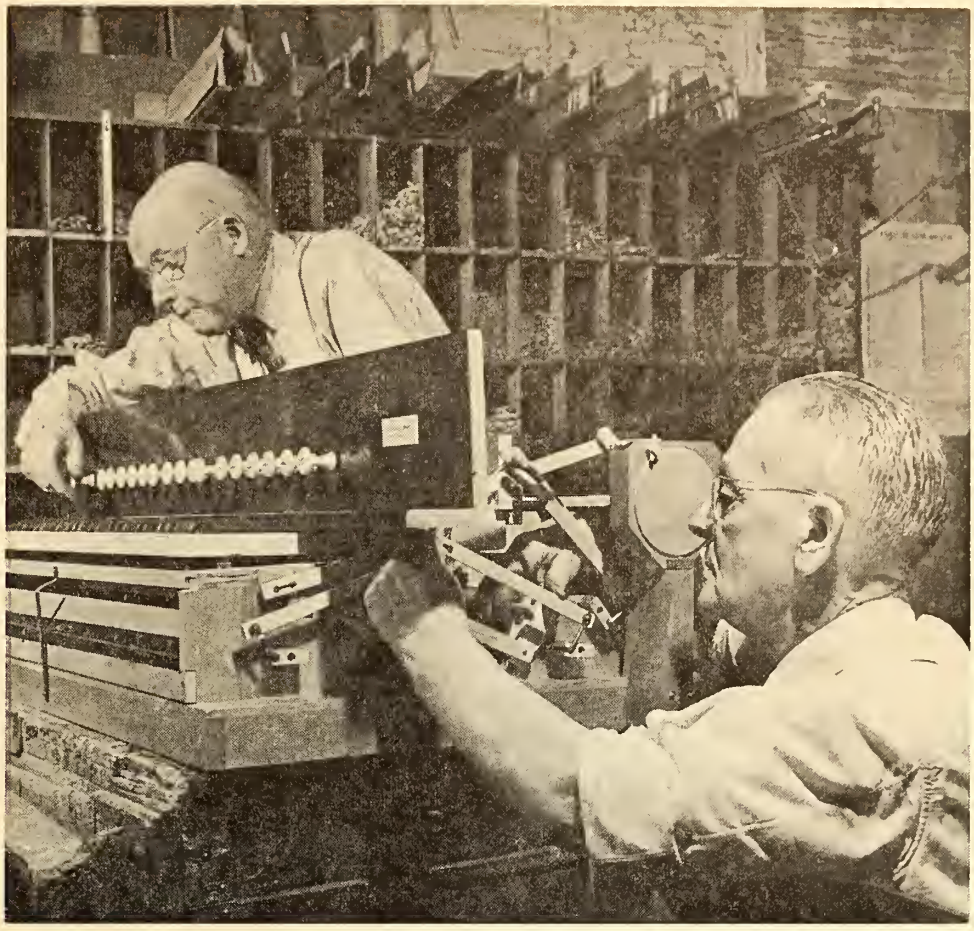
bound. We are never relinquished by him who, though his very mercy sends us sorrow, toil, or woe, will bring us through folly to triumph.

The Christian symbolism of the cross bears its marks upon the faithful. The cross is a foolish symbol for an age of worldly-wise absurdities, as Paul said: "The cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written, 'I will destroy the wisdom of the wise and the cleverness of the clever I will thwart.' Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? . . . For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, . . . whom God made our wisdom, our righteousness and sanctification and redemption."

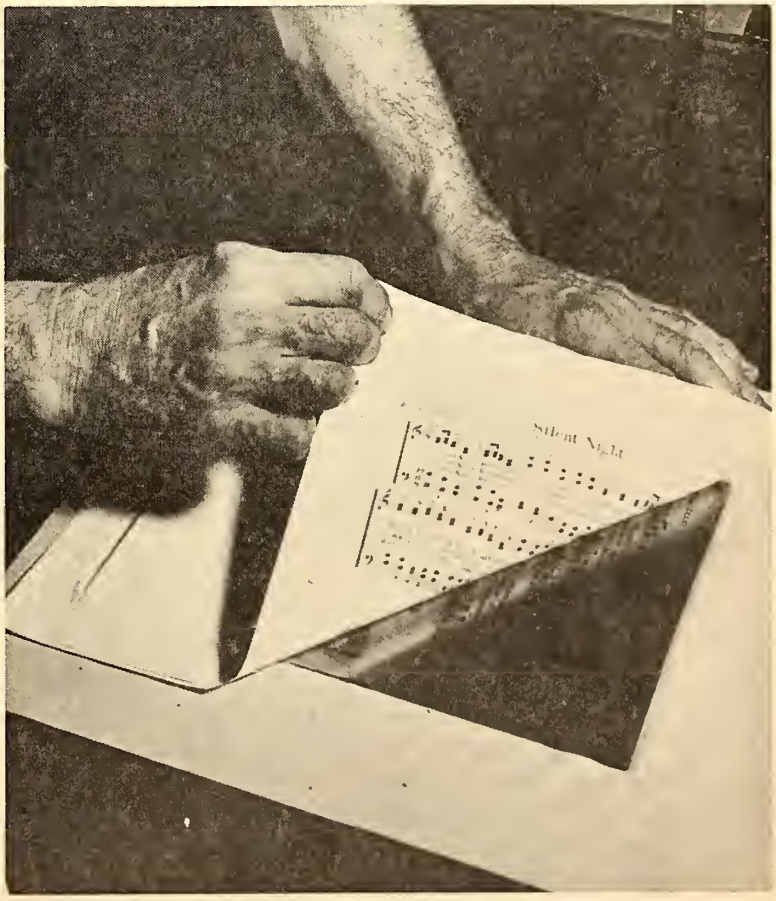


The Music of Praise





■ "Let everything that breathes praise the Lord! Obviously this implies the blending of human voices in hymns of praise (like the men of the Welsh Miners' Choir of Putney, Vermont). But it also involves, as the psalmist well knew, the reverent use of other delicately furnished musical instruments, as, for example, the graceful harp (to the left), or the harmonium, a type of reed organ so common in many small churches. Even the printer's skill and the engraver's crafts are enlisted for purposes of praise. Else how could a singer or an instrumentalist know how to "praise God in his sanctuary," to "praise him for his mighty deeds," and "according to his exceeding greatness"?



Photos by Three Lions

The Church and the Soviet Union

by Norman J. Baugher

Christians are called upon to seize opportunities to build bridges of understanding and reconciliation between themselves and their churches as well as between nations. En route to the New Delhi Assembly of the World Council of Churches, my wife and I took the opportunity to visit Moscow, Russia, for the purpose of gaining a modest firsthand knowledge of the churches and of church life in the Soviet Union. We spent three intensive days in interviews with representatives of the Orthodox Church of Russia and visiting several of her institutions; then two days with representatives of the Baptist Union of the Soviet Union.

The following summary represents our evaluation of the impressions we received of the church in the Soviet Union.

Part III

WE HAVE given an account of our study of the Orthodox Church of Russia and the Baptist Union of the U.S.S.R. Throughout the account we have concentrated on reporting the gist of the answers to our many inquiries. We have refrained from personal analysis and evaluation. We wish in this third part to make a few personal observations of the state of the church in the Soviet Union and of conditions generally growing out of our contacts and impressions during the seven days in Moscow.

Contrary to many impressions before the visit, the church in the Soviet Union does not appear to be dying. It is not having an easy time of it because all official teaching and propaganda is oriented toward atheism. The church appears limited in work with certain crucial age groups, such as children and youth, and appears to be supported predominantly by middle and older age people. But of considerable importance is the fact that even these middle and older age people are mostly people who since the revolution in 1917 have found the church to be significant for their lives.

Church life is dependent upon the initiative, interest, and integrity of the believers. There is no advantage to be gained in status, employment, or reputation by belonging to the church. The revolution's decree to separate church and state has worked to strengthen rather than weaken the church. This appears true for both the Orthodox Church and the Baptist Union.

A specific development of recent decades has been in stewardship. Communicants have learned to give sacrificially for the work of the Lord because they know the church has no support other than from the members. Neither the Protestant group nor particularly the Orthodox body are in financial need.

The church is compelled to find that delicate path between faithfulness and faithlessness in an unfriendly world. The church in a Communist land is not the only church facing this test; indeed, this has been the test of the church in every land of every age since the first century. It is a debatable question in Christian history whether the church is likely to be less faithful or more faithful when compelled to live in extreme tension with the culture and society in which it is set.

History will need to prove the situation in the Soviet Union. My impression is that the church is seeking earnestly to be faithful to its best understanding of what the gospel's central demand is for this situation. Contrary to some criticisms I have read of the so-called compromises and betrayals to communism of church leaders in Russia, I believe there is a sincere and humble attempt being made to be faithful followers of the Lord. There is reason to believe such criticisms are rendering grave injustice, are bearing false witness against brethren in Christ, and may be added hindrance for the church in Russia.

In stating the foregoing impression with complete frankness, I wish to state also that certain theological concepts held by the church in Russia seem to be tragically limited. Among the Orthodox with whom worship is central in the Christian experience, I have the impression the Protestant Reformation has had practically no influence. If Russian Orthodoxy is going to be relevant in a society as expanding and aggressive as communism appears to be developing in the Soviet Union, the church must undergo an internal revolution. It appears to be still going much the same way it must have been pursuing when rejected in the revolution.

The Protestant movement represents a theology of nearly thirty years ago. It argues the "monkey" and "mud" theories of creation. It conceives the church's role as strictly the nurture of the individual's perpendicular relationship with God. Such concentrated preoccupation with what is certainly the church's central function has tended to allow the church to rationalize its lack of involvement in all the influences of life which mold and affect the whole person. It is tragic in a society that places a premium on education that the church does not give professional training to its ministers.

There appeared on many instances in our contacts a tension or reticence when matters of church and state were mentioned. Whether this was true or only an imagined condition is probably impossible to ascertain. It would be understandable if true and probably indicates deeper and more complex issues than casual acquaintance and conversation could expect to involve.

The thoughts of people seem controlled. There is only one source of information. At numerous points in conversations limited information was discernible. Where information was available it was likely known also to us, and the source of the information was rather obvious. The supreme tragedy of the situation is that there is a seeming lack of grasp that additional information might be both available and relevant.

All of this was especially the case in discussions that touched on international relations, war and peace, and the history of relations between our countries. This condition leads to an inflexibility of thought which we felt on numerous occasions. Every problem has its answer, every question has its solution, and every piece fits neatly into some master puzzle in which everyone believes explicitly.

The church seems to support quite frankly and with enthusiasm the economic developments which have raised the standard of living for the people. At this point the church is in complete sympathy with the Communist government. But the church's very presence in the Soviet Union is a contradiction and rejection of communism's denial of God. On this count the churches in the Soviet Union stand as a tower of faith and light, and it would behoove all Christians of the world to pray that God would strengthen his people in the Soviet Union who stand at such a critical place and time in human history.

Every opportunity for fraternal relations, exchanges, and greetings with the churches and people of the Soviet Union should be seized. Visitors to the Soviet Union are welcome. They are given a full diet of propaganda by the official government intourist service. But it is a broadening and sharpening experience. Some things that might have been taken for granted are challenged. Wrong images of conditions, programs, and people are corrected. There are opportunities for Christian witnessing on a personal basis.

The churches need to feel the concern and interest of the total world fellowship of Christians. We plan to send the Gospel Messenger to the Baptist Union. They are eager to learn of their Christian brothers in other lands. I know of a plan to send a few personal theological books to one of the theological academies of the Orthodox Church. Perhaps sometime fraternal workers can fellowship in a peace institute or work camp. We should stand ready and continue to pursue aggressively possibilities for fraternal workers to be located within the Soviet Union in connection perhaps with a church situation.

The acceptance of the Russian Orthodox Church into the World Council of Churches is most welcome and strategic. It is imperative to talk together and to hear with precision what we say to each other as churches. The day should come soon for the Baptist Union of the U.S.S.R. to apply for membership also so that there is a dual representation from the people of Russia in this world fellowship of churches.

The visit to the Soviet Union with particular emphasis on studying the church's life comes to a close. As I write these words in the hotel in Moscow a few hours before departure for New Delhi, I feel ever so deeply that God "has entrusted to us [all of us] the ministry of reconciliation" in Jesus Christ.



The Days When the Heavens Open

by Frances Bowman

Drawings by Harry Durkee

SOMEWHERE deep down in the heart of every man and woman is a great longing, a yearning, an intense something that will not be put down or put off. It is hard to describe this dynamic feeling, for it defies description, but somehow there is this bursting to be free at the center, this desire to have one's gifts, one's talents flowing out from this center. It must be the great unfathomable desire to be, to be alive, to give, to extend oneself, and thus somehow to become more than we are. Unless my life can pulse, flow, move, I am all dead inside, all stopped up like the closed perfume bottle.

Perhaps this desire is like the great human cry for fresh air in a hot stuffy room, like the need for wings on which to float and soar above the mundane and the commonplace.

It seems tragic that many of us who are women, plod through life without being aware of the depths within us crying for expression. The food we stand preparing is just "something to eat" and that is all. The laundry is just something that "has to be done." When all around us the world is literally drenched and drowned with miracle and wonder, we stumble and bungle through life blind, maimed, and crippled.

When food itself is such an eloquent mystery, when each ripe tomato or peach or apple is a silent sermon of inconceivable depth, it is truly a sacrament to prepare food. We could approach the peeling of a potato with reverence, for a little scrappy piece of an old dried shriveled potato, buried in the dirt, was incomprehensibly fed and watered by God's almighty hand, and lo! here are other potatoes that are smooth and fresh, round and brown.

Perhaps this burning longing is too great and big a thing to describe is the inescapable human need to worship, to adore, to say "thank you" and yet know only dimly Him whom we thank; perhaps it is the need to reach out a fumbling, faltering, frantic hand in search of the almighty hand. Without this seeking, without this finding, we as persons become horribly lost and the world becomes stinking, putrid, senseless, and stupid.

Unless I can pour myself out for Something or Someone, unless I can be continually emptying myself in some form of praise and service, I can scarcely tolerate my stagnant, stale, selfish self. Therefore, if at the very inner core of me I am a thankful, joyous, giving person, I must be continually searching for channels in

vhich to place my thankfulness, my joys, my oves.

Where shall I find these channels? How far do I have to look for the "right" ones? How much time must I spend searching for places into which I can unreservedly let flow my gifts to life? How many channels shall I choose? Does my inner spirit, my heart of hearts, feel at home in this clanging, banging, raucous world of ours in which we race and rush through many tasks half way and scarcely ever do anything really well any more? Which does God prefer, quality or quantity?

As for me, the places into which I can pour my love and praise are so near to me that they are hurting me. I can reach out and touch them; I am surrounded by them (sometimes smothered by them). They are so close to me that sometimes I cannot see them. They are like the little boy playing hide-the-thimble who is "it." "You're hot!" "You're burning up!" shout his playmates, but he does not see the thimble under the leaf in the planter upon which he rests his hand.

On occasional treasured days I too am "burning up" and I know it. On these days I see clearly that the most important channels through which I let flow my gifts to life are my cooking stove, my kitchen sink, my vacuum cleaner, my washing machine, my iron, my needle. True, I have learned to place my praises to God in other channels as well. There is my voice, my pen, my formal education. But I have faith to believe that the whirr of my washing machine is as pleasing to God's ears as the solo that I may sing in church on Sunday morning. I believe that the hand that reaches out in love to the tired heart of a husband or a child is, if anything, even more beloved by God than the hand which pens an occasional article.

But the days when the heavens truly open for me are the days when I realize that out of the careful nurture of a Christian home, a Christian college, and a Christian seminary I have made a momentous choice — to place most of the gifts of my mind, body, and spirit into the role of a Christian homemaker.

On these days not only do the heavens open, not only is the world filled with light, but the loving, encouraging voice is there, saying, "This is my beloved daughter, in whom I am well pleased."

Have the heavens opened for you? Have you heard the voice?

Listen at His Feet

ERNESTINE HOFF EMRICK

We thought of her as Martha,
but she's lately not the same,
And those who know her well suspect
that Mary is her name.

Now she who knew no peace unless
each room were clean and neat
Can leave the dishes in the sink
and listen at His feet.



KINGDOM GLEANINGS

PLEASE NOTE!

Do not send money or checks to any of the Church of the Brethren personnel serving in Indonesia. Since they are not permitted to be in possession of American money in any form, such action can cause serious difficulties with Indonesian authorities. All financial matters should be handled through the Church of the Brethren General Offices, Elgin, Ill.

Marie Eby Dadisman, wife of Lee Dadisman of Fernald, Iowa, died Jan. 4, after a long illness. She was the stepmother of Missionary Mary Dadisman and Pastors Claude and Elmer Dadisman.

David K. Hanawalt of Blain, Pa., expresses appreciation for the prayers and get-well wishes from friends while he was in the hospital for surgery during the Christmas season, and since his return home.

Myrtle Crist Porter, author of Little Red Hummy, Brethren Heritage in Kansas, a Panoramic History of the Quinter Church, and other Brethren literature, died at her home near Quinter, Kansas, on Dec. 27.

Members of the Church of the Brethren who live or are spending the winter in or near Port Charlotte, Fla., are invited to get in touch with Dean L. Weaver, 711 Conried St., phone NA 5-4092; or Rev. Frank Williar, E. 411 Gardner Drive, both in Port Charlotte. This town is on the west coast of the state, about midway between Sarasota and Fort Myers.

TV and Radio Programs

Directions '62 ABC-TV, Sundays, 3:00 – 3:30 p.m. ET. The National Council of Churches returns to the air for a series of four programs – Feb. 4, 11, 18, 25 – which will have as the theme The Development of Hymns. John Bloch will write the scripts.

Look Up and Live. CBS-TV, Sundays, 10:30 – 11:00 a.m. ET. Contemporary expressions of faith through the arts is the theme for the four National Council sponsored program series, which began Jan. 7. For Jan. 21 the subject is Keep a Civil Tongue in Your Cheek, a Christian commentary in the revue form. After a quick blast of a nonreligious piece of commentary, a sample of the work of a major artist, John Bloch, will be given. The Upbeat Downbeat is the subject for Jan. 28. This will be the church-oriented work of Ed Summerlin with combo and chorus played against the poetry of John Harrel.

This segment of Look Up and Live is addressed to young people in terms they use and understand.

National Radio Pulpit. NBC network, Sundays, 10:05 – 10:30 a.m. ET. Dr. Ralph Sockman's topics for Jan. 21 and 28 are: The Force of Fidelity and Life Escapes.

The Art of Living. NBC network, Sundays, 9:15 – 9:30 a. m. ET. Dr. Norman Vincent Peale's topics for Jan. 21 and 28 are: Why Worry When You Can Pray and Cure for a Gloomy Outlook.

Capital gifts totaling more than $460,000 have been reported to date in the Manchester College March of Progress campaign, Rufus King, director of development, announced. This total represents gifts reported during the thirty area campaigns completed so far.

The Brethren Adult Seminar will be held in Washington, D. C., and New York City, March 4-9. Two copies of the brochure describing the program and giving information about expenses have been sent to each pastor. A registration form is also part of the brochure. Plan now to attend. The enrollment for the 1961 seminar was 104.

A **scholarship** fund for $510 was received by Manchester College from the District of Michigan to initiate a student scholarship fund in memory of J. Edson Ulrey. The money was contributed by interested donors throughout the district. Brother Ulrey, who died a few years ago, was a leader in the Michigan District and for thirty years a trustee of Manchester College.

Elizabethtown College will add a major in physics to its course offerings starting next fall, Dean Jacob E. Hershman has announced. This expansion of the department aims at training students who have graduate school as the objective, training in the area of teaching for certification in the field of physics, and strengthening the preengineering program of the college. Eight new courses and two laboratory sessions will be added to the present curriculum.

The Brethren Youth Seminar is to be held Feb. 4-9, 1962, at Washington, D. C. and New York. Favorite personalities from past Brethren Youth Seminar programs who have accepted speaking responsibilities for the 1962 Brethren Youth Seminar are: Andrew W. Cordier, UN assistant secretary general for general assembly affairs; Warren Mullen, former Washington correspondent for Kiplinger News; A. J. Muste, secretary emeritus of the Fellowship of Reconciliation; Herman Reissig, secretary for international affairs, United Church of Christ; Byron Johnson, official of International Cooperation Administration and former congressman; James Hamilton, National Council of Churches, Washington office; Kenneth Maxwell, National Council of Churches, director of international affairs; Franklin Jackson, president, National Association for the Advancement of Colored People, Washington, D. C., branch; Harold Sherk, executive of National Service Board for Religious Objectors; and Asdrubal Salsamendi of United Nations Educational, Scientific, and Cultural Organization. Two new personalities on the program will be: Arthur Waskow, expert on civil defense, and Congressman Albert Quie of Minnesota.

BSCM Conference

Walking Through the Bible With the People of God was the general theme of four addresses given by Dr. Everett Tilson at the Brethren Student Christian Conference held at Elizabethtown College during the Thanksgiving holidays. Dr. Tilson, a member of the faculty of the Methodist Theological School in Delaware, Ohio, gave the 155 students attending the conference some new insights into the truths of the Bible

nd brought about a new appreciation for the continuity f the Old and New Testaments. In addition the stuents participated in several challenging worship exeriences, including the dramatic worship, The Figure n the Cross, given by the host college under the direcion of Mrs. Clarence Enterline.

Students at the conference came from the following chools in addition to the Church of the Brethren colleges and seminary: Ashland, Ohio State, Purdue, University of California, University of Cincinnati, University of Pennsylvania, Millersville State College, Northwestern University, Princeton University, Shippensburg State College, Hershey Junior College, and University of Illinois.

War and Peace Film

The Language of Faces is a film about war and peace — here and now. It depends neither on newsreels of past wars nor fantasies of future ones. It is about a war which exists in the present tense, about bombs that are exploding in slow motion — in the turning of a million heads, in another million yawns at the headlines, in another million quiet nods to the mass production of mass destruction.

The picture is dark, but there is a crucial difference between darkness outside and darkness inside. If we can admit to the war within, we at least have a place to start. And if we are numb to the language of words, we can speak in "the language of faces." Beginnings being made and this film shows one, not for the sake of strategy or propaganda, but for the sake of self-revelation. If the seeds of war exist in each man, so must the seeds of peace. The question is which we shall nurture.

The Language of Faces can best be used with adult discussion groups. This 16 mm sound film runs 17 minutes and may be rented from the Church of the Brethren General Offices, Elgin, Ill. Rental, $5.00.

National Youth Cabinet Meets in Elgin

The high point of Annual Conference for youth will not be bathing in the Atlantic, but in a positive witness for peace. Sensing the urgency of our times and noting the close proximity of the Annual Conference to Washington, the youth cabinet took action to request the opportunity for youth to participate in a peace walk/vigil in Washington during the time of the Conference.

A statement by a cabinet member that many youth do not know anything about Brethren Volunteer Service led to a discussion about ways to share information about this program with youth in the church. It was felt that BVS is one of the best ways for youth to express in concrete terms their Christian faith and that many more youth should be participating in the program. A paper with six specific recommendations for greater promotion of BVS was adopted by the cabinet.

Wilfred Nolan of Bassett, Va., chairman of the Southeastern Region CBYF, was elected the new chairman of the youth cabinet. A student at Bridgewater College, he served as a youth field worker in Southern Pennsylvania and attended the North American Ecumenical Youth Assembly.

Attending this annual meeting of the cabinet Dec. 26-29, were: Pacific Region — Sandy Spear, Robert Heiny, David Stover; Western Region — Treva Brown, Doris Coppock; Central Region — Ralph Detrick, Dan West, James Delk, Ruth Davidson, Rosalind Buck; Eastern Region — Barbara Zuck, Berkey Knavel; Southeastern Region — Wilfred Nolan, George Keim, Alan Segar.

Disappointment Over Disarmament Agency

The U.S. Arms Control and Disarmament Agency is off to "a bureaucratically slow, financially and politically uncertain start" because of lack of funds, stringent security regulations, a cautious director, and lack of public support. This is a distinct disappointment to those who have hoped that establishment of the first permanent disarmament planning agency would help activate American commitment to a negotiated agreement or general disarmament.

The Brethren Service staff suggests that members (1) write the agency's director William C. Foster, Department of State, Washington 25, D.C., urging an imaginative approach to disarmament and enclosing signs of public support such as letters-to-the-editor, newspaper reports of public meetings, and copies of resolutions; (2) write their congressman asking him to communicate with Director Foster expressing support for a major research program into the economic, political, and psychological as well as the technical aspects of disarmament; (3) visit local opinion leaders in church, business, labor, university, and public affairs groups to acquaint them with the need for a more vigorous performance by the agency.

Ordained to the Ministry

Robert Rowe, ordained in the Pleasant Valley church, Tennessee.

Irving Glover, ordained in the Big Swatara church, Eastern Pennsylvania.

Philip M. Kulp, ordained to the eldership in the Ridge church, Southern Pennsylvania.

The Church Calendar

January 21

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: God Is Spirit. Ex. 20:4-6; John 4:5-26. Memory Selection: God is spirit, and those who worship him must worship in spirit and truth. John 4: 24 (R.S.V.)

Jan. 21-28 Church and Economic Life Week
Jan. 28 — Feb. 4 Youth Week
Feb. 4-9 Youth Seminar, Washington and New York
Feb. 11 Race Relations Sunday
Feb. 13-15 Spiritual Life Institute, Bridgewater College, Va.
Feb. 18-25 Brotherhood Week
Feb. 25 Brotherhood Interpretation Sunday

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Harper S. Will of Ft. Wayne, Ind., in the Greencastle church, Pa., Feb. 18-25.

Gains for the Kingdom

Seven baptized in the Live Oak church, Calif.

Four baptized in the Swan Creek church, Ohio. Four baptized in the Tiffin church, Ohio.

Seven baptized and two received by letter in the Ambler church, Pa. Twelve baptized and two received by letter in the East Fairview church, Pa. Three baptized and two received by letter in the Ridge church, Pa.

Two baptized in the Midland church, Va.

Take the Offensive

by Howard H. Keim

THE problem of evil is as old as mankind. People often ask, "Why do we have rattlesnakes, flies, or mosquitoes?" "Why do we have disease, poverty, and crime?" "Why do we have adultery, drunkenness, and war?" "Why didn't God make everything and everyone good, while he was in the process of creation?"

To answer these questions we must ask another: "What was the purpose of God in the creation of this little planet and its inhabitants?" Did he wish to establish here a nice little society of properly behaving robots? Did he want unquestioning obedience? Or did he want to establish the kingdom of God — a community of free persons, who would love him with all their hearts because of who they discovered him to be, and who would dwell together in righteous fellowship and mutual service?

By his very nature, God desires to win man rather than force him to be obedient to his will. Under no circumstances will God remove our freedom to be disobedient to him and to make wrong choices in life. For it is in the process of exercising this freedom, of learning through our mistakes, and rising above our temptations that we become mature, moral persons.

Then we do right not because we are compelled to do so, but because we understand and love what is right and good. We discover the higher values that accrue both to ourselves and to our society, when we are honest, truthful, and fair in all our relationships.

The cross is a reminder that evil is overcome only by devotion, compassion, and a willingness to suffer



Rembrandt Three Lions

But goodness is never a passive thing. It is forever on the march with God, seeking the lost, feeding the hungry, binding up the wounds of those who have been mutilated by the forces of evil in the world. It takes the offensive, to overpower evil with good.

Take the offensive with your resources. God has given man considerable freedom with the resources of life. He was instructed to subdue the world and be master over it. He has made tremendous progress. But because his attitudes and choices are often wrong, the resources are sometimes used for evil rather than for good.

President Kennedy, in a recent speech before the United Nations, outlined a detailed and excellent program for world disarmament. He further proposed to use the surplus food of the world to feed the hungry and raise their standard of living. Good people must

t the pace for the world community and for the neighborhood. When good people lead e way in the right direction, hers will follow.

Jesus said, "If your enemy ngers, feed him." Christian ople have found joy in doing is, and the results have been azing. But we must do more. ost of us are satisfied to live a small fraction of our potial. What resources of time d goods we waste! If we only ciplined ourselves as individuals and as congregations, could visit the sick, revive ctive members, and evangee the community for Christ. st resources of talent go un-ed in the church because we e too timid.

"God did not give us a spirit timidity but a spirit of power d love and self-control" (2 m. 1:7). Our material reurces are staggering, but they nd to stagger us with their eer weight, because we alw ourselves to be enticed ay from the basic simplicities life which Jesus knew so well d appreciated so much.

Take the offensive with comssion. An ancient theory pers down to our day, that to stroy evil society must deoy the evildoer. Jesus reersed this idea. He said he me to save sinners. He demstrated the loving compassion God by forgiving individuals om his society condemned d wanted to kill, the woman ken in adultery (John 8:1-11) d the thief on the cross (Luke :43), to mention only two. sus taught the way of reconiation and forgiveness and en love of one's enemies. This taking the offensive to overme evil with good.

When our attitude and action toward evil persons are truly redemptive in the spirit of Jesus, evil may be overcome because the bad person is converted to a good person. But even if the evil person is not changed from his evil ways, as it sometimes happens, the chain reaction of evil is broken by the power of redemptive love, which starts a chain reaction of its own.

Jesus was not successful in changing all sinners. He died on a Roman cross, and in this he provided a way for the salvation of all. It is not a cheap and easy answer to the problem of evil in the world, but it is the most magnetic answer that has ever been found. Thousands of lives are transformed every year because the Spirit of God prompts some of his children to take the offensive with compassion.

The futility and the costliness of the alternative solution proposed by the world are becoming more evident all the time. Nations drain themselves into bankruptcy to build and maintain the instruments of war and retaliation. Our national security is diminishing proportionately. If half these resources were invested, through an offensive of Christian love, to feed the hungry, clothe the naked, and release the oppressed, how much happier the world would be!

Take the offensive in suffering. The price of saving sinners and bringing to fulfillment the kingdom of God is the cross. The cross is not alone what God did through Christ on a skull-shaped hill outside Jerusalem two thousand years ago. It is also the suffering Spirit of God transplanted to the life of every believer in every age. It must be incarnated in the life of every congregation of Christians around the world. Only this willingness, in the spirit of Jesus, to suffer imprisonment, ridicule, beatings, and death will be able to overcome the evils of nationalism, racism, alcoholism, and war.

The cross is the strongest magnet in the world. The freedom riders and the students involved in the sit-in movement in the South have done more in two years to change the public opinion of the nation than sermons and addresses did in a hundred years. Suffering love



Using our potential of wasted time we could visit the sick, revive inactive members, and evangelize the whole community

World Council of Churches

has redemptive power. Many a youth has been turned from a life of evil by a praying, suffering mother. Saint Augustine was drawn from worldly dissipation to the Christian life by his good mother Monica.

God is at times unable, even through suffering, to save evildoers. At times he is unable to prevent injustice and infliction of suffering on innocent people by the acts of evil men. He is unable because he will not take man's freedom to choose evil. But he has taken the offensive in sending his beloved Son into the world as a "suffering servant." He is forever reminding us of this through the cross.

When Jesus came to the Garden of Gethsemane he had to choose between saving h life or saving his way of life the suffering servant of Go He chose to do the latter b cause he knew it to be the w of God. We too must choos Let us take the offensive in su fering for righteousness, if ne be, for this is the way to li and a better world and the kin dom of our God.

News and Comment From Around the Worl

Catholic University in Poland Avoids Suppression by Reds

One of the oldest paradoxes of Communist educational intransigence is the fact that the Polish government allows the Catholic University of Lublin to continue to exist.

The university was threatened recently with confiscation after being handed a bill which would tax it out of existence. But now it appears to have received a reprieve and will continue as the only non-Communist university in the Marxist world, for the time being at least.

Graduates of the university easily obtain jobs in Poland. One of its specialities is the teaching of languages, a subject much neglected in Poland. The students are in great demand by publishing houses, export-import offices, and travel bureaus.

The Catholic institution has about 1,800 students and half of them benefit from scholarships. Its library is one of the most famous in Europe. Possibly one of the reasons the university is allowed to exist is that it is one of the most important centers of historical research in the world. It has been found in Communist countries that once the Marxists take over a library or museum valuable works of art and historical books begin to "disappear."

EKD Campers' Mission Brings Church to German Vacationers

The Evangelical Church in Germany carried on a program last summer to provide pastoral care for some 60,000 Germans on their summer vacations abroad.

During the summer months 118 pastors held services at 74 vacation resorts in Western Europe, mainly in Holland, Denmark, Austria, and Italy. Organizers of the so-called "campers' mission" said the church program would be expanded next year to bring services to German vacationers in Greece, Yugoslav and Spain.

Under the program, individ pastors or missionary teams are signed to specific vacation sites camping grounds, or are directed tour vacation resorts with mob chapels.

1,000 Protestant Youths Volunt to Serve in Undeveloped Lanc

More than 1,000 West Gern Protestant youths have voluntee for assignments in underdevelo countries abroad with the Work Committee of Evangelical Churc in Germany for Service Overseas

The committee is a subsidiary the Bread for the World campa of the Evangelical Church in G many. It selects and trains vol teers for technical and charita work in underdeveloped nations.

The young people include gra ate students, craftsmen, technici and social workers. Before the you are sent out they receive thoro training, which includes the spec social, religious, and cultural c ditions in countries where they serve.

Although the young Germans not go about as missionaries, t are expected to practice their Ch tian faith in everyday life, to h remove any false concepts ab Christianity among foreign peo

Adventists Flee to Safety From Shelled Mission Compou

A band of Seventh-day Advent including eleven women and ei children, literally ran for their l as they escaped from the crossfir battling United Nations and Kata troops, in the Congo.

Because no cease-fire could arranged during the fifty-two h



Religious News Service

Dr. Laton E. Holmgren (left), a secretary of the American Bible Society, presents a set of Bibles in the five official languages of the United Nations to R. Daniel Hogg, chief of the UN interpreters' section. The Bibles will be used by the interpreters in accurately translating Biblical quotations. The official languages of the UN are English, Russian, Spanish, French, and Chinese

ey were under siege, the missionary oup finally had to leap from win-ows of mission buildings and dash waiting cars that had been driven ehind the Adventist compound.

During the course of the siege, the dventist mission was struck by at ast thirteen direct hits from mor-rs, bazookas, bombs, and cannon. he buildings were located about one ndred yards from a UN head-uarters and directly in the line of re between UN troops and the Ka-ngans.

lergymen Urge Organization f Farmers Into Unions

Thirty-five prominent individuals, f whom more than half are clergy-en, have called for the organization f farm workers into unions to help em "realize their rights both on the b and in the larger society."

They urged George Meany, presi-ent of the AFL-CIO, to continue at organization's drive to get agri-ultural labor in the union move-ent.

They said, "The nation's two mil-on seasonal and migrant farm work-rs are the poorest, most underem-loyed and least protected members f our labor force. Because of their overty and powerlessness, farm orkers cannot organize themselves ithout help from their brothers in e labor movement — the same kind f help that was necessary to organ-e the steel industry and the textile dustry in the thirties."

lational Council Schedules Overseas Churchmanship nstitutes

A new interdenominational pro-ram to prepare Christian laymen to e more effective spokesmen for their aith has been launched by the Na-ional Council of Churches.

The council will sponsor its first nstitute on Overseas Churchmanship n January at Stony Point, N. Y. bout seventy-five laymen and wom-n, many of whom have government r other jobs that will take them broad, are scheduled to attend the nstitute. The popularity of a similar rogram for the United Presbyterian hurch, which was started five years go, led the National Council to ponsor the same type of program on n interdenominational basis.

It is estimated that more than million and a half Americans, in-luding 600,000 civilians, live and vork in countries outside the United tates.



Women Witness for Peace

► Brethren women from the Chicago area joined nearly 100 companions on Dec. 1, in a peace march in front of the Chicago Board of Health. This was a protest by the women against the arms race and the testing of nuclear weapons. It was particularly aimed at calling attention to the health danger, not only to those living, but also to the yet unborn. After marching for an hour, they were received by the president of the Chicago Board of Health to discuss questions concerning the hazards of radioactive fallout.

Mrs. William Kuenning of Lombard, Ill., a member of the York Center Church of the Brethren (pictured at left, above), made this statement, "I feel it is time that we say something! We must not stand idly by while the future of the human race is at stake. If we really believe in peace and disarmament, we ought to be willing to do something about it."

Pakistan Christians Protest Censorship of School Texts

Christians and other religious minority groups in Pakistan have viewed with alarm a Pakistani government edict that all school books be censored to make certain they contain no material "objectionable to Islam." The West Pakistan Development Advisory Council said the government was taking the steps to ensure that educational institutions do not indoctrinate young Pakistanis with "anti-Islamic ideas."

It was reported that history books would be rewritten to present such events as the Crusades from the Moslem rather than the Christian viewpoint. At present a number of history books in use in Pakistani schools are the works of Englishmen, who viewed this particular period from the Western point of view.

Churches-Sponsored Peace Corps Urged by New Zealand Methodists

New Zealand Methodists approved the idea of a peace corps sent from that country to aid underdeveloped nations, but suggested that the effort be sponsored by church groups instead of the government. The New Zealand Methodist Conference said such a corps would be more realistic and probably better if undertaken by qualified individuals supported by the churches.

The conference urged the government to set aside at least one per

cent of the national income for the economic development of needy nations. It also commended parliament for recently abolishing the death penalty for murder, but suggested that capital punishment be barred for crimes of treason against the country.

Preference for Religious Christmas Cards Reported

Christmas cards in recent years have reflected an increasing desire to stress the spiritual character of the holiday and de-emphasize its material aspects.

Jerry Cooper, president of Friendly Greetings, which will distribute some 9,000,000 greeting cards this year in every state in the nation, said that while more and more people are selecting religious themes for their Yuletide messages, interest in humorous Christmas cards has gone steadily downward.

Until a few years ago, the great bulk of the more than one billion Christmas cards sold in the United States annually were distributed through regular commercial channels. Today, however, the proceeds from the sale of about seventy per cent of all Christmas-card box assortments go to church groups and other nonprofit organizations which use the funds for a wide variety of projects and activities.

Two Conscientious Objectors Star in Film

Two film stars who have taken the conscientious objector position in relation to military service are appearing in a movie version of the political novel, Advise and Consent, which will be released soon.

They are Lew Ayres and Don Murray, who will portray the roles of Vice-President of the United States and Senator from Utah, respectively, in the new film.

Mr. Ayres spends much of his time working for the Conference of Universal Reason and Ethics, a group dedicated to organizing religious leaders to help mold public opinion. In a recent article in the Gospel Messenger Don Murray described the Homeless European Land Program, which he helped to found.

Week of Unity Observances Planned by World Council

Christians in more than fifty countries around the world will again offer prayers for an end to the divisions which separate them during the Week of Prayer for Christian Unity, Jan. 18-25.

The theme of this year's observance will be service — "I am in the midst of you as one who serves." This was one of the three main themes of the Third Assembly of the World Council of Churches.

The same theme will also be used in a leaflet prepared for Roman Catholics participating in their Week of Prayer observances.

In many areas, the week has become an occasion for new ecumenical endeavors such as interconfessional Bible study, retreats, discussions, and conferences. A number of congregations in Europe have used the occasion to make contributions on behalf of the poor of another confession.



Religious News Service

Often criticized as an apologist of the Soviet regime and a leading promoter of its "peace" campaign, Archbishop Nikolai of the Russian Orthodox Church died in Moscow of a heart attack at the age of sixty-nine years. Formerly head of the department of external affairs of the Moscow Patriarchate, he resigned last year. Although at first opposed to the Russian Church's joining the World Council, he had an important share in the final decision to apply for membership

Greece Orders Ouster of Evangelical Minister

Security police in Katerini, Greece, have ordered the Rev. Argos Zodhiates, a minister of the Greek Evangelical Church, and his family to leave Greece when his visa expires late in January. No explanation for the ouster was given by police.

Since 1947 Mr. Zodhiates has served as pastor of the Kateri Evangelical church. With a membe ship of 650 families, the congreg tion is the largest Protestant pari in a predominantly Orthodox cou try. Mr. Zodhiates is a Greek fro Cyprus and a British subject.

In Thessalonika, Greece, two J hovah's Witnesses were each se tenced to forty-five days in jail, fine and placed under police supervisi following their conviction on charg of proselytizing, which is outlaw in Greece.

Governments Pledge $2.9 Milli for UN Refugee Programs

About $2.9 million was pledg by 28 countries for the 1962 progra of the United Nations High Co missioner for Refugees.

Other governments are expected announce their pledges for refug work at a later date. The amou pledged for next year is about t same as that for 1961.

Mongi Slim of Tunisia, preside of the General Assembly, warn that the refugee office must expa its efforts because of additional pro lems raised by displaced perso from Algeria and other parts Africa.

President Names Church Leaders to "Freedom From Hunger" Unit

President Kennedy recently pointed Bishop Edward E. Sw strom, executive director of Catho Relief Services and Charles P. Ta a former officer of the Federal Co cil of Churches, to a commit headed by former President Ha S. Truman to launch U.S. part pation in the United Nations Fr dom from Hunger campaign. In United States the new group will known as the U.S. Freedom fr Hunger Foundation and it v "spearhead American participat in a global effort to treat the und lying causes of hunger and mal trition."

Two former first ladies, M Eleanor Roosevelt and Mrs. Wo row Wilson, and Adlai E. Stevens U.S. Ambassador to the United N tions, were among the thirty-th prominent citizens appointed membership on the committee t will launch the foundation.

Mr. Kennedy said the foundat will cooperate closely with the Fo for Peace program directed George McGovern and with the D partment of Agriculture and Agency for International Devel ment.

World Day of Prayer, 1962

By Myrta Ross

The horizons of World Day of ayer widen each year. Many usands more women than ever fore from a growing number of nmunities will come together next rch 9, to celebrate the annual servance. In more than 20,000 vns and cities in the United States dicated prayer groups will gath— a giant contrast to the handful o knelt together on the first World y of Prayer 76 years ago.

Farther and farther the message this important event on the Chris- n calendar reaches each year. omen from the plains of Iowa join supplication with those in the pical Tongas, in the icebound ctic, across Asia, Africa, Europe, e Americas and the islands of the is.

"World Day of Prayer is a sacred liday for our women," writes one m Tanganyika, East Africa. "From ny villages they arrive, some lking for eight hours. Pastors add ir messages. Last year one pastor d to ford several rivers, and he s nearly swept away by the swift ter. 'But I forgot the trouble on e way when I saw all those women tening so eagerly to the word of d,' he said."

"The situation changes almost m hour to hour here in the Con- ," another writes from Leopold- le, "but preparations for World y of Prayer go on as usual."

Each year the service of worship prepared by women in a different untry. The service for 1962 comes m Uruguay, and the theme is or God so loved the world." In e United States the observance is onsored by United Church Wom- , a general department of the Na- nal Council of Churches.

"Months of preparation go into e World Day of Prayer so that its irit is yearlong in influence," noted rs. Paul Moser of New York, na- nal chairman of World Day of ayer in the U.S.A. "And, again, e day's widening horizon is demon- ated by the global interests of the omen participating. Each year the ering is a vital part of the spiritual art of the day."

Two areas of need have been chosen for special appeal in 1962, centering in Alaska and Africa. An unfinished task, begun during the 75th anniversary year in 1961, awaits in those newly developing sections of the world.

In Alaska the focus is on Anchorage. Wide material progress is evident there as economic opportunities call Indians, Eskimos, Aleuts, Americans. The rapidity of movement is breathtaking. But there is a shining need for coordination that would help create a Christian community, a united undertaking to relate the people to one another and to the church. World Day of Prayer offerings will provide a Christian worker for this task — one endowed with warmth of faith and friendship and understanding of the power of oneness in community.

The 1962 special offering for Africa will help establish a broadcasting and audio-visual center for the whole of Africa; equip two Capitol recording studios in Elizabethville and Luluabourg in the Congo and one in Uganda plus a broadcasting-recording station in Nigeria.

Africa is reported to have five and a half million radio receivers, and the number of sets is increasing at the rate of a million a year. Governments in the newly independent countries are offering more and more time for Christian broadcasting. Already World Day of Prayer gifts have helped strengthen the Mindolo center at Kitwe, where script writers, producers, and broadcasters are being trained to use this vast new means of communication across the African continent.

They can help carry out the advice of the Kitwe Writers' Conference in 1961, calling "every Christian in Africa to active proclamation of the good news." That "good news" has to do with the whole of life, and includes programs on home and family, health, gardening, and community interests as well as the direct gospel message.

Another special 1962 overseas focus will be on the training of women of the Protestant churches for fuller service in today's world. This will include visiting lectureships or exchange professorships among the twelve colleges in India, Pakistan, Korea, Japan, and Africa now aided by World Day of Prayer offerings. It becomes a thrilling possibility that a teacher of French in Cameroun Christian College might go to Isabella Thoburn College, India, to teach French; one who has taught Bible or science at Kinnaird might exchange a year with a teacher at Ewha in Korea. Thus the bond of Christian fellowship and understanding can grow among the colleges which have a common link in the World Day of Prayer. The widening of horizons of faculty members would extend to the students also.



Representing the Church of the Brethren at the World Council Assembly in New Delhi, India, were Norman J. Baugher, general secretary of the General Brotherhood Board, and Edward K. Ziegler, pastor, Oakton church, Va.



Johnson from Monkmeyer

A shepherd boy of Tanganyika

Further World Day of Prayer gifts make possible books and magazines written in many tongues with emphasis on Christian principles and distributed throughout Asia, Africa and Latin America. And through the education of the public carried out by women throughout the United States, animated by World Day of Prayer's broadening interests, the plight of migratory workers has become known. Today churches, joined with government and industry, are awakened and are sharing the responsibility for the shame and long neglect. They are now seeking to bring a better kind of life to these people who contribute so much to our economy and to the well-being of every American.

TANGANYIKA—

A fertile stronghold

► Tanganyika, which recently became the 28th African nation to gain independence and was slated to become the 104th member of the United Nations, is regarded by Protestant and Roman Catholic missionary authorities as promising to become one of the continent's most fertile strongholds of Christianity.

Political observers meanwhile have predicted that Tanganyika, whose 326,000 square miles approximate the size of California and Oregon combined, will become a democratic showplace among the new African nations. In doing so they pointed to the orderly and peaceful manner in which its people, Africans, Asians, and Europeans, have evolved toward independence, and the sense of responsibility with which they are facing up to educational, social, and economic challenges.

Tanganyika's population of 9,500,000 is mostly pagan, and the Moslems, numbering some 1,600,000, represent the largest religious community. However, there are around 1,300,000 Catholics and over 500,000 Protestants. Both Christian communities have benefited from the friendly conditions in a country where interracial and interreligious relations are such that Catholic Bishop James Holmes-Siedle, English-born head of the Kigoma See, was moved a few years ago to say: "Of all the countries I know in Africa, I prefer to be in Tanganyika . . . where future prospects are the brightest."

As recently as last October, newly enthroned Anglican Bishop Trevor Huddleston of Masasi — a former missionary in the Union of South Africa, where he was expelled for writing a book criticizing the government's racial segregation policy — had this to say during a visit to Chicago: "Tanganyika, which has no racial problem, could easily set the pace in East, Central, and even South Africa, in the matter of human relations, provided she is given t fullest possible backing and supp in the coming crucial years emergence."

At the same time, he admonish "The Christian church in Tangany must concern itself with such 'i spiritual' matters as running wat decent roads, electricity, improv farming methods, hospitals, scho and social services of all kinds."

Symptomatic of the favorable uation of the Christian communit was the fact that when independe celebrations were staged at Dar Salaam, the capital, Laurian Ca nal Rugambwa, Bishop of Rutab the first African ever to be mad prince of the church — occupied place of honor beside Premier Jul Nyerere, himself a devout Catho as are about ten members of Legislative Council.

Other Protestant leaders, in ad tion to Bishop Huddleston, have a joined in optimistic appraisals Christianity's future in the for British-administered UN trust te tory. One was Dr. Melvin A. Ha marberg, executive director of n sions for the Augustana Luthe Church in the United States, wh has some 100 missionaries in T ganyika. He likened the country the "eye of a hurricane" in conti to surrounding African nations described a recent visit to the therans of Tanganyika as "touching anew and afresh the A of the Apostles." Among them, said, "Christianity permeates all life."

Protestant missionary work Tanganyika dates back to the ti before World War I, when the a belonged to Germany and str foundations were laid by Gern Lutheran missions. At present th are seven Lutheran churches Tanganyika, all of which w praised by the minister of health labor last year for their "excelle educational and medical work.

At the well in Tanganyika



Johnson from Monkmeyer

ristianity

There are also the Buhaya Evan-lical Church and a new "Tan-nyika African Church" which was rmally constituted in 1960. Last ar, also, a new Anglican province — mprising the dioceses of Central anganyika, Masasi, South West anganyika and Zanzibar — was set and Dr. Leonard J. Beecher, ishop of Mombasa, enthroned as first archbishop.

At work, too, in Tanganyika are rious British, Danish, Swedish, nd American missionary societies. he American societies include Men-nite and Seventh-day Adventist as ell as Lutheran bodies. In addi-on, work is carried out by three ternationally supported bodies — e Africa Island Mission, the riends Service Council, and the Ioravian Missions.

Catholic missionary work began in 878 when Pope Leo XIII sent the rst White Father missionaries to anganyika. The Catholic Church represented by two archdioceses, urteen dioceses and two abbeys-ullius. Of the nineteen archbishops nd bishops, five are African. The atholic population embraces 350 arishes served by 1,098 priests, of hom 254 are Africans. There are 65 African nuns and some 2,000 frican seminarians. In some dio-eses the proportion of Catholics is s high as eighty per cent and in thers as low as seven per cent.

In 1959, the Catholic bishops ounded the Catholic Welfare Or-anization to coordinate efforts in uch fields as education, medical vork, and social assistance. Last une a notable demonstration of atholic-Protestant cooperation was rovided when representatives of the atholic organization met with offi-ials of the Christian Council of anganyika, a Protestant body, to liscuss educational matters of com-non interest.

Signs of Renewed Interest in Scriptures, Survey Shows

There are signs of rediscovery and renewed interest in the Scriptures, according to E. H. Robertson, director of an international study on the place and use of the Bible in the life of the churches.

The study was initiated five years ago by the United Bible Societies, including the American Bible Society. Mr. Robertson says, "There is ample evidence of a turning to the Bible. There is also evidence that when men turn to the Bible, honestly seeking to know God's will, he speaks with clear tones, relevant and meaningful to our situation. The understanding of the Word of God and the power of the Word of God is conditional upon obedience. There are no other conditions."

Record Budget Recommended for American Bible Society

The Advisory Council of the American Bible Society has recommended a record-breaking budget of more than five million dollars for 1962 to meet an unprecedented demand for Scriptures from people all over the world. The council is made up of representatives of over fifty-five Protestant denominations.

The demand for Scriptures still outruns the society's resources despite new records of distribution constantly being achieved. In 1960 the society distributed over twenty-three million Bibles and portions.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

Rufus Jones Speaks to Our Times. Harry Emerson Fosdick. Macmillan, 1961. 289 pages. $1.95.

As Dr. Fosdick says in the Introduction to this book, "Rufus Jones cannot be put into print. He wrote fifty-seven books and uncounted articles and editorials. . . ." Rufus Jones was a "radiant person." To know him was a "kindling, stimulating experience." "He possessed the 'inner light' about which he wrote."

In this anthology of Dr. Jones' writings, Dr. Fosdick has given us some of the cream of this gigantic soul. I read the book many years ago and was spiritually thrilled, deeply moved, and marvelously blessed by the experience. Anyone who is seeking for a surer footing for an abiding faith can be richly blessed by reading it. It is the sort of book one wants to return to and to read over again and again to refresh one's soul and rekindle his life and love for God. Dr. Fosdick pays tribute to Rufus Jones as one whose "social law in the spiritual world" was greatly appreciated as he, on entering the ministry, confused by the theological wrangles of his time, was seeking a sure footing for his faith.

In creating this anthology, Dr. Fosdick arranges the materials from Rufus Jones' writings under thirteen categories. He begins with Where Is God? How Does God Reveal Himself? What Is Man? He has such other interesting headings as How Explain Conscience? What Is Vital in Religion? Is Science Enough? What Does Prayer Mean? What Is the Christian Way of Life? and Why Believe in Immortality?

In this anthology one will discover that "Rufus Jones has a message for these present times and for the future . . . while Rufus Jones did live yesterday, his thought was always dealing with tomorrow. He was a historian but he studied what had been for the sake of what might be. . . . As he closed his address at his eightieth birthday dinner he said: 'I do not for a minute forget that I am on Pisgah and looking over a sweep of vision which another than myself must bring to realization. It will be young Joshuas, not eighty-year-old veterans, that will lead on to new goals. But there, in front of us, is the land to be won.'"

Every thoughtful, eager Christian can read with great profit this anthology of this mighty Quaker saint. — *Charles E. Zunkel, Port Republic, Va.*

The Impact of Atomic Energy. Erwin N. Hiebert. Faith and Life Press, 1961. 302 pages. $4.00.

This is an excellent history of the development of atomic power from the discovery of X rays to the 1960 statements of the historic peace churches pertaining to atomic energy. From the standpoint of the scientist, historian, and churchman the presentation is sound. It is rather easily read and understood without great technical knowledge. The author presents sitmulating insights into the feelings of nuclear and biological scientists about the use of atomic bombs, health hazards from fallout, the armaments race, curtains of secrecy, and the threat of nuclear war. Throughout the book one senses the author's personal convictions toward war which seem unquestionably related to his Mennonite background. Peaceful uses of atomic energy are also clearly defined.

This book will be a distinct aid to the nonscientist in understanding the atomic age and in taking his place in it intelligently. It would be most helpful to ministers and others without scientific training who wish to speak intelligently about atomic energy. — *W. Donald Clague, Bridgewater, Va.*

Dialogue and Destiny. Albert Edward Day. Harper, 1961. 192 pages. $3.50.

Dr. Day, a well-loved pastor with a half-century of pastoral experience behind him, is deeply sensitive to the shallowness of contemporary life. "The world is full of discussion and debate . . . polite and conventional conversation," he says. "But there is little of the dialogue that creatively brings together deep question and delivering answer . . . " He draws upon his rich experience to show how genuine dialogue can "enlarge mental and spiritual horizons, help men in the discovery of their real selfhood, enrich their fellowsh with others, quicken their knov edge of God, and stimulate th efforts toward a diviner society," of which he contends, are essent to the fulfillment of human destir

The book is enriched with cou less personal references and expe ences out of the author's pasto counseling ministry, revealing hc true dialogue enables individuals discover their ultimate meaning a destiny as children of God. — *C E. Myers.*

*** The Sermon on the Mount a Its Meaning for Today.** Ernest Tri Thompson. John Knox Press, 196 128 pages. $1.45.

Although not academic and cri cal in its approach, here is one the finest and most helpful interpr tations of the Sermon on the Mou available for the layman, churc school teacher, and pastor. In th Aletheia inexpensive paperback r print, it should be widely used a special church school unit, for mi week Bible study series, youth grou study, and personal spiritual growt Pastors looking for a significa series in a preaching program w not be disappointed. The auth succeeds in the goal of his title: h makes his insights relevant for toda His illustrations are original, ric compelling, and relevant — som thing rarely found. Superb is h first chapter, The Historical Bac ground.

Brethren who have cherished an attempted to take seriously this pa sage from the teaching of Jesus wi value highly the help this stud gives. — *Harold Z. Bomberger, Mc Pherson, Kansas.*

Valiant for the Truth. David Ot Fuller. McGraw-Hill, 1961. 46 pages. $7.95.

The author of this "treasury evangelical writings" takes his tit from Bunyan's Pilgrim's Progres where a scene depicts a dialogu between Greatheart and Valiant-fo Truth.

He has chosen selected passage usually the less well known of sta warts of the Christian faith, rangin across the vast centuries of th church's life. Some of these passag are quite fresh and little known, is the case of the Epistle to Dio netus, penned by an unknown writ in classical Greek, probably in th second century. In 1592, it w printed in Greek and Latin by Hen Stephens, a French printer. Oth

le known passages are Archbishop anmer's last words before he was rned to death at the stake, and a tually unknown essay of Jonathan wards.

Each contributor is given an exotionally well-written, brief bioaphical sketch which shows how was indeed a Valiant-for-Truth. Beginning with St. Paul's fifteenth apter of First Corinthians, we ve lengthy or brief passages from hanasius, Anselm, Ambrose, rysostom, Augustine, John Huss, omas a Kempis, Savonarola, Luer, Zwingli, Cranmer, John Knox, n Calvin, Richard Baxter, John nyan, Jonathan Edwards, John esley, George Whitefield, Francis bury, William Carey, and a numr of other worthies of more recent nes, including Alexander Maclar-, Talmadge, Moody, and Spurgeon.

From Martin Luther we have his ayer the morning before the Diet Worms, and his defense and exnation of all the articles of his hich were condemned by the Ron Pope; from John Bunyan, we ve Grace Abounding, from Jonaan Edwards, An Unpublished Esy on the Trinity, from David rainerd, Diary Selections, from lmadge, Jealousy. These selecons give some idea of the wide nge of choices.

This is really a very remarkable llection of writings which will give e reader a sense of the thinking d faith of men of many generaons, and that of men who are nsidered some of the greatest urchmen of all time. — *Charles E. unkel, Port Republic, Va.*

***For One Moment.** Christmas arol Kauffman. Herald Press, 1960. 06 pages. $3.25.

In reality, this is a book of the wful consequences of war. It is a iographical story, written in the ost dramatic, soul-searching fashn of any biography I have ever ad. In graphic detailed descripons, we follow almost breathlessly e little lad of five, Herbe Engelart of Dresden, Germany, through n almost unbelievably frustrated nd ill-treated childhood. There is ne blow after another all the way maturity; one can scarcely realize at all of this could happen to any ne person, but it did.

To know God for one moment was is agonizing soul-cry, as he awaited eath with his hands tied behind im and his face to the wall in a Communist prison. At the end of four minutes, he was to be shot, unless he confessed he was a spy. Since he was not a spy, this he would not do. Before his last breath, his whole being cried out, "My God, I ask not that you save my life — only to know the way, the truth."

Was it any wonder he had come to deny a God? You will live the reason why with Herbe. You will feel his heartache at five when he and his brother Willie are dragged away from their mother and older sister by a "Papa" they did not really know, to live with him and his new young, selfish war bride whom they were forced to call "Mother." You will feel the tender affection of Herbe for his mentally retarded brother Willie and weep with them when they are torn apart as Herbe at nine years of age is sent to a school in Czechoslovakia to become a priest.

For a time he found in Hitler the idol of all he thought was good and true, only again to find it end in bitter disillusionment after giving all he had in World War II and winning medals for heroic action. The death of Willie, a frustrated romance, no one or nothing to cling to culminated in an empty life, not worth the living.

And then it happened. In soul distress, all the accumulated agony of a lifetime cried out to know God for just one moment. God answered. He saved his life, and of a surety Herbe knew God lived. Through Bible reading, study, prayer, and Christian friends, Herbe came to know God as his "refuge and strength." His new convictions are deep and sincere. We leave them in Toledo, Ohio, settled there as a D. P. family sponsored by a church.

This is an unforgettable reading experience. The true story of Herbe Englehart is symbolic of countless others who suffer from the curse of war.

This is a fine book for church libraries, for women's fellowship groups, and as well, for youth. — *Mrs. Charles E. Zunkel, Port Republic, Va.*

Below the Surface. Alice I. Hazeltine. Abingdon Press, 1958. 223 pages. $3.95.

This is an intriguing and exciting collection of seventeen adventure stories. Young teeners should thrill to the discoveries made underground of former civilizations, treasures, relics, and accomplishments.

The more recent underwater explorations make Lloyd Bridges very small time.

The determination of these hunters in desert heat, Mikimoto's seemingly endless work in creating the cultured pearl, the sand hog and his continual game with death, all add up to challenging reading. — *Anna Kepner, Gettysburg, Pa.*

A guide to group Bible study

TAKE and READ

E. H. Robertson

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Church of the Brethren General Offices, Elgin, Illinois

Treasury for Special Days and Occasions. E. Paul Hovey. Fleming H. Revell, 1961. 317 pages. $3.95.

Another commendable collection of quotations on a wide variety of subjects, coming from wide reading. Paul E. Hovey has an unusual ability to gather insights and illustrations that become a rich treasury for use by those who speak and teach to enrich and illumine their messages. It will be a helpful and useful tool for all who treasure such resources. — *Charles E. Zunkel, Port Republic, Va.*

CLIP and MAIL TODAY

A Special Message to Members in Florida February Fifth to Nineteenth

After serving the West Virginia and Western Maryland districts in Self-Allocation meetings late in January and early February, I will be driving on south to Florida. It is my intention to serve members in the Sunshine State for approximately two weeks subsequent to arrival the evening of February 5.

My coming by car enables me to have conversation with those members who would like to obtain information concerning a Christian will, the exceptional benefits of the Brotherhood's Annuity Plan, the advantages of investing in the million dollar Church Extension Loan Fund, or other means by which our world-wide work may receive benefit, with generous income being assured to those members who place funds with the General Brotherhood during their lifetime.

You who desire to confer with me about any of the above mentioned possibilities or other interests should feel free to write and request that I visit you. Your confidence will be respected fully and you will incur no obligation because of our conversation. If you are a Florida resident or anticipate being a visitor there between February 5 and 19, why not take advantage of this opportunity to talk with me personally sometime during the two weeks I will serve in Florida? Simply fill in the following invitation form and mail it to me, designated "personal," without delay. This deeply appreciated cooperation will enable me to effect travel economies as I journey throughout the state.

Harl L. Russell, Director of Special Gifts
General Brotherhood Board
1451 Dundee Avenue
Elgin, Illinois

Dear Brother Russell:

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I (we) are at home usually during the day, or between _____

(a.m.) (p.m.) and _____ (a.m.) (p.m.)

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St.; R.F.D. _____ Phone _____

City _____ State _____

Anniversaries

Mr. and Mrs. Earl Coover celebrated their fiftieth wedding anniversary on Nov. 16. They are members of the Stony Creek church, Ohio. — Mary Early, Bellefontaine, Ohio.

Obituaries

Anderson, Marion Luther, was born Oct. 13, 1896, in Wood County, Ohio, and died Nov. 27, 1961. He was a member of the Deshler church, Ohio, serving in the office of deacon. Surviving are his wife, Iva Anderson, three children, and eight grandchildren. The funeral service was conducted by Brethren J. F. Hornish and James Philip Shankster, and burial was in the McComb Union cemetery. — Mrs. Marvel Anderson, Hoytville, Ohio.

Balmer, Laura S., daughter of James and Martha Shirk Moore, died Oct. 21, 1961, at Lancaster, Pa., at the age of eighty-three years. She was a member of the White Oak congregation, Pa. Surviving are eight children, nineteen grandchildren, twenty-seven great-grandchildren, and two sisters. The funeral service was conducted at the Longenecker church by Brethren Jere Cassel and Ollie Hevener, and burial was in the adjoining cemetery. — Esther W. Cassel, Manheim, Pa.

Becker, Landis G., son of Samuel and Erma Gibble Becker, died Nov. 10, 1961, at Lititz, Pa., at the age of seventy-two years. He was a member of the White Oak congregation. Surviving are his wife, Sadie Hershey Becker, two children, six grandchildren, two brothers, and seven sisters. The funeral service was conducted at the Longenecker church by Brethren Jere Cassel and Ollie Hevener, and burial was in the adjoining cemetery. — Esther W. Cassel, Manheim, Pa.

Bowers, George H., son of Walter and Susanna Boone Bowers, was born in Roanoke, La., and died Nov. 18, 1961, at the age of fifty-eight years. He was a member of the Florin church, Pa. Surviving are his wife, Margaret Myers Bowers, four sons, four grandchildren, and four brothers. The funeral service was conducted by Brethren Howard Bernhard and Henry Becker, and bur was in the West Greentree cemetery. Effie Ruth Eshelman, Mount Joy, I

Brenner, Ira C., son of David a Susan Minnich Brenner, was bo Sept. 14, 1872 and died Oct. 30, 19 at his home in Brookville, Ohio. Sept. 14, 1895 he was married to Vio Troutwine, who died Jan. 1, 196 He had been a member of the Chur of the Brethren for more than fif years, the last thirty years which had served as deacon in the Brookvil church. Surviving are one daught one son, five grandchildren and eleve great-grandchildren. The funeral ser ice was conducted by Bro. Fred Ho lingshead at the Brookville church ar burial was in the Parish cemete nearby. — Mrs. Lucille Dull, Broo ville, O.

Brown, Wilbur F., son of Simon and Martha Noll Brown, was born Waynesboro, Pa., and died Dec. 1961 at Waynesboro at the age seventy-three years. He was a men ber of the Waynesboro church. Su viving are his wife, Carrie E. Gardn Brown, one daughter, one son, fo grandchildren and eight great-gran children. Funeral service was co ducted by Brethren Beverely B. Goo and Kenneth Franklin and burial w in the Green Hill cemetery. — Thelm M. Widdowson, Waynesboro, Pa.

Bryan, Lydia Fisher, died at Dixo Ill., Dec. 7, 1961 at the age of eight seven years. On Jan. 1, 1901 she w married to C. A. Bryan, who survive Five daughters, seven grandchildre eight great-grandchildren, one sist and one brother also survive. The f neral service was conducted in th Dixon church by Bro. Wayne Mille and burial was in the Chapel Hill cem etery. — Mrs. Bertha Bowers, Dixo Ill.

Day, Agnes Leona, daughter Osceola and Anna Salyards, died Bethesda, Md., Nov. 29, 1961 at th age of seventy-six years. She w married to Peter Day, who precede her in death. She was a member o the Cedar Grove church, Va. Surviv ing are eight children, four sisters, an three brothers. The funeral servic was conducted at the Cedar Gro church by Bro. William L. Zirk, as sisted by Rev. L. O. Dasher, an burial was in the Emmanuel cemeter at New Market. — Mrs. Eunice K Showns, Mt. Jackson, Va.

Fetterman, Minnie M., was bor Oct. 29, 1890 and died Dec. 6, 196 at Windber, Pa. Surviving are thre daughters, five grandchildren, one sis ter and six brothers. She was a mem ber of the Montgomery church, Pa. where the funeral service was conducte by Bro. Ivan Fetterman. Burial was i the Montgomery cemetery. — Mrs. Flor ence Donahey, Glen Campbell, Pa.

Gibbel, Anna, daughter of Cyru and Lizzie Gibbel, was born Aug. 10 1900 at Brunnerville and died Nov 28, 1961 at Ephrata, Pa. A graduat of Elizabethtown College she was faithful member of Middle Creek church, Pa. Surviving is one sister The funeral service was conducted a the Middle Creek church by Brethre Bard Kreider, Henry Wenger and El mer Brubaker, and burial was in th adjoining cemetery. — Emma L. Zook Lititz, Pa.

ufford, Odis G., was born Sept. 19, 7 and died Nov. 18, 1961. In 1917 was married to Grace Crouse, who l in 1956. He is survived by three ; four daughters, thirteen grand-dren, and one great-grandchild. memorial service was conducted Bro. H. R. Richards, and burial was he Rossville cemetery. — Lillian A. ford, Rossville, Ind.

Krebiehl, Aurora Mary Christianna, ghter of Jacob and Elizabeth biehl, was born near Rossville, ., June 5, 1878 and died Nov. 5, 1 at Lafayette, Ind. She was bap-d in the Church of the Brethren ny years ago. One brother and two ers survive. The memorial service s conducted by Bro. R. H. Richards, l burial was in the Pleasant View metery. — Lillian A. Hufford, Ross-e, Ind.

Ratliff, Lura Agnew, died Nov. 24, 1 at the age of eighty-four years. Dec. 2, 1899 she was married to s Ratliff, who preceded her in death. e became a member of the Church the Brethren at Topeco, Va., April 52. Surviving are six sons, two ughters, two sisters, twenty grand-ldren and eleven great-grandchil-en. The funeral service was con-cted at the Topeco church by Breth-n A. L. Warner and S. B. Alderman, d burial was in the church cemetery. Hattie H. Keith, Willis, Va.

Redner, Carl Wesley, son of Clar-ce and Maude Williams Redner, d Nov. 25, 1961 in an automobile cident at Northfield, Mass., at the e of thirty-five years, Surviving are s wife, two daughters, his parents, ree sisters and one brother. The fu-ral service was conducted by Bro. verly Smith at Summit, Va., and rial was at the Salem cemetery. — rs. Sada Craun, Bridgewater, Va.

Sheller, Ernest N., was born near dora, Iowa, Jan. 6, 1883 and died in ramount Calif., Aug. 29, 1961. In 09 he was married to Mamie Moore. rviving are his wife, two daughters, grandchildren, three sisters and ur brothers. The funeral service was nducted at the Paramount Methodist urch by Rev. Wayne Ulrickson, and rial was in the Rose Hills Memorial rk. — The family, Paramount, Calif.

Shoemaker, Nina Elizabeth, daugh-r of John and Vallie Harshman, was rn near Myersville, Md., Dec. 1, 04 and died Sept. 7, 1961. She was member of the Beaver Creek church, d., for thirty-eight years. Surviving re her husband, John Shoemaker, one aughter, one son, six grandchildren, o sisters and four brothers. The neral service was conducted by Bro. yrus Strite, and burial was in the ose Hill cemetery, Hagerstown. — rs. Clarence Farver, Hagerstown, d.

Yoder, Ira Daniel, was born June , 1878, at Somerset, Pa., and died at ovina, Calif., Dec. 2, 1961. He was receded in death by his wife in 1959. urviving are one son, one daughter, ve grandchildren, five great-grand-hildren, one brother and one sister. he memorial service was conducted n the La Verne church by the under-igned, and burial was in the Ever-reen cemetery. — Harry K. Zeller, Jr., a Verne, Calif.

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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

Church News

Southern California and Arizona

Tucson — Marie Andrews, a senior at the University of Arizona, was the soloist at a vesper service one Sunday evening. As a part of the service the pastor gave readings. The Christmas program was held on Dec. 17. We have had a net gain in membership of twenty-five members. The attendance has increased 19% and the congregational giving 22%. Seventeen persons of our fellowship attended the Arizona Brethren camp at Camp Tontozona near Payson. Harley Arnett and Loren Woods brought messages on Layman's Sunday. Four members attended the district conference in October. The youth of the church are corresponding by tape recording with the youth of the Church of the Brethren in Ecuador. During the month of September the church was challenged to commitments of time and resources through the every member canvass. The pastor was in charge of the training sessions for the visitors. The youth held a weekend retreat at Mt. Lemon in October. The pastor, Dean M. Miller, has been appointed chaplain at the juvenile Detention Home, a work sponsored by the Tucson Council of Churches. — Clara Banks, Tucson, Ariz.

Colorado

First Grand Valley — On Sept. 1, Ernest Jehnsen became pastor. The installation service was in charge of Ed Duncan, the district executive secretary. The congregation remodeled the parsonage early in the summer in anticipation of the pastor's coming. Ten persons have been received by letter. We were host to the World Community Day service on Nov. 3. A number of the younger women assisted in the migrant camp at Palisade during

Christian Affirmations

Costen J. Harrell

Dealing with such subjects as Love, Grace, Faith, Life, Death, and the Coming of the Kingdom, Bishop Harrell here has set down a clear, inspiring picture of the core of Christianity — valuable to any reader who seeks to discover these basic Christian affirmations for his own life.

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Church of the Brethren General Offices, Elgin, Illinois

the fruit harvest, and some have helped with the younger children at the state home at Grand Junction. We had a Thanksgiving supper and family night on Nov. 19. The youth fellowship assisted by the aid service served breakfast preceding the Thanksgiving service. The women have a coffee hour once each month in the homes of the members. The aid service sent a layette and children's clothing, toys, and treats to the Lybrook mission for Christmas. In observance of the Christmas season, the primary department gave a program, A Birthday Party for Jesus, on the 17th of December and a group presented the play, Stranger at the Door, on Dec. 20. — Mrs. Berma V. Kelley, Grand Junction, Colo.

Middle Indiana

Spring Creek — The children's department collected clothing and money for relief instead of going out for trick or treat. The Menno Men's chorus of Goshen, Indiana brought a message in song on Nov. 26. Bro. Kenneth Long held our revival meetings in November. Since then two have been baptized. The women meet once a month to make quilts and comforters for relief. At the last council meeting, we decided to send $200 toward helping Cuban refugees. — Mrs. Walter Warner, Pierceton, Ind.

Eastern Pennsylvania

Fredericksburg — Bro. James V. D'Amico conducted the evangelistic services in the Meyer church in August. Ben Lew, a Christian Jew, was the speaker at the midweek service on Aug. 16 in the Fredericksburg church. Another special program was the report by Lois Bross on her International Christian Youth Exchange. Sixteen youth and two leaders attended Camp Swatara during the summer. On Sept. 5 we had a reception for ten new members at the Meyer church followed by baptismal service. Bro. J. Becker Ginder was the guest minister for the Harvest Home service in the Fredericksburg church. A number of our congregation attended the Labor Day Christian education conference at Heidelburg. Faye Gibbel reported on her volunteer service work at Falfurrias, Texas and Michael Kurtz of Richland spoke at a German service in the Wenger church. Fourteen of our congregation participated in the district chorus festival at the Lebanon High school. Other guest speakers at services have been Bro. Roy E. McAuley, president of Elizabethtown College; Robert S. Young, who spoke at the kitchen dedication in the Meyer church; Brethren James V. D'Amico and Conway E. Bennett, who were ministers at the love feast service; and Richard H. Hackman, who gave a temperance talk in the Meyer church. Our congregation was represented at the district meeting and at the district children's meeting. Recommitment Sunday was observed at both churches on Sunday morning, Nov. 5. Henry Hackman showed pictures of his work in Poland in the Fredericksburg church. The youth attended the filmspiration at Elizabethtown sponsored by the district youth. Bro. William L. Gould of Lebanon was the guest speaker for the Thanksgiving service at the Fredericksburg church. — Grace E. Meyer, Ono, Pa.

North Atlantic

Philadelphia, Bethany — The Herald choir of Delaware County, Pa., gave a concert of sacred music at the evening service Sept. 17. A program by the beginners, primary, and junior departments was given on Rally Day when promotion to new classes took place. Three were baptized on Oct. 15 and in the evening the love feast was observed. The congregation decided to observe love feast on World Communion Sunday, beginning next year. Clarence Rosenberger, field man for Juniata College, was the speaker on Nov. 12. Pat and Donald Maconaghie of Ireland, representatives of the European Evangelistic Crusade, were speakers at the morning and evening services Dec. 3. Bro. Ralph Schlosser of Elizabethtown conducted three services in a study of the book of James the first part of December. — Mrs. Anna B. Glessner, Philadelphia, Pa.

Western Pennsylvania

Asher Glade — We had a vacation Bible school in July. Roy W. Umbel represented the congregation at district conference at Camp Harmony. The pastor, Joseph A. Lewis, attended the Bethany extension school at Juniata College in August. Bro. Donald Fornwalt, pastor of the Farmington Bethel church, was the evangelist for our meetings in August. Five were baptized. We observed the love fe at Markleysburg on Oct. 1. The wo en's circle will begin quilting at t regular meetings. The young peop went Christmas caroling. — Edith Frazee, Friendsville, Md.

Southern Pennsylvania

Upper Conewago — Bro. S. Cly Weaver of East Petersburg, Pa., spo at the home-coming service. Bro. J seph M. Baugher brought the morni message at Latimore. Bro. Donald Miller of Shady Grove and Milton Yohe of Hanover were guest ministe at the love feast service. The Bib conference was held at the Mumme house the first part of November wi Brethren D. I. Pepple, Clarence V Horst, Norman W. Patrick and Dona E. Miller as the speakers. Kern Strite of Hagerstown, Md., broug the Thanksgiving day message at t East Berlin house. Bro. Lester Mark spoke at the Latimore house recentl Thirteen have been baptized since o last report. Bro. Ralph E. Schildt h been elected elder for one year. Frances E. Shaffer, East Berlin, Pa.

Middle Maryland

Welsh Run — Brethren David L high from the Pleasant Hill congreg tion and Rufus Bucher of the Whi Oak congregation were guest min

Brethren Placement Service . . .

This column is conducted as a service in the interests of assist individuals or families to relocate secure employment in Brethren c munities. It does not provide for advertising of goods or property sale or rent. Information on paid vertising may be obtained from Church of the Brethren General Offi

This service is part of the Brot hood program, assigned for adminis tion to the Social Welfare Departm of Brethren Service.

The right to edit and reject noti is reserved. Since no verification notices is made no responsibility can assumed.

When writing about a notice, it necessary that the number be giv Write Brethren Placement Servi Church of the Brethren General Offi Elgin, Ill.

No. 551. Young married couple s employment in Brethren community possible. Experienced in dairy farm but willing to try other work. H school education. Both have served Brethren Volunteer Service. Conta Jack Lein, R. 1, Stanley, Wis. Pho Midway 4-2403.

No. 552. Wanted: The Hollansbu community, 14 miles from Greenvil Ohio, is seeking a general pract physician. We have two Brethr churches in our community. Ple contact: Village Council, Hollansbu Ohio.

's at the love feast. Brother Bucher ciated. On Sunday morning Brother high taught the lesson and Brother cher delivered the morning message. o. Samuel Parmer, a member of the ck Creek congregation, brought the anksgiving Day message. We took an offering of $137 for the Brother- od Fund. — John D. Martin, Mer- rsburg, Pa.

Western Maryland

Oak Park — The district executive retary, Owen Stultz, installed the w pastor of the Oak Park congrega- n, J. Stanley Earhart. The newly rchased parsonage was dedicated in tober. Nine have been baptized and n received by letter recently. Sever- new books have been purchased for e library and new toys for the nurs- y with the money received from the cation Bible school. Brother Mar- n, chairman of the every member nvass, reported a successful campaign. ne congregation was host to the West- n Maryland men's banquet. Eleven rsons attended the sessions of the dis- ct conference at the Oak Grove urch. The women have collected ed clothing for relief and they spon- red the mother-daughter banquet and e school of missions. The youth have en giving at several churches the play, nd You Never Know, on the theme of mily life. They have also been repre- nted at the round tables and training ssions at the district. The evangelism mmittee and the adult class have rmulated a prayer chain whereby each rticipating family will be called on times of sickness or other needs. The fering received at the Thanksgiving pper was given to Share Our Surplus. he junior choir, under the direction of Irs. Elwood Sanders, has been singing the Sunday morning worship services ce each month. Sam Petre, who has een a faithful participant in the serv- es of the church, has entered Brethren olunteer Service. — Mrs. Frank B. iser, Oakland, Md.

Eastern Virginia

Woodbridge — The new pastor, New- n Poling, assumed his duties in Sep- mber. The congregation purchased a ew parsonage near the church. We elebrated our fifth anniversary with nch and afternoon service at which hilip Norris of College Park, Md., was he speaker. We observed the love east on the evening of World Com- nunion Sunday. We had a work day n October to paint, clean and complete he Sunday school area. For one week n November, Brother Poling had morn- ng devotions over WPRW at Manassas, a. The Occoquan Council of Churches ponsored a Christmas carol sing for the ommunities about us. Other Christmas rograms included a youth carol sing, a antata by the choir and a special Christ's Birthday Party" with a cov- red dish supper, carol sing and gift ervice when each child presented a ift to the Christ Child. These were hen distributed to needy children in he community. — Mrs. Rosalene D. Tagliaferre, Springfield, Va.

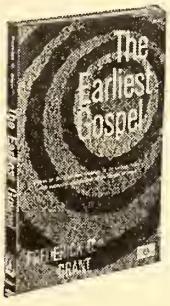
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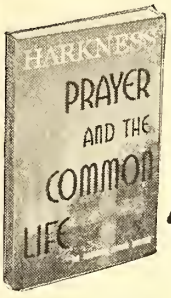
Pleasant Valley — Bro. Earl Mitchell of Roanoke, Va., was the evangelist for our meetings. Six were baptized. Bro.

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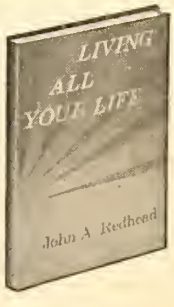
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Wilmer Crummett resigned as pastor to accept the position of executive secretary of the districts of Eastern Maryland and Mardela. He and his family had been at Pleasant Valley for three years. In the absence of a pastor, Bro. W. Donald Clague, the moderator, and William G. Willoughby, both from Bridgewater, are sharing the pulpit. Fourteen juniors and junior highs attended camp this summer. Three of the juniors attended Camp Brethren Woods, a new camp that is getting under way. Late in November the pastoral board sponsored a Christian vocation banquet for the youth, teachers and advisers. Miss Kathryn Eye, a Methodist missionary for the Congo, was the speaker. The youth spent one weekend at New Windsor for the purpose of learning about Brethren Volunteer Service. We have two young people in volunteer service; one is in her second year in Germany. The Christmas program was given on the morning of Dec. 24. It consisted of a play, The Most Heavenly Hosts, and music by the combined choirs. We have planned a midwinter church school for the last two Sunday nights in January and the first two Sunday nights in February. — Verma E. Garber, Weyers Cave, Va.

Summit — Since our last report, Garold Sanger has been licensed to the ministry. Bro. Guy Stump had charge of the service and preached on Sunday. Bro. Charles Zunkel conducted the revival Oct. 2 to 7. As a result seven were baptized, and three were received by letter. Since then three other letters have been received. Twelve young people attended Camp Bethel and Camp Brethren Woods this past summer. Five of our youth are at college this year. We observed the love feast on World Communion Day. We had a school of peace for four nights in November. The women's fellowship has divided into three groups for this year. — Sada Craun, Bridgewater, Va.

Valley Bethel — Four of our women attended the district women's fellowship at the Little River church. Five juniors and primary girls attended the women's retreat at Brethren Woods in September. Bro. Boyd Cupp moderated the council meeting in September. We had our love feast the second Sunday evening in October. Mrs. Cora Bussard and Mrs. Arnold Ruckman served as delegates to the district meeting. The Sunday school has purchased a table and chairs for the nursery class in the church. The church participated in the Crusade for Excellence of Bridgewater College. Our Christmas program was given on Christmas eve. — Mrs. Eutis Bussard, Bolar, Va.

Waynesboro — The church was represented at the following meetings: district leaders conference at the Lebanon church, district conference at Mt. Vernon church, the women's fellowship at Pleasant Valley church, the men's fellowship banquet at Stuarts Draft church, and the youth workers conference at the Elk Run church. We observed the love feast on World Wid Communion Sunday. During Septem ber and October our pastor presented series of eight sermons, Sermons i Stained Glass, interpreting the scene and symbols in the sanctuary window The church officers and teachers wer installed at a morning service. Sinc our last report we have had the follow ing as guest speakers: James Bryan Eugene Nolley, Jessse Robertson an Louis Fracher. The women's fellowshi circles made children's clothing an school bags and filled the bags wit school supplies for Latin Americ These were presented on World Com munity Day. The speaker for this serv ice was Merle Crouse, missionary t Ecuador. During the worship servic one Sunday morning, a number babies were dedicated. One Sunda evening a church family program fea tured an international dinner. The pro gram presented an exhibit of Self-Hel parcels from Church World Servic The community Thanksgiving servic was held in our church. — Mrs. G. M Terry, Waynesboro, Va.

Southern Virginia

Coulson — Bro. Donald Clay, the pas tor, preached the rededication servic in September. He also conducted two week revival recently. Twelv were baptized. Brother Rufus McDan nel visited our church during the meet ing and had charge of the services on night. In the fall nineteen were bap tized and two received by letter. study of the Church of the Brethren i being carried on by one of the Sunda school classes for anyone intereste and especially for new members. Th pastor is the leader for this study. Mrs. Wanda Marshall, Hillsville, Va.



KARL BARTH

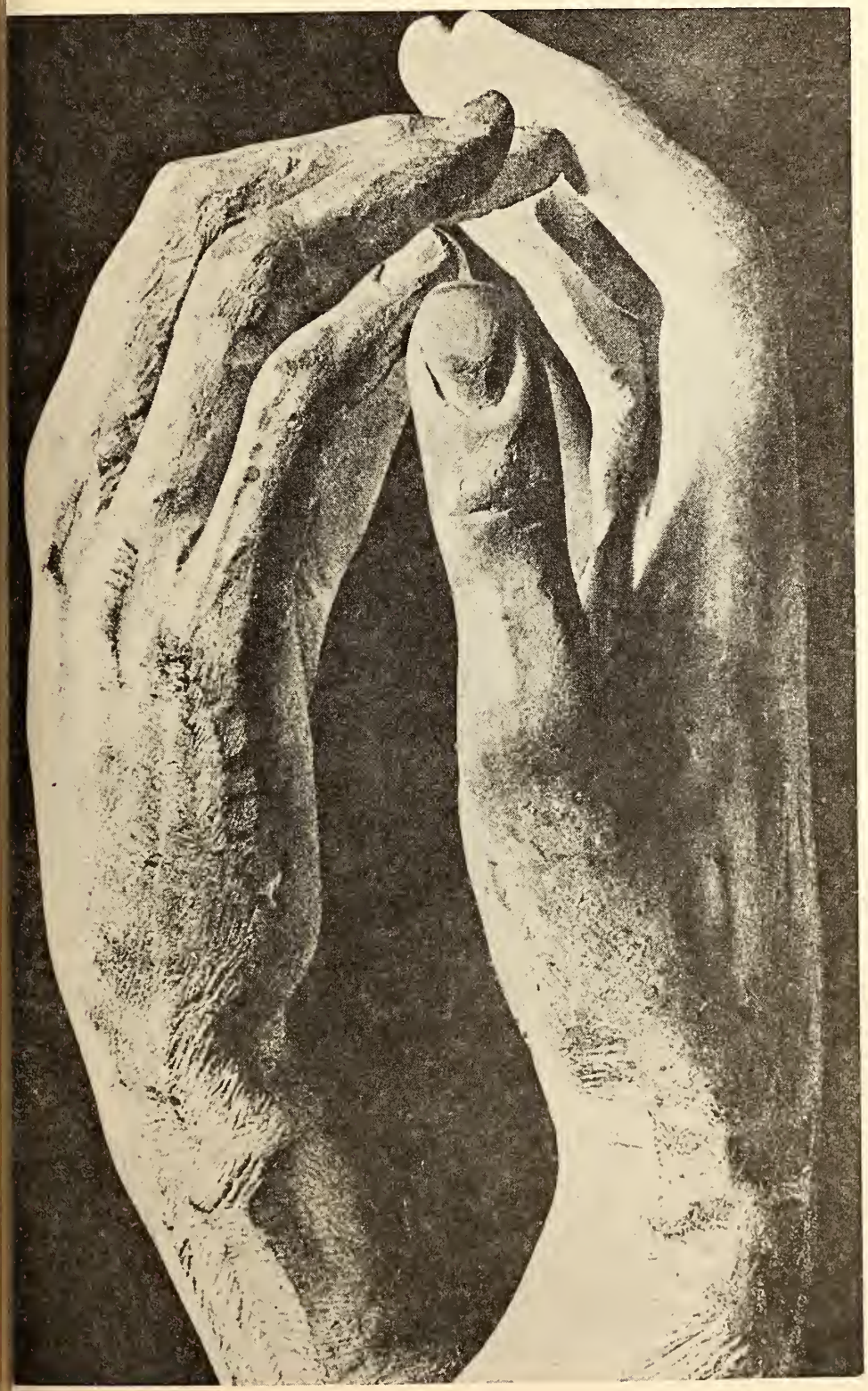
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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

JANUARY 27, 1962



The Cathedral

Sculpture by Rodin

Three Lions

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - - Editor
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Our Contributors

The article about Amos, by *C. Wayne Zunkel*, the pastor of the Harrisburg church, Eastern Pennsylvania, is the first of a series of three on prophets. The other two deal with Hosea and Micah.

Roy A. Burkhart is the pastor emeritus of First Community church, Columbus, Ohio.

Elmer I. Brumbaugh is a youth counselor with the Protestant Youth Counseling Services, sponsored by the Akron Area United Church Women, Akron, Ohio.

Dale Aukerman is the secretary of the Puidoux Continuation Committee, a committee of European churchmen and historic peace church representatives.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Is Christ Left Out?

About two thousand years ago a child was born in the little town of Bethlehem of Judea. The night was quiet with a holy quietness, because this child was the Christ. Only the moving about of the cattle could be heard through the quietness. Out on the hillside were the shepherds watching their flock by night. This is the story of Christmas.

Has this story been forgotten? Has this quietness of that Holy Night passed into oblivion? The noise and excitement of commerce seems to take away the sacredness of the whole season.

This year some little children were not permitted to sing the beautiful Silent Night. Instead, fireworks were shot off to usher in the Christ child's season. Fireworks remind us of war, hate, destruction, and unrest. Did it mean that Christ is taken out of Christmas? Why couldn't the children sing of his birth instead of watching fireworks?

Why can't we lay aside firearms and enjoy the abundant life with our fellowmen and not only permit the children to sing, but sing with them the song that the angels sang, "Glory to God in the highest, and on earth, peace and good will to men." He is the Prince of Peace. — Irene Bogue, 1007 N. Hickory St., Champaign, Ill.

Not Solely an Idea

I do not question the good intentions of John C. Middlekauff in writing "Karl Marx or Jesus Christ," but I believe that he, along with many other Brethren, seem to be seriously misled on one matter. It seems to be almost a basic Brethren tenet that "communism is an idea, and you do not kill ideas with bullets." I do not believe it is nor has been our purpose to "kill" the idea of communism or any other ism, for that matter. It is part of the American proposition that each man is entitled to his own ideas, no matter how wrong or evil others may consider them. That is why the Communist Party of America has the right to function like other political parties. How can Mr. Middlekauff imply that we are trying to "kill" the idea of communism in view of this fact?

The great mistake he made in the article I believe, was in picturing communism solely as an idea. One look at Hungary, at Laos, at Vietnam, or at any other spot where communism is taking control or has done so, should be enough to convince him that communism is much more than an idea; it is more often than not established and perpetuated by military force. If we wish to combat communism, then we must not overlook its military aspect. No one would claim that Nazism is "dead," but without an army we do not consider it dangerous enough to hinder George Lincoln Rockwell and his American Nazi Party.

Mr. Middlekauff would probably reply that as Christians we cannot fight communism by military force. This may be true, but it does not change the fact that communism cannot even be understood, much less defeated in the world, if it is considered as a purely intellectual phenomenon. — Gary Porter, Box 314, Manchester College, North Manchester, Ind.

How Much Our Neglect?

Recently the Gospel Messenger carried a notice of the forthcoming Conference of Brethren Homes and Social Welfare, stating that this was the fourth such conference being held. The word that bothered me most in the announcement was *fourth*. Why just the fourth when our church is over two hundred fifty years old?

As an admitting officer in a Baltimore, Md., hospital I run into problems that most people close their eyes to, or situations so fantastic that the general run of people in comfortable circumstances cannot believe them to be true.

How much our neglect — when every day I admit patients to our hospital with a family history of five children, more or less, but never just one child, all with different fathers, and the mother never married to any of the men she has had children by. Fantastic, you say? But the state encourages it. This mother receives extra dividends for each additional child, and a lump sum of welfare money each month besides for household bills, rent, food, etc. I could never set on paper the nonchalant attitude of the mother when confronting her with questions about family history, etc. It is an attitude of "So what? Every one does it, I deserve the money as much as any

Continued on page 25

Religion Made News in 1961

THE year 1961 was a year in which religion made news. If you question that assertion ake a look at the summary provided by Religious News Service (see page 18).

It was a year in which religious news stories ften made the first page. It was a year for ontroversial questions involving matters of aith. Congress could not ignore religious asects of political issues. And national governents, waging cold wars or preparing for hot nes, frequently had to reckon with the Christian church, sometimes as an ally, sometimes as critic, sometimes as a stubborn force that ould not yield to totalitarian pressures.

At the end of December some editors sected the "top ten" religious stories of the year. Mergers completed and mergers projected, dialogues" between Catholics and Protestants, r Christians and Jews, progress in brotherood, and new pressures on Christians behind he iron curtain — these were some of the ost prominent developments. But still one onders, after all the statistics have been ounted, after all the conferences are over, are hese the most important evidences of religion as vital force in the world?

Take the matter of statistical membership. Sixty-three out of every one hundred Americans are church members. But one is inclined to say, "So what?" Who would even dare to guess how many of the sixty-three practice their faith? Church attendance can be measured. Giving to local church finances can be recorded, but who knows the intensity of individual faith, the vitality of personal devotion, the sincerity of prayer, the reality of a man's dependence upon God's grace? In this respect it often seems that the most significant tides in the affairs of men, the deepest spiritual currents are the most difficult to measure.

The year in religion? Only God knows whether the leading news stories tell more than the surface facts about it. Surely it is obvious that the Christian faith continues to be relevant to most of the issues that confront us. But it is also obvious that the organized activities of Christians do not always represent the spiritual realities that matter most. The best news story of all is the fact that God who was once in Christ, reconciling the world to himself, is still at work both in the church and in the world that he seeks to save. — K.M.

How Do You Witness for Peace?

IN THIS issue Dale Aukerman contributes an on-the-spot report of a mass rally held last eptember in London's Trafalgar Square. The ncident he describes is but one in a series of ctions taken by concerned Britishers who are pposed to the manufacturing, the storing and he testing of nuclear weapons.

The newspaper accounts we read in this ountry tend to regard such demonstrations as he crackpot behavior of beatniks and other ublicity seekers. But the movement for nuclear isarmament is far more mature in its leaderhip and far more widespread in its influence han we have been led to believe.

Dale Aukerman ends his report with a quesion. He knows that most of our readers are in o mood to join a public demonstration. We nd it easy to criticize those who do participate. But the disturbing question remains: what then re we doing that is better? What action are ve taking as the world speeds on toward a robable catastrophe?

This reminds us of the stand taken several nonths ago by a Brethren minister who refuses o pay taxes to be used for war purposes. Several of our readers were quick to disagree with him, but hardly any one came forth with a more constructive way of witnessing against the use of tax money for destruction.

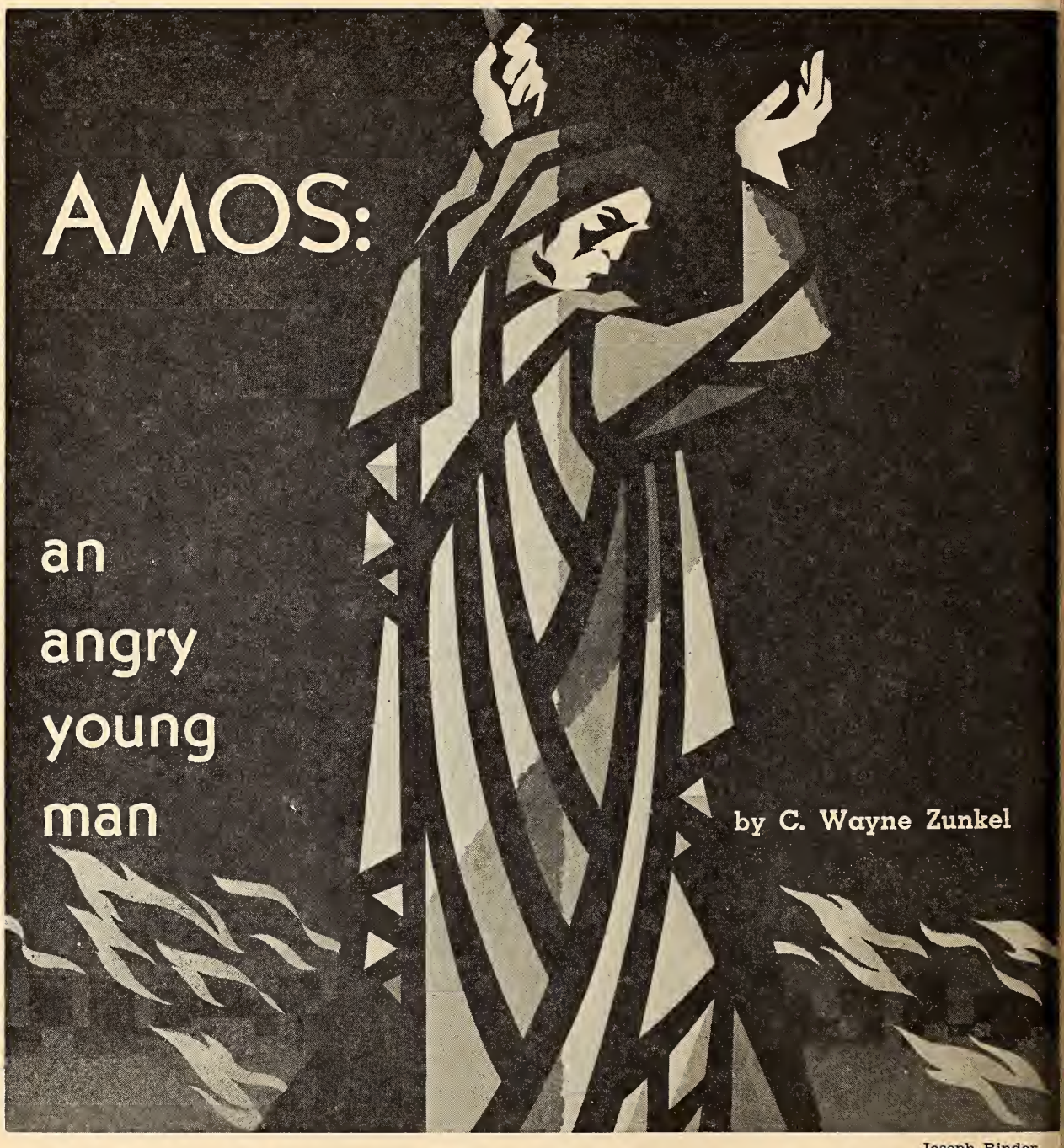
In November about 50,000 women in 59 cities took part in a grass roots movement called a "strike for peace." A number of Brethren women were involved. Again there were efforts to dismiss this spontaneous witness as the work of misguided idealists, but several government leaders took it seriously and listened to the women. This still may not appeal to our readers as the most constructive response to the current crisis, but again we must ask, "What are you doing that is better?"

More recently groups of college students have journeyed to Washington to picket before the White House and otherwise to display this concern for peace and disarmament. Two Mennonite colleges were represented among the picketers.

You say you do not like the idea of tax refusal, mass demonstrations, or such public protests against the drift toward annihilation? Then show us a better way to witness. — K.M.

AMOS: an angry young man

by C. Wayne Zunkel



Joseph Binder

IF A minister stands in the midst of his people today and speaks out against corrupt or self-seeking politicians, against immoral economic practices, or against the sins of his nation, people begin to grumble and say, "This isn't the point of a church. This message is 'social,' not religious. Why doesn't the man stick to the Bible?"

Yet one of the earliest books of the Bible was written in the first place because a layman was angry about issues of "social" concern.

That man was Amos, a shepherd from Tekoa, who supplemented his income by tending sycamore trees. He was evidently a poor man, without social importance, who eked out a precarious living among the limestone hills southeast of Jerusalem.

The sheep he tended were a peculiar breed whose wool was of the finest quality. The housewives of the region of Tekoa enjoyed a wide reputation for their homespun because of the superior wool they used. But the shepherds themselves were the butt of much ridicule because of the bizarre appearance of the sheep which were almost naked of wool about the head and face.

Since sheepherding did not provide sufficient income, Amos was forced to supplement his earnings by tending the semiwild sycamore trees which grew in the lowlands east of Tekoa. The trees bore figs, and these figs were the insipid fruit eaten by the very poor. They became fit for eating only after they had been bruised during the ripening process. It was necessary for the tender to climb the trees during the ripening season and pinch them so that they might become a sticky sweet mass, suitable for eating.

These two occupations — sheepherding and tending sycamore trees — give an indication of Amos' lowly station in life. The fact that his father's name is not mentioned indicates that Amos did not belong to one of the landed families.

The Book of Amos is not long — just nine short pages in our Bible. It does not take long to read. You can read it in an afternoon if you put give it time equal to that which you give to the Sunday paper.

And it is an interesting book. It has a certain rustic strength. As you come upon Amos' harsh descriptive phrases, it is easy to see where he got his imagery. In his life in the out-of-doors as a shepherd, he had heard the roar of the lion as it leaps upon its prey. He had looked upon the mangled remains of a poor animal that a wild beast had destroyed. He was familiar with the sterner aspects of life. And his life of adventure is reflected in all he writes, making it graphic and strong.

The Israel to which he spoke was a prosperous nation. Under Jeroboam II, this was their third and last great period of freedom from foreign domination and their last great period of prosperity. Every great trade route between Asia and Africa stretched down across Palestine. They were in a position to collect taxes from the entire East. The nation had passed from an agricultural to a commercial life.

Cities had begun to grow up. Hebrew farmers began to leave their farms, and they drifted into the cities — some out of choice and some driven by necessity. For the first time there appeared a mass of people without land to raise their own food who had become dependent upon their day's labor for subsistence. There was overcrowding in the cities. There were periods of unemployment. Workers were sometimes exploited. There was a strange lack of concern for the poor.

Because of a long period of wars and because of high taxation, the small proprietors were dispossessed. Outwardly there was wealth. But beneath the surface there was grumbling and real financial hardship. The rich grew richer but the little man grew poorer. For the first time in their history, some could talk of summer houses and winter houses. And for the first time in their history there was an entire class of people known as the defenseless poor. Because of past wars, and as a result of the actions of those in positions of power, there began to be a vast difference in standards of living.

Amos begins in chapters 1 and 2 by making a circle of the nations around Israel, invoking God's condemnation upon their sins. Damascus, Gaza, Tyre, Edom, the Ammonites, Moab and Judah. He really lays them low.

He presents a kind of "anatomy of war." He catalogues the horrors caused by the devastation of the land, the deportation of whole towns into slavery, the violation of treaties, the ravaging of women, the mutilation of the dead.

He is talking about the kind of world some of us know something about — war with all its modern devices has changed little in its personal aspects.

Amos lived too long ago to write of nuclear warheads or ballistic missiles. But he knew the depths to which men could sink.



Vittorio Bianchini Three Lions

" 'Even though you offer me your burnt offerings . . .
I will not accept them.
and the peace offerings of your fatted beasts
I will not look upon.
But let justice roll down like waters,
and righteousness like an everflowing stream.' "

". . . because they carried into exile a
whole people . . .
because he pursued his brother with
the sword,
and cast off all pity, . . .
because they have ripped up women
with child in Gilead,
that they might enlarge their
border. . . .
because they have rejected the law
of the Lord,
and have not kept his statutes,"

because of these things they shall be punished!

So far so good. Amos is talking about those who live around them, neighboring countries. How our newspapers, how our preachers love to do this. A news commentator from time to time will break away from his prepared script to lecture Khrushchev on morality. The sins of Russia, the sins of China, the sins of Cuba, the sins of our own South! But rare indeed is the preacher, and almost nonexistent is the newscaster who dares to put his finger on major sins of his own country or his own community. We are very bold when we confess the sins of others. But when it comes close home, when it comes to confessing our own sins, one almost gets the feeling we have no serious sins.

Amos begins where we all tend to begin, with the obvious sins of others. But Amos does not stop there. The harsh words he has for others are but a prelude to what he wants to say to his own people. He completes the circle of the nations round about. And his audience no doubt was saying, "What a good preacher. What a courageous preacher! He's really giving it to them." Folks want a preacher to preach boldly against sin — so long as it is someone else's sin.

Amos talks about the sins of others the way people want. But without losing a stride, Amos goes right on:

"Thus says the Lord:
'For three transgressions of Israel,
and for four, I will not revoke the punishment;
because they sell the righteous for silver,
and the needy for a pair of shoes.' "

His harsh words are mingled always with love and anguish. He recalls God's love for Israel, how God had brought them up out of Egypt and led them through the wilderness; how he had raised up prophets in their midst and had led some of their young men to deeper dedication as Nazirites and to frugal, devout lives.

"But you made the Nazirites drink
wine,
and commanded the prophets,
saying, 'You shall not prophesy.' "

You shut out the harsh message of God. An therefore you will be punished.

They are a chosen people, he is telling them But they are not chosen in the sense that the think. God never intended them to act a "spoiled children." They are chosen in th sense that God has special work for them They were called to special sacrifice and specia service, not to special privilege. "Because love you I expect so much from you," he wa saying.

Some of us are like the Hebrews. We tal of our privileged position in the world as if i were ours because God loves us more than h loves others of his children. If Amos were t move in our midst, he would surely say to u what he said to them: God's love does rest o you. And God does choose you. But he doe not call you out to a life of ease and comfor while others are poor, naked, cold, hungry, an ignorant. God calls men to service, to justice to concern for those who have not.

Like us, the Israelites were a religious people God was very popular with them. They at tributed their prosperity to God's blessing upo them, and they sought to make God a partici pant in their prosperity. Religion was very popu lar in their day as it is in ours.

But Amos was sickened by their easy re ligion.

"I hate, I despise your feasts,
and I take no delight in your solemn
assemblies.
Even though you offer me your burnt
offerings and cereal offerings,
I will not accept them,
and the peace offerings of your fatted beasts
I will not look upon.
Take away from me the noise of
your songs;
to the melody of your harps I will not
listen.
But let justice roll down like waters,
and righteousness like an ever-
flowing stream."

I like Amos. Every time I read his book find new meaning. I like his sense of worship There are paragraphs in this little book whic lift up his wonder and reverence toward God

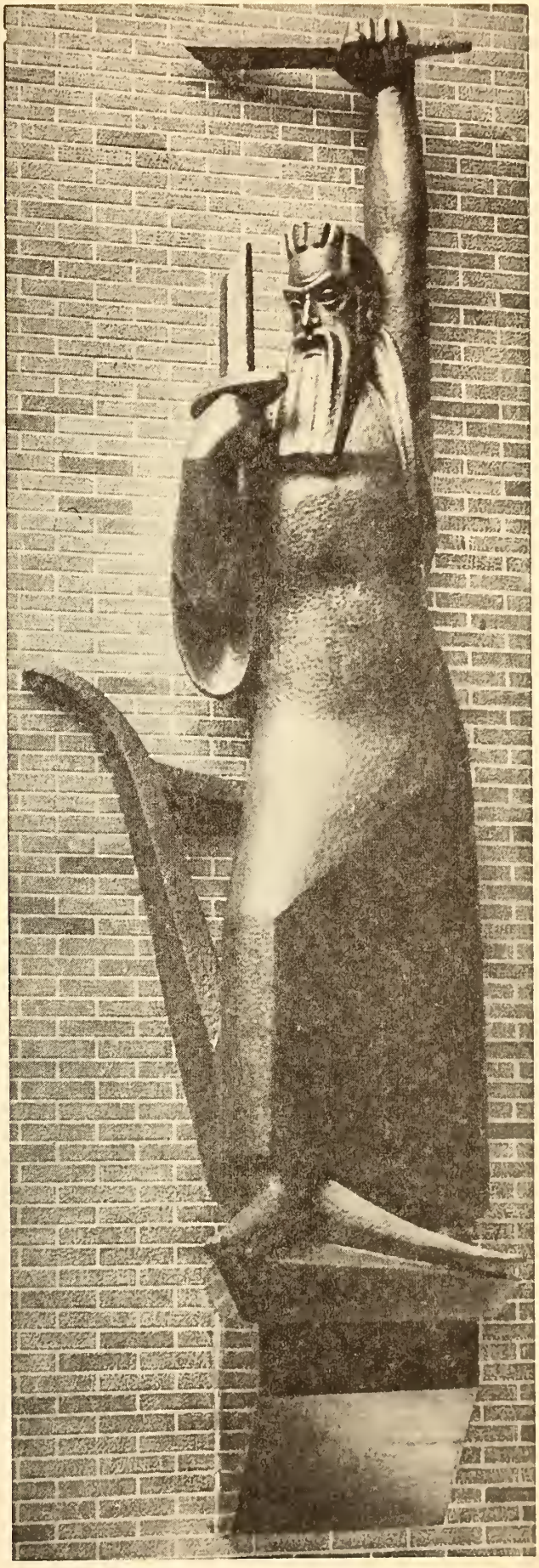
I like his picturesque speech. He is angry But he is artistic and a skilled user of word even in his anger. Instead of calling me drunken fools, he teases them for not bein willing to drink their liquors from glasses lik

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Therefore Choose Life

We are willing to die for freedom; how can we help beat swords into plowshares?

by Roy A. Burkhart



Moissaye Marans

Authenticated News

AMERICANS are no longer apathetic. They are aroused. They know that we as no other nation stand in the way of the movement to bring all men under the power of world communism. Wherever I go people are eager to act. Many feel that we are in a crisis which is too complex for persons to handle.

Man today stands at the gateway to a world of which men have dreamed for centuries. He has within his grasp resources to solve most of the problems that face mankind, even food.

Yet never has he faced such peril.

It is amazing that with the world moving toward nuclear suicide the church, the synagogue, the school, and the press are so silent about what can be done to stop this sheer madness.

One wonders whether the death wish, often so dominant in the deep self, is not now in the heart of the human condition. Are men today, as Norman Cousins said in a recent editorial, so fascinated with the face of death that they have lost their power to choose life and meet the requirements for its fulfillment in a world under law? Either we are in a crisis we do not know how to negotiate or we are caught in a momentum toward war we cannot change.

The memory of Christmas is still in our hearts. Is this not a good time to give up the face of death and see the face of Him whose birthday created a calendar that even the Russians recognize in the world of time and at whose birth heaven sang out: "Peace on earth among men of good will"?

There is more we can do. What is it?

Individual action is good. There are many persons who act alone, but there is more power in a group fellowship. Few of us got our education by correspondence courses; we went to college or the university. Why? We learn best in fellowship; we act most effectively as members of a group in which we get the benefit of the pooling of views and the gathering of information. We carry on better with the power of a group.

We need positive groups, not to fight the negative ones, but to support leaders who are devoted to the objectives that are part of the requirements for a free world and to turn the tide from war to peace. What could such a group do?

First, there is still time. War has not begun. Freedom, however limited, still exists. Let us rise up; let us meet and formulate a plan of world order under law as President Kennedy outlined to the United Nations. We could make an impact that would turn the tide from war to peace. Our President said, "Mankind must put an end to war, or war will put an end to mankind."

In the President's address at Chapel Hill he picked up the challenge of the rightists and the military men when he warned against the illusion of "total victory and total defeat" and the desperate illusion of dead or red. At Chapel Hill, he said further, "While we do not intend to see the world give up, we shall do everything to keep the world from being blown up."

We need, if we are to survive, a ground swell of public opinion that develops into a dynamic movement for peace and a United Nations with a responsible authority of world law. President Truman stated this, but he said it was an advanced idea that was ahead of our time, that public opinion had to be educated to it. President Eisenhower in his book, Crusade in Europe, referred to the idea of a world organization for world law as the inspiration for our generation. When he was asked later what he intended to do he said, "The President can go only so far, for in questions like these the people must be ready for the great decisions."

After President Kennedy made his great appeal to the United Nations, he later said that he could not take any strong initiative in this direction unless there were clear indications that the people are ready.

Why are free men so silent? Do they want even the greater silence: the physical death of the people on this planet? Let us face it; man is irreplaceable.

So let us talk peace. Let us pray for peace and become a part of the answer. Let us meet and formulate plans. Let us talk with others. Let us express ourselves to those who represent us.

Second, let us urge patient



Religious News Service

Church World Service cooperates in the relief and rehabilitation program for 3,000,000 Hindu refugees from Moslem East Pakistan. Many of the refugees live in more than 560 colonies around Calcutta under conditions shown here

egotiations such as that which rought a good solution in he United Nations Secretariat. Despite the deteriorations in oviet-American relations, quiet egotiations between the two owers are fruitful. The Rusians withdrew from their *roika* proposal while we agreed o arrangements which made its perations more acceptable for hem.

The fact which is not generaly known is that for some years he top Russian representative n the Secretariat has been reated as an outsider and arred from its inner councils. When U Thant told the general assembly, November 3, that he would appoint a number of advisers, among whom would be Ralph Bunche and George Petrovich, he was telling the Russians there would be a change.

We need to tell this story of a victory for peace that never got enough publicity. We must tell it; we must get it printed. Let us write the President and other leaders, expressing gratitude for it and urging more patient negotiations in other matters, including Berlin. We need to support our President here.

Third, the feeling that nuclear war is inevitable and that we must go underground is almost universal in America but not so in other nations. Those who wish to build shelters can, but we need to face the fact that shelters cannot give complete protection. If we finally end in war, the citizens will be the target. No ventilating system has been devised to guard against fallout and all the germ-laden gases which are now in the arsenals of the major powers and primed for instant use.

There is no adequate protection. Even if there were, those who emerge will see the crust of the earth burned; everything that stands will be seared. There will be no communications, no hospitals, no institutions to attend to the needs of society. That is what nuclear war is.

We need to help people get the facts in order that they may work with new imagination and powerful motivations for peace.

Fourth, we can share our know-how with people at the village level. Food is still the major problem facing our world. Each night one half of the world's people go to bed hungry. Food is the greatest weapon in the cold war. Who understands this better than the Communists? Nobody.

Several years ago, some students from India were talking with me. They said this: "When Communists come into an area to organize for their cause, we Hindus and Christians try to drive them out. They protest, asking us, 'Why are you against us?' We declare, 'You don't believe in God.' They look surprised and say, 'You are wrong. We are God.'" These students then said to me, "How would you answer that?"

Is it not interesting that Khrushchev's promises and boastings when he talks of abundant food that the Soviets will produce is in the future, always in the future?

But our problem unlike Russia's and Red China's is not scarcity but overabundance. Our food surpluses have become unmanageable. We need to remember that there are hunger and famine in every area wherever we are in conflict with the Communists — throughout Asia, Africa, and South America. The miracle of our methods to produce food adapted to local situations would bring a worldwide revolution and with it would come other gains in terms of a growing world market that would in the end bless us.

There are mighty channels through which we can work as the technical assistants of the United Nations: through Care, that not only gives things but that shares know-how; through World Neighbors, Inc., organized in 1952, with offices in Oklahoma City, Oklahoma, which helps people in food, health, cottage industries, and literacy; through Agricultural Missions, 475 Riverside Drive, New York City, which operates all over the world in helping people help themselves; through Agricultural Aids, Los Angeles, California, which is at present working mostly in Africa. In addition to these or-



Religious News Service

Sharing our methods of producing food with people on the village level where hunger is ever present will help to eliminate famine



Religious News Service

The Universal Declaration of Human Rights, setting forth basic rights and freedoms which all peoples are entitled to enjoy is a beacon of hope to millions who are still denied true liberty and equality

ganizations most church groups have their own programs of self-help.

We can hold meetings where people may be informed; we can get stories in our local papers, and establish interviews over radio and television. When I was helping in the organization of World Neighbors, I spent a half hour with General Eisenhower, who was then President. After talking it over, he said what I shall never forget: "If you can get Americans to respond in strong enough terms, you can stop communism in its trail and prevent war." What would that be worth?

It comes down to what you will do. If there is to be a group, someone must take the lead. It may have to be you. If you are not the one to do it, you can get the person who can do it. My father used to say, "You can do anything if you do not care who gets the credit."

The Bible says, "I have set before you life and death, . . . therefore choose life." It is sound advice. I have faith the tide can be turned from war to peace. Faith is not wishful thinking; it is reason grown courageous.

Olden Values

BY EVA N. EHRMAN

Great-grandma walked the mile
to school
And crossed the creek on faller
tree;
She had desire to learn, to teach
And visioned better days to see

School buses come for youth to
day
And footlogs have become
lore —
Desires for knowledge paved
way
That we should value more an
more.

Amos: An Angry Man

Continued from page 6

ordinary men but needing bowl
to contain their wine. The
lie on their couches, anointin
themselves with oil, but are no
grieved over the decline of thei
country.

But most of all I am thrille
whenever I see a person wh
gets bitten by a bug which im
pels him to preach.

Jesus ofttimes felt his gospe
was far more important tha
eating or sleeping. He got s
wrapped up in the work he wa
doing he simply forgot to eat
When his friends scolded, told
him he would surely ruin hi
health, he said, "My meat is t
do the will of God."

This is the kind of man Amos
was. Overwhelmed by the im
portance of what he had to say
Amos cried out, "The Lord
God has spoken; who can but
prophesy?" The world moves
forward only as there are such
men and women whose lives are
gripped by a sense of purpose.

ONLY IN THE RAIN

by ERNESTINE HOFF EMRICK

It's raining? Never mind! If you are wise,
Let drops be in the air and not the eyes.
Hope does not gleam when nothing's to complain,
And rainbows glisten only in the rain.

Lift every voice and sing

All Creatures of Our God and King

by Kenneth I. Morse

First in a series of hymn studies to appear once a month concurrently in the Gospel Messenger and the Leader. See page 25 of the February Leader for suggestions for musicians and worship leaders

THE stray dogs that roam the streets of Italian cities can testify that every dog has his day. There is one day each year that they are safe from the dog catcher. It is the feast day in honor of St. Francis of Assisi, who was the friend of all animals, as well as a devout and lovable Christian.

It will not surprise you, therefore, to learn that one of your favorite hymns, the one beginning "All Creatures of our God and King," is based upon a song by St. Francis.

Who was this amazing man who was always pictured in the company of birds and animals? As a young man growing up in Assisi, a town in Italy, in the thirteenth century, he was the leader of a gang of teen-agers who frequently got into trouble. But when he was about twenty years old, he began to think more seriously about his life and how he could serve God.

A number of events made a great impression upon Francis. He went to war and was taken prisoner. He became ill and almost died. For the first time he was concerned about poverty and disease, and he remembered how Jesus was kind to beggars and lepers. Then one day in the little chapel of St. Damian near his home, it seemed to him that Jesus spoke to him, asking him to build his church. He soon discovered that his call included the rebuilding and restoring of not just one chapel but of the spiritual life of Christians everywhere.

Just as vigorously as Francis had once sought pleasure, now he sought to live completely as he believed Jesus Christ would live. His father disinherited him, but he was not discouraged. Instead, he deliberately gave up all his claim to money and property, deciding to live as a hermit and to make his home with lepers and beggars.

Many of the stories that grew up about Francis reveal his great love for all created things. Not only birds and the small creatures of the forest, but even such dangerous animals as wolves were regarded with respect. Francis could live among them without fear and with the same kind of love he felt for all persons, even for those who so often opposed his work. And indeed there was opposition.

But for a period of about fourteen years the movement that Francis started continued to grow. It spread because his followers were interested in helping the common people live a more Christian life.

Few Christians have lived as intensely and yet as happily as did Francis. Just before he died at the age of forty-five, he went to the cloister of the church at St. Damian, knowing that he was already blind and had not long to live. There in the company of his good friend Clara who had started an order for women similar to his, he composed the lovely song of praise which has been called the Canticle to the Sun.

This is the song from which our familiar hymn is adapted. About fifty years ago William H. Draper took the words of St. Francis and arranged them for a hymn to be sung as part of a children's festival in the church. In doing so he omitted many of Francis' references to nature in personal terms — he often spoke of "our brother the sun" and "our sister the moon," even of "our brother fire." Instead, the English pastor put the thoughts of Francis into the kind of poetry that sings well with a stirring tune. In this way a canticle from the Middle Ages became a hymn that children and adults love to sing today.

It may have been true that even Francis of Assisi was borrowing when he composed his canticle. If you read Psalms 148 you cannot help but observe how the ancient psalmist also called upon all created things — sun, moon and stars, fire and hail and wind, mountains and hills, beasts and birds, as well as men — to join in praising the name of the Lord.

To take just one example of how a common theme runs through centuries of praise, consider these lines from Psalms 148. The psalmist said, "Praise him, sun and moon, praise him all you shining stars." In the words of St. Francis, "Praised be my Lord God with all his creatures, and specially our brother the sun, who brings us the day and who brings us the light . . . Praised be my Lord for our sister the moon and for the stars, which he has set clear and lovely in the heaven."

As translated in The Brethren Hymnal the same elements in nature are described as "Thou silver moon with softer gleam." Whether you read the Hebrew psalm, listen to St. Francis' canticle, or sing the modern hymn, you find appropriate words for praising God and for singing your own alleluias.

The hymn is usually sung in unison to a tune that comes from a German Easter hymn and first appeared in a songbook published more than three hundred years ago. Though the modern words and the melody from Germany would have seemed strange to St. Francis, it is his personality — and especially his feeling of affection for each one of God's creatures — that we think of when we sing. Because Francis of Assisi believed that we have one Father, who is the creator of this vast universe in which we live, he helps us realize our kinship with the sun and moon, with stars and oceans, with flowers and birds — all of whom are "creatures of our God and King."

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Youth Counseling and the Local Church

by Elmer I. Brumbaugh

IN MORE than thirty years of interviewing and counseling juvenile delinquents I have become aware of some of their problems and needs. I am impressed with the moral and spiritual poverty of most youth found in conflict with the laws and mores of society. It is most difficult to give counseling to these who have so little capacity to receive it. Most have little regret for their misconduct and often see very little wrong in what they have done. They only regret being caught or found out. Some even seem honestly to feel that the sin is being caught rather than in wrongdoing.

One can understand this feeling when he looks closely at adult attitudes and behavior. Children take their pattern from adults. Very frequently what we teach in word is not practiced in life. Convenience and compromise take precedent over principle and truth.

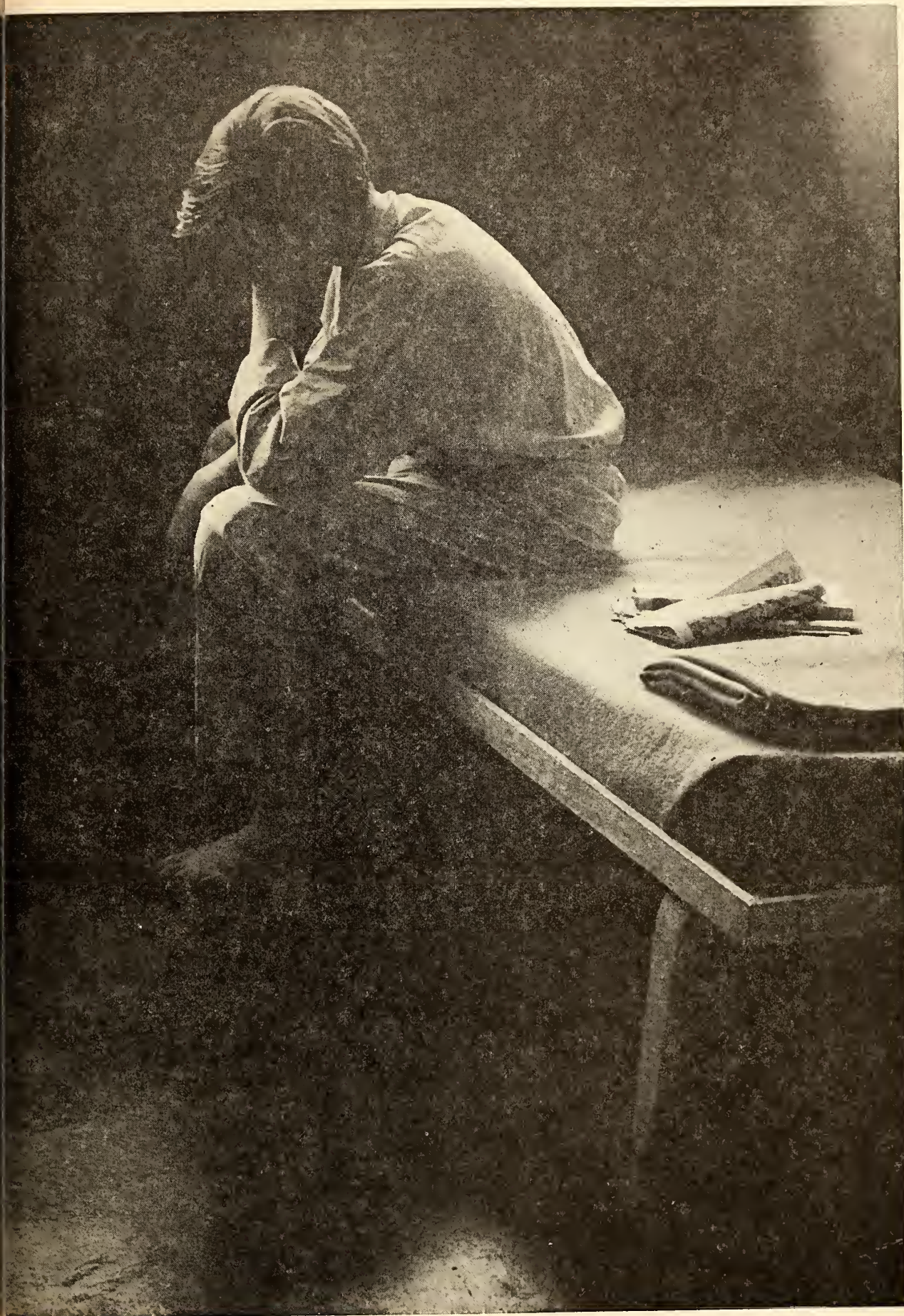
Here is an example: Jack was arrested for driving away from a service station without paying for the service received. His father was very upset and chagrined to think that his son, who had been in trouble before, would again embarrass his parents in this way.

Jack's father begged for the release of his son from the detention home so that he could report to work the next day, "because," said the father, "I reported him off sick this morning and if his employer learns that he is not eighteen years of age he will lose his job." The father thought it right to misrepresent the boy's age and to lie about his reason for absence from work, but it was wrong for the boy to cheat at the service station.

The example just cited is all too typical. Children find it difficult to see the fine line between right and wrong. The parents of this boy are active in their church and respected in their community. By far the greater number of delinquents come from unchurched families or where church experience has not been meaningful.

However, the church has opportunities and responsibilities. Youth need guides, standards, and strengths. The church represents these needs and young people, as well as adults, should find this source of help in the church. As was emphasized at the National Conference on Churches and Social Work in Cleveland recently, the message of the church must be clear and forceful. Where else can we hear the truth that makes men free and see right and wrong clearly defined?

Youth need the guidance and



counsel of the church. The church must devise ways and means to make counseling available and acceptable. Young people in trouble have expressed unwillingness to seek advice and counsel from parents and pastors. They are unwilling to seek help because they feel that they are not understood. They also fear the reactions, either expressed or repressed. They are embarrassed to speak of their problems with those whom they know disapprove of their conduct.

Counseling should come out of natural settings. The pastor who spends much time with his young people in youth meetings, in social gatherings, and in church services gains a great advantage. If he has taken personal interest in young people and has demonstrated that he understands their needs and problems, the youth will find it easy to seek his counsel. Most pastors do not have the time they need to spend with young people. Here is where a minister to youth or a devoted lay couple with special interest and qualifications can make a distinct contribution.

Group counseling can be of immeasurable help to young people and can make it easy to seek personal and individual help. It is amazing how frank youth will be in the proper setting with their peers and an understanding adult leader who is able to win their confidence. A young person fears to reveal his ignorance in finding out about life. However, when the atmosphere is conducive and he knows he will not be misunderstood, he will express himself.

Parents are the natural counselors of their children. A boy should feel free to seek the advice and counsel of his father. However, this is frequently not the case. Over the years a barrier may gradually grow up between father and son — parent and child. This happens because parents often just do not understand the adolescent and his problems. Not understanding each other makes communication difficult. Parents then may turn to rather stern discipline and comments rather than understanding and guidance.

The church should provide opportunities for learning which baffled parents will frequently welcome. With qualified leadership parents can be brought together in discussion groups. In these informal but well-planned meetings parents find strength and comfort in sharing experiences. They learn that others have the same problems and concerns they have.

Community agencies, such as the juvenile court, the family service society, the child guidance clinic, and in some areas colleges, have well-trained personnel available for speaking engagements. Family life courses can be offered by the church. Taught by qualified personnel, these courses can be of immeasurable help. Parents should be kept informed of the many books and magazines which are now available for help in this area. The church needs also to keep information concerning agencies where help can be found when needed.

The church should take leadership in counseling. It can take many forms, group counseling with youth as well as personal counseling. The church should take leadership in helping parents be good counselors by providing them with learning experiences and with information concerning places where help can be obtained.

Trafalgar Rehearsal

by Dale Aukerman

THE bells of St. Martin's in the Fields haltingly pealed out the notes to the lines, "Our Shield and Defender, the Ancient of days, pavilioned in splendor, and girded with praise." It was a little past 5:15 p.m., Sunday, September 17, Battle of Britain Day, and the RAF anniversary procession had come and gone. Down Whitehall toward Parliament Square a few people remained clustered at an exhibition of late military devices. But thousands pressed toward the thousands massed illegally on Trafalgar Square.

The Committee of 100, including such internationally known figures as its president, Bertrand Russell, Lord Boyd Orr, Sir Herbert Read, John Osborne, and Michael Scott, had called for 10,000 to assemble under the Nelson Column at 5:00 p.m. and march to Parliament Square for a sit-down meeting in front of the Abraham Lincoln statue. The British Home Secretary banned any Committee of 100 demonstration in a square mile area, traditional London focus of innumerable rallies, for the twenty-four hours preceding Sunday midnight. Traffic was not to be obstructed. Sticking to its position that preventing a nuclear war is more important than maintaining traffic around Parliament Square, the Committee of 100 decided to go ahead: the meeting would be a protest against the police ban as well as a call for banning the bomb.

Scotland Yard was well prepared. Cordons of police — 4000 of them in all — lined the streets and squares. Their lorries and special buses waited everywhere in readiness. Inspectors with radio transmitters walked around giving instructions.

There was heavy rain the entire morning and it looked as if the weather would provide the police with fire hoselike help. But early afternoon drizzle turned into mild mugginess, and the four to five

thousand sit-downers in the Square had only the wet below to contend with. Newspapers got soggy, raincoats blotched, and the concrete gradually a little drier. Inside the main police cordon several thousand mostly sympathetic standers had the sit-downers divided into large islands. Each group had its chairman, succession of speakers, and cheering. Four policemen walked round the top of the base of the Nelson Monument to prevent any loudspeaking equipment from being set up there as is usual in the numerous rallies.

The first phase of arrests came when dozens of demonstrators unable to reach those in the central area of the Square began sitting down in the radiating street entrances. Helmeted constables rushed about lifting, dragging, at times tossing the limp bodies back onto the curbs. Tempers rose fast. Earlier police smiles changed to looks of grim irritation. Onlookers booed or cried, "Watch out there — not so rough there." Buses pulled up, the loading began. When loaders are vexed and in a hurry, getting a limp body through a narrow bus door can be a most ungentle operation.

The BBC the next morning could interpret everything in terms of the fine efficiency of the police. But one got the feeling that in spite of all the stern, smooth-running efficiency many of the police — and of the government authorities behind them — uneasily realized that force might not prove to be adequate answer to this new phenomenon.

The sit-downers presented much the range to be found on the sidewalks of a largely postgraduate university campus: a fair number over thirty and under twenty, but most in between; some beards, a few exhibitionist exteriors, but mostly quite down-to-earth people. There was a good sprinkling of clerical collars, and even one in a wheelchair.

At somewhat after 6:00 a young fellow mounted a pedestal at the edge of the north sit-down area: "I thought you might like to know what is happening. On the other side of the monument there is a group larger than you here. (Cheers.) We are to sit here till midnight when the public ordinance expires and then try to proceed to Parliament Square. Remember that on Tuesday Bertrand Russell, eighty-nine years of age, was sent to prison for organizing this demonstration. If a ninety-year-old philosopher can take that, we can sit here till midnight." After slight hesitation, maybe at the foodless prospect, the group cheered.

Seven hours is a long while to sit crowded close together on wet concrete. But the impromptu talks, each area with its own, helped make the hours glide.

"I am an artist. I am forty-five years old. I am not a crank or a beatnik. My work is creating things. I am here because I don't want a world where there will be nobody to see the sculptures of Michelangelo, the frescos of Piero della Francesca, nobody to listen to the lovely music of Beethoven."

"I was told to get up and sit down till I began feeling like a yoyo. I put my head on the ground and was about ready to go to sleep, when I suddenly got the feeling we are together, we are all in this together. There may yet be a new birth of love on the earth."

"As a Christian I am sick and tired of the bishop pontificating in vague theological terms to justify nuclear war. I am sure that if Jesus were on earth in London he would be sitting here with us." "He is," someone shouted. . . . "There should be a change in wording in some of the hymns: 'Onward Christian soldiers, marching on to war, With the cross of Jesus vaguely kept in mind.' "

At intervals there was antinuclear singing using old popular or Sunday school tunes. There came an almost revival-meeting intensity with the tune "Life Is Like a Mountain Railroad" and the chorus,

> Men and women, stand together,
> Do not heed the men of war,
> Make your mind up now or never,
> Ban the bomb forevermore.

Police activities outside the main cordon also kept excitement high. Every few minutes distant policemen could be seen hurrying limp bodies away. A group of several hundred who had a grandstand view from the steps of St. Martin's in the Fields and kept chanting "Ban the bomb" was broken up late in the evening with many arrests.

The setting was spectacular: as main backdrop the illuminated National Gallery; close up, the high radiant spray of the two fountains; the lions; above, the column and beacon-lighted statue.

Earlier in the week Bertrand Russell and thirty-one members of the Committee of 100 were imprisoned. Others were elected to take their places. The most effective police action against the sit-down was the singling out and arrest of most Committee members and marshals early in the evening. Second- and third-line members and marshals had been designated to step in, but the arrangement faltered. Attempts were made to get through the standers and form one cohesive mass, but no more than a sprawling Y was attained, segmented into a number of groups according to voice range and having, because of the arrest of the marshals, no definite coordination.

At 10:20 police loudspeakers announced that the ban had been extended twenty-four hours. A remnant Committee of 100 went into session between the fountains. There were more arrests. Discussion on what to do surged through the groups. Some wanted to try to press through the police cordon and move to Parliament Square. Others said, "We are here as a nonviolent demonstration. You can't get through a police cordon by nonviolence."

Those speaking for the Committee of 100 decision not to attempt pressing through the cordon to Parliament Square got the upper hand and clear majority support. At 11:40 a masterful mediating announcement was made: there would be general dispersal at 12:05, but the Committee and others wanting to would try to stay until 10:00 in the morning and the arrival of Bertrand Russell.

At 12:30 a thousand police moved in to arrest the remaining three hundred demonstrators. Of this action Lord Kilbracken, an onlooker not in favor of civil disobedience, charged: "One constable would grab each demonstrator by an arm or a leg. Then, sometimes running, they would drag them for many yards across the Square, making sure to pull them through puddles whenever possible. It was degrading. To my horror I saw six policemen throw two middle-aged women and a middle-aged man into one of the fountains. A uniformed police officer reprimanded the constables for this." Altogether there were 1314 arrests.

Why did those thousands do it? Bertrand Russell explained to the court, "It was only step by step and with great reluctance that we were driven to nonviolent civil disobedience. I began my attempt to warn people by entirely orthodox methods. I expressed my fears in a speech in the House of Lords three months after the bombs were dropped on Japan. I called together scientists

Continued on page 20

KINGDOM GLEANINGS

PLEASE NOTE!

Do not send money or checks to any of the Church of the Brethren personnel serving in Indonesia. Since they are not permitted to be in possession of American money in any form, such action can cause serious difficulties with Indonesian authorities. All financial matters should be handled through the Church of the Brethren General Offices, Elgin, Ill.

Nevin H. Zook, moderator of Annual Conference and pastor of the Elizabethtown church, Pa., will be the speaker for the annual Bible conference in the Sebring church, Fla., Jan. 28 to Feb. 4.

Howard Erbaugh, pastor of the Hamilton church, Ohio, died Jan. 3, after a short illness. About the middle of December he entered the hospital, where examination disclosed an inoperable malignancy in his chest, affecting his lungs. Funeral services were held on Jan. 6 at the Hamilton church in the morning and at the Bear Creek church in the afternoon.

Juniata College has been awarded $40,300 by the National Science Foundation to conduct a summer institute for forty high school chemistry teachers, July 9 to Aug. 18. The six-week institute in chemical equilibrium will be directed by Dr. David M. Hercules, associate professor of chemistry at Juniata. The institute will offer intensive courses with lectures, demonstrations, discussion sessions, laboratory work, and homework.

A Methodist church in Tampa, Fla., has a new associate pastor whose duties as a full-time peacemaker is believed to be unique in Protestantism. Rev. George C. Hill has the title, minister of world affairs, and his assignment on the staff is to promote peace without compromising with Communist ideals. A lay member of the church originated the idea and offered to pay the salary of the additional minister for three years.

A Public Health Service grant of $39,457 from the National Institutes of Health has been approved for Juniata College to conduct a research project on photo-induced luminescence studies under the direction of Dr. David M. Hercules in the department of chemistry. Plans call for the college to obtain a full-time postdoctoral research associate to conduct the work on this project with the help of three undergraduate assistants.

The forty-voice Juniata College choir is on an eleven-day tour of eastern Pennsylvania and five other eastern states. The tour began Jan. 25 at the Shippensburg Area high school and will end on Feb. 4 after twenty-one concerts in churches and high schools and on television. Four other weekend tours to other sections of Pennsylvania and Maryland, an appearance on WFBG-TV, Altoona, and five concerts in Huntingdon are also scheduled.

Church construction in 1961 totaled $984,000,000 according to a preliminary estimate by the U.S. Census Bureau. This is $29,000,000 less than the record of $1,013,000,000 set in 1960.

A. Blair Helman, president of Manchester College experienced a serious heart attack on Jan. 6. He is in the Lutheran hospital at Ft. Wayne, Ind., and is resting comfortably. For the present visitors are not allowed. Your prayers would be appreciated.

The Upper Room, an interdenominational devotional guide, plans two new editions for publication in India in the near future. They will be in the languages of Bengali and Santali. This will mean that the devotional guide will be published in forty editions and thirty-four languages.

The third annual leprosy seminar will be held April 5-11 at the U.S. Public Health Service Hospital in Carville, La., according to an announcement by Dr. Oliver W. Hasselblad, president of American Leprosy Missions. Jointly sponsored by American Leprosy Missions and the U.S. Public Health Service, the seminars provide brief orientation courses for missionary doctors, nurses, and lay workers who will serve or are already serving where leprosy is prevalent.

The greatest need today in the field of leprosy rehabilitation is for trained personnel, according to the World Health Organization's latest booklet in its technical report series. According to the report, more than twenty-five per cent of all leprosy patients have some degree of disability. "The frequency of disablement places a heavy financial burden on society because a great number of leprosy patients become incapacitated for life." Emphasizing that early detection and treatment of leprosy patients is the best way of preventing deformities, the report urged that every leprosy worker be trained in the fundamental principles of leprosy rehabilitation.

Bridgewater College's membership in the Southern Association of Secondary Schools and Colleges, the official educational accrediting agency in the South, has been renewed for another ten-year period. The college has been a member of the Southern Association since 1925. Before membership is renewed each institution has to complete a self-study and a periodic visitation program. Bridgewater's self-study revealed that thirty-five per cent of her graduates entered graduate and professional schools, that she ranked among the upper third of all colleges in the nation in the number of graduates who obtained the doctorate in the arts, humanities, and social sciences between 1936-50, that she ranked sixtieth among all colleges in the proportion of male graduates who received the M.D. degree during the ten-year period 1950-59, and that she ranked in the upper third of all colleges in the number of graduates who held positions on the faculties of 284 colleges studied in 1955.

Licensed to the Ministry

Glenn R. Bucher, licensed in the Elizabethtown church, Eastern Pennsylvania.

The Saudi Arabia government is sponsoring an exnsive study of present conditions in Africa with a view ward financing a campaign to spread Islam throughout e continent, it was reported over Mecca Radio. Saudi rabia's estimated population of 10,000,000 is almost ıtirely Moslem.

The Canadian Churchman, publication of the Anglin Church of Canada, charged in an editorial that e way denominational congregations spent money on urch luxuries was the "scandal of Christianity." ngled out for criticism were such things as rubberıdded kneelers, gold curtains in churches, extravagant ırking lots and landscaping, and excess outside lightg. The Churchman said the luxuries were obtained depriving Christians in other lands of much needed lp.

Dr. John W. Martin, Jr., associate professor of ıemistry at Bridgewater College, is coauthor of a paper esented before the American Association for the Adıncement of Science at the organization's meeting in enver. The paper, entitled Synthesis and Pharmalolgy of a Series of Aromatic Hydrazides, is one of six ıblications in its field and will be published in the urnal of the Pharmaceutical Sciences. An alumnus of ridgewater College, Dr. Martin taught in the College Pharmacy at Butler University, Ind., before coming Bridgewater last fall.

With Hearts and Hands and Voices is the theme tle for a series of TV programs on ABC-TV for Febru-y on the Directions '62 program. It is a series on the evelopment of the hymns of the church. The four rograms will be Selah (the conflict between psalm and ymn singing), Kindly Light (the revival of learning hich led to the bulk of the music as we know it in the resent-day hymnals), The Morning Star (the cantata horale school of singing that led from Luther through ach to the present day Moravians), and finally An Acre f Canvas (a story of gospel singing from the Great wakening through the Kentucky revival through Rodeeaver and Shea. Watch your local TV Guide for these rograms and inform your friends and neighbors who ight be interested.

A new office has been established by the National Council of Churches to serve as liaison between the Peace Corps and the thirty-four Protestant and Orthodox odies affiliated with the interdenominational organizaon. Dr. R. H. Edwin Espy, the council's associate eneral secretary, stressed that the National Council does not consider itself an organization which should egotiate for Peace Corps grants or contracts." Named irector of the office was Rev. C. Frederick Stoerker, ho will continue as head of the council-related Comission on Ecumenical Voluntary Service Projects. Asociate director is Rev. T. A. Braun, formerly a staff ıember of the Pennsylvania State University's Christian ssociation. Mr. Stoerker, outlining the Peace Corps ffice's aims, said it will supply to the churches informaion on the federal agency's work in underdeveloped ountries, as well as keep the Peace Corps informed on hat the churches themselves are doing in the same eld. "In addition," he said, "we will deal directly with hurch young people interested in service in the Peace Corps who view this as an opportunity to express Christian vocation."

A grant of **$30,000** has been received by Manchester College from Lilly Endowment, Inc., of Indianapolis. This unrestricted grant will be used for the current operations budget of the college during the present fiscal year. The college has received substantial assistance from the endowment for a number of years.

A complete half-hour filmed version of the public service television series, Talk Back, was released to television stations across the nation on Jan. 1 by the Broadcasting and Film Commission of the National Council of Churches. Up to now the program, which helps solve real life problems through discussion, has combined filmed dramatizations with live panel discussions. The all-film format will present a guest who is an authority in the subject and two interviewers. Talk Back is produced by the Methodist Television, Radio and Film Commission of Nashville, Tenn., and distributed to television stations by the Broadcasting and Film Commission of the National Council.

In a reverse twist in missionary giving, a Greenwich Village church, N. Y., received a gift of $1,000 from churches in East Asia. The gift was sent by the East Asia Christian Conference, a regional ecumenical organization, to the Judson Memorial church. Each year the Conference sends contributions to two projects within Asia and to one on each of the world's major continents. The pastor of the church, Rev. Howard Moody, said the gift would be used for the arts program and the narcotics rehabilitation work. He pointed out that it is appropriate that the Judson Memorial church was chosen as a benevolence by a group of Asian Christians since the church was named for Adoniram Judson, a pioneer missionary to Burma.

The Church Calendar

January 28

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Reverence for God's Name. Ex. 20:7; Lev. 19:12; Matt. 5:33-37; 6:5-9; Luke 6:46.
Memory Selection: Our Father who art in heaven, Hallowed be thy name. Matt. 6:9 (R.S.V.)

Jan. 28 — Feb. 4 Youth Week
Feb. 4-9 Youth Seminar, Washington and New York
Feb. 11 Race Relations Sunday
Feb. 13-15 Spiritual Life Institute, Bridgewater College, Va.
Feb. 18-25 Brotherhood Week
Feb. 25 Brotherhood Interpretation Sunday

Gains for the Kingdom

The Nigerian churches report the following baptisms: twenty-eight in the Dille church, thirty-five in the South Margi church, seventeen in the Moda church, fifty-three in the Bbororo church, twenty-one in the Mubi church, twenty-two in the Dzanggola church, ninety-seven in the Kwaka church, sixty-one in the Lassa church, twenty-one in the Waka church, five in the Virgwi church, twenty in the Brishishiwa church, six in the Kwagu church.

Three received by letter in the Waterloo church, Iowa. **One** baptized and four received by letter in the Quinter church, Kansas.

Four received by letter in the Ambler church, Pa. **Ten** baptized and one received by letter in the Fredericksburg church, Pa.

Ten baptized and two received by letter in the Mill Creek church, Va.

The Year in Religion

by Religious News Service

► 1961 is likely to be remembered in church circles as the year when the Russian Orthodox Church, largest body in Eastern Orthodoxy, moved decisively into the ecumenical orbit by becoming a member of the World Council of Churches.

This dramatic event highlighted the WCC's Third Assembly at New Delhi, India (Nov. 18-Dec. 6), the first to which the Roman Catholic Church sent official observers. The assembly was preceded two months earlier by another historic gathering, the Pan-Orthodox Conference at Rhodes, Greece, in which the Russian Church was also a leading participant. The year saw the issuance of an epochal and widely-hailed new social encyclical, Mater et Magistra, by Pope John XXIII, and notable progress in preparations for the Second Vatican Council.

Significantly, in all these developments, the various faiths showed a lively common interest as the so-called dialogue for understanding between the churches gathered momentum on a universal scale. Of exceptional interest were informal visits paid to Pope John by Presiding Bishop Arthur Lichtenberger of the Protestant Episcopal Church in the United States, and by Brooks Hays, former president of the Southern Baptist Convention.

On the dark side, the year saw fresh impetus given the Red war on religion by the program adopted at the 22nd Communist Party Congress in Moscow. Of immediate concern in this context were antireligious developments in Communist-controlled East Germany, Poland, and Cuba. Elsewhere — in Laos, Ceylon, Burma, South Africa, the Congo, Angola, and Algeria — political events also had deep religious repercussions.

December marked the close of one of the most widely-publicized trials in history as an Israeli court doomed Hitler henchman Adolf Eichmann to the gallows for the extermination of 6,000,000 Jews. Summing up for the prosecution in August, Attorney General Gideon Hausner paid a memorable tribute to the Christian clergymen and laymen who saved many Jews from deportation or death and in so doing brought "a spark of light in the dark night of Nazism." The trial was seen by observers as challenging the moral conscience of people everywhere. They saw it as pointing to a new era of increased Christian-Jewish goodwill and as underscoring that the Nazi crimes were actually offenses against all mankind. In many communities, particularly in Germany, Protestant and Catholic "repentance" demonstrations were held as the trial progressed.

In the United States, Catholic demands that parochial schools be included in any federal aid to education, controversy over the moral of atomic bomb shelters, the acti ties of extremist anti-Commun groups, and the inauguration President Kennedy's Peace Co were headline topics. Meanwhile t U.S. Supreme Court, among oth decisions touching upon religious sues, upheld the constitutionality Sunday closing laws.

Meeting under the shadow growing East-West tensions, t World Council assembly stirred cri cism in some circles by voting admit the Russian Church to me bership. The Vatican Radio warn that the Russian Church would used by the Soviet government "confuse the world" and as "a cov for further persecution of religion But WCC general secretary Dr. W A. Visser 't Hooft hailed the ent of the Russian Church as offering tremendous opportunity" for a re spiritual dialogue between the Eas ern and Western churches th would "greatly enrich our ecumen cal tasks."

Three other decisions taken New Delhi were expected to infl ence the ecumenical movement f years to come. One was the int gration of the International Missio ary Council into the WCC, th bringing together two of the ma forces of worldwide Protestant an Orthodox Christianity. The secon was the approval of a detailed pla for Christian unity which called f interlocking communities of church which recognize one another's mem bers and ministers and allow join participation in communion. Th third was the adoption of a ne



Religious News Service

Brooks Hays (right), former presiden of the Southern Baptist Convention, i shown in an audience with Pope John Msgr. Luigi Ligutti, Vatican represent ative to the UN Food and Agricultur Organization, arranged the meetin

sis for WCC membership which ecifically mentions the Trinity and e Scriptures instead of requiring ly recognition of Jesus Christ as rd, as in the original basis.

In other actions, the WCC asnbly 1) condemned violations of igious liberty through "legal entments or the pressure of social stoms," 2) denounced anti-Semim as a "sin against God and man," d 3) endorsed a report calling for e creation of cells of Christian layen and women in areas where the urch has lost contact with the asses.

The Pan-Orthodox Conference, st of its kind since 1672, was atnded by delegates from 12 major stern Orthodox bodies, and by ree WCC observers. It approved eological and social subjects to be scussed at a forthcoming Pronod and finally acted upon at the xt Orthodox Ecumenical Council. he conference also agreed to renew eological talks between the Orthox Churches and the Church of ngland (Anglican) which were inrrupted in 1931. This action was ken after a message was read from r. Arthur Michael Ramsey, who as enthroned in June as the 100th rchbishop of Canterbury. Formalinducted in September was Dr. ederick Donald Coggan, the new rchbishop of York.

International tension was heighted in October, when Russia remed nuclear tests, a move promptly otested by Protestant and Catholic oups around the world. In the preous month, Pope John had called leaders of East and West to gotiate their differences and thus iminate the nuclear threat. His apal won unexpected endorsement om Soviet Premier Nikita S. hrushchev, who later surprised the orld by formally extending 80th rthday greetings to the Pope.

In the United States, a controversy veloped over the propriety of uclear bomb shelters after Jesuit ather L. C. McHugh upheld the oral right of a householder to use treme force if necessary to repel nprepared neighbors from invading s family shelter.

American churchmen — Protestant, atholic and Jewish — were increasgly outspoken during the year in arning against the threat to nationunity stemming from the divisive tivities of such extremist anti-ommunist groups as the John Birch ociety, which aroused particular



Religious News Service

Negro demonstrators held a prayer meeting in front of the Albany city hall (Georgia) to appeal for a just verdict for eleven Freedom Riders on trial

criticism by charging that many clergymen were Communists or Communist sympathizers.

President Kennedy's executive order in March setting up the Peace Corps on a temporary pilot basis was hailed with general satisfaction in religious circles, although some Protestant leaders were concerned as to whether Peace Corps cooperation with missionary organizations would violate church-state separation.

The church-state issue was of much more immediate concern to Protestant and Jewish leaders who opposed Catholic demands for federal school funds. In December, the National Catholic Welfare Conference challenged the Kennedy administration's position on the unconstitutionality of aid to church-related schools in an 82-page statement which contended that the Constitution permitted aid on a much broader scale than the government had been willing to concede.

The U.S. shared a spotlight with South Africa as churchmen in both countries continued to confront the issue of racial segregation. "Freedom Riders" seeking to bring about the integration of public transportation in the Southern states were given strong backing by both Protestant and Catholic clergymen. However, in July, Attorney General Robert F.



Religious News Service

Representatives of Lutheran World Service hand out clothing to children and adults in Hong Kong. This distribution is especially important in winter because of the poor housing conditions on the crowded island

Kennedy urged the nation's clergymen generally to play a more active part in fighting racial discrimination.

In South Africa, Christian leaders were shocked when three Dutch Reformed churches, reaffirming support of the government's segregation policy, withdrew from the World Council of Churches. In another development, Professor A. S. Geyser, minister of the Dutch Reformed Church of Africa, was brought to trial before a church commission on charges of heresy stemming from his opposition to the denomination's stand against admitting nonwhites to membership.

New milestones were recorded in the U.S. in the diary of the Protestant unity movement. On January 1, the new American Lutheran Church, incorporating the old American Lutheran Church, the Evangelical Lutheran Church, and the United Evangelical Lutheran Church, began functioning from headquarters in Minneapolis. On July 4 at Philadelphia, the 1957 merger of the Congregational Christian General Council and the Evangelical and Reformed Church into the 2,250,000-member United Church of Christ became fully implemented.

Formation of a new 3,200,000 denomination — the Lutheran Church in America — was assured in August when the last of four merging bodies ratified the agreement of consolidation. The new church, to be constituted in June, 1962, brings together the Augustana Lutheran Church, the United Lutheran Church in America, the Finnish Evangelical Lutheran Church (Suomi Synod), and the American Evangelical Lutheran Church. In May, more than a century of merger efforts reached a culmination when the American Unitarian Association and the Universalist Church of America voted for formal union into the Unitarian Universalist Association.

Three major bodies gave affirmative responses to a union plan proposed in 1960 by Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church in the U.S.A., and endorsed by Dr. James A. Pike, Protestant Episcopal Bishop of California. They included, in addition to Dr. Blake's own denomination and the Protestant Episcopal Church, the United Church of Christ. A fourth body involved — The Methodist Church — has not yet had an opportunity officially to pass on the plan.

Throughout the year, Protestant and Catholic officials were concerned over developments in a number of Asian and African countries. In Laos, the future of Christian work was imperiled when missionaries were caught up, with many slain or missing, in the struggle against Communist rebel forces. Other difficulties were reported in South Vietnam, where Red guerillas continued to attack mission stations. In Burma, the proclamation of Buddhism as the state religion made missionary work seem uncertain despite a declaration of religious liberty for all citizens. Another Buddhist stronghold is Ceylon, where church schools were nationalized, visas denied to prospective new missionaries and a new special tax imposed on resident missionaries.

In the Congo, desperate plights were reported by mission hospitals and social welfare agencies. And many casualties occurred among missionaries caught in the crossfire in Katanga Province between United Nations and native forces. From Angola came reports of American Methodist missionaries arrested by Portuguese authorities and jailed for months on charges of helping native insurgents fighting against what they denounced as ruthless colonial oppression.

New troubles for the churches were reported in Communist-ruled European countries. In East Germany, the sealing of the East and West Berlin border by the Communists on Aug. 13 created a new ghetto of darkness and isolation for millions of Soviet Zone Christians. Predominantly Catholic Poland saw new restrictions on religious instruction as the government continued to defy the church by stepping up its birth control program. In December reports from Hungary and Czechoslovakia were that the Communists were making bids for better relations with the U.S. by permitting Josef Cardinal Mindszenty to emerge safely from his asylum at the U.S. Legation in Budapest, and restoring banished Archbishop Josef Beran to his See in Prague.

In Cuba, 1961 saw Premier Fidel Castro's December boast that he had been a Marxist-Leninist from the start climax a year of intensive religious persecution during which two bishops and hundreds of Catholic priests and nuns were exiled from the country. In September, a spontaneous demonstration by 4,000 anti-Castro Catholics in Havana was answered by a new decree outlawing all religious processions.

Statistics published in Octol showed U.S. church membership a record high of 114,449,217, 63.6 per cent of the total populati of about 180,000,000. The brea down was 63,668,835 Protestan 42,104,900 Catholics, 2,698,6 Eastern Orthodox, 5,367,000 Je and 589,819 members of the C Catholic, Polish National Catho and Armenian Apostolic Church and 20,000 Buddhists.

During the year, major Jewish ganizations hailed steps taken Protestant and Catholic chur leaders to eliminate references Jews in their texts and liturg which might be deemed anti-Semit Meanwhile concern was voiced Jewish circles over the closing synagogues and the arrest and i prisonment of Jewish leaders Soviet Russia, and anti-Semitic ou breaks in Argentina, Algeria, Morc co and Libya.

Trafalgar Rehearsal

Continued from page 15

of the highest eminence from parts of the world and am nc chairman of their periodic meetin They issue wise and reasoned repo concerning nuclear warfare, its pro able disastrous results, and ways preventing its occurrence. No new paper notices these reports and th have no effect either on governmer or on public opinion. The popul press minimizes and ridicules the forts of those working against nucle warfare, and television, with rare e ceptions, is closed to us. Nonviole civil disobedience was forced up us by the fact that it was more ful reported than other methods of ma ing the facts known, and that caus people to ask what had induced to adopt such a course of action. W who are here accused are prepar to suffer imprisonment because v believe that this is the most effecti way of working for the salvation our country and the world. If y condemn us you will be helping o cause, and therefore humanity."

And where are we Brethren le by all this? "I can't see that sort thing," you say? All right; but t sit-downers act out of an inten awareness that nuclear death may any time wipe out a large part mankind. What are *you* doing? Wh more radical witness can Christia together be making against the mo strous immorality of the arms race

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

The Old Testament Story. Robert Gromet. Greenwich, 1960. 62 pages. $2.50.

Robert Y. Gromet, M.D., a practicing X-ray specialist, has here attempted what has never been done before. In simple poetic form, he has given us the Old Testament story and message. The major story, including all of the most significant portions of the Old Testament, are included in unpretentious verse. A child could understand most of it. It is the sort of thing to whet the appetite of the person unacquainted with the Old Testament, causing him to read it all. For those who know their Old Testament, it has little value except its own charm of style and brevity. — *Charles E. Zunkel, Port Republic, Va.*

Junior Choir Anthems for Advent and Christmas. Edited by W. Lawrence Curry. Westminster Press, 1961. 32 pages. 50c.

For a number of years children's choir directors have found much helpful music in the four volumes of Anthems for the Junior Choir published by Westminster Press. The anthems for the Christmas season in these four volumes have now been brought together into a new collection, Junior Choir Anthems for Advent and Christmas. Similarly, those for the Easter season have been published in a new book, Junior Choir Anthems for Palm Sunday and Easter.

Choir directors will find these two books very useful in planning music for the two significant seasons of the church year. — *Mildred M. Etter.*

The Candle, the Lantern, the Daylight. Mildred Binns Young. Pendle Hill, 1961. 24 pages. 35c.

This pamphlet is based on a simple parable of a woman who arose before dawn to begin her work in an old-fashioned kitchen. First a candle, then a lantern, and later the daylight were her sources of illumination. The author describes her spiritual experiences in three stages — she compares the candle to tradition (her early Quaker training); the lantern to the vision of human need (her work with her husband under the American Friends Service Committee); the understanding of God which came when she recognized her own need as well as that of others. The search to find and know God resulted in ideas concerning God and Jesus which were satisfying to her and stimulating to any honest searcher for truth. — *Mrs. Charles E. Zunkel, Port Republic, Va.*

Making Prayer Real. Lynn J. Radcliffe. Abingdon, 1960. 254 pages. $1.25.

Nothing is more needed in the Church or the Brethren than a mighty upsurge of vital, God-centered prayer. This title now in paperback form can be used effectively toward this end.

Growing out of Pastor Radcliffe's personal experience in forming prayer groups and conducting seminars this book is organized into five parts: Prelude to Prayer, Contact with Power, The Way of Spiritual Discipline, The Way of Illumination, and The Way of Oneness with God.

While some readers may feel that the types of prayer discussed are over-refined and that too much emphasis is given to mysticism there are practical suggestions here which if followed will be the means of enriching anyone's spiritual life. — *David J. Wieand, Ramallah, Jordan.*

Values Men Live By. Morris Keeton. Abingdon, 1960. 224 pages. $3.50.

The comment on the jacket of this book is that "this book is an invitation to a beginning inquiry into major directions your life can take." It invites the reader "to apply the 'powerful solvent of philosophy' and the perspectives of diverse cultures" to religious issues.

This emphasis comes from the professor of philosophy and religion at Antioch College.

Although this reviewer, because of the nature of his work, found the book not as practical as he would have liked, he can see that it would be an excellent book in philosophy classes in colleges. Perhaps this was the purpose of the book. However, no one is ever so mature in his faith that an inquiry into its meaning is not helpful. This book will be quite helpful to anyone wishing to make such inquiry. — *W. Glenn McFadden, Pasadena, Calif.*

***At the Cross.** Charles Ludwig. Warner Press, 1961. 80 pages. $1.25.

In this book the author has written a tender but moving narrative about the last days of Jesus. He begins the meditations with the struggle in Gethsemane, going through the arrest, the trial, and its verdict. He leads the reader up the road to Calvary with deep insight and emotion, and helps one to experience the crucifixion with renewed vividness. The final meditation culminates in the resurrection of Christ and its meaning for our world. The whole book is written with clarity, understanding, and empathy. It is an excellent meditation for any time, but it will be especially helpful and inspiring during the Lenten season. Ministers will find in it also much material for sermons. — *Ruth B. Statler, Johnstown, Pa.*

***Daughter in Bondage.** Phyllis Kinley. Warner Press, 1961. 175 pages. $2.95.

This very wonderful and exciting novel is set in present-day Japan, just outside of Tokyo. The writer, a missionary's wife, has woven the customs, habits, dreams, and hopes of the Japanese people into her story in such a unique and authentic fashion that one feels it is biography and not fiction. It is indeed an interesting way to acquire knowledge of another culture in an unforgettable way.

In short, it is the story of a young Japanese bride who is forced to start her married life with her mother-in-law, because custom decreed this upon the eldest son. Her struggle to live with a domineering, self-centered, and cruel woman is heart-rending. It is only as she learns of Christ and his way of love from the missionary that she finds peace and happiness in the midst of trouble. Her sincerity as a Christian is challenging. She was not the same person. She came to love the cantankerous old woman whose hatred and spite had robbed her of all joy and left her an empty shell. She found a vibrant, joyous life, and a great peace filled her whole being. What a testimony for the Christian faith! Church libraries will do well to add this novel to their shelves. — *Mrs. Charles E. Zunkel, Port Republic, Va.*

News and Comment From Around the Worl

Indian Cabinet Member Defends Use of Missionary Funds

A legislator's demand that India prohibit the forwarding of money from abroad to foreign missionaries has been rejected by a cabinet minister in the government.

A Hindu member of the lower house of the Indian Parliament charged that funds from abroad were being used for the "mass conversion" of Hindus to Christianity.

However, the minister of home affairs repudiated the charge that missionary funds were being used solely for conversion purposes. He also denied another allegation that forcible conversions were financed by such funds. He said the money was being spent by Christian missions on educational activity and medical relief.

Ashram Leaders Plan Retreats in African Countries

Two missionaries who worked together in India for almost half a century have embarked on a tour of several African countries to investigate the possibility of establishing Ashrams or spiritual retreats there.

They are Dr. S. Jesudason, a native of India and Dr. E. Forrester-Paton, a Scotsman. They believe that the particular expression of fellowship and service found in an Ashram has a vital role to play in countries divided by caste and in multiracial communities.

The association of the two missionaries began when they were studying medicine together in Britain. Both men were convinced that the Christian church needed "a new vision of fellowship and service." They established the first Ashram in 1921.

German Church Calls for Volunteer Overseas Workers

An urgent appeal to young Germans to volunteer for service in underdeveloped countries was issued as the Protestant-sponsored "Bread for the World" campaign launched its third year at a special ceremony in Berlin.

What the drive needs more than funds, the appeal emphasized, "is men to help the African and Asian fellowmen to learn how to overcome ignorance and distress themselves. Whoever volunteers for such service does more to combat hunger and sickness in the world than tons of rice and medicines can do."

The relief drive is held under auspices of the Evangelical Church in Germany and the German Evangelical Free Churches. Leaders of both groups joined in issuing the call for young volunteers.

Protestant Youths Charged With Antistate Activities

Three members of the Protestant youth movement in Potsdam, East Germany, were sentenced by a district court to long jail terms on charges of antistate activities, according to reports reaching West Berlin.

Church sources stressed that the charges against the three were entirely unfounded and that their trial obviously was another example of Communist persecution of young Christians because of their religious loyalties.

They were convicted of allegedly misusing their connections with West German Christian groups in Mainz and Aachen to instigate slanderous actions against the Soviet Zone.

Claim Discovery of Tomb of the Apostle Philip

Archeologists in western Turkey have claimed the discovery of the tomb of Philip, one of the twelve apostles, and of a baptistry built by the Emperor Justinian at the tomb of John, the evangelist.

Professor Paolo Verzone of the Polytechnic Institute of Turin, Italy, said the excavations he made in 1957-58 at ancient Hierapolis, some 150 miles from Smyrna, have resulted in the identification of an early fifth century, octagon-sided church, as the traditional tomb of Philip. Meanwhile recent excavations in Ephesus, financed by an Ohio businessman, have unearthed a baptistry regarded as the tomb of John the evangelist, also several chapels built around a sixth century basilica constructed by Justinian, and early Christian liturgical scrolls.

Much of the baptistry's original marble and mosaic work was reported well preserved. It contained a sunken basin into which early Christian converts descended and were baptized.

The apostle Philip preached in Asia Minor and is believed to have been crucified at Hierapolis during the persecution of Domitian. This tradition dates from the second century, but some authorities feel that the believed grave of Philip t apostle may have been that Philip the deacon, first centu evangelist and one of the sev deacons ordained by the apostles.

Korean Protestants Question Policy on Political Crimes

Protestants leaders in south Kor have issued an appeal to the milita government there asking that t death penalty not be imposed persons now on trial for politic crimes.

This is the first public prote against government policy to l registered by any groups since t military junta took over last summe The petition was signed by 1 persons, primarily ministers of t Korean Presbyterian, Methodist ar Holiness churches.

Nine persons have already bee sentenced to death and two ha been hanged as a result of trials b fore the revolutionary court. So 400 persons have been brought trial on charges of election frau graft, antistate and counterrevol tionary activities.

In their petition, the Protestan said: "Although we naturally co sider severe punishment of the criminals to be proper, yet we stron ly desire that they be exempted fro execution."

Missionaries Still Needed to Help Church in India

Christian missionaries are st needed in India "to help the churc fulfill its enormous unfinished ta in its witness to the Lordship Christ in every area of life."

This was the conclusion of Pro estant mission leaders who attende a consultation recently at Nagpu India. The four-day meeting on th missionary's role in India, describe as one of the most important of i kind, was attended by represent tives of members of the Nation Christian Council of India, which in cludes nearly all non-Roman Catholi churches in that country.

It was agreed that a missionary i India should "accept all the priv leges and responsibilities of membe ship in the church in India which h has come to serve and abide by it rules and regulations while in India. Participants also urged that financi assistance from churches abroad b transmitted through the agencies Indian churches and not throug

reign missionaries. All money ven abroad for work in India ould be channeled through the dian church, it said.

chwenkfelders Mark ounder's Anniversary

The Schwenkfelder Church, one the oldest and one of the smallest otestant denominations in the orld, recently marked the 400th niversary of the death of its found-, Caspar Schwenkfeld von Ossig. he church has only five congrega-ons, four of them in the Perkiomen alley section of Pennsylvania and ie in Philadelphia. Its total mem-rship is around 2500.

In historical influence and impact e tiny church, however, rates a apter in any history of denomina-ons of Reformation origin. The hwenkfelder Library at Penns-rg, Pennsylvania has 30,000 vol-nes and manuscripts covering the riod from the Reformation to e present. It also includes the nealogy of its members going back the original band who came to iladelphia from Central Europe to cape religious persecution in 1734.

Among the descendants, who are ted, are two former governors of nnsylvania, John Hartrahft, who as governor from 1873 to 1876, and artin Grove Brumbaugh, a promi-nt leader of the Church of the ethren, who was governor from 915-1919.

To coincide with the anniversary nineteen volume set of the writings Caspar Schwenkfeld has been mpiled. Schwenkfeld was a noble-an of Ossig, Silesia, who lived from 490 to 1561. He joined with Martin uther in the Reformation, but dif-ring with some of his policies, unded a movement known as Reformation by the Middle Way."

For many years after coming to nnsylvania in 1742, the Schwenk-lders worshiped only in private mes. Their first church buildings ere similar to Quaker meeting uses. The general program of the urch functions through a General nference.

ssemblies of God Have ore National Workers

National workers serving with As-mblies of God missions in various rts of the world have increased ore than 250 per cent since 1955. here are now around 12,000 such rkers.

Church leaders also report that in e last six years nineteen new for-eign Bible schools were started, for a total of 70 operated by the denomination. There are more than 1,000,000 members of the Assemblies of God on foreign soil. In the U.S. denominational communicants total some 500,000.

Leprosy Missions Group Needs Trained Medical Workers

American Leprosy Missions has formed a medical committee to advise on the training and recruitment of leprosy workers. Dr. Oliver W. Hasselblad, president of the agency, said this step to help recruit and train medical workers marks a change of emphasis in the organization's fifty-five-year-old work with leprosy patients. Working through forty-eight Protestant mission boards and cooperative communities, the mission gives financial aid to 260 treatment centers in thirty-three countries.

Dr. Hasselblad said, "the time is coming when food, clothing, buildings, equipment and medicines, formerly our main concern, will be provided for leprosy patients by national governments and intergovernmental agencies. The growing need is for trained personnel."

Pope John Makes New Appeal for Christian Unity

In an encyclical letter, Pope John recently made a new appeal for Christian unity. At the same time he made it clear that by Christian unity the Roman Catholic Church means unity under the authority of the Pope.

Pope John said one of the purposes of the forthcoming Second Vatican Council would be to explore the possibility of a return to Rome by the "separated brethren."

IFOR Advocates "Shelters for the Shelterless"

The International Fellowship of Reconciliation has launched an appeal to Americans to donate money for housing in underdeveloped countries instead of building fallout shelters.

Called Shelters for the Shelterless, the program is endorsed by such people as Aldous Huxley, famous novelist; Dr. Henry J. Cadbury, formerly chairman of the board of directors of the American Friends Service committee; John Raitt, Broadway singer and actor; and Maxwell Geismar, literary critic and biographer.

In a statement announcing the project, the Fellowship condemned the "sheer selfishness" of the shelter program which, it said, "means the luxury of building shelters which we vaguely hope will shield us from radioactive fallout although there are hundreds of millions of people who do not even have the bare necessities of life."

Funds donated for the project will be channeled through the United Nations and other agencies. Experts in the field of international self-help housing will assist with the planning.

Canadian Church Urges Admission of Red China

The United Church of Canada's Board of Evangelism and Social Service has issued a statement urging Canada to support the admission of Red China into the United Nations. Recognition of the Red Chinese was first urged by the United Church's General Council in 1952. Subsequent general councils, which meet every two years, have repeated the plea.

The board also provided a plan for reporting the transfer of church memberships. It pointed out that one Canadian family in four moves every year with the result that church rolls contain more than 100,000 names of nonresident members. The board called for a well-organized visitation evangelism program to supplement pastoral calls.

World Council Commission Sends Letter to Portugal

In a personal letter to the foreign minister of Portugal, the chairman and director of the World Council of Churches' Commission of the Churches on International Affairs urged "restoration and observance of human rights and freedoms for all in Angola." The letter signed by Sir Kenneth Grubb, chairman of the commission, was authorized by the World Council's Central Committee at its recent meeting in New Delhi, India.

A report condemning Portugal for repressive acts in Angola was adopted by the Council's Third Assembly by a vote of 179 to 177. Because of the closeness of the vote, the report was referred back to committee. The delegates agreed to authorize the policy-making Central Committee to take appropriate action on the matter. The delegates were reluctant to take any action that might be interpreted as singling out Portugal alone for criticism.

The statement acknowledged that "Portugal is not alone in making mis-

takes in Africa." But the letter continued: "We cannot but admit our pain and sorrow at reports from Angola of the mounting toll of refugees, wide-spread destruction and mortality, the apparent severity of reprisals, imprisonment, excessive punishment, or even death in unexplained circumstances of Christian pastors and laymen, as well as the detention of missionaries."

Episcopalians Donate Nuclear Reactor to Japanese University

An atomic research reactor donated by American Episcopalians has been installed at the new Nuclear Research Institute of St. Paul's University in Yokosuka, Japan.

This is the first nuclear reactor to be placed in use by a Japanese college or university. It was given by Episcopalians in the United States to commemorate the 100th anniversary of the founding of the Episcopal Church in Japan. The reactor will be used for academic, agricultural and industrial research, medical applications, and the training of nuclear scientists and engineers.

Alcoholism Increasing Among West German Women

Alcoholism is on the rise among West German women because of personal unhappiness and lack of religious conviction, according to that country's Protestant Anti-Alcoholic Society. This finding was disclosed by recent research.

Ernest Kmieschewski, director of the society, said most women drinkers become alcoholics after failing to find husbands or because of unhappy marriages. He asserted that closer links with the churches and a resurgence of religious belief would prevent many women from becoming addicts.

Protestant and Catholic leaders in West Germany have made large-scale efforts in recent years to curb the increasing number of alcoholics. It is reported that West Germans spend almost three billion dollars annually on alcoholic drinks.

Jewish Philosopher Opposes Death Penalty for Eichmann

Dr. Martin Buber, noted Jewish religious writer and philosopher, has indicated he would oppose the death sentence expected for Adolf Eichmann. The eighty-four-year-old German-born scholar told Religious News Service that he would not seek amnesty or pardon for Eichmann since these terms imply an act of grace which would be improper for a man convicted of unprecedented crimes against humanity.

Dr. Buber said his intervention grows out of a lifelong opposition to the death penalty. Dr. Hugo Bergman, another Jewish philosopher, also opposes the death penalty as being against the spirit of Judaism even in an extreme case such as Eichmann's.

Population Pressures Increase Hong Kong Refugee Problems

About twenty per cent of Hong Kong's population continues to live in squatter conditions. Even without the influx of refugees — said to number 1,000 a month — the natural increase of about 91,500 in the population for the year points once again to dangerous pressures being built up in the colony.

Mr. D. W. B. Baron, director of social welfare in Hong Kong, reports that the number of abandoned babies dropped last year from 205 to 154. Nearly all were girls. Almost all abandoned and orphaned babies can now be adopted into families in Hong Kong and abroad.

A dispatch to Christian Science Monitor from Hong Kong says that although the optimum population of Hong Kong is believed to be 800,000 there are now 3,200,000 persons living in the 400 square miles of the colony.

Rabbinical Court Set Up To Deal With Family Problems

In its first year of operation the Rabbinical Court of America has saved some 500 Jewish marriages, according to a statement by Orthodox leaders. The court established by the Rabbinical Council serves the entire Jewish community without regard to synagogue affiliation, in the area of marital difficulties.

Composed of three Orthodox rabbis, the court sits once a week but is available at all times to deal with family problems. The court also has a central registry of vital statistics containing a roster of all recorded marriages, divorces and custody settlements. The court was established through a gift from a Jewish Orthodox lay leader, Gustav Stern.

Prominent Humanitarians Send Statement to President Kennedy

A group of leading humanitarians from eight countries, among them several widely-known religious figures, sent a statement to President Kennedy calling upon the U.S. not to resume nuclear testing in the atmosphere.

Noting that recent Russian nuclear test explosions "have resulted in grave and continued hazards of radiation to humanity," the group urged that the U.S. not follow the Soviet example, "but refrain from atmospheric tests and also cease its current underground tests."

Religious figures among the thirty persons signing the statement were Dr. Martin Buber of Jerusalem, noted Jewish religious writer and philosopher, Dr. Albert Schweitzer, famed Protestant medical missionary in Africa; Canon Lewis John Collins of St. Paul's Anglican Cathedral, London, and Francois Mauriac, the widely-read French Catholic writer. Five of the signers, including Dr. Schweitzer and M. Mauriac have been Nobel Prize winners.

Although their statement was addressed to President Kennedy, they asked all nuclear powers, including France, "to refrain from further nuclear test explosions."

News Briefs

Relations between the Russian Orthodox church and Albanian Orthodox church have become increasingly strained. According to a spokesman for the Moscow Patriarchate the tension between the churches parallels the rift between Russia and Albania which resulted in the recall of the Soviet diplomatic mission from the little Balkan country and the closing of the Albanian Embassy in Moscow.

The general attitude of the Third Assembly of the World Council of Churches toward the Roman Catholic church was praised in an article appearing in The Herald, official organ of the Catholic Archdiocese of Calcutta. Although references to the Catholic church during the World Council Assembly were infrequent, the publication said that they were always "correct and understanding."

Christmas bundles contributed to the Mennonite Central Committee this year totaled more than 32,000, the highest since the program began sixteen years ago. Bundles went to Algeria, Hong Kong, Vietnam, Korea, Jordan, Paraguay, Austria and Formosa.

The promise of a more conciliatory attitude toward Spain's small Protestant minority on the part of civil and ecclesiastical authorities was seen by one of the country's leading

tholic spokesman in an article
olished by a church organization
Madrid. The article stressed that
ile Protestants number only .6
cent of the population, the grow-
influx of Protestant tourists
akes it essential for us to abandon
osition of mere opposition."

Canada and American Protestant
lders have called for a closer co-
eration between the Canadian
uncil of Churches and the Na-
nal Council of Churches in the
S. Representatives of both groups
ned a committee to explore
portunities for more teamwork
tween the two national church
uncils.

American voluntary agencies con-
buted $164,439,000 worth of re-
f to persons overseas during the
t half of 1961. The majority of
e aid came from religious organi-
zions. Church World Service, the
erseas arm of the National Council
Churches, sent $19,476,000 in as-
ance abroad.

Readers Write

Continued from page 2

e else. What's wrong with it?" Or
e the attitude is that it is the com-
nly accepted thing to do.

How much our neglect — when
ople have no knowledge of funda-
ental material values. No knowl-
ge of time and money budgeting,
ple health habits, or the energy
drive to carry out such. They
st drive a 1960 car, they smoke,
th mother and father, and they
ily consume beer and liquor, as
gularly as you and I might drink
up of coffee. Yet the clothes these
ople wear are dirty and ragged.

How much our neglect — when a
le boy I'll call Jay was brought
k to our hospital because his step-
ther realized something was seri-
sly wrong with Jay. Little Jay had
ent most of his two years in our
spital; he just would not grow, but
ally with a lot of love, care, and
ecial attention and a lot of research
to diet, we had a fairly good-
king child in Jay. The doctor felt
t it was time to send him home
learn to live with his family. Jay's
ther has several children, but with
ferent fathers. In fact, when the
pbrother brought little Jay back
us, the mother was in another hos-
al delivering another child, not
e child of Jay's father. Had the
pbrother not brought little Jay
ck when he did, I doubt if he
would have lived another day, for little Jay was so hungry and ill-kept that he was actually eating his own hands! How much our neglect? — Helen T. Tinley, Children's Hospital, 3825 Greenspring Ave., Baltimore, Md.

Anniversaries

Mr. and Mrs. John H. Harshbarger celebrated their fiftieth wedding anniversary on Nov. 23, 1961. They have three children, twelve grandchildren, and one great-grandchild. — Mrs. Charles Harshbarger, Virden, Ill.

Mr. and Mrs. W. Howard Johnson of Gridley, Calif., celebrated their fiftieth wedding anniversary on Dec. 24, 1961. They are members of the Live Oak church. They have seven children and twenty-nine grandchildren. — Florence Davis, Live Oak, Calif.

Brother and Sister William La Pradd of Horsham, Pa., celebrated their fiftieth wedding anniversary on Dec. 11, 1961. They are members of the Ambler church. They have two children, three grandchildren, and two great-grandchildren. — Mary E. Haring, Lansdale, Pa.

Mr. and Mrs. H. F. Lichty celebrated their fifty-eighth wedding anniversary on Dec. 17, 1961. They are members of the Waterloo City church, Iowa. They have five children, ten grandchildren, and twenty-three great-grandchildren. — Mrs. S. R. Schlotman, Waterloo, Iowa.

Mr. and Mrs. Merle C. Strayer celebrated their fiftieth wedding anniversary on Aug. 27, 1961. They are members of the Waterloo City church, Iowa. They have two children and five grandchildren. — Mrs. S. R. Schlotman, Waterloo, Iowa.

Mr. and Mrs. Galen K. Walker of La Verne, Calif., celebrated their fiftieth wedding anniversary in November 1961. The celebration also marked more than fifty years full-time pastoral service for Brother Walker. The Walkers have three children and nine grandchildren. — H. M. Brubaker, La Verne, Calif.

George B. and Josephine Hershberger Wineland celebrated their golden wedding anniversary at their home in Martinsburg, Pa., on Dec. 25, 1961. Both are active members of the Martinsburg Memorial church. They have one son, three daughters, and fourteen grandchildren. — Mrs. C. O. Beery, Martinsburg, Pa.

Obituaries

Barb, Cornelia Frances, daughter of Mr. and Mrs. Charles Nesselrodt, was born in 1881 and died August 6, 1961. She was married to James Barb, who preceded her in death several years ago. She was a member of the Stony Creek church, Va., for many years. Surviving are three daughters, two stepdaughters and a number of grandchildren. The funeral service was conducted in the Stony Creek church by Bro. Dee Flory, and burial was in the cemetery near the church. — Mrs. Eunice K. Showns, Mt. Jackson, Va.

Barrett, Druzilla, daughter of Samuel and Salome Nedrow Landis, was born at Des Moines, Iowa, Sept. 1, 1869, and died Dec. 14, 1961, at Bluffton, Ind. On May 22, 1888, she was married to James Barrett, who died in 1940. Surviving are a daughter, one sister, three grandchildren, and six great-grandchildren. She had been a member of the Markle church, Ind., for many years. The funeral service was conducted by Bro. W. C. Stinebaugh, and burial was at Ossian. — Jayde Brumbaugh, Markle, Ind.

Bisker, Joseph A., was born May 29, 1896, and died Oct. 30, 1960. He was married to Elsie M. Boyd. He was a member of the New Fairview church, York, Pa. His wife and several stepchildren survive. The funeral was conducted by Brethren Murray Lehman and John D. Miller. — Roger Miller, York, Pa.

Bowman, Jonas E., was born April 23, 1877 at Floyd, Va., and died at Pomona, Calif., Dec. 9, 1961. He is survived by his wife, two daughters, seven grandchildren, eleven great-grandchildren, one half brother, five half sisters, two stepsons and one stepdaughter. The memorial service was conducted in the La Verne church by the undersigned, assisted by Rev. C. H. Radford. Burial was in the Pomona Mausoleum. — Harry K. Zeller, Jr., La Verne, Calif.

Brumbaugh, John E., son of Andrew and Susanna Rhodes Brumbaugh, was born at Martinsburg, Pa., March 9, 1909, and died at Montvale, N. J., Dec. 16, 1961. He was married to Elsa Thorell on Nov. 4, 1934. Surviving are his wife, two children, one grandchild, one sister, and two half sisters. He was a member of the Martinsburg Memorial church. The funeral service was conducted by Bro. Floyd Mitchell, and burial was in the Fairview cemetery. — Mrs. C. O. Beery, Martinsburg, Pa.

Coffin, Haskell F., was born in Lynn, Mass., June 21, 1901, and died in Lima, Ohio, Dec. 7, 1961. He was married to Ruby Byerly. He was a member of the Pleasant View church, Ohio, where he had served as head usher for a number of years and recently as a deacon. Surviving are his wife, two sons, and four grandchildren. The funeral service was conducted by Bro. David Wampler in the Pleasant View church, and burial was in the adjoining cemetery. — Mrs. Paul Rusmisel, Columbus Grove, Ohio.

Cornell, Philip A., son of William and Elizabeth Whitfield Cornell, was born May 21, 1886, in East Providence Township, Pa., and died at Everett, Pa., Dec. 10, 1961. He was married to Lydia May Foreman, who died on May 19, 1948. Surviving are six sons, two daughters, and twenty grandchildren. He was a member of the Everett church. Funeral service was conducted by Bro. Fred Bowman, and burial was in the Bedford cemetery. — Mrs. Perry Harclerode, Everett, Pa.

Cowey, Robert M., son of Luther M. and Sadie E. Cowey, was born Dec. 4, 1927, and died Aug. 7, 1961. He was married to Mary E. Smyser on Dec. 10, 1947. He was a member of the New Fairview church, York, Pa. Surviving are his wife, two sons, and four daughters. The funeral service was conducted by Brethren Jacob L. and John D. Miller at the New Fairview church, and



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Josephine Robertson

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burial was in the adjoining cemetery. — Roger Miller, York, Pa.

Craig, Clifford, died Dec. 19, 1961, in Dayton, Ohio, at the age of seventy-three years. He was a member of the Mack Memorial church. Surviving is his wife, Grace. The funeral service was conducted by Bro. Raymond R. Peters. — Joan Macy, Dayton, Ohio.

Davis, Ada, daughter of Nicholas L. and Sarah Angeline Spaid, was born at Concord, W. Va., Nov. 28, 1887, and died at Winchester, Va., Nov. 2, 1961. She is survived by her husband, Candy Davis, three sons, two daughters, two sisters, two brothers, and twelve grandchildren. She had been a member of the Church of the Brethren since 1906. The funeral service was conducted by Rev. Paul Dick, pastor of the Winchester Brethren church, assisted by Rev. Mark Anders, pastor of the Congregational Christian church of Timber Ridge. — Daniel B. Spaid, Junior, W. Va.

Dickerson, Coffie Claude, was born in Floyd County, Va., Dec. 25, 1883, and died Dec. 17, 1961. He had been a member of the Beaver Creek church for fifteen years. He was married to Dovie Gardner, who preceded him in death seven years ago. Surviving are four daughters, three brothers, five sisters, sixteen grandchildren, and five great-grandchildren. The funeral service was conducted at the Beaver Creek church by Brethren Archie Naff and Herman Spangler, and burial was in the adjoining cemetery. — India Dickerson, Floyd, Va.

Fox, Arline, was born Aug. 27, 1902 and died Nov. 23, 1961. She was married to Robert M. Fox, who survives together with five daughters, one son, four brothers and seven grandchildren. The funeral service was held at the Hanoverdale church, Pa., by Brethren Norman Patrick and Paul Hoover, and burial was in the Hanoverdale cemetery. — Clara Frysinger, Hummelstown, Pa.

Freed, Mamie, daughter of Michael and Elizabeth Gottshall, was born June 28, 1892, and died Dec. 11, 1961, at Salfordville, Pa. Surviving are her husband, William Freed, three sons, three daughters, eleven grandchildren, and one great-grandson. She had been a member of the Church of the Brethren for more than fifty years. The funeral service was conducted by Bro. Joseph Moyer, assisted by Brethren John and Jacob Moyer, and burial was in the Indian Creek cemetery. — Mrs. R. G. Musselman, Vernfield, Pa.

Gibbel, Verda E., died Aug. 21, 1961. She was married to Dr. J. P. Gibbel, who survives. For many years she had been a member of the Church of the Brethren. From 1926 to 1930 she served at the Garkida Hospital, Nigeria, Africa. She was serving as the treasurer of the women's fellowship of Southern Ohio at the time of her death. In addition to her husband, two daughters, one son and four grandchildren survive. The memorial service was conducted at the Greenville church by Bro. Clarence Fairbanks, and burial was in the Greenville cemetery. — Grace Rhoades, Greenville, Ohio.

Gochenour, Milton E., son of David and Barbara Gochenour, was born Jan. 10, 1875 and died at Timberville, Va., Aug. 5, 1961. He was a member of the Cedar Grove church for many years, serving in the office of deacon for thirty-two years. Surviving is one sister. The funeral service was conducted by Bro. Dee Flory at the Cedar Grove church and burial was in the cemetery adjoining. — Mrs. Eunice K. Showns, Mt. Jackson, Va.

Grable, Emma R., was born Dec. 7, 1886, and died Oct. 12, 1961, in Uniontown, Ohio. She was a member of the Hartville church, Ohio. Surviving are two sons, two sisters, five grandchildren, and eight great-grandchildren. The funeral service was conducted by Bro. Victor Bendsen, and burial was in the Uniontown Greenlawn cemetery. — Lloyd Grable, Uniontown, Ohio.

Grossnickle, Maggie D., daughter of Nathan and Charlotte Gaver Eccard, was born Jan. 14, 1879 and died Feb. 20, 1961. Her husband, Howard S. Grossnickle, preceded her in death. She was a longtime member of the Beaver Creek church, Md., servi with her husband in the office deacon for many years. Surviving a two daughters, two sons, four gran children, nine great-grandchildren a one sister. The funeral service w conducted by Bro. D. H. Miller assist by Bro. Elmer Rowland, and buri was in the Beaver Creek cemetery. Mrs. Clarence Farver, Hagerstow Md.

Harley, Alvin P., son of Henry a Amanda Price Harley, was born Ap 2, 1876, and died Dec. 2, 1961. He w married to Elizabeth Jones, who pr ceded him in death. For over six years, he had been a member of t Royersford church, Pa. where he h served as a deacon for many yea Surviving are four children, thirte grandchildren, one great-grandchil four brothers, and one sister. The m morial service was conducted by Re Gerald O'Donnell, assisted by Br Alvin Alderfer, and burial was in t Fernwood cemetery. — Martha Hershberger, Spring City, Pa.

Hartman, John H., son of Samuel and Salome Hartman, was born April 1887, and died Sept. 23, 1961. He h been a member of the New Fairvie church, York, Pa., for forty-five yea On June 22, 1913, he was married Mary Markey, who preceded him death. Surviving are three sons, o daughter, and nine grandchildren. T funeral service was conducted at t New Fairview church by Brethren Mu ray P. Lehman and John D. Miller, ar burial was in the adjoining cemeter — Roger Miller, York, Pa.

Hess, Arthur R., was born May 1894, and died Dec. 16, 1961, at Yor Pa. He was married to Eliza Sheet He had been a member of the Churc of the Brethren since 1915. He w elected to the ministry in 1930 and o dained to the eldership in 1951. He survived by three daughters, one so one stepson, seven grandchildren, thr brothers, and two sisters. The funer service was conducted by Bro. Bru Anderson, and burial was in the M Rose cemetery, York, Pa. — Frances Shaffer, East Berlin, Pa.

Hoover, Nannie Alverta, daught of Felix and Annie Frederick Showa ter, was born at Clappertown, Pa Dec. 1, 1904 and died at Pittsburg Pa., Nov. 24, 1961. She was a mem ber of the Williamsburg church, P On Feb. 16, 1923, she was married t Charles W. Hoover, who survives. Tw sons, one daughter, six grandchildre and one sister also survive. The fune al service was conducted by Bro. I Howard Keiper, and burial was i the Presbyterian cemetery. — Elizabet Sollenberger, Williamsburg, Pa.

Hull, George W., son of Abraha and Hettie Raffensberger Hull, w born March 12, 1884, and died Dec. 1 1961, at Carlisle, Pa. He was marri to Gartha Trostle. He became a me ber of the Church of the Brethren 1909, and was elected to the minist in 1918 and ordained to the eldership 1935. For two years he served as pr siding elder of the Upper Conewag congregation. Surviving are one daug ter, two sons, eleven grandchildre and nine great-grandchildren. The f neral service was conducted at the Lat more meetinghouse by Bro. Harry Nell and the home ministers. Burial w

he adjoining cemetery. — Frances E. ffer, East Berlin, Pa.

Kimmel, James B., son of W. C. and a Eckman Kimmel, was born Feb. 1880, in Illinois, and died at Sheldon, a, Oct. 22, 1961. In 1907, he was ried to Laura Stronks, who died in 3. Surviving are two daughters, two s, two brothers, four sisters. The fu- al service was conducted by Bro. E. Pepple, and burial was in the t Lawn cemetery at Sheldon. — Mrs. H. Kimmel, Sheldon, Iowa.

Kline, Melissa Susan, daughter of vid H. and Missouri Harshman ille, was born Jan. 9, 1887 and died y 15, 1961. She and her husband, lliam E. Kline, had served in the ce of deacon in the Beaver Creek urch. Surviving are two sons, one ghter, eight grandchildren, one sis- and two brothers. The funeral vice was conducted by Brethren n Heckman and J. Stanley Ear- t. Burial was in the Grossnickle metery at Myersville. — Mrs. Clar- e Farver, Hagerstown, Md.

Kough, Clyde W., son of Harry and Crissa McCullough Kough, was born b. 15, 1896, in Armstrong County, , and died July 11, 1961, at Cherry e, Pa. He was a member of the ntgomery church. Surviving are his e, Edna Clark Kough, one son, two ndsons. The funeral service was con- ted in the Montgomery church by . J. H. Wimmer, and burial was in Elderton cemetery. — Mrs. Florence ahay, Glen Campbell, Pa.

Kulp, Mary, died at Lancaster, Pa., v. 15, 1961 at the age of eighty-one rs. She was married to Ivan Kulp, o preceded her in death. Surviving one daughter, two sons, eight ndchildren, eleven great-grandchil- n and one brother. She was a mem- of the Middle Creek church, Pa. e funeral service was conducted by . Bard Kreider, and burial was in Middle Creek cemetery. — Emma Zook, Lititz, Pa.

Landes, Elsie, daughter of William and Sallie Bowers Garber, was born t. 2, 1885 at Ft. Defiance, Va., and d Nov. 15, 1961 at Weyers Cave, . Surviving are her husband, Henry Landes, two daughters, four sons, en grandchildren and one sister. e funeral service was conducted by v. E. H. Kyle, assisted by Rev. R. E. debrandt, and burial was in the asant Valley Cemetery. She was a mber of the Methodist church. — rma E. Garber, Weyers Cave, Va.

Leedom, Fannie G., was born July 5, 1, and died Dec. 24, 1961. She a member of the Conewago church her early days but in more recent rs, a member of the United Church Christ in Reading, Pa. The funeral vice was conducted by the under- ed, and burial was in the Hoffer's rch cemetery. — Nevin H. Zuck, abethtown, Pa.

Leiter, Ottie B., daughter of Bruce and Bertha Statler Kuhn, died at encastle, Pa., Dec. 13, 1961, at the of seventy-six years. She was a rter member of the Greencastle rch. Surviving are her husband, lliam W. Leiter, one son, one brother, two sisters. Funeral service was ducted by the undersigned and thren Wayne A. Nicarry and John E. Rowland, and burial was in the Cedar Hill cemetery, Greencastle. — Samuel D. Lindsay, Greencastle, Pa.

Long, Katie, was born Oct. 1, 1881 near Boonsboro, Md., and died at Chambersburg, Pa., Nov. 14, 1961. She had been a member of the Welsh Run congregation for about thirty-five years. Surviving are two sons, two daughters, two sisters and two brothers. The funeral service was conducted at the Welsh Run church by Brethren Clarence Hunsberger, Russell Martin, and Henry Hunsberger. Burial was in the Manor church cemetery. — John D. Martin, Mercersburg, Pa.

Lowe, Sidney, was born Nov. 6, 1877, at Arcadia, Fla., and died Dec. 15, 1961. Surviving are his wife, Sarah Sparkman Lowe, six sons, five daughters, thirty-four grandchildren, twelve great-grandchildren, and one brother. The funeral service was conducted in the Okeechobee church by the undersigned, assisted by Bro. R. M. Durrance, and burial was in the Evergreen cemetery. — F. C. Rohrer, Okeechobee, Fla.

Manning, Joseph E., died Dec. 11, 1961 at the age of seventy-nine years. Surviving are his wife, Ethel, two sons, one daughter, and four grandchildren. He was a longtime member of the Church of the Brethren where he had served as a deacon and a Sunday school teacher for many years. The memorial service was conducted by Bro. Jasper Smith, assisted by Bro. John Wieand, and burial was in the Brethren cemetery. — Mrs. Nellie Ogden, Batavia, Iowa.

May, Sadie C., daughter of George C. and Agnes V. May, died Nov. 27, 1961 at the age of seventy-two at Waynesboro, Va. A double funeral service for her and her brother, Dennis W. May, who died the same day, was held at the Waynesboro E.U.B. church by Rev. Olin Kesner and Rev. David Glovier. Burial was in the Riverview cemetery. Miss May was a member of the Pleasant Valley church. — Verma E. Garber, Weyers Cave, Va.

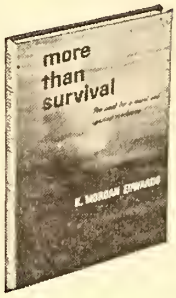
McClune, Elizabeth, daughter of Mr. and Mrs. John Steele, died Dec. 4, 1961, at the age of seventy-nine years. Her husband, Maris Lindley McClune, preceded her in death. She was a member of the Mechanic Grove church for many years. Surviving are two daughters, two grandchildren, one sister, and one brother. The funeral service was conducted by Bro. Murray Wagner, assisted by Rev. Roy Townsend of the Little Britain Presbyterian church. Burial was in the Mechanic Grove cemetery. — Mrs. William P. Bucher, Quarryville, Pa.

Metzger, Roger Lee, son of Robert and Edna Funderburg Metzger, was born in Clark County, Ohio, May 29, 1941 and died Nov. 14, 1961 at Denver, Colo. He was a member of the Donnels Creek church, Ohio. Surviving are his parents, two sisters, one brother and one grandfather. The funeral service was conducted by Bro. Robert Hoover and Mazie Swearingen, and burial was in the New Carlisle cemetery. — Edith Dresher, Springfield, Ohio.

Miley, Tracy Lynn, son of Gerald and Erma Ochs Miley, died near Ephrata, Pa., Dec. 17, 1961, in his second year. Surviving are his parents and four grandparents. Funeral service was conducted by Bro. Guy E. Wampler, and burial was in the Bergstrasse cemetery. — Mrs. H. Spencer Fry, Terre Hill, Pa.

Miller, Alma Mayfield, died Dec. 16, 1961, at Independence, Kansas. She had been a longtime member of the Church of the Brethren. Surviving are her husband, Charles J. Miller, two daughters, one son, thirteen grandchildren, one sister, and two brothers. The funeral service was conducted by the undersigned, and burial was in the Mount Hope cemetery. — Van B. Wright, Independence, Kansas.

Montgomery, Russell, son of John and Annie Chilcote Montgomery, was born April 13, 1896 at Mapleton Depot, Pa., and died at Williamsburg, Pa., Dec. 1, 1961. He was married to Lavinia Brumbaugh, who survives. Two daughters, five grandchildren, three sisters and two brothers also sur-



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vive. He was a member of the Williamsburg church. The funeral service was conducted by Bro. D. Howard Keiper and burial was in the Odd Fellows cemetery at Mapleton Depot. — Mrs. Elizabeth Sollenberger, Williamsburg, Pa.

Moser, John E., was born in Pepin County, Wis., July 15, 1888 and died Dec. 6, 1961 in Rock Falls, Wis. On March 1, 1915 he was married to Lottie Harschlip. He became a member of the Church of the Brethren in 1958 and remained a faithful member until death. Surviving are his wife, two sons, one daughter, seven grandchildren, two brothers and two sisters. The funeral service was conducted by the undersigned, and burial was in the Rock Falls cemetery. — Walter A. Miller, Mondovi, Wis.

Ours, Carol, daughter of Carroll and Florence Hosley, was born April 21, 1934, in Portland, Maine, and killed at Petersburg, W. Va., Dec. 5, 1961. Surviving are her mother, her husband, Paul Ours, one son, and one sister. The funeral service was conducted at the Bethel church, W. Va., by Brethren R. V. Simmons and Alfred Shaver. She was a member of the Bethel church. — Mrs. Lester Yokum, Petersburg, W. Va.

Pope, Minnie Bell, died at Okeechobee, Fla., Dec. 19, 1961, at the age of fifty-one years. She was a member of the Church of the Brethren. Surviving are her husband, John Pope, four sons, four daughters, two brothers, one sister, and eight grandchildren. The funeral service was conducted at the Okeechobee church by Bro. F. C. Rohrer, and burial was in the Okeechobee cemetery. — Mrs. Robert Arnold, Okeechobee, Fla.

Powell, Charles H., son of Charles L. and Laura Lee Powell, died at Greencastle, Pa., Dec. 17, 1961, at the age of seventy-five years. He was a charter member of the Greencastle church. Surviving are his wife, one son, one daughter, four grandchildren, and two sisters. The funeral service was conducted by the writer and Brethren Wayne A. Nicarry and John E. Rowland. Burial was in the Shanks cemetery. — Samuel D. Lindsay, Greencastle, Pa.

Price, John Calvin, was born at Polo, Ill., July 26, 1901, and died at Pomona, Calif., Dec. 16, 1961. He was a longtime member of the La Verne church. Surviving are his wife, Eva B. Price, one daughter, two sons, eight grandchildren, and three sisters. The memorial service was conducted in the La Verne church by the undersigned, and burial was in the Evergreen cemetery. — Harry K. Zeller, Jr., La Verne, Calif.

Rhoades, Charles M., died Nov. 1, 1961, at Dayton, Ohio, at the age of eighty-six years. He was a member of the Mack Memorial church. Surviving are his wife, Myrtle M. Rhoades, one daughter, one son, one sister, and two grandchildren. The funeral service was conducted by Bro. Raymond R. Peters, and burial was in the Memorial Park cemetery. — Joan Macy, Dayton, Ohio.

Roberts, Hannah Catherine, daughter of Joseph and Jane Leatherman Roberts, was born July 13, 1884, at Antioch, W. Va., and died Dec. 20, 1961, at Keyser, W. Va. She was a charter member of the Keyser church. Survivors include one daughter, one sister, three grandchildren, and four great-grandchildren. The funeral service was conducted by the undersigned, and burial was in the Thrush cemetery. — C. H. Cameron, Keyser, W. Va.

Saul, Margaret R., daughter of Fred and Betty Roden Berry Saul, was born May 13, 1891, at Flagstaff, Ariz., and died Dec. 20, 1961, at Waterloo, Iowa. On March 4, 1907, she was married to Hugh H. Saul. She was a member of the South Waterloo church, Iowa. Surviving are three sons, four daughters, nineteen grandchildren, and nineteen great-grandchildren. The funeral service was conducted by the undersigned, and burial was in the Elmwood cemetery. — Clarence D. Sink, Waterloo, Iowa.

Stoops, Helen M., daughter of George C. and Doretta Harbaugh Freshman, was born in Waynesboro, Pa., and died Dec. 16, 1961, at the age of forty-eight years. On Jan. 26, 1932, she was married to Glenn R. Stoops. She was a member of the Waynesboro chur
Surviving are her husband, one s
one daughter, four brothers, one s
ter, and five grandchildren. The
neral service was conducted by B
Beverly B. Good, and burial was in t
Quincy cemetery. — Thelma M. W
dowson, Waynesboro, Pa.

Wine, Norman B., died Aug.
1961, at Dayton, Ohio. He had beer
minister in the Church of the Brethr
since 1918. He had served as elder
the Mack Memorial church for fourte
years, and also as elder of the W
Alexandria, the Eaton, and the Be
Creek churches. For twenty-two yea
he had been a trustee at Manches
College. He was married to Grace Ho
gen Wine, who survives, together w
one daughter and two grandchildr
The funeral was conducted at the Ma
Memorial church by Brethren Raymo
R. Peters and V. F. Schwalm. — Ro
mond Young, Dayton, Ohio.

Church News

Washington

Seattle, Olympic View Community
Mrs. Douglas Chapman showed pictu
of Palestine at the Christmas meeting
the women's service guild. The procee
from the sale of calendars at this me
ing went to sponsor migrant workers
the state of Washington. Dec. 24 w
white gift Sunday. The combin
choirs gave special music for the servi
on that Sunday. The pastor, Dew
Rowe, was assisted by Gudrum Fehlin
the exchange student from Germar
At the senior fellowship potluck dinn
following the morning service, Sv
Ahlden told of Christmas in Swede
We now have an attachment to the c
gan that rings chimes automatical
every evening at six o'clock. Ea
year something new in the way of i
provement is added to the church. Th
year new tiling has been put on t
floors in the basement. On Jan. 7, ne
members were received into the chur
and honored at the coffee hour followi
the morning service. — Mrs. Cald
Muirhead, Seattle, Wash.

Iowa-Minnesota

Waterloo — Mrs. Ruby Williams c
rected the vacation Bible school in A
gust. A number of volunteer mothe
take their turn caring for the nurse
during the worship services each Su
day. The retreat was at Camp Pi
Lake on Sept. 8 and 9, with Bro. Phil
Bradley, pastor of the Iowa Riv
church as the inspirational leader. C
Layman's Sunday, Bogdan Burdrich,
refugeee from behind the Iron Curta
who is making his home with t
Charles Bennett family, brought an i
teresting message during the worsh
service. Charles Albin and Arlene She
er from the Ivester church interprete
the new curriculum at a meeting
September. Mr. and Mrs. Bucher visite
four other churches in the district to i
terpret the curriculum. Six babies ha
been consecrated. The commission c
ministry and evangelism is organizir
the undershepherd plan for the congr
gation. Seven of our men helped in t
construction of the new central buildir
for Camp Pine Lake. We had a harve
home dinner followed by a program c

N. 28. The Sunday school Christmas program and the white gift offering was on the evening of Dec. 17. The new church building is entirely enclosed and we hope to have it completed so that we may have Easter services in it. — Mrs. S. R. Schlotman, Waterloo, Iowa.

Northeastern Kansas

Olathe — The pastor, James L. Minn, was moderator of the district conference at the First Central church in Kansas City. The guest leaders were Alvin F. Brightbill and Rosa Page Welch. We observed communion on World Communion Sunday. The youth participated in the citywide trick or treat for UNICEF on Halloween night. The members are working each Wednesday evening on remodeling the church basement. The pastor is president of the Olathe ministerial association for this year. — Mrs. Ivan Orr, Olathe, Kansas.

Northern Illinois and Wisconsin

Freeport — Members of our congregation were in charge of two services at the Brethren Home at Mt. Morris in September. During the year, we have received twenty-three members into the church. A prayer fellowship has been formed of those who have indicated that they will pray regularly for the work of the church and in special cases when called. This fall a monthly newsletter was added to the publication of the monthly calendar mailed to members and friends. Bro. John C. Eller of Chicago spoke at the worship service on Sept. 19, bringing a message for commitment Sunday in the every-member enlistment program. We have a monthly fellowship supper followed by a program. Carl Zigler is the new moderator for the congregation. We observed the love feast on World Communion Sunday. On Layman's Sunday, Dr. Joseph Schechter delivered the message. The pastor, Foster Statler, was the speaker for the community Thanksgiving service. Esther Merkey, recently employed by the Kings Daughter's Home in the city, spoke and showed pictures of her work in Ecuador. Members of the congregation have taken part in such meetings as the district conference, the regional conference, the Christian education workshop at Franklin Grove, and the sectional youth rally. — Pearl Heckner, Freeport, Ill.

Lena — On Mother's Day six babies were dedicated. Mrs. Ted Kimmel was the speaker for the mother and daughter fellowship. At the close of the morning service on July 16, we received four members into the church by affirmation of faith. Also in July, we had a fare-well dinner for David Ockerman and family. The program for the afternoon consisted of a This Is Your Life of the Ockerman family while at the Lena church. On Sept. 3, Harvey Ressler was installed as the new pastor. The ministers of the Lena churches and their families were guests at the dinner following the service. Five of the churches of Lena participated in a school of Christian growth each Sunday evening through the month of November. World Community Day was observed at the Lena Amity Lutheran church. This year's project was school outfits and school kits. The children presented a Christmas program and the adult choir a Christmas cantata. — Mrs. Harry Schoney, Lena, Ill.

Rockford — The youth group is very active this year. They have attended their sectional meetings and hold regular meetings locally. During the summer we had two singspiration services under the direction of Bob Wilbur, who is the adult choir leader. The choir also presented a Christmas music program on Dec. 24 at the morning worship hour. During the absence of the pastor, the pulpit was filled by outside speakers and laymen from our own group. The average church attendance was greater this past year. The church members have voted to buy a tract of land for a future building north and west of our present church in a new development. This is part of a long-range program. — Mrs. Elmer Haskell, Caledonia, Ill.

Southern Illinois

Girard — In August, Clarence and Lucile Heckman, retired missionaries to Africa, were in charge of a morning service, giving many interesting experiences of their years in Nigeria. At the spring council, we voted to increase our outreach under the self-allocation plan. Gordon Gerlach and Virgil Knox and their wives were installed into the office of deacon. During the year, five were baptized and five received by letter. On Sept. 1, A. B. Pierson became the new pastor. Mrs. Pierson is directing the junior and senior choirs this year. Every month a group from the women's fellowship meets at the Home to give some kind of service where it is needed, such as writing letters, reading, sewing, or mending. Our love feast was held on World Communion Sunday. On Nov. 5, Farrel Culler preached for us in a pulpit exchange program and led a discussion in the afternoon on Deepening the Spiritual Life, in the local church as well as in the district. Nine juniors attended Camp Emmanuel in the summer. We had a school of missions in January. — Mrs. Gail Myers, Waggoner, Ill.

Panther Creek — The parsonage has a new barn because of the combined efforts of all the church groups. The women's fellowship has been quilting and knotting comforters at their regular meeting. We participated in the union Thanksgiving service at the Methodist church. The offering was given to

— — — — — — — — CLIP and MAIL TODAY — — — — — — — —

A Special Message to Members in Florida February Fifth to Nineteenth

After serving the West Virginia and Western Maryland districts in Self-Allocation meetings late in January and early February, I will be driving on south to Florida. It is my intention to serve members in the Sunshine State for approximately two weeks subsequent to arrival the evening of February 5.

My coming by car enables me to have conversation with those members who would like to obtain information concerning a Christian will, the exceptional benefits of the Brotherhood's Annuity Plan, the advantages of investing in the million dollar Church Extension Loan Fund, or other means by which our world-wide work may receive benefit, with generous income being assured to those members who place funds with the General Brotherhood during their lifetime.

You who desire to confer with me about any of the above mentioned possibilities or other interests should feel free to write and request that I visit you. Your confidence will be respected fully and you will incur no obligation because of our conversation. If you are a Florida resident or anticipate being a visitor there between February 5 and 19, why not take advantage of this opportunity to talk with me personally sometime during the two weeks I will serve in Florida? Simply fill in the following invitation form and mail it to me, designated "personal," without delay. This deeply appreciated co-operation will enable me to effect travel economies as I journey throughout the state.

Harl L. Russell, Director of Special Gifts
General Brotherhood Board
1451 Dundee Avenue
Elgin, Illinois

Dear Brother Russell:
I (we) wish to visit with you about my (our) interest in _____

_____

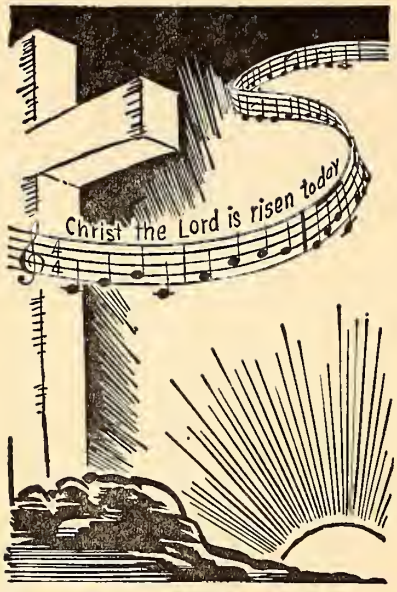
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What does Easter mean to you?

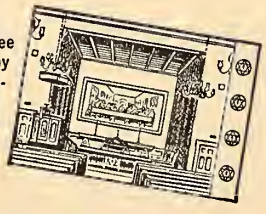
If it is to be the spiritual high point of the entire year, you will want the Easter season to be more than just one day.

The weeks that lead up to Easter are important. Daily devotions during Lent will help you to understand more clearly and share more fully in the joy of this greatest of Christian holy days.

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CROP. The young people went Christmas caroling in connection with practice for a play which was given on Dec. 24 at the morning worship service. — Nina Thomas, Roanoke, Ill.

Middle Indiana

Bethel Center — During the absence of our pastor, Fred Miller, at Annual Conference, Bro. Walter Keller of Upland, Ind., and Bro. George Mendenhall of Hickory Grove preached. Several of the young people went to Brown County to attend the sectional CBYF meeting. They also attended the older youth fellowship at Wabash, Ind. The elder, John Mishler, conducted the council meeting in September. Bro. Walter Stinebaugh was the evangelist for the meeting, Sept. 17-24. Some of the women attended the women's fellowship workshop at Markle on Sept. 20. The youth choir has been singing every other Sunday, and they plan to give a program at Markle. We observed our love feast on World Communion Sunday. Bro. Walter Keller was present for that service. Some of the men attended the eastern section men's meeting at the Loon Creek church. The women's fellowship has joined the United Church Women in this area and will participate in all of the activities of that group. One hundred thirty-six school kits for South America were brought to the World Community meeting in November. During January, we had a school of missions. Since the beginning of this school year we have had two family nights with supper and a program. — Mrs. Carl Wentz, Hartford City, Ind.

Markle — Our congregation was host to the eastern section women's workshop at which Mrs. Harriet Bright was the speaker. Bro. Moyne Landis was the evangelist for the week's meeting, Oct. 23-29. At the harvest and homecoming service on Nov. 5, the speaker was Albert Harshbarger. Our congregation was host to the union Thanksgiving service on Nov. 22. One of the Sunday school classes sponsored a caroling party to a dozen homes of shut-ins. They also distributed Christmas boxes. Dr. Leonard and Betty Blickenstaff were speakers on the evening of Jan. 14, and Ronald Studebaker on Jan. 28. We are looking forward to the program by the Bethel Center children's choir and talks by Charles and Naomi Baldwin. On March 11, the deputation group from Manchester College will have charge of the morning worship service. — Jayde Brumbaugh, Markle, Ind.

Northwestern Ohio

Lima — In the absence of Pastor Dean L. Farringer, Rev. J. Ira Jones of the Trinity Methodist church and Dr. Lloyd L. Ramseye, professor at Bluffton College, spoke. The women worked one day at the Fostoria Home. A number of our boys and girls attended Camp Mountain Lake, and two of the women helped there in the kitchen. The church was host to the children's workshop in August. We also had a twenty-four hour prayer vigil for peace in the church and in the homes. Other speakers in the church have been Brother James and Bro. Donald Binkley, who has been licensed to the ministry. The women spent some time at the Roselawn convalescent home, taking cookies and

Brethren Placement Service . . .

This column is conducted as a service in the interests of assisting individuals or families to relocate and secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Office.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Office, Elgin, Ill.

No. 551. Young married couple seeking employment in Brethren community if possible. Experienced in dairy farming but willing to try other work. High school education. Both have served with Brethren Volunteer Service. Contact: Jack Lein, R. 1, Stanley, Wis. Phone: Midway 4-2403.

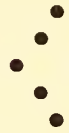
No. 552. Wanted: The Hollansburg community, 14 miles from Greenville, Ohio, is seeking a general practice physician. We have two Brethren churches in our community. Please contact: Village Council, Hollansburg, Ohio.

flowers. The men attended the Northwestern Ohio banquet at Toledo, Ohio. Some of our women attended the regional conference at Manchester College. On Nov. 12, we observed the sixtieth anniversary of our church with a homecoming. The speaker for the occasion was Paul W. Kinsel, who also held a week's meeting. Seven were baptized and one was received by letter. Our church is taking part in the basketball league. In observance of Christmas, we had a basket supper, family festival, a choir cantata on one Sunday morning, and a children's program in the evening. The choir and Pastor Farringer led worship at the Good Shepherd home at Fostoria. The Linn church is on the 100% Messenger list. — Mrs. O. C. Anspach, Lafayette, Ohio.

Southern Ohio

Troy — The children collected $4 for UNICEF before enjoying a costume party. The youth had a fall retreat and planning session. They also had a booth at the county fair, gleaned corn, and sold light bulbs and trees. Our group was host to the tri-county CBYF in late September. The film, Burden of Truth, was shown. Robert Mock, pastor of the West Milton church, spoke about BVS at a special meeting for youth and their parents on Nov. 26. The women's fellowship has been meeting one day each month and one night each quarter. The

The church's changing role in social welfare



Compassion and Community

Haskell M. Miller

Dr. Miller is concerned to restore not only communication but also direction and dynamic to the relations between church and social agencies, which were once so intimately connected. To this end he examines the historic background of modern social welfare in America, then the situation as it exists between church and administration, the social worker and the various agencies. **$3.50**

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

e been sewing for Bethany and the l hospital and relief; besides they e thirty blankets to Church World ice and friendship kits for rehabili- n. The pastor attended the re- al conference at Manchester, and nd two other members were at the istian education workshop at Brad- . Herman Conine, a member of congregation, has been elected ident of the Troy Council of rches. Paul Sluiter showed colored s of Italy at the all-church men's wship. He and his family were ught to Troy from Holland last year one of the Sunday school classes. Dec. 24, we had the annual white service in the Sunday school hour, a dedication of babies at the morn- worship. The two choirs and the h went caroling during Christmas k. During January we had a school issions, with the Lichty family and Studebaker as speakers and pres- tion of the play, Eye of the Storm. —Mrs. Raymond Becker, Troy, Ohio.

Eastern Pennsylvania

ast Fairview — Roy McAuley, pres- t of Elizabethtown College, was the aker for rally day. Bro. Ralph Jones Hatfield was the guest minister for fall love feast services. Our congre- on helped take the religious cen- of Manheim and vicinity, which sponsored by the Manheim minis- m. A number of the women at- led the district women's fall fellow- at Chiques. They also made and schoolbags for the World Com- ity Day project. Bro. Luke Brandt Quakertown held evangelistic services one week. As a result, ten accepted ist. The youth group of our con- gation joined four other youth ups in a visit to the Long Run rch. Bro. Wilbur Lehman was aker at the evening services there. lay, The Great Choice, directed by ce Baker, brought out the theme of ce. Olden Mitchell moderated a lic panel discussion on temperance. film was also shown at the same gram. The Thanksgiving season was ked by the community Thanksgiving ice and a service of thanksgiving praise, the next morning. Twelve e been baptized and two received letter. Bro. Wilbur Martin, mission- on furlough from Africa, showed ures and displayed native curios of ica at an evening service. Our con- gation was placed among the ranking nty churches of the Brotherhood in ng to the Brotherhood fund. The timore Pilot House was the recipient truckload of clothing and furniture t by the young adults of our congre- on. We had our Christmas program Dec. 17. — Mrs. Mahlon Graybill, nheim, Pa.

Southern Pennsylvania

Buffalo Valley — Mr. and Mrs. Emory ers were delegates to the district day school convention at the Sugar ley church. The young adult class nsored a Halloween party for the ire congregation. It was held in the ement of the new parsonage, which hope to have completed by spring. November we packed relief clothing e sent to New Windsor, Md. The dren's department presented a Christmas program. The youth decorated the sanctuary for this event. — Mrs. Richard Zechman, Lewisburg, Pa.

Eastern Maryland

University Park — The pastor, Philip E. Norris, officiated at the communion on World Communion Sunday. The women's fellowship attended the workshop for the Eastern Maryland women at Camp Woodbrook on Oct. 7. Mrs. Gerald Brickett was the speaker for the women's fellowship meeting in October when the officers were installed. The pastor delivered the sermon one evening at the Twelfth Street Christian church in Washington, D. C. He was assisted by the young people and the senior choir. This is a Negro church with a Nigerian. Ph.D. candidate serving as pastor. The congregation has bought three lots across the street from the church, and the men are making a parking lot. In the absence of our pastor, Donald Alter, one of the licensed ministers, preached. Bro. C. Wayne Zunkel of Harrisburg, Pa., conducted a preaching mission the first week in November. The young people were in charge of the Thanksgiving service assisted by two of the choirs. The youth presented a play and the children a program at the Christmas party on Dec. 17. The women are rolling bandages and making nightshirts for a Nigerian hospital. On Sunday, Dec. 24, six babies were dedicated — Irene Smith, Hyattsville, Md.

Tennessee

Jackson Park — Our church has cooperated in many activities outside the local congregation. The young people attended summer camps at Camp Placid, adults went to district workshops, a group attended the district rally, and our pastor participated in joint Easter services in the city and in the pulpit exchange in the district. Twelve have been baptized, and nine received by letter. The revival was held by Bro. Ova Edwards, and his son, Chadwick, was the song leader. The church contributed to the Share Our Surplus program, to clothing for relief, and to the Brotherhood fund. The parsonage fund is growing each year with a certain amount being placed in the budget for this purpose. We had a Christmas program on Dec. 22. The young adults have a fellowship meeting each month and are studying topics of general interest. — Mrs. Roy E. Clarke, Johnson City, Tenn.

Second Virginia

Pleasant Hill — Our congregation was host to the members and friends of the Oak Grove church at McHenry, Md., on the 30th of July. After a picnic dinner, we went with them through the Grand Caverns. On Sept. 10, one of the Gideons told about their program of furnishing Bibles to servicemen and nurses. We have drilled a well on the church ground and have good drinking water in an unlimited supply. The board of finance conducted an every-member canvass which has been beneficial in attendance, tithes, and offerings. On Oct. 22, thirty-seven of our people were guests of the Oak Grove church. The trip included a visit to Deep Creek Lake, Oakland, Accident, and Blackwater Falls and Canyon. Bro. Beverly Smith, pastor of the Summit church near Bridgewater, Va., conducted the revival services the first week of November. Six were added to the church. During the last week of November, the pastor, Bro. Ross Speicher, served as the chaplain-of-the-week at the Waynesboro

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Community hospital. — Mrs. Mary Sullivan, Grottoes, Va.

Southern Virginia

Beaver Creek — Mrs. Laureen Reed directed the vacation Bible school in June. Bro. Maurice Wright served as part-time pastor and was evangelist for our meetings. During his ministry, seven were baptized and two received by letter. Our church was host to the district junior high rally. Mrs. Effie Thomas and Mrs. India Dickerson were delegates to the district conference at Topeco. Bro. Frank Layman officiated at the installation of three deacons and their wives in August, Mr. and Mrs. Paul Spangler and Mr. and Mrs. Griffie H. Dickerson and Percy Reed. A group of women with Mrs. Herman Spangler had charge of the closing service for the women's fellowship rally at the Christiansburg church. We observed our love feast on Oct. 21. Bro. Maurice Wright officiated, assisted by Bro. Graham Sowers of Lexington, N. C. Brother Sowers is now serving as part-time pastor. — India Dickerson, Floyd, Va.

First West Virginia

Bean Settlement — The highlight of the past year was the vacation Bible school with Mrs. Ray Peters, Mrs. Perry Riggleman, and Mrs. Lynn Bean at teachers, assisted by Mrs. Leland Ruckman, Mrs. Lloyd Poland, and Mrs. Roy Heare. A program was present at the close of the school. Bro. Hira Gingrich of Lebanon, Pa., conducted revival, Aug. 7-19, which closed wi the love feast. Three of our childr attended junior camp and one of o adults was a counselor at the sar camp. A home and family life pl was presented by the West Mar CBYF. We had a Christmas progra — Mrs. Evelyn Bean, Rock Oak, W. V

I Was a Stranger

RUTH B. STATLER



Plotted in simple fashion, this novel tells the experiences of a German girl from the time she first hears about the high school student exchange program, through her weeks of competing for a place in the program, her voyage to America, and her year in this country, on to her return to her home. During her stay in the States she was the foster daughter in a Brethren home in Pennsylvania. For youth and adults. **$3.00**

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

Primary Children in the Church

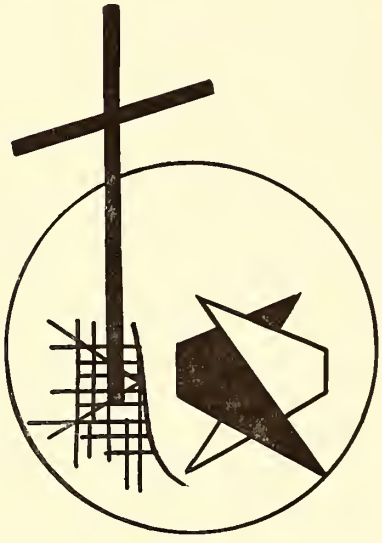
FLORENCE B. LEE

This book offers help in the areas of understanding primary boys and girls, establishing and working toward objectives, providing a climate for growth, using the Bible, and in the techniques and methods of teaching which will enable teachers to guide boys and girls toward the great objective of Christian education — the new person in Jesus Christ. **$3.00**

Church of the Brethren
General Offices,
Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

FEBRUARY 3, 1962



WEST SIDE STORY

The Many Faces of First Church

by Richard N. Miller



HOSEA:

The Disillusioned Lover

by C. Wayne Zunkel



"IF WINTER COMES . . ."

by May Allread Baker

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

Edward K. Ziegler, pastor of the Oakton church, Eastern Virginia, was one of the official Church of the Brethren representatives at the New Delhi Assembly of the World Council.

Richard N. Miller, pastor of the Prince of Peace church, Southern Ohio, writes the story of First church, Chicago, in a changing community; the first half of the story appears in this issue.

C. Wayne Zunkel, whose second article in the series on three prophets is in this issue, is pastor of the Harrisburg church, Eastern Pennsylvania.

Carl S. Smucker, employed by the Illinois Youth Commission, is a counselor of youth.

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles a news. Letters should be brief and brotherly.

What Is Repentance?

Repentance is not a set of rules carefully carried out or a sudden change to a heavenly life. Repentance is a state of being, a way of life, Christ's way.

The Word of God (the Bible) convicts us of our utter hopelessness and lostness to sin. The Holy Spirit convinces us of our need of help. Christ then becomes real. He becomes our help, our Savior and Lord. This is when and only when we're truly born again. It's by his word and spirit that we are regenerated.

When this new birth has taken place, then his ordinances, his church and his will become our desire.

As we live repentance people seem better, the world seems to take on new meaning, and last, but not least, we ourselves become new as Rev. 21:5b says, "Behold, I make all things new. . . ."

After true repentance, obedience, loyalty, service, and all the graces of love will be toward Christ and his church, from our heart and not from our head. — Donald L. Lineburg, Vienna, Va.

Anointing Experience

After reading "Anointing with Oil for Healing," by Fred Miller (Dec. 2 issue), I must speak of my anointing experience.

In July 1955 I had very minor surgery which my doctor recommended because of one chance in a hundred of its revealing malignancy. So I was quite confident that everything would be all right. Several days later when the biopsy report came back my world crashed about me. No one knows, except those who have experienced it, what it feels like to be told something like this: "The report is pre-invasive cancer suggestive of squamous." In the meantime I was awaiting a call to go back into the hospital for a fifty-one hour radium treatment.

It is hard to find words to express my feelings that first night. I slept but little. The next day I called for the anointing service. From the time of the anointing a feeling of peace and complete trust in the Lord replaced the rebellion and frustration I had felt. Then began a wonderful experience with my Lord. The anointing service enabled me, by his grace, to leave everything as a trustful child in the Father's hands. Six weeks after the radium treatme which made me quite ill, I h twenty-six X-ray treatments whi were a real trial. Today, nearly and one-half years later, I am s all right although I must have re lar checkups. — Reader.

Do Not Sacrifice Principles

In regard to the letter in the D 23rd issue by John Woodard, I wo say: It would surely be wonder if all churches could really be unit on the principles of the gospel, they were originally laid down our Lord, and the apostles who w true followers of his. Of course have never had reason to think t the wearing of ties, or beards, or t possession of photographs should any way become an issue in our f lowing of our Lord or practicing t things which he taught. But I wo not agree to the sacrificing or cha ing of any of the principles as t are laid down in the Book!

Of course, we can worship w other churches, so long as we a here to the teachings of our Lo

It seems to me, that we may ha already, in some instances perha made too many concessions, there hindering our objective in our w for the Lord.

So I would suggest that we res to much thinking and much pra before we agree to uniting or c solidating with any other church whose faith or practices are at va ance with our own.

Of course, we would do well remember that there is really o one church: the church which Ch established.

The names which we apply "churches" mean little. But follo ing Christ and the principles wh he laid down is all important.

"Do not be conformed to t world but be transformed by the newal of your mind!" — Henry McClure, 432 Walnut St., Knoxvil Tenn.

"Karl Marx or Jesus Christ?" by J C. Middlekauff was excellent! Comm nism cannot be wished away. We s win converts to the democratic way life by Christlike deeds of mercy by proving that our system actually p vides more justice, freedom, and eq ity than communism. — Foster My Kearney, Nebr.

Did We Let Communists Into the World Council?

Guest Editorial by Edward K. Ziegler

CHURCH OF THE BRETHREN delegates joined with more than a hundred fifty other church delegations in voting to admit the Orthodox Church of Russia to membership in the World Council of Churches at the New Delhi Assembly on November 20, 1961. Before and since, there have been serious questions by sincere Christians, as well as loud outcries and false accusations by the apostles of discord about this action.

Let us examine and seek to answer the honest inquiries about this area of World Council Assembly action.

Why did you and others allow the Russian Church to come in? Because it is a church. The World Council is a religious body, not political. Applications for membership are judged on the basis of religious belief, stated as follows: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Savior according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son, and Holy Spirit."

The Orthodox Church of Russia fully accepted this basis and sought to become a member church in order to share in the faith and life of the whole church of Christ by such membership. On the same grounds, Presbyterian, Lutheran, Congregational, Baptist, Anglican, Reformed, and Pentecostal churches were voted into membership at this assembly. We delegates voted to admit all these churches because we had every reason to believe their applications were made in good faith, and we believed they should be admitted as brethren in Christ.

But is not the Russian Church Communist? The church in Russia has had unrelenting opposition from the government ever since the Bolshevik revolution in 1917. No Communist Party member in the Soviet Union is permitted to retain church membership. Russian churchmen do not publicly question their government's political structure or its economic theories. Indeed, some of them heartily defend them. But the Soviet government is determined to stamp out the church, and make the nation a nation of atheists. At this point the government and the church are in bitter and head-on conflict. The Russian Church leaders will make no compromise at this point, come what may. The government and all its agencies and its controlled press say that science and religion are irreconcilable. They teach that Christian faith is based upon falsehoods. The Russian Church, on the other hand, insists that science and religion stand side by side, and that the God who created the world which science explores has revealed his heart and mind in the incarnation and in the Scriptures. The church is engaged in a life-and-death struggle to make the nation Christian, rather than atheist.

But is this really a church? The Orthodox churches, including the Russian, hold themselves to be truly the mother churches of Christendom. They are in direct descent from the earliest churches at Antioch and Jerusalem. They accept the basis of membership in the council unreservedly. The Russian Church maintains worship in churches filled to overflowing. Their liturgy and music are rich and beautiful.

Is the church in Russia free? It is free in its internal affairs. It is not free to make pronouncements in international or political affairs. But it is not enslaved. The government wants to turn people away from the church but cannot dictate what Christians shall believe or how they shall worship. And between thirty and fifty million Christians in Russia, despite persecution and the discrimination practiced against them by the Soviet state, choose to be counted as Christians and adhere to the Orthodox Church.

Will the Russians not infiltrate the council with communism? We have seen no reason to believe that any member of the delegation has tried to do so. In small groups and sections, delegates from the Russian Church talked like responsible and devout Christian leaders. Let us suppose, however, as stated in some of the less responsible charges, that one or more of the Russian delegates were Communist police agents in disguise. Should we fear this confrontation? Is it not likely that even such a person might so encounter the grace of God that he might be converted? It has happened before, and under God it may happen again. Such expressions as "wolves in sheep's clothing," have been used. But in God's eyes – and I pray in Brethren eyes – these are not wolves or sheep; they are men, my brothers for whom Christ died. Therefore, we should not fear such an attempt, but remain very alert, and seek by our ministry of reconciliation to convert to Christ any such intruder should he come.

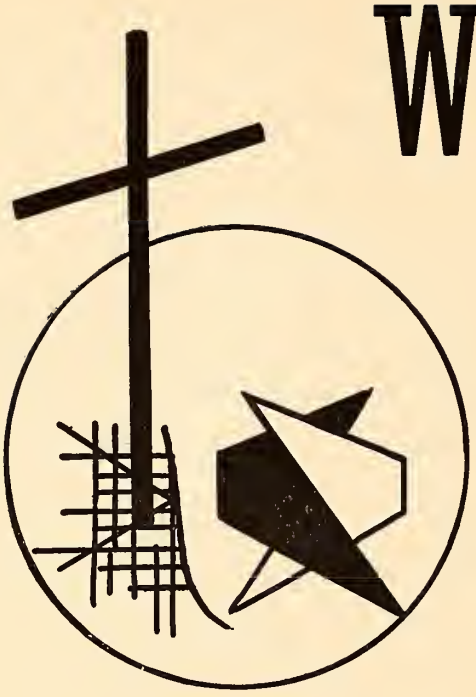
In conclusion, of all people, we Brethren

Continued on page 11

West Side Story

The Many Faces of First Church

by Richard N. Miller



The symbol speaks of the mission of First church. The circle symbolizes the world, with God's reconciliation in Jesus Christ breaking into the world through the cross, even into the heart of Chicago's West Side! That is God's activity. But he has given the church a ministry of reconciliation within the world: that regardless of race or belief or economic situation, men shall join hands in a brotherhood of life and service

THERE is nothing particularly unusual or interesti about Chicago's First church when viewed from t outside. Standing at Congress Parkway and Central Pa it looks like any other Brethren church. To the visitor the city, only the surroundings make it different.

Behind and below the corner on which I stood, average of two hundred cars and trucks per minute we speeding and grinding their way on the new eight-la Congress Expressway that stretches like a concrete ribb from the Chicago Loop to the belt toll road that encirc the city.

In the center a Rapid Transit train flashed in t sunlight, whisking some two hundred commuters eve five minutes from the suburbs to the heart of the city a points in between — a run of seventy-five blocks in twen five minutes.

Above me was passing a commercial airliner headi for Midway (once the busiest airport in the world) or t new O'Hare field (soon to be the busiest) where t hundred jetliners land and take off in a day for poi east, west, north, and south.

On either side of where I stood were paper-strew gutters, mud-splattered sidewalks, soot-coated stone a brick homes and apartment houses, and patches of gr struggling against the odds of the inner city.

In front of me stood the church, recently sandblast to reveal a red structure trimmed with cream-color brick; a three-foot strip of grass reminding it of its ru heritage; an old bell tower no longer the home of mus a bulletin board announcing services in English, Spani and Chinese; and solid-looking doors that are lock against the terrors of the city.

To the people on the expressway, if they notice it all, it is a church on a hill. To the pilot above, it i speck on the full-scale relief map of Chicago. To t impersonal community that surrounds it, First church

mply another building in the mplex of urban life. But to n increasing number of per- ns, First church is what inner ty churchman George Webber lls "God's colony in man's orld."

The big double doors, recent- painted red, are locked, but is not difficult to gain en- ance. Conspicuous is the but- n that activates the door ime, bringing music to the rs of the disinherited and trance to the needy, the curi- s and the professional beggar ike.

Through these doors pass an stimated 500 persons per week participate in a diversified rogram that ministers to all rts and conditions of men, omen and children, white, egro, Latin American and hinese — a program that includes released time weekday religious education, girls' club, craftsmen club, scouting, choirs, discussion groups, membership seminars, and, during the summer, a six-week day camp, a two-week daily vacation Bible school, and, of course, all Sundays the church school and worship services.

Not all the program is carried on within the church building. Take, for example, the women's fellowship that meets in homes, the Saturday gym classes for some seventy community children and youth in the Bethany Seminary gymnasium a block away; the Latin American volleyball team, the basketball and softball teams that play at the YMCA; and an interracial bowling fellowship that meets in a commercial establishment.

The doors of the church open both ways. Of equal importance are the people who walk through these doors to serve in the community — some to operate through the small group process to offer fellowship to lonely people; some to knock on doors and make phone calls; some to offer a Christlike concern through informal contact; and some to operate within community organizations such as the block clubs and the Bradley Honore Neighborhood Association, chaired for some years by Clair Petcher, a trustee at the church.

Without seeing the people of the church, one senses that this church is different from the White Oaks and the Bethel Centers and the Pleasant Hills. A passing look at the names in the church directory will reveal such Brethren names as Iken-

To many persons in the inner city, First church is "God's colony in man's world"



berry, Eller, Miller, Eby, Meyer, and Wine. But you will also see names like Arroyo, Biggers, Bruzzichesi, Caliguri, De la Garcia, Chen, Jezek, Justiniano, Moy, Bertuca, Quan, Smith, Tse, Vera, Valesquez, Yatabe, Walkers, Wilson, White, Wong, Woo, and Zayas — which are now Brethren names, too.

The face of First church is a round, full face — strained by the distance between its members, yet a face that shows character and devotion. Take Silas and Emma Keim. This couple in their eighties can be found in worship almost every Sunday in spite of the fact that they live south of 121st Street and must spend one and a half hours on public transportation each way. Families come from as far west as Hillside, Elmhurst, La Grange and Downers Grove and from as far north as Skokie, some in excess of fifteen miles. Yet, for some reason not obvious to the casual observer, they will pass more attractive suburban churches to carry on their ministry through First church.

In terms of membership, the congregation numbers 346 resident and 120 nonresident persons. Most of the Sunday morning attenders come from outside the immediate community. In the one mile square area around First church where 121 regular attenders were living a year ago, only 69 are living now. Some who move away remain active. Others move both their residence and their membership. This is the trend. A congregation not far from this one must receive ninety new members each year just to hold its own. For First church it is thirty-six at present.

Already the questions are beginning to form. Already the assumptions are being made. Already the suspicions are coming to the fore. The face of First church is not the face of any other church. It is a unique face, distinctive, a face intent upon its mission.

It is a face that is constantly changing — reflecting the changing complexion of the West Side, and yet, in a very real sense, changing the face of its community. It is both the mirror of its parish and the mirror of what Christ would like to see it become — and not the perfect reflection of either.

But to the weekend visitor, Chicago's First Church of the Brethren is not one face or two faces, but five faces. The faces are personified by the staff.

Senior minister is Earle W. Fike, Jr., thirty-one, Caucasian; and associates: Thomas Wilson, thirty-one, Negro; Robert Fritter, twenty-seven, Caucasian; Fabricio Guzman, forty-two, from Mexico; and Philip Loh (pronounced Law), thirty-four, from China.

The staff is youthful and, as far as pastoral experience is concerned, inexperienced. For Bob, Tom, and Fab, this is the first pastorate. For Earle and Philip, this is the second.

I asked why it is that such young men have been given so much responsibility. The e: pression indicated that they ha not given much thought to th question before, and then wit the look of near surprise the observed almost in uniso "There aren't many older pa tors in the inner city."

The reasons may be two: th inner city calls for a speci kind of energy and a freedo from the "we've always done this way" sort of thinking, ar the younger men with young children find it easier, thou far from easy, on their familie

Someone might add that on since 1948 with the founding the East Harlem project in Ne York City has cooperative Pr estantism attempted to be rel vant to the changing city ar there is something inherent dangerous, demanding, pione ing work that attracts the de cated younger man and h wife.

The most noticeable thi about the ministerial staff, ne to their faces, is the cleric garb. Like the Brethren min ters of days forgotten, these m wear no ties. Instead, in th community work, white cleri collars and a pale blue sh (blue to distinguish them fr the Roman Catholic priests w wear black) are the style.

They are not being differe from other Brethren past simply to be on the cutti edge, nor are they doing simply because other inner c Protestant pastors are doing Rather, it is born of the conv tion that in an impersonal c they need an immediate iden ty.

To the stranger who respon to the doorbell at night, pe ing through the crack made a door somewhat open yet bo ed securely with a chain lat the collar is a symbol that t person comes as a friend.

To the beaten, the disco aged and to the wisely cautio

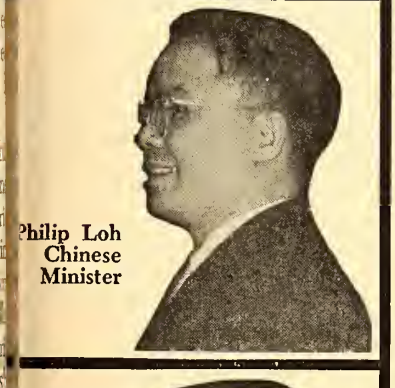
> To the close of the nineteenth century the Church of the Brethren has been almost entirely a rural church. . . . It is generally accepted that the newest and most apparent opportunities for the church today are around the bulging edges of our growing cities. Rural methods are not all suitable for building strong urban churches . . .
>
> Annual Conference Minutes, 1953



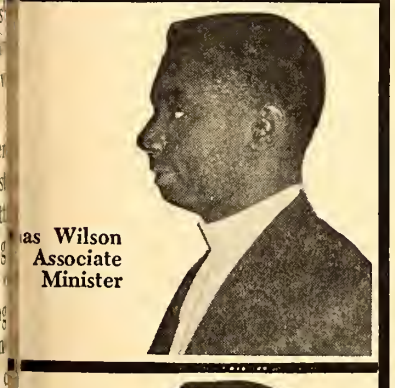
W. Fike
Minister



ert Fritter
Associate
Minister



Philip Loh
Chinese
Minister



as Wilson
Associate
Minister



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the garb is the symbol that here is a man that one may smile at with no fear, speak to and not be turned away, that one may approach with concerns and problems and not be used in return.

To the ministers themselves, it means that they go nowhere incognito. They go always as men sent from God. It means protection, depending on the person they confront and his feelings about God and the church and man in general.

I asked the question you would ask: "Doesn't the clerical garb set you off from the community, making an unreal distinction between the clergy and the layman?"

The answer was: "It sets us off from the rent collector, the plain clothesman, the would-be assailant, and makes us closer than one's telephone. It is a real help in time of trouble."

The answer did not satisfy completely, but I realized that the knock at the door was not a fearsome thing for me — for I live in suburbia.

There were some things that neither the garb nor the faces revealed. Hidden was the motivation of these men. Bob Fritter's presence in this situation as one with special responsibilities for the Sunday school and club program cannot be understood apart from the fact that he grew up in the shadow of the capitol building, a kid off the street in Washington, D.C., around the block from race riots and rumbles, who knows firsthand as a member of the Washington city congregation what the church can mean.

Hidden is the background. Philip Loh, for example, was a minister in the Christian and Missionary Alliance Church in Vietnam, born in South China, stopped off in Hong Kong before coming to the United States two and a half years ago. On the Sunday I was present, he preached in English and in Chinese.

Hidden also is the work schedule. Fabricio Guzman, the only part-time minister of the five, is a full-time worker on the assembly line at Hotpoint, attends Bethany Bible Training School, does pastoral work among the Spanish-speaking persons of the community, conducts a worship service with a sermon in his native language, and is both a husband and a father. Fab, born and reared in Mexico, was formerly Roman Catholic, came to Chicago to visit, married, joined the Douglas Park Church of the Brethren, and was recently licensed.

Hidden are the individual abilities as well. As one observer puts it, "In the minds of too many, inner city work is regarded as the Siberia of ecclesiastical preferment." Earle Fike, however, is of the new breed. A native of Virginia, a pastor in Pennsylvania, Earle chose to accept the call to First church four years ago. This unlikely choice was preceded by another: the decision to be a pastor when the possibilities of being a coach held promise for a man of his athletic ability. That he is not a denominational castoff who has gravitated to the inner city is evidenced by the fact that two years ago the Annual Conference elected him to the General Brotherhood Board.

Hidden is the dedication, the reality that inner city work is being presented as a vocation to which new men are committing their lives. Tom Wilson, born to early maturity in New Orleans, has studied at both Chicago Theological Seminary and Bethany. At present he is serving First church full-time, but employed by the Chicago City Missionary Society and in-

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Joseph Binder

HOSEA: a disillusioned lover

by C. Wayne Zunkel

THE prophet Amos preached during the reign of Jeroboam II, king of Israel. During the closing days of the reign of Jeroboam and in the midst of the chaotic days that followed, a second of the writing prophets appeared. His name was Hosea.

The fact that his father's name is mentioned seems to indicate that Hosea came from a family of some social importance, living perhaps on a modest rural estate. Hosea, in our terms, was "a country gentleman."

Religion in Israel was polluted by foreign influences. The Hebrews had allowed alien ideas and practices to be interwoven with their faith. In their day, to follow foreign gods meant the acceptance of a foreign way of life as well. The Baal worship of their pagan neighbors involved certain religious practices around the idea of fertility. These people had temple prostitutes who were hired out to the worshipers.

Evidently this thing came to make inroads among the Hebrew people. Amos had denounced this perversion of their life and worship. He had talked of a man and his father going in to the same maiden, and he said these practices and this religion were wrong. Hosea picked up this concern.

More than this, Hosea was also concerned about the political decisions being made. Assyria to the north and east had begun to threaten Israel's political independence. Israel, therefore, had turned to Egypt on the south and west for help. Egypt was eager to make promises to Israel and pledges of help in the hope that little Palestine would serve as an effective buffer against Assyria.

Israel was in the position of many small nations in Europe and Asia today, caught between

ıe pressures of Russia and the United States ıd eager to turn to one or the other for military d, not realizing that such military installations, case war comes, could well mean that they ould be the first to be crushed, absorbing the ıock of the onslaught. Let's face it: if there is ar over Berlin chances are there will not be ıy Berlin.

More clearly than any other man in the ngdom, Hosea saw the folly of the alliance ith Egypt, and he denounced it with all his ight. My nation, he said, "is like a dove, silly, ıd without sense, calling to Egypt . . ." He as convinced that such an alliance could only ıger the Assyrians and hasten the day when ıeir land would be overrun.

And history proved him right. Less than venty years after Hosea closed his ministry, ıe northern kingdom of Israel ceased to exist. he Assyrians came down in force, leveled the ıpital, and carried off some 27,000 people into avery. The nation passed off the stage of story and was never again to play a decisive ıle, and for the very reasons that Hosea had eclared — a combination of a polluted religion, life that had become filled with immorality, ıd foolish, corrupt politics.

Hosea's earlier sermons consisted of harsh enunciations of his people and their ways. He as keenly sensitive to their sin, their immorali-; he was passionate in his pleas that the ıtion should keep clear of military alliances. e spoke with deep passion, giving scathing ındemnations.

But there was a turning point in the life of osea. It did not change his basic concerns. hey remained the same. But it changed Hosea. nd it changed completely the manner in which e gave his message. The change came about ecause of great tragedy and heartache in his fe.

Scholars divide on their interpretation of the ook. Hosea was married to a woman who was ıe of the temple prostitutes. Verse 2 of the rst chapter which tells of Hosea's marrying her ın also be interpreted to read that when he ıarried her she was simply "one inclined toward arlotry" and not necessarily already a harlot at ıe time of their marriage.

Some scholars feel she turned prostitute after ıe marriage. Other scholars insist on a literal ıterpretation of those opening verses, saying is wife was a prostitute when he married her, ıat their marriage might become a living il-ıstration of the spiritual truths he wanted to ach. Floyd Mallott has suggested that maybe ıe was a harlot when Hosea married her, or at least a rather wild girl, but that perhaps when Hosea fell in love with her he was a naive young man, blind in his love, not fully aware of what she was.

Hosea's wife was named Gomer. The fact that her father's name is mentioned indicates that she, too, came from a prominent home, probably the daughter of one of the small rural landed aristocrats. If not before their marriage, then sometime early in their marriage, Gomer became a part of the immoral rites practiced at the pagan shrines. She was not sold into the life as some were; she entered of her own free will. It is possible she did so for religious reasons which to her seemed justified.

But the tragedy was not any less because it may have been prompted by religious motivation. The blow to Hosea was just as real. Indeed, if religious conviction was involved, the blow was compounded because there was coupled with it a rejection of his faith. How hard for one whose entire life was given over to the sharing of strong religious convictions.

Their first child was named after the Hebrew town of Jezreel, which had long been associated with some of the bloodiest chapters in Israel's history. Hosea gave the name to the child as a sort of living sermon to the nation against militarism and the bloody house of Jehu whose descendant still sat on the throne. The name was a protest against the proposed alliance with Egypt and an appeal to the nation to remain neutral and keep out of the impending war. Hosea was announcing the doom of his country because it oppressed the poor and spilled their blood in senseless war.

The second child was called "Not pitied." This name, too, is a sermon of stern judgment to a nation showing no sign of repenting, and it reveals that Hosea's heart at this point was bitter and unloving. Surely God would show no pity for such a wayward nation.

Hosea called the third child "Not my people," once again a sermon of judgment — God has cast his people off because of their sin. The Hebrews believed they were a chosen people. They convinced themselves that God was on their side and that he would never cast them off. Hosea is trying to impress on them that sinning is terrible business, that they can, if they choose, exclude themselves from the circle of God's love. He was trying to convince them of a truth which no people in history have quite been willing to accept: "It can happen here." You too can fall; your nation can be destroyed as other nations before you have fallen and been destroyed.

And then, many scholars feel, came this great personal crisis in Hosea's own life. He became aware that his wife was a prostitute. She left him and began to sink deeper and deeper into a life of sin. She sank to the lowest level of society; until at last, one day, Hosea found her for sale as a common slave.

But he loved her. Through all her sin, he loved her. His heart was torn with aching. He was tempted to respond in anger, to cast her off, to hate her, to try to forget her. But he loved her. And when he saw her for sale on a slave block — dirty, haggard, her beauty and her life spent — he took his own money and bought her and took her home with him — not that she might live as a slave but that he might seek through love to win back her love.

Tormented in soul, he came to see that if he so loved his wife, Gomer, who had wronged him, then God, who is so much greater, must also love the wayward Hebrew nation. The Israelite people had played the harlot. They, too, had thrown away their virtue in their mad pursuit of other gods. They were sinful and fallen. But even as he could not turn his back and cast out Gomer though she gleefully tormented him with her life of sin, even so God's heart must reach out in love for his people.

Hosea experienced profound personal pain, and gradually a vast change was wrought in the heart of this able spokesman who had a keen mind and a powerful message. Hosea's concerns continued. But no longer did he pour out scalding denunciations. Now entered the possibility of love but not in any personal sense. To Hosea it was love toward the nation. But it was a strong love, the kind of love a husband may come to hold toward an erring wife.

And his sermons changed. They came to be models of tenderness. With an emotional, wildly beautiful poetry he wrote in intimate terms. Hosea has come to be thought of as the John of the Old Testament because of his tenderness and his emphasis on love. And with the exception of Isaiah and the Psalms, Hosea is quoted more by the New Testament writers than any other Old Testament book.

With great affection Hosea referred to the nation as "Ephraim" no less than thirty-six times. Ephraim was the son of Joseph adopted by his sick grandfather, Jacob, and had therefore received the blessing of Jacob which by custom should have been bestowed on Jacob's eldest son. So when Hosea used this term, Ephraim, he spoke out of deep love. Hosea's own deep tragedy had served to correct his vision, to temper it with love.



Antonio Francisco Lisboa Three Lions

This sculpture of Hosea stands in the courtyard of th church at Congonhas de Campo, in a Brazilian stat

And tragedy may correct our vision. We, oo, can become obsessed with ideas which are ery true and very right. But it is possible some- mes to come to the place where we are more love with our ideas than we are with people. is possible to be right and yet to be so petty id disagreeable in our rightness as to be wrong.

Sometimes for us, as for Hosea, soul-search- g takes place only as we taste heartache or ersonal defeat. Sometimes we need to be hurt efore mellowing can take place and we come know that forgiving love is also essential for s if we are to come to an adequate understand- g of our universe and if we are to come to an dequate understanding of life itself.

Did We Let Communists Into the World Council?

Continued from page 3

should welcome any opportunity to strengthen ties of Christian brotherhood with believers behind the so-called iron curtain and should not fear opportunities to share our witness and our ministry of reconciliation. Even should the forebodings of the most bitter critics be correct, it will only provide us with one more frontier for living and proclaiming the gospel of the crucified and risen Lord. God is at work among his people in Communist lands, and we ought to stay close to him, even there.

West Side Story

Continued from page 7

olved in their one-year inten- ve intern program for those ho plan to minister where the rass is pavement and the needs re real.

No observer could be honest ithout noting where these five aces live. Bob and Tom live a natter of doors from the church, ab near the Douglas Park hurch, Philip north some niles, and Earle in Oak Park.

It is not an easy decision. The ritters and Wilsons have chil- ren of below school age. The ikes have a second and a ourth grader with a prospective irst grader. Those who live in he community are cautious bout making statements that hey may someday wish to re- ract. All seem to feel that it is est to live in the community in hich one serves, which the ikes did until the overcrowd- d schools became unbearable. Unfortunately, one's absence nakes one unavailable and ometimes makes one's words ollow," was one comment.

The others were quick to oint out that Earle still serves ithin the larger community of he Brethren spread to the ar corners of the Chicago en- virons and that his present residence does not altogether erase his identity with the community immediately around First church. No one made excuses and no one felt secure in any answer. The city and the city's churches are always changing.

What about a multiple staff? What does it say about a church? Without asking either question, a layman off the cuff observed, "I have the feeling that we are more inclined to pay someone else to do this ministering than we are to do it ourselves."

The staff realized this to be a danger, but they interpreted their role as ministers to pioneer and share, to guide others to use their specific talents in every phase of the church's ministry, and to encourage and train laymen to do work that they may never have dreamed of doing.

That this is being done is to be seen in the fact that the ministers making what they believe to be initial calls, discover that some have already met a person from the church — a person they refer to as "the lady with the white hair" who by name is Mrs. Daniel Horning, a former missionary with her doctor husband in China.

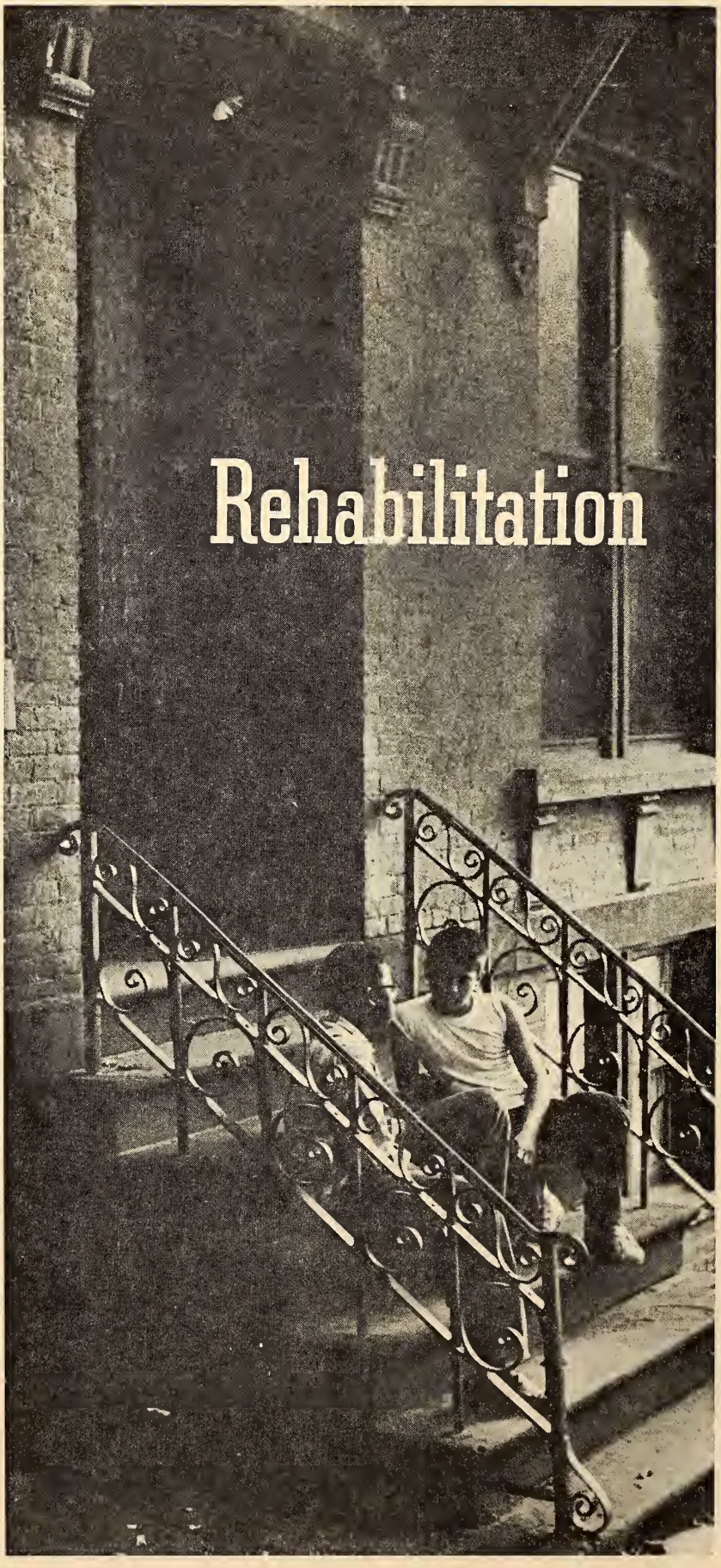
Evidence also is the presence of Tom Wilson who "didn't want to get involved in a situation that the members of the church were not willing to get involved in." Tom is involved as are many members. Increasingly, this is so.

The five faces of First church — deeply concerned as is the face of every conscientious Christian by a task that is never done, bewildered by questions that seem to have no ready answers, and anxious to help heal the broken lives that only Christ can make whole again. These are the faces of not simply the ministers. These are the faces of First church.

The concluding half of the West Side Story will appear in the next issue

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Christians in our time have often tried to find their ultimate salvation through reaching the ideal social principle. Every social decision, we realize now, is more ambiguous than we thought and throws us back on something deeper than social ethics. We are returning to justification by faith. It is only when we realize that we live by grace and not by our efforts toward social ideal that we can live without despair and self-deception. — John C. Bennett, dean of Union Theological Seminary.



A. Devaney

Rehabilitation of Youth

by Carl S. Smucker

THERE are two points of view that many people have in our society regarding youth. First, there are those who feel that our present generation of young people are irresponsible, incorrigible, immoral, and the most destructive in history.

To those who hold this point of view, every child is thought of as a delinquent or on the verge of delinquency. Some think that since we have such a bad generation of youth, a "get tough policy" should be

ed for youth in trouble. Someone has suggested that in every town, hamlet, and city in America, whipping posts should be built as a solution for the terrifying and perplexing problems of our youth.

The other point of view sees in today's youth reasons for great hope for a promising and successful future. Some believe that the minds of our youth, if given a chance for proper development through the home, church, school, and community, will foster for us a brighter and more secure future.

People who attend church and people who do not attend church may have either one of these points of view. Either can affect a youth in a positive or negative way.

Who are these youth that we are interested in rehabilitating? Nearly all children go through stages of development which other people in the community, their teachers, and sometimes their harassed parents would describe as delinquent. The feelings they express may be loosely defined somewhere between social and antisocial behavior. Sometimes this behavior remains within the area of play and adventure. Sometimes it reaches hostility and aggression.

We are not necessarily concerned with youth who are officially judged delinquent. The predelinquent youth must be identified and helped before he comes before the courts. The nondelinquent must be nurtured in healthy growth.

Most offenses of our youth do not appear in the headlines as crimes of violence, as murder, rape, and robbery; usually they are lesser offenses. Many a young person who appears before the court has an aimless pose of behavior as one who is adrift without a sense of direction.

We cannot ignore the fact there is delinquency of youth in America. The crimes among youth are increasing. There are more major and serious crimes committed by youth today than there were fifteen or twenty years ago. We could go on and build up a big case about youth and crime costs.

It is important to know the facts and look at the other side. There are about ninety per cent of our youth who never get into the court or into serious trouble. This means we should be evaluating both sides, the delinquent and nondelinquent.

We definitely have boys and girls who foster within themselves hostile attitudes. What we view as delinquent behavior among our youth is in fact an outward manifestation of the inward rebellion going on in the minds and souls of these young people, rebellion against the world about them, rebellion even against their own homes, which have nurtured them all of their lives. Wherever we find parents shifting and renouncing their responsibilities we find this hostile reaction.

There are many experiences of youth that cause them to express their hostility by committing delinquent acts. Some have experienced a deficiency of love. They have been crippled by an inadequate concept of home and community. There is also a lack of consistent ethical, moral, and spiritual standards in their lives. There are many more causes, a combination of causes, that create these problems in our youth so that we do not find an easy answer.

To rehabilitate youth means that we want to reinstate them in their home and community, and that we want to help equip them with the right attitudes to become useful citizens. To rehabilitate could mean that it is important to direct and guide a person to develop values and standards that incite a motivation to higher goals in life.

The youth that needs rehabilitation must have good communication with adults about him. He has a better image of himself if he has a good image of others.

It takes time and skill to redirect and reeducate youth so that they will be able to live with their emotional problems and live above and beyond them. It takes skill for a counselor to understand these mixed feelings, anxieties, and hostilities. It takes time to plan and organize some program that will help youth to meet their emotional needs either in an individual or a collective relationship.

The church must take a part in seeing that children who are and have been in trouble will not be lost to society and that youth do not continue antisocial behavior. The church must demonstrate its belief and concern in these matters. It must concern itself with the wholeness of the individual self, with maturity, with harmonious relationships in the family and the community, and with God.

Following are some objectives and goals for the church as it becomes an active influence and lends its leadership.

First, let us consider that field of prevention. It is easier to work with youth before they get into the courts.

The family unit, if at all possible, needs to participate in prevention programs as well as in a program of rehabilitation. In the family the child receives its first impressions of love or hate. In his family lifelong habit patterns and behavior characteristics are first molded. In the home the basic values of life are first developed.

Recreation usually is associated with prevention and rehabilitation. Recreation is not a

cure-all for all of our problems. It can contribute to both prevention, rehabilitation, and treatment. Young people are free from farm and home chores which were more common to the earlier generation. They have more free time in rural and urban areas. Recreation will help them to get more out of their leisure time. In this activity youth finds a rich learning experience, particularly in the scope of social relationships and developing individual responsibility.

Recreation involves many types of activities. Some recreational pursuits are hobbies of collecting, knitting, home crafts, drawing, painting, reading, playing musical instruments, radio listening, TV viewing, playing checkers, chess, or bridge, and backyard activities like gardening, horseshoe pitching, badminton, and croquet. Both the individual and family can have a very effective relationship in this type of recreation.

Some adults can be Big Brothers or Big Sisters by taking a friendly interest in some youth who is failing to make a good adjustment to society and is hostile to the world about him. A Big Brother or Big Sister can supplement the efforts of the psychiatrist, social worker, teacher, and other specialists. He is in reality a friend of the boy or girl and he must work very close with the minister, court, agency, or institution which makes such a referral. Many laymen in the church have a quality of character that would be very beneficial to the youth who needs such an identification.

Employment is a problem among many of our youth. Many are unemployed because they are not equipped with the proper education, trade, or skill that would allow them to fit into a useful and satisfying occupation.

The dropouts from our educational program are a growing national concern. When a youth drops out of the school program before he has finished his high school education, he is selling himself short. Chances are very slim that he will be very useful in this scientific and technological area.

Many of our problem youth came from the unemployed and dropout group. If we are interested in rehabilitation, we then must join hands with others in our communities to find out the causes and set up programs that will motivate these youth to develop a skill trade.

The youth that has been trouble often is not able to fir employment. He often has tl attitude that he is not want and that no one will give hi a job. This youth can be help in such matters as cleanline courtesy, dependability, a initiative. These values are i portant if he wants to be gai fully employed.

More related fields can mentioned briefly that can used as rehabilitative resourc — the Boy Scouts, Girl Scou Boys' Club, YMCA, YWC youth centers, etc. Every co munity agency should be u

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A Meditation on Married Love

by Ross Snyder

DEEP within the noise of the world's anger and travail in pain love. . . . Love that is of the God in whom we live and move a have our being together. If two people were to discover together this G and with expectant loyalty were to establish a home that is a small persistent unit of this love. . . . Would not the sons of God shout for and all the morning stars sing together?

And if through mutual giving and receiving with God and with e other, the love in this home became not merely idea and sentiment, concrete and creative . . . if this home became a shared appropriation those things which are true, lovely, and good. . . . Would not the benedict of the God who created all things and saw that it was good, rest upon t home?

And if these two, in courage and openness to God's power, were establish a home through which streamed the surrounding community life; that is, that this home became a dwelling place for friendship, a ho of faith for the fearful, a center of living unto a world order of life. . Would they not indeed have established a colony of heaven?

And if love and home building continue as the growing and sett intent of these discoverers of love, would not mankind's enduring trinity husband, wife, children, become the structure of their home?

The light of enduring meaning play over their eating together, th struggles together, their physical intimacies? And would not such a ho personalize its members . . . being strangely productive of distincti spontaneous, wholehearted, loving persons?

In this home there would ever be the opening of new doors into perso existence, and into the doing of the new and the fresh. Beauty would res within its inhabitants, and leap to welcome all beauty.

Common memories and faiths would be its household treasures. S a home would be a vocation from God . . . for it would be a continuity love . . . a bringing together of men and God. Faithful men and wom have entered upon these discoveries; and have established such homes.

This meditation was included as part of a service of worship for the observance of Youth Week, January 28 — February 4 and published for the United Christian Youth Movement.

ed if it can be used to build ter character in lives of uth.

For those who are classed as inquent, forestry camps and ools are provided. These for- ry camps and schools are nsored by the community, te, and federal government. ese camps have various pur- ses and functions. Some nps are set up for the purpose caring for youth who have en declared delinquent and placed there for rehabilita- e purposes. Some camps are nsored by the government d operate as schools for nger delinquent youth. The deral government is now nning to support financially nps that will care for the uth that are dropouts and employed. Many of these nps for the purpose of re- bilitation have been very suc- ssful.

The church has a responsi- ity to know more about these nps and how the lay member n take part in the total pro- am of rehabilitation. After a uth has been in forestry camp school and returns to his me and community he will ed support, guidance and en- uragement from the adult rld.

Many are sent by the court to me institution such as a train- g school, industrial school, or nitentiary. These institutions e away the freedom of the ividual for a period of time. take away this freedom does t mean that he is being re- bilitated. After a person is leased from an institution he s a serious problem of adjust- ent to normal living. He needs feel that he belongs to some- ing, that he is still useful, that is wanted and still has some lue. A Christian community n help to supply these eds.

Christian young people should think about service as professional social workers. The demand for competent probation and parole workers is increasing. The Sunday school, fellowship groups, men's and women's organizations and others can come to a clearer understanding of some of the problems of our youth by using the proper leadership in conducting forums and discussion sessions. A psychiatrist, psychologist, social worker, and probation and parole workers can be used as resource leaders.

John Dewey once said, "Since learning is something that the pupil has to do himself and for himself, the initiative lies within the learner. The teacher is the guide and the director; he steers the boat, but the energy that propels it must come from those who are learning." We are learners so that we can become teachers. Jesus, our Master Teacher, tells his followers to go out into the world to help others to help themselves.

Soul Saving or Hide Saving

by Leonard Carlisle

A FEW days ago two men came to my study. They were engineers under contract with the military and their desire was to survey the church to determine its "protection rating" in the event of a nuclear attack. They stated that if the church had a high protection rating it would be stockpiled with food and water and supplies after which it would be modified to raise its protection rating.

The idea of the church being a refuge is not new. Theoretically the church offers protection from the world and its troubles. It was at one time a refuge for criminals. In any event, the doors of the church ought to be open to all who wish to enter — in time of peace or peril.

But to convert the church from a soul-saving to a hide-saving function is to misuse the church. To change the church into a fortress-type structure is to change its original calling. The church, as it stands, is a witness to the community for the Light of life. The church changed into a sandbagged fortress is an admission that the Prince of Peace has left and the god of war is in charge. The church stocked with supplies for survivors of nuclear devastation is saying, "We believe in peace but plan on war."

Many people in many nations have lost hope for peace. Masses of men are furtively looking for the nearest hole or are thinking of digging one. This fear is not dignified by making the hole larger and calling it a community shelter.

And now the church is being asked to subscribe to this fear, to abdicate its hope for peace, by being converted into a shelter. It is a bit faithless for the church to sing I Will Not Be Afraid from down in a sheltering tomb.

How can the church hide its light under a bushel of sand (bags) and yet consider itself the light of the world? If that occurs, then the church has indeed conformed to this world of fear and frustration. It would be saying in effect, "God is dead, there is no hope except to hide."

I prefer to think of the church as not being conformed to

Continued on page 19

Netherlands Religious Leaders Urge Peaceful Solution of Indonesia Crisis

► Protestant and Roman Catholic authorities in Holland have made separate appeals for a peaceful solution lest the crisis between their country and Indonesia over Dutch New Guinea erupt into a new military conflict with grave international repercussions.

Both appeals were issued in the wake of reports that Indonesia planned to follow the example of India in successfully invading Portuguese Goa by taking over the Dutch territory on the western half of New Guinea, on the ground that the area was an integral part of its country.

The Protestant appeal came from the General Synod of the Netherlands Reformed Church which more than five years ago flatly called upon the Dutch people and government to abandon claims to Netherlands New Guinea.

This time, it declared in a letter to government leaders that it "must be possible to find a way" of breaking the deadlock posed by Dutch insistence upon the principle of self-determination for the people of the territory and Indonesian demands that the area be turned over to her.

Otherwise, it warned, "the tension between the Netherlands and Indonesian governments . . . may eventually lead to a war between both peoples which would seriously threaten world peace."

The Catholic appeal was drafted by the Dutch hierarchy at a meeting in Utrecht and cabled to Holland's Prime Minister Dr. Jan DeQuay and Indonesian President Sukarno. It urged them to "make every possible effort and immediately start negotiations for a peaceful solution . . . by means of open talks in mutual confidence."

Although the bishops declared it was not their intention to suggest any particular solution to the crisis, they stressed, as did the Protestant leaders, that negotiations were needed to avoid bloodshed and bitterness. They said prayers for a just and wise solution would be offered in all Holland's Catholic churches.

Observers meanwhile recalled that last Aug. 21 leading professors at Nijmegen University, a Catholic institution, criticized the Dutch government's refusal to transfer Western New Guinea to Indonesia, calling it "a stumbling block and source of danger in the struggle for peaceful relations in the world."

The professors, including both priests and laymen, declared in a letter to leaders of the Catholic People's Party that the transfer of New Guinea to Indonesia is "not considered impossible," and that "where such great interests [of peace] are at stake, the maintaining of the rightful position, however honorable, cannot suffice." This was an obvious reference to a condition of Indonesian independence allowing the Dutch to keep West New Guinea from the former Netherlands East Indies possessions.

The same position was taken by the Reformed Church's Synod in June 1956, when it adopted a statement which stressed that the Dutch people and government could hope to find their "true vocation" in New Guinea only by completely divesting themselves of the idea that they were ordained to determine the area's future.

The synod also emphasized that "our church is tied to the churches of Indonesia and New Guinea by close bonds and cannot remain indifferent over this matter."

It buttressed its appeal by asserting that neit good intentions nor historical rights justified the Du position in New Guinea, especially when "colonialism still too fresh in the memory of the Asian peoples an changing world is critically watching us."

Three years ago, however, Prof. C. P. M. Rom then top leader of the Catholic People's Party, defen what he said was "the great responsibility of the Du to maintain their rightful position in New Guinea."

He said that Indonesia "proclaims night and day t the Dutch are unlawful rulers of New Guinea," bu had "refused the offer of the Dutch government to the case before the International Court of Justice at Hague." Moreover, he added, the Netherlands had fered a joint Dutch-Indonesia government for N Guinea, "but again Indonesia has refused."

The bone of contention between Holland and In nesia is the 150,000 square mile half of the worl largest island, next to Greenland, with a population 700,000. Called West Irian by the Indonesians, it a partly unexplored land of vast swamps and h mountains. According to Catholic authorities, Catho there number some 67,000. Officials of the Missi Council of the Netherlands Reformed Church h estimated the number of Protestants to be in the nei borhood of 140,000 or more.

Protestantism was introduced in New Guinea 1855 by two German missionaries named Geisler a Ottow. Four years later, the first Dutch missiona were sent out by the Utrecht Missionary Society. number of American and Australian evangelical gro are now working there, as well as several Indones missionaries representing the indigenous Protest Churches of Amboina and Celebes. The Netherla government has provided subsidies for Christian miss work of any creed carried out on the island. In field of teaching and culture, much has been done both Protestant and Catholic missions.

It was announced last October that the Du government had invited the Christian and Mission Alliance to develop and supervise a teacher-train program in the primitive highland areas of north New Guinea. The government, it was stated, h agreed to provide passage and pay salaries for Du teachers chosen by the Alliance to serve a three-y term, during which they will instruct native Christi in the basic methods so they can return and set grade schools in their own areas.

Alliance missionaries entered the remote areas northern New Guinea immediately after World V II and found a completely stone-age culture exist there. The Alliance "witness schools," where new converted Christians were taught to read the Bi were pioneering educational efforts in this area. the last four years, Alliance missionaries reported t some 15,000 natives have become Christians.

• • •

The missionaries we want are those who will be f interested in the people they serve, will appreciate good aspects of African tradition, and will seek to b upon it. They must acknowledge and demonstrate fact that all men are equal in the sight of God. T must be genuinely enthusiastic about developing Afri leadership, and be happy to work under worthy Afri leaders. — *Ezekiel C. Makunike, headmaster of a Pro tant school in Southern Rhodesia.*

KINGDOM GLEANINGS

The 1962 district conference for Middle Pennsylvania will be held at Lewistown on Oct. 16-18, and not t Burnham as was reported in the 1962 Yearbook.

Robert and Margaret Knappenberger sailed from New York on Jan. 15 for Nigeria, where they will teach n the secondary school at Waka. **Karen LaRue, R.N.,** ew from the States for Nigeria on Feb. 1.

Juniata College's development program received a apital grant of $15,000 from the Du Pont Company. This was given specifically "toward a new building for hemistry, physics, and biology" to aid the fund for uniata's proposed science center.

Eleven bachelor's degrees and two two-year certifiates will be given by Elizabethtown College during he winter commencement exercises on Feb. 7. The peaker for the occasion will be Desmond W. Bittinger, resident of McPherson College and an alumnus of Elizbethtown, who will receive the honorary degree, Doctor of Letters.

Elizabethtown College is continuing its program of ducational television for college credit during the second semester as part of the College of the Air series n WGAL-TV (channel 8), Lancaster. The Method of Written Composition, an English composition course, vas scheduled to begin Feb. 2 and continue for fourteen alf-hour lectures on Friday mornings, 9:00 to 9:30.

The Northern Indiana Regional Science Fair for 1962 will be held on the Manchester College campus n March 31, according to Dr. R. Emerson Niswander, ead of the Manchester College department of biology, vho is regional director. The fair will be cosponsored y the college and the North Manchester News-Journal. Two winners will be selected to receive an all-expense aid trip to the World's Fair in Seattle, Wash., where heir exhibits will go on display.

Juniata and Manchester colleges were two of the ne hundred colleges and universities to receive grants f $4,000 each from the Du Pont Company. The purose of the grants is to help these institutions maintain he excellence of their teaching. The $4,000 grant includes $2,500 for use by the department of chemistry nd $1,500 to be used in ways of the college's own hoosing to strengthen the teaching of other intellectual disciplines important in the education of scientists and engineers.

Forty-nine Brethren Service volunteers began training at New Windsor on Jan. 6. Leadership for the training includes: Don Snider, training director; Anne Haynes; Dale Motes; and Fred and Gail Michael. Guest leaders during the nine weeks include: Mary Brougher; Edward T. Angeny; Karyl Hartzler; Gunnar Niklasson; Wayne Eberly; John Barwick; Arthur Hunn; Paul Hoffman; Leonard Styche, on leave from Chicago's West Side Christian Parish; Nancy Cox, director of Media Fellowship House, Media, Pa.; James B. Bowman; and Rodney Davis.

Newsweek, in the Dec. 25, 1961 issue, featured the inner Chicago ministry in an article, Faith in the City. The story tells of the Chapel of Hope, calling it an unusual experiment with a small congregation, being led by Julius Belser. The article and a picture, which includes Pastor Belser, is to be found on page 69. Experiences in the life of this congregation were also related in the Nov. 4, 1961 issue of the Gospel Messenger under the title, Leave All and Follow, by Julius Belser.

American Protestant and Eastern Orthodox church members will be asked to give $15,250,811 through the 1962 United Appeal of Church World Service to help hungry, homeless, and destitute people overseas. The record goal, announced by CWS officials, exceeds last year's target by almost $500,000. Funds collected through the United Appeal will support both individual denominational programs and cooperative projects carried on overseas by Church World Service, relief arm of the National Council of Churches and related interdenominational organizations.

Problems and Opportunities in Latin America is the theme of the third annual Social Science Institute to be held at Manchester College, Ind., on Feb. 15. Guest speaker is sociologist, Dr. Frank Bonilla of the American Universities Field Staff in Latin America. Dr. Bonilla will speak on Education and Economic Developments in Latin America at 9:30 a.m., which will be followed by a panel discussion with participants representing Latin American foreign students in the area, newsmen, public officials, and faculty members. Social and Political Problems in Latin America will be Dr. Bonillla's topic at the 1:30 p.m. session. The institute will be concluded with an evening public meeting featuring Dr. Bonilla.

Homecoming

Modesto church, Northern California, will have a homecoming on Feb. 11. At 3:00 p.m. all conscientious objectors from World War II, all CPS men, and all alternative service men since the war will have a reunion at the church at which Dr. Henry Hitt Crane will be a special guest.

The Church Calendar

February 4

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: The Right Use of the Lord's Day. Ex. 20:8-11; Mark 2:23—3:6; Luke 4:16-20, 31-40; Neh. 13:15-22. Memory Selection: Remember the sabbath day, to keep it holy. Ex. 20:8 (R.S.V.)

Feb. 4-9 Youth Seminar, Washington and New York
Feb. 11 Race Relations Sunday
Feb. 13-15 Spiritual Life Institute, Bridgewater College, Va.
Feb. 18-25 Brotherhood Week
Feb. 25 Brotherhood Interpretation Sunday
March 3-4 Western Region executive committee and district executive secretaries
March 4-9 Adult Seminar, Washington, D. C., and New York City



Francis Lee Jacques Courtesy, Augsburg Publishing House

by May Allread Baker

FEBRUARY is known for its sleet, its snow, and the thawing hazards of an icy road. Moreover, we have grown tired of winter. Yet, since all of God's seasons have their attractions, there is something likable about February, too.

In the first place, since the month is two days shorter than its fellows, we can look forward to spring. Moreover, now is the time of the year when we can most enjoy feeding and watching the birds, and when the little song sparrow tunes up his lay and pours forth his silvery notes from some snow-encrusted bough.

In the wild cherry tree outside our living room window, my husband put a simple bird feeder to hold suet. Here come nuthatches, hairy and downy woodpeckers, black-capped chickadees, and red squirrels to feast. There is no quarreling, no shoving. Every bird politely waits his or her turn. The squirrels come when the birds leave, sitting up with a piece of suet in their front paws.

Under the blue spruce we have corn on the ear, oats, and corn bread mixed up with plenty of meat fryings in the batter, and baked until done. This is most excellent for very cold days for the fat gives energy to the cardinals, slate-colored juncoes, song and English sparrows, blue jays, starlings, and doves.

One must admit that starlings are a problem. They swoop down by the dozen and quickly gobble up all the available food, taking far more than their share. In the year 1890 sixty of these birds were brought over to this country from western Europe and released in Central Park, New York City. The following year forty more were released. And these large, dark, hardy birds have multiplied enormously, taking winter food from our native birds and driving out our lovely bluebirds, martins, wrens, finches, and other birds which nest in cavities.

They are harmful to apple orchards, vineyards, and corn on the stalk. Yet to be fair, we must say that starlings are excellent parents and forage all day long for their brood destroying many noxious insects, caterpillars, and beetles. If their numbers can be held in check, they may yet be desirable birds.

I have found that if I put out grain late in the evening, cardinals and sparrows get most of it, for starlings go rather early to roost. They seek out nooks and crannies, church towers and the like in towns and cities where great flocks huddle together to keep warm.

Every moonlight evening we have a regular Christmas card scene under the spruce trees for now rabbits come to munch on the corn. As many as three

· four gather under one tree, lver in the silver moonlight, vitching their long ears, paus- g, now and then, as if in medi- tion.

One wonders what these eatures think about in the ee, rabbit brain!

Though icicles fringe the ves, it is not too soon to pore er seed catalogs and to order w bulbs, plants, and seed. hatever is put into the good rth is certain, in more or less egree, to bring results. Last mmer, a few tuberous be- nias gave breathtaking beauty the shady side of the house. his summer I plan many more lbs to set in the large flower ed on the shady west lawn to ake beauty after the tulips nd daffodils have disappeared. liniature cucumbers are a ust, too, for the vegetable arden.

In no time at all, March will me roaring in like a lion, toss- g off loose shingles from the arn roof; littering the lawn ith dead twigs, paper, and ther debris; tearing off stub- rn leaves which have clung ll winter to oak and beech ees, making room for the new af buds.

Sunsets will be gorgeous and atkins will fluff on willow hrubs down along the creek. he first gay crocus will thrust p its bright head through the now, and the first homing bin will give its blithe, stac- ato call.

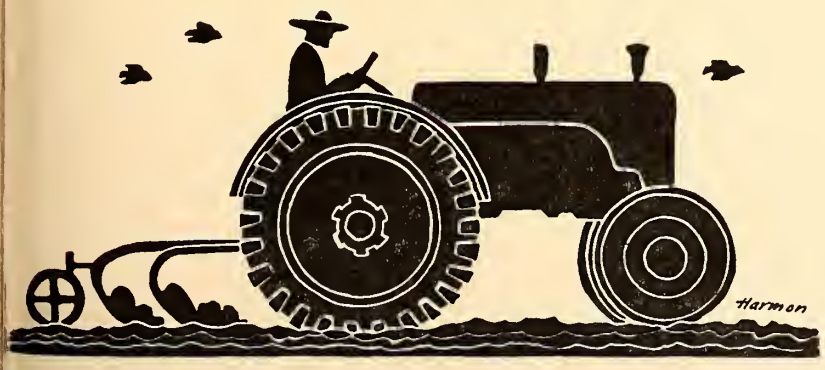
Then follows April with its soft, warm rains washing off winter's soot and grime from the face of Mother Nature. Farmers will anxiously go out to test the soil, wondering when they can put in their oats. Young wheat will thrust up its emerald spears.

April is capricious — cold one day, warm the next; raining on the third day — this we know. But always, there will be some days when old folks can sit out in the sun; when boys can fly kites after school or go along bouncing basketballs; when small mothers can take their dolls out for an airing and real babies can enjoy the fresh air from their carriages; days when young lovers stroll in the park, and tots ride on their tricycles.

Soon busy tractors will hum from morning until night; birds will be nesting; cows, lowing in the barnyard, longing to be out on green pastures. There will be long-legged wobbly calves and colts, fleecy lambs, and velvety piglets. There will be frolicsome puppies and small, silken kittens.

Life everywhere — fresh, new, abundant life.

But without the winter period when the hidden forces of the earth · sleep to gather up new power, without the harsh winds, the snow, and the ice, we should not have God's tender resurrection of the spring.



When the days begin to warm the farmers are eager to plow their fields

God's Garden

AGNES FINCH WHITACRE

God's gifts to all the parents on earth
Are as the blooming flowers;
They are the children given to us
To guide through growing hours.
We nourish and we cherish each
From birth to manhood grown —
We hold them dear but still we know
They're lent . . . we do not own!

Soul Saving or Hide Saving

Continued from page 15

this world, and not being squeezed into its mold. Let the church be transformed not by sand, steel, and band-aids, but by the renewing of her mind and her faith.

Let the church be the church. Pray God that the church of Christ will rise up in this troubled hour and point the way to peace, not to panic. Hope fervently that men will be so filled with the Spirit of God that they not only believe peace is possible, but bend every effort to that end.

It was our Lord who said to his followers, as he faced death, "In the world you have tribulation; but be of good cheer, I have overcome the world." Again he said, "Blessed are the peacemakers, for they shall be called sons of God."

The church must not only refuse to conform to the world and become an arm of the army, a hiding place for frustrated and fearful people; it must move forward positively seeking to learn the way of peace.

The church is the hope of the world today. It must say with Jesus, "Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven."

The church is the hope of the world today because Jesus said, "He who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father."

The appeal to the church is truly, "Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect" — even peaceful.



Church of the Brethren

Washington Representative

■ On January 1, Ruth Early became the Church of the Brethren Washington Representative. This is a new office for the Church of the Brethren, and reflects an interest in strengthening the witness and service of the church to the government.

The beginning of the position of Washington representative is in response to the action of the 1961 Annual Conference. A query asking for the establishment of the office came originally at the 1960 Annual Conference from the Waterford church in Northern California. The query was referred to the General Brotherhood Board for a study and a report at the 1961 Conference. The report of the General Brotherhood Board included recommendations which would develop a greater relationship to concerns in Washington. The answer of the Conference was a request to the Board to "pursue actively" this direction and to report the new developments in 1962.

Miss Early is currently the associate director of the National Service Board for Religious Objectors. She will continue in that responsibility on a half-time basis and will serve as the Church of the Brethren Washington representative also, as a half-time responsibility. Her offices in the latter capacity will be with those of the National Council of Churches at 110 Maryland Ave., N.E., Washington 2, D.C. The telephone number there is Lincoln 4-2350.

The office will serve the whole Brotherhood in its program interests in Washington, and Brethren are encouraged to seek her counsel and advice. As Washington representative, she is charged with advising the Brethren on developments in Washington that are of interest and concern; assisting in official visits to Washington; and handling arrangements for political seminars, consultations, and conferences. Her task will not involve policy formulation or lobbying. Administratively she will be related to the General Brotherhood Board through the Brethren Service Commission. Limitations of time and function will not permit her to serve Brethren on matters of sight-seeing and general accommodations.

Miss Early has been associated with the Brethren Service Commission since 1944, with the exception of a period in 1960 as the associate director of the Disarmament Campaign, Nyack, N.Y.

Much of her responsibility has been administered from the Brethren Service Center in New Windsor, Md., where she directed refugee resettlement and immigration service. Academically, she has studied at McPherson College, the University of Wyoming and Western Maryland College. Recently, she has worked in the field of international relations at American University.

Interdenominationally, Miss Early has served on the Operations Committee of Immigration Service, Church World Service, and has assisted the Friends Committee on National Legislation.

The Rockingham church in Missouri is her home church.

John Flory -- Teacher, Writer, Churchman

■ John Flory early in life developed an ambition for an education. He entered the Virginia Normal School (Bridgewater College) in 1888. After two years he transferred to Ohio Northern University for one year, and then to Mt. Morris College, Ill., from which he graduated with the degree of Bachelor of Literature in 1894.

He entered the faculty of Bridgewater College, which had now become a four-year college, in the fall of 1894. His life, from that time until his death, was intertwined with the college at Bridgewater. On leave of absence from the college, he entered the graduate school of the University of Virginia in 1902 and was granted the Doctor of Philosophy degree in 1907. He was honored at the university with membership in the Raven Society, with an assistantship in English, and finally with Phi Beta Kappa membership.

He became vice-president and professor of English and German at Bridgewater in 1905, having then completed residence at the University of Virginia. He succeeded to the presidency of Bridgewater in 1910 and served in that position until June 30, 1919. He then returned to the classroom and taught English on a full schedule until 1942. He continued on a reduced schedule until 1952.

During all these thirty-two years and until the time of his death, he was president emeritus of the college. He served as secretary of the board of trustees from 1920 to 1946. He thus maintained an official connection with Bridgewater College for a period of sixty-seven years — more than twice as long as any other person in the history of the college.

John S. Flory, as a college youth of twenty-three years, had a religious awakening during his freshman year. He was baptized on Jan. 18, 1889. He was a member of the Bridgewater church for a span of seventy-two years. Here he was chosen to the ministry on April 14, 1906, and ordained to the eldership in 1917. He served as presiding elder of the Bridgewater congregation from 1920 to 1940.

Dr. Flory served on Standing Committee ten times. He was a member of the General Education Board of the Church of the Brethren from 1912 to 1928.

He was the author of several books most of which relate to Brethren life and history. The titles of these volumes are: Literary Activities of the German Baptist Brethren in the 18th Century; Flashlights of History; H. C. Early, Christian Statesman; Builders of the Church; Dramas of the Bible. He wrote many years for the church school publications of the Church of the Brethren.

John Samuel Flory has left with us the record of a fruitful life. He will live in history as an eminent scholar, inspiring teacher, creative writer, devoted churchman, and a Christian gentleman of the first rank. — *Paul H. Bowman.*

dateline

Mubi, Nigeria-- For the first time, one of the gospels has been translated into Chibuk, a tongue spoken by 25,000 people served by the Church of the Brethren here. The translation of Mark was undertaken cooperatively by Nigerian evangelists, missionaries, and teachers of the schools in the Chibuk area.

Lawrence Clark, who joined in the project, reported that while the search for correct word and idiom was tedious, the experience as a whole was inspiring. "The figure of the Master striding through this gospel is a fast moving one, thrilling us ever as we witness his acts of healing the sick, casting out devils, raising the dead, feeding the hungry, walking on the water, teaching, admonishing, driving out the money changers, at last forsaken, brutally beaten and murdered but arising triumphant over all this — truly a fast moving drama but more, a message of hope that meets all human longings."

Seattle, Washington-- Millions of visitors to the Century 21 Exposition, opening here April 21, will find a unique center dedicated to "Christian Witness in Century 21." Prominently located in the exposition will be a boldly modern pavilion topped by a slender cross.

The central theme for the religious pavilion is "Jesus Christ — the same yesterday, today, and forever." The center will be dedicated "to the children of today who will be the citizens of Century 21."

Members of the Church of the Brethren in Washington were urged by the district finance commission chairman, Bernard H. Suttle, to share in the cost of the $175,000 project. Eighteen other denominations also are participating.

Waldbröl, Germany-- Lloyd Thomas, BVS'er and recreation leader in a camp for East German refugees, recently compared his present work with his earlier task of remodeling a home for the aged at Hinterbruhl, Austria.

"When I worked in Austria plastering walls, the satisfaction of the work came in tangible and visible effects. But here satisfaction is never so apparent. Yet there are moments in the relationships we share here that offer more than satisfaction and make the effort, loneliness, and cooking for myself more than worth it. Moments when a gang of kindergarten kids come running to me with 'flowers' that they picked for me . . . or when a child wraps his arms around my legs and says: 'Uncle, pick me up!' The times shared with older youth in the camp . . . when we walk together to the gym for an evening of hard play . . . when a twenty-one-year-old boy comes into my room and for two hours pours forth his troubles (and they have them here), telling of the girl to whom he is engaged, but whom he may never see again because she happens to be across the 'curtain' . . . from all this to an ill mother whom he must support. It is when these things happen that my heart feels peculiarly warm. Then it is never hard to answer the constant question, 'Why am I here?' "

dateline

Bulsar, India-- Poverty is a relative thing, a Church of the Brethren missionary doctor here is convinced.

The people of Bulsar are poor, at least by American standards, observed Dr. Fred M. Wampler. Yet he noted that many people of the city have incomes of $250 to $500 a year in contrast to poor villagers in outlying areas whose incomes may average less than $100 a year.

Sometimes, said Dr. Wampler, the church presses for an opportunity to help the poor villlagers. The Bulsar people find the desire hard to comprehend. "Why do you want to help those people when there is so much to be done here?"

Such questions are disturbing, but not unfamiliar, the missionary added. "I used to hear the same tune in America, only the words were slightly different. 'Why do you want to go to India?' "

Palmyra, Pennsylvania-- A record album featuring the six choirs of the Palmyra Church of the Brethren has been dedicated to Rev. Frank S. Carper, retired pastor. Included in the recordings is a call to worship led by Brother Carper, a preacher-banker who has rendered nearly fifty years of service through the Palmyra church.

Elkhart, Indiana-- Northern Indiana's Little Pine Church of the Brethren changed this fall from the free ministry to employed pastoral service, bringing to an end the free ministry in the fifth largest district of the Brotherhood.

New pastor of the seventy-six-member congregation is the Rev. Ralph Hoffman, for many years a schoolteacher and part-time pastor in Indiana. For a parsonage, Pastor Hoffman and his wife live in a trailer house.

Chicago, Illinois-- A Brethren writer recently was described by a Chicago Sun-Times book reviewer as "an interesting man . . . a disturber of the peace . . . a comforter of the afflicted and an afflicter of the comfortable. Perhaps we could use more men like him."

The subject was Kermit Eby, a University of Chicago professor, author of a new book on Protests of an Ex-Organization Man. Several sections of the "lively and provocative" volume have appeared as articles in the Gospel Messenger and in Brethren Life and Thought.

Reviewer Hoke Norris said of Eby: "A most unusual man — a clergyman who went into labor union work, a labor union man who became a university professor, an organizer who abandoned organization, and a writer who takes whacks at churches, labor unions, universities, and the cult of organizations."

Eby's thesis, according to Norris, is that what has happened to churches, unions, and universities is success. "The first step in recapturing your freedom is to be willing to behave as if losing your security made no difference," Eby is quoted as saying.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

Science, Technology and the Christian. C. A. Coulson. Abingdon Press, 1960. 111 pages. $2.50.

There have been two industrial revolutions, says C. A. Coulson, noted British scientist and Methodist layman. During the first revolution of the 18th century, technology was decidedly nonscientific. During the second revolution, technology was wedded to science, indeed, the two were synonymous. This scientific technology has brought the world great progress and great problems. In the future, energy for power, food for a greatly expanded population, the breakdown of family life, and adequate education for all are some problems of a nuclear age which Professor Coulson says can be solved more effectively by applying principles of Christian conduct and ethics. "Someone must claim that the Christian, just because he believes that this is God's world, must state his case and show how the interpretation of some of the great Christian principles of conduct bear on such matters as the control of nuclear power, the implications of automation, and the feeding of a huge and hungry world." — *William R. Eberly, North Manchester, Ind.*

Special-day Sermons for Evangelicals. Andrew W. Blackwood. Cannel Press, 1961. 448 pages. $6.95.

One of America's best-known professors of homiletics (formerly at Princeton Seminary 1930-50), Andrew W. Blackwood has won a respected place as a student of good preaching. In this book, he presents an annotated collection of thirty-eight sermons for special days of the Christian and the calendar year, delivered by some of the more prominent conservative churchmen of our day. In his foreword statement, Dr. Blackwood characterizes the evangelical as one who is conservative in doctrine and progressive in method; one who strives to base his beliefs and practices on the Holy Scriptures — "the only infallible rule of faith and practice." The collection is therefore, strongly Biblical in its orientation, with fresh and relevant application. Pastors who observe the special days in their preaching program will find it especially helpful. And to those who do not give attention to the Christian year in preaching, Blackwood's opening chapter will be of interest as he makes a rather convincing case for such a preaching emphasis. — *Carl E. Myers.*

Worship Services Using the Arts. Louise H. Curry and Chester M. Wetzel. Westminster Press, 1961. 251 pages. $4.50.

Here are twenty-six worship services covering five areas of time or thought in the Christian year and experience. For instance, eight of them are suitable for Christmas; four concern Easter and the risen, continuing Christ; five are on the theme of the incarnation; and five deal with the kingdom of God in general.

These services are the arts — music, drama, pictures, etc. — and are for children of all ages and for adults. They are so constructed as to be suggestive to the creative user, making possible a rich variety in presentation and appeal. Some are calm and serious, some are light and gay, but all are deeply reverent.

To show the variety of material and approach the one, The Creation, is based on James Weldon Johnson's famous Negro folk sermon. Another, The Crucifixion, uses his folk sermon by that name. Then there are those like We Would See Jesus, which use the Scriptural text, along with the great hymns and carols of the church to present the message. A Round of Carols uses the Christmas carols and presents their national background and contribution to our celebration of the birth of Christ.

The authors are Louise H. Curry, who is drama consultant and director of junior youth and speaking choirs at the First Methodist church, Germantown, Pa., and Chester M. Wetzel, now minister of Christian education at the West Side Presbyterian church, Ridgewood, N. J. Both have had backgrounds of excellent training for this labor of love they have shared with us.

The authors stress two things: first, that these services are in the nature of suggestions or guides and should be freely adapted or changed to meet the particular need or facilities available; second, that directors of worship should not be slowed down by the fear that there is not enough talent in their church. It should be kept in mind that the persons who use these creatively will put in considerable work, for they involve the use of many persons and a wide variety of materials. For creative souls, and worship leaders should be such, they are a rich store of materials. — *Charles E. Zunkel, Port Republic, Va.*

Treasure in Earthen Vessels. James M. Gustafson. Harper and Brothers, 1961. 141 pages. $3.50.

This book offers a refreshing new approach to understanding the church. Its purpose is to weave together the various strands of social theory into a fabric of knowledge about the church as a human institution. This is a sociology of the church, and it is well done.

The author succeeds in isolating social and psychological processes which are active in the religious community, past and present. He asserts that these processes are common to all human social institutions and communities. Furthermore, a purely theological interpretation of the church is insufficient for a complete understanding. It does not account for all facets of the church's life. A social interpretation, joined with a theological interpretation, explains a wider range of phenomenon in the religious community.

The writer does not make the mistake, however, of assuming that the church is merely human or that God does not express or reveal himself through it, his "earthen vessel." The uniqueness of the church is in its object of loyalty and commitment and in its understanding of that object, God in Jesus Christ.

In attempting to account for as much as possible by a social theory of the church, the author, of course, steals from the theological "egg-basket." Those interested in theology will readily see in this interpretation, however, that it may be necessary to begin to take into account the importance of natural social psychological processes within the religious community in any attempt to construct a theory of the church. Social thought has much to contribute here. It is here that this book will carry an impact. It is the first serious attempt of a scholar steeped both in sociological theory and theology to bring together an integrated social theory of the Christian church. — *Emmert F. Bittinger, Hagerstown, Md.*

News and Comment From Around the Worl

3,000 Cross Border for Christmas Celebrations in Bethlehem

An estimated 3,000 pilgrims crossed the frontier between Israel and Jordan for Christmas celebrations in the town where Christ was born. Some 300 other persons were denied permits by the Jordan authorities, who apparently classified them as security risks.

More than half the visitors were Christian Arabs from Israel. Besides Latin and Eastern Rite Catholics, the pilgrims included groups of Anglicans and Protestants who met at Shepherds Field, where the angels brought tidings of the newborn Savior, to sing carols and join in a feast of roasted lamb.

Greeting the pilgrims on their arrival in Bethlehem was a huge illuminated Christmas tree placed in Manger Square, opposite the Basilica of the Nativity.

Pacifists and Nonpacifists to Hold Consultation

The Third Assembly of the World Council of Churches authorized the convening of a consultation between pacifists and nonpacifists.

They will meet in an ecumenical setting to study the witness that the Christian is called upon to give to the cause of peace. The consultation, which will last for about one week, will consider the Biblical and theological bases for such witness.

The World Council's Division of Studies will arrange the date and place of the consultation and issue the invitations.

Methodist Publishing House Marks 100th Year in India

Indian public officials and noted churchmen joined in celebrating the 100th anniversary of the Lucknow Publishing House, the oldest unit of its kind operated by the Methodist Church in Southern Asia.

Governor Rama Krishna Rao of the state of Uttar Pradesh, of which Lucknow is the capital, praised the publishing house for "its wholesome literature" produced over the course of a century in seven Indian languages.

The House was founded in 1861, five years after the arrival of the first American Methodist missionaries in India. Besides turning out religious books in English and Indian languages, it served India by publishing many scholarly works, notably the famed Hindustani and Urdu dictionaries. As it grew, the publishing house also produced highly popular school and college textbooks.

Since 1871 it has published The Indian Witness, the official publication of the Methodist Church in India.

Japan United Church of Christ Plans National Youth Organization

For the first time since it was formed in 1941 the United Church of Christ in Japan will have a national youth organization. The denomination's Youth Council will be formed at a constituting convention in May. Following the meeting, a mass Christian youth rally will be held.

The main purpose of the national body will be to stimulate organization of additional youth groups in districts and churches and provide a channel of communication between the church and young people.

Passion Play Revised Following Criticisms of Anti-Semitism

Officials of the Oberammergau Passion Play Committee have confirmed that the world-famous production, which was alleged to contain anti-Semitic passages, will be revised before its next presentation, probably in 1970.

The new revision will be the seventh for the play, first presented in 1634 by villagers of Oberammergau to fulfill a vow of thanksgiving for deliverance from the Black Plague. Traditionally it has been performed every ten years.

In announcing the revision, committee officials made no reference to the anti-Jewish allegations. In 1960 the German Interfaith Coordination Committee inferred that some parts of the play might arouse anti-Semitic prejudices in spectators and that it would study its text. Jewish groups in the U.S. also charged that the play had anti-Semitic and Nazi tendencies.

Protestant, Catholic Clergy in Brazil Hold Ecumenical Parleys

A series of monthly conferences has been launched in Rio de Janeiro, at which Protestant and Roman Catholic clergy and laymen discuss the ecumenical movement.

At each consultation one specific topic is considered, such as the forthcoming Second Vatican Council and the recent Third Assembly of the World Council of Churches.

The meetings are noted for friendly atmosphere in which t are conducted, despite obvious ferences of viewpoints, and for mutual respect shown for the pa ipants' respective doctrines.

Sessions are held at the office the Catholic Confederation of Ri Janeiro. In addition to Catholics meetings are attended by Episc lians, Presbyterians, Methodists, Baptists.

Scottish Church Campaign Against "Quickie" Teen-age Marriages

A campaign has been launched the Church of Scotland to end increasing number of teen- "quickie" marriages taking place Gretna Green, a small Scottish lage only a half mile from the E lish border.

About two hundred young cou elope every year to Gretna Gree take advantage of Scotland's lib marriage law permitting weddi of sixteen-year-olds without pare consent. The couples come from E land and other European countr

As part of this drive against s practices, the church is likely to s legislation restricting teen-age m riages in Scotland.

Lutheran Church — Missouri Synod Reports Elementary School Gains

The Lutheran Church-Miss Synod has noted an increase in total enrollment of students in elementary schools in North Am ica. For the 1961-62 school year, total enrollment is 150,440. Th new schools were started last y bringing the total number to 1,3 These are served by 5,525 teach an increase of about 200 over 19

In addition, the church oper community high schools, board high schools, and elementary sch in Argentina and Brazil. The M souri Synod maintains the lar elementary school system of Protestant denomination. The s ond largest is the General Con ence of Seventh-day Adventists.

Bible Society Honors Missionary for Indian Tongu Translation

A Church of the Nazarene m sionary who worked twenty- years to give the Kekchi-speak Indians of Guatemala their first w

language and their first printed book – a translation of the New Testament – was honored recently by the American Bible Society.

William Sedat, missionary-linguist, who first went to Guatemala in 1936, was given a citation and a life membership in the Bible Society. The society helped to finance and print the Bible translation into Kekchi.

In Guatemala there are some 200,000 Indians who speak Kekchi, one of more than 20 Mayan languages in that country.

Rabbis Not Agreed on Verdict of Death for Adolph Eichmann

A survey on many of New York's Jewish spiritual leaders revealed that there was no unanimity among rabbis on the Israeli court's sentence of death by hanging in the case of Adolph Eichmann.

Some felt that the sentence was just and according to Jewish law. Others believed that Jewish justice would have been better served through a life imprisonment sentence for the former Nazi official who was responsible for the killing of six million Jews.

In Jerusalem, meanwhile, Dr. Zerah Wahrhaftig, Israel's minister of religious affairs, said the sentence of death was in keeping with Jewish religious law. He said, however, that he would object to an execution being held in Jerusalem because the city is regarded as holy.

Shrine for Dead Sea Scrolls Under Construction in Israel

A sanctuary to house some of the Dead Sea Scrolls has been started in Jerusalem with funds contributed by the Gottesman Foundation of New York.

To be known as the Shrine of the Book, the sanctuary will be established on the site of the Israel Museum, now under construction.

The sanctuary is being built by the Israeli government through its agency, the Israel American Museum Foundation. Documents to be stored at the shrine include the Bar Kochba documents, fifteeen letters dispatched by Bar Kochba, Hebrew military leader to the commanders of the rebellion against the Romans in the Dead Sea district in 135 A.D.

Among the Dead Sea Scrolls to be exhibited in the shrine will be the two oldest known manuscripts of the Book of the Prophet Isaiah – the Manual of Discipline, containing the book of statutes and regulations of the Essenes Sect, and the Commentary of Habbakuk.

Nationwide Drive for Blankets for Needy

A nationwide drive to collect at least a million pounds of blankets to meet urgent appeals from refugees and disaster victims in twenty-five countries abroad has been launched by Church World Service.

Representing more than thirty major Protestant and Orthodox bodies, Church World Service officials said recent heavy allotments to hurricane survivors in British Honduras and to Cuban refugees in Miami have depleted the supply of blankets needed for winter weather.

Among the more urgent requests for blankets and comforters are those from war victims in Algeria, Tunisia, and the Congo; refugees in Hong Kong, Burma, Egypt, Austria, India, Korea, and Turkey; and disaster victims or destitute people in Greece, Chile, Ghana, Jordan, Liberia, Okinawa, and the Philippines.

Church Group Sues Advertising Firm for Breach of Contract

A $5,000 breach of contract suit has been filed against an advertising firm by the Christian Action League of North Carolina, charging the company with rescinding an agreement to display antiliquor posters on fourteen outdoor billboards in the Charlotte area during the Christmas season.

The evangelical interdenominational group representing eleven church bodies said that the Schloss Poster Advertising Company of Charlotte, after contracting to erect the displays, notified the league it "did not intend to carry out its part of the agreement."

Meanwhile D. P. McFarland, the league's executive director, said that "to make billboard advertisements available to the brewers and to exclude groups who believe in total abstinence is unfair to the public and in a sense constitutes thought control. The league holds that its right to advertise in all media used by the brewers should be maintained and therefore has filed this suit for damages."

United Church of Christ Plans Housing for Elderly

The United Church of Christ recently outlined plans to build retirement centers in ten states for persons over sixty-two years.

The first project in the long-range plan is scheduled to open in January 1964. It will consist of clusters of from thirty to seventy unfurnished housing units, each of which will cost between $8,000 and $10,000 to build, and will be rented for between $60 and $80 a month.

Near the center of the ring of housing clusters will be a core unit designed primarily to accommodate old people unable or not desiring to maintain individual living units. Health services will be available at the core unit from a staff of nurses and aids at a cost of $4 a day. Tenants will be free to move from one to another unit within a project or to move out entirely. There will be no life tenancy agreement, no assignment of assets, no admission charge, and no contract by which relatives pledge support.

Lawrence M. Upton, head of the national program for the church, said "long-term bargain basement loans available from the federal government" had enabled the church to get away from the institutional type of living sponsored in its homes for the aging in past years.

German Protestants Mark 125th Anniversary of Mission Society

Church ceremonies in Berlin marked the 125th anniversary of the Gossner Mission Society, one of Germany's oldest and most important Protestant missionary organizations.

The society's activities have been mainly concentrated in the past in establishing a church which now numbers about 250,000 members.

Since the end of World War II, the missionary group has worked on a special project to send mobile churches and tents into the Soviet Zone, where religious activity is at a minimum. However, this effort has been stopped by the Communist closing of the border.

For several years the society also has sponsored a program of ecumenical work camps, some of which have been held in East Germany.

National Review Board Committee Names Question 7 Best Film

The Lutheran film, Question Seven, has been named the best picture of 1961 by the Exceptional Films Committee of the National Board of Review, an independent film reviewing agency in New York City.

Also included in the list of ten best films of the year, ranking fifth, was The Hoodlum Priest, which was based on the career of a Roman Catholic priest in St. Louis and which featured Don Murray in that role.

National Council Department Calls for Abolition of Capital Punishment

Capital punishment is "contrary to the laws of God," members of the Department of Pastoral Services of the National Council of Churches have stated in a resolution calling for its abolition.

Their views, plus an accompanying statement of fact and opinion on the subject, are now being studied by denominational and local church committees. The resolution declares, "The claim is rejected that the death penalty is justified as retribution for crime, that it is a deterrent to crimes of violence, or that it protects society from dangerous persons."

Backing this stand, the resolution quotes from National Prisoner Statistics, No. 26, covering the period from 1930 to 1960. In that time, says the fact sheet, 3,724 people were executed in the United States, more than half of them Negroes. Of the 57 executed in the nation in 1960, 22 were white and 35 were Negro. Of the latter, 24 were executed in Southern states.

Of the fifty states, nine are listed as abolition states, but Delaware, which abolished the death penalty in 1958, has voted to restore it.

The resolution declares that on the basis of their study, "Our studies lead us to the conclusion that the death penalty in the United States cannot be justified and should be abolished."

Negro Named Peace Corps Head in Nigeria

A prominent Negro clergyman and educator has been appointed as Peace Corps representative to Nigeria. He is Dr. Samuel DeWitt Proctor, an ordained Baptist minister and president of North Carolina Agricultural and Technical College. He will direct Peace Corps work in the Africa nation while on a two-year leave of absence from the academic post.

Missionary Convention Told of Congo's Need for Doctors

An expanded Christian medical aid program would help to save the Congo from communism, according to Dr. Glen Tuttle of the Congo Protestant Relief Agency.

He told the second International Convention on Missionary Medicine that his agency is calling for a hundred doctors to serve a five-year term in the Congo. He said the mass exodus of medical personnel from the Congo following independence resulted in much suffering among the Congolese and that outbreaks of smallpox are now being reported.

He said, "The principal need is for general practitioners to man small hospitals, although there are also many requirements for specialists in the larger hospitals."

While there were some 750 doctors in the Congo prior to independence, the number is now about 250. Of this number, sixty are Protestant medical missionaries. Many hospitals in the Congo have not even a single doctor.

West German Evangelical Synod Permits Ordination of Women

A law permitting women to be ordained as ministers has been approved by the Synod of the Evangelical Church of Kurhessen-Waldeck in West Germany.

Under the new law, ordained women will have the same rights as their male colleagues and will be authorized, in principle, to preach and administer the sacraments. They will hold the title of "pastoress" and wear robes corresponding to those of pastors.

Before a woman may be appointed as a parish minister, however, she must first obtain the consent of the bishop and approval of the parish.

The ordination of women was approved by synods of various regional Evangelical Churches in Germany during the acute clergy shortage after World War II. Previously women could study theology but were not eligible for ordination and appointment as pastors.

Anniversaries

Mr. and Mrs. Gilbert Lewis of Lafayette, Ind., faithful members of the Fairview church, celebrated their fifty-second wedding anniversary on Nov. 25, 1961. They have ten children, forty-two grandchildren, and three great-grandchildren. — Mary E. Hufford, Lafayette, Ind.

Mr. and Mrs. Waldo Peter of Lafayette, Ind., members of the Fairview church, celebrated their fifty-fifth wedding anniversary on Jan. 20, 1962. — Mary E. Hufford, Lafayette, Ind.

Mr. and Mrs. Archie Rhan observed their fifty-sixth wedding anniversary on Nov. 29, 1961. They have two daughters and two grandsons. — Mary L. Riethof, Lafayette Hill, Pa.

Brother and Sister Charles Spicher of Du Bois, Pa., celebrated their sixtieth wedding anniversary on Jan. 1, 1962. They have eight children all of whom were present for the occasion, thirty-four grandchildren, thirty-nine great-grandchildren, and two great-gr grandchildren. They have been act members of the Bethel congregati Pa., for all of their married life, serv the church in the office of deacon many years. — E. M. Hertzler, Rockt Pa.

Obituaries

Borden, Sylvia, daughter of W. and Lucindia Carpenter Ross, died Seymour, Ind., Feb. 7, 1961. She came a member of the Church of Brethren thirty-six years ago. She v married to J. T. Borden on Nov. 1913. Surviving are her husband, daughter, two grandchildren, and sister. The funeral service was c ducted by Brethren E. L. McCullo and John Smeltzer, and burial was the Riverview cemetery. — Mrs. Berry, Pendleton, Ind.

Dinger, Amy, daughter of Solon and Leah Kreider Heisey, was b June 10, 1910, and died Dec. 26, 19 She was a member of the Midv church, Pa. Surviving are her husba P. Clarence Dinger, one daugh three brothers, and two sisters. T funeral service was conducted in Midway church by Brethren Paul Forney and Earl Forney, and bu was in the adjoining cemetery. — Eli beth B. Kreider, Lebanon, Pa.

Eberly, Alvin B., died Dec. 25, 19 at Altoona, Pa., at the age of nin years. He was a member of the Ephr church, Pa. Surviving are two dau ters and three grandsons. The fune service was conducted in the Ephr church by Bro. Guy E. Wampler, and burial was in the Cedar Hill cem tery. — Mrs. H. Spencer Fry, Terre H Pa.

Flory, John S., son of Daniel a Susanna Wampler Flory, was b March 29, 1866, at Broadway, Va., a died Nov. 27, 1961, at Bridgewater, He was twice married, first to Nan Coppock in 1897, who died one y later, and second to Vinnie Mikesel 1908, who died in 1958. Surviving five children. — Mattie V. Glick, Brid water, Va.

Murphy, Manville E., son of Al and Margaret Ross Murphy, was b July 30, 1911, in Jackson County, In and died Nov. 1, 1961, at Crothersvi Ind. On Nov. 7, 1934, he was marr to Iva Morgan. Surviving are his wi two sons, four brothers, and two h sisters. He was a member of the N Hope church in Indiana, serving in t office of deacon. Funeral service v held at the New Hope church by B Raymond LaRue, assisted by R Marion Ellis of the Freetown Christi church, and burial was in the Uni town cemetery. — Mrs. Gertrude C Seymour, Ind.

Roberts, Isaac Walter, son of Arc bald and Anna DeVault Roberts, v born at Antioch, W. Va., Sept. 4, 18 and died at Keyser, W. Va., Jan. 1962. He was a member of the Knob church, W. Va. The funeral service w conducted by the undersigned, and b ial was in the Roberts cemetery at M tin, W. Va. — C. H. Cameron, Keys W. Va.

Robinette, Matilda, daughter of Sa uel and Susan Miller Maust, died D

1961, at the age of seventy-nine yrs. She was married to Arnold binette, who preceded her in death. S had been a long-time member of Sipesville church, Pa. Surviving four children, nineteen grandchildn, and five great-grandchildren. The feral service was conducted by Bro. l C. Brubaker, and burial was in Sipesville cemetery. — Mrs. A. G. ust, Sipesville, Pa.

loss, Herbert L., son of Roscoe and a Belle Bridges Ross, was born Aug. 1921, in Jennings County, Ind., and d Sept. 30, 1961, at Crothersville, . On Aug. 26, 1945, he was married Charlotte Elkins. Surviving are his e, three children, his father, six thers, and three sisters. He was a nber of the New Hope church, Ind., re the funeral service was conducted Bro. Kenneth Fisher of Spencer, o, assisted by Bro. Carnie Carpenof Clarksville, Ind. Burial was in Riverview cemetery in Seymour, . — Mrs. Gertrude Cox, Seymour, .

oyer, Irene, was born July 19, 1872, died Nov. 13, 1961, at the Brethren ne, New Oxford, Pa. She was a nber of the Black Rock church in Upper Codorus congregation. Surng are two sons, three daughters, teen grandchildren, and forty-four t-grandchildren. The memorial ice was conducted in the Black k church by Brethren Earl K. Zieg- and N. S. Sellers, and burial was in adjoining cemetery. — Lydia M. Resmanchester, Md.

ust, John A., was born in Texas nty, Mo., Dec. 8, 1884, and died is home south of Cabool, Sept. 29, 1. In 1911 he was married to Jen- Mason, who preceded him in death 1931. In 1939 he was married to othy Oxley, who survives. Also iving are one son, one daughter, e brothers, three sisters, and three dchildren. He had been a faithful ker in the Cabool church for many rs. The funeral service was conted by Bro. Lee Kendall in the ool church, and burial was in the sant Grove cemetery. — Muriel Reyl, Elgin, Ill.

heidy, B. Frank, was born July 4, 4, and died near Bernville, Pa., Nov. 1961. Surviving are his wife, Flora er Sheidy, one daughter, two sons, five grandchildren. The funeral ice was conducted in the Maiden ek church by the undersigned, asd by Rev. Frank W. Ruth of St. mas United Church of Christ. Burial in the Viewpoint cemetery. — Cyrus Krall, Myerstown, Pa.

immons, Neita, daughter of George Anna Smith, died Dec. 6, 1961, in sas City, Mo., at the age of sixty- years. On Nov. 1, 1925, she was ried to Charles D. Simmons, who in May 1954. Surviving are two and three daughters. She was a nber of the Church of the Brethren. funeral service was conducted by Herbert Zeiler, and burial was in Pleasant Mound cemetery. — Mag- Simmons, Osceola, Mo.

paid, Elvie Catherine, daughter of nolas and Sarah Angeline Anderson d, was born at Concord, W. Va., died at Yellow Springs, W. Va., . 2, 1961, at the age of eighty-three s. She had been a member of the Church of the Brethren for sixty-one years. The funeral service was conducted at the Congregational Christian church by Rev. Paul Dick, pastor of the Brethren church at Winchester, Va. — Daniel B. Spaid, Junior, W. Va.

Spitzer, Jennie, daughter of Mr. and Mrs. Noah Early, was born near Mt. Sidney, Va., Dec. 26, 1868, and died Dec. 2, 1961. She was a sister of H. C. Early, and the last surviving member of her family. On Dec. 24, 1889, she was married to Bro. Isaac Spitzer, who preceded her in death. She was a member of the Middle River church, and was active in church affairs as long as health permitted. Surviving are three sons, five grandchildren, and thirteen great-grandchildren. The memorial service was conducted in the Middle River church by Bro. Marvin Clingenpeel, and burial was in the nearby cemetery. — Mae V. Diehl, Staunton, Va.

Stephens, Frank Robert, son of Smith and Rosetta Lineback Stephens, was born in Wells County, Ind., March 21, 1923, and died following an automobile accident Nov. 22, 1961. Surviving are his father, four brothers, and one sister. He was a member of the Markle church, Ind. The funeral service was conducted by Bro. W. C. Stinebaugh. — Jayde Brumbaugh, Markle, Ind.

Stevens, India, daughter of Isaac and Minnie Lybrook Hart, was born Dec. 1, 1893, in Wayne County, Ind., and died Jan. 31, 1961. She was married to J. Everett Stevens on Oct. 15, 1913. She was a member of the Four Mile church, Ind. Surviving are her husband, two sons, six grandchildren, and one great-grandson. The funeral service was conducted by Bro. Glenn Rohrer, and burial was in the College Corner cemetery, Ohio. — Mrs. Joseph Turner, Richmond, Ind.

Swallom, Joseph Edward, was born June 17, 1875, in Iowa, and died at Omak, Wash., Nov. 29, 1961. He was married to Lulu V. Dilley on June 30, 1898. He was a member of the Church of the Brethren. Surviving are his wife, two sons, two daughters, fourteen grandchildren, and fifteen great-grandchildren. The funeral service was conducted by Rev. C. Thiele, and burial was in the Okanogan Valley Memorial Gardens. — Florence L. Breshears, Omak, Wash.

The theological basis of Christian ethics

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Church of the Brethren
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Church News

Southern California and Arizona

Covina — Some of our members attended Annual Conference at Long Beach for the first time. Three children were dedicated on Children's Day. Two have been received by letter and ten have been baptized following a membership training program conducted by the pastor, Harry Thomas. During the absence of the pastor, the pulpit was filled by Jack Melhorn, a professor at La Verne College and a former interim pastor; Stanley Keller, district executive secretary and also a former pastor; and Galen Walker of La Verne. Marilyn Thomas has assumed the duties of church secretary. We observed communion on World Communion Sunday. The congegation cooperates in the community school of missions each year. Completing the financial year, we met our commitments to La Verne College, the district, and the General Brotherhood Board. The ladies' aid sews for relief. They sent a sum of money to Lloyd Thomas, son of the pastor, to purchase Christmas gifts for the refugees among whom he is working in Germany. The women of our congregation cooperate with the United Church Women of the valley. — Margaret B. Fesler, Covina, Calif.

Iowa-Minnesota

English Prairie — A number from our church attended the district meeting and regional conference. The love feast was observed on World Communion Sunday. Ray Zook and Lyle Albright conducted a church-pastoral relations conference. Joe and Kay Grove attended a seminar on Africa at the United Nations as delegates of the Inter-Church Council. Bro. Paul E. Miller held a week's evangelistic meetings. Three were baptized. The homebuilders and the children of the Sunday school decorated a Christmas tree with money to be sent to Dick and Sara Ann Bittinger in Africa. The pastor, J. J. Johnson, attended a course, Continuing Education in the Ministry, at

New CHURCH PROGRAMS with the Aging

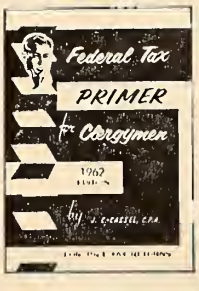
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Evangel Press Dept. GM Nappanee, Ind.

Yale University, Jan. 15-28. Christmas was observed with a service by the choir and children of the Sunday school. Organ music was provided on Christmas Eve, when families could come to the church for meditation. — Ollie Coffman, South English, Iowa.

Western Kansas

Pleasant View — The Bittingers showed slides of their work with the Navajo Indians one evening. The Manchester College male quartet presented a program at the family night supper. Bro. Calvin Cheek is serving us as pastor this year and Bro. Harley Stump continues as elder. Delegates to district meeting at Hutchinson were Mr. and Mrs. Glen Finfrock. In commemoration of the one hundredth year of the state of Kansas, the congregation along with the members of the Church of the Brethren at the Castleton Union church presented the pageant, Dunker Heritage in Kansas, by Myrtle Crist Porter. A pioneer-type supper was served. Harold Bomberger, pastor of the McPherson church, spoke at the Christmas party. The children's department presented a Christmas pageant as part of the regular worship service on Dec. 24. The women have been making baby comforters and gathering clothing for relief. — Mrs. Melvin Hornbaker, Hutchinson, Kansas.

Salem — The church and Sunday school officers were installed following the promotion program by the Sunday school on Sept. 24. Seventy of our members attended communion on Oct. 1. The women have sewed clothing and knotted comforters for Church World Service. They spent one day at the Cedars giving a program for the guests there. A number of our members attended the district meeting at the Hutchinson church. Bro. Edward Murray of Roanoke, La., led the evangelistic service Nov. 18-25. Five were baptized and six were received by letter during the past year. We repeated the pageant, Brethren History in Kansas, when the district youth were entertained. The children gave a Christmas program on the evening of Dec. 17. The missionary committee planned programs for each Sunday evening in January. — Mrs. J. M. Carney, Nickerson, Kansas.

Missouri

Osceola — Sponsored by the ministerial alliance, the children went out for trick or treating for UNICEF on Halloween evening. They received over $72. Bro. Jim Mohler was guest minister for Oct. 8. The women's fellowship sent clothing to Church World Service. The pastor, Bro. Robert Sooby, officiated at the love feast on Nov. 18. Our congregation participated in the union Thanksgiving service. On Dec. 8, we welcomed Brother and Sister Waldo Jones from the Oak Grove church, where services are held no longer. On Dec. 18, we had a Christmas supper. Two couples in our congregation have been married sixty-two years, Sam and Ella Strong and Dan and Myra Cripe. — Maggie Simmons, Osceola, Mo.

Nebraska

Beatrice — A former pastor, Bro. William Gahm, was a Standing Committee delegate to Annual Conference; his wife was delegate from the local church. The various Sunday school classes were in charge of the morning worship services in June. We began a joint pastoral program with the South Beatrice ch on the first of September, with John Ditmars serving the two churc Bro. Edward Duncan, executive se tary for Colorado and Nebraska, sho slides of the Nebraska churches. was also guest minister on the t Sunday morning in November. We our Christmas program on the eve of Dec. 17. Besides our overseas re the women's fellowship has given to Alaska and also at home. Sister E Bryant represented our congregatio the World Community Day ser Clothing and schoolbags were given the children of Latin America. observed communion on World C munion Sunday. — Mrs. Ruth D Beatrice, Nebr.

Middle Indiana

West Manchester — Under the g ance of the department of stewards and finance, the fellowship enlistm program ended successfully with loyalty dinner on Dec. 10. Ro McCleam of Markle was the guest rector. In observance of Christ we had a play on Christmas Eve an live nativity scene on the church la Many of the young people helped the latter project. The children ha Christmas stocking dime project a this year, with the money being used medical aid for the Navajo Indi We studied Latin American count in our January school of missions ended with a birthday banquet on first Sunday evening of February. – G. Hoover, Manchester, Ind.

Southern Indiana

Buck Creek — Three of our ju boys attended Camp Mack. The f Petra, was shown in July. We h elected four new deacons and deaconess. Bro. Robert Goodson c ducted our revival in September. B Jane Carmichael and Martha Lou H vey were delegates to district meet The women's fellowship is making c forters, rolling bandages, and coll ing shoes and other clothing for re Several from the congregation atten the workshop at White Branch. N Cross was present at the stewards conference at North Manchester. had our homecoming in Septem Some improvements have been m around the church, cedars having b planted in front, and the sanctuary Sunday school rooms redecorated. young people's class presented the p Home for Christmas on Dec. 17. Carl Hilbert of Hagerstown will the pulpit while the pastor and his v are on vacation in Florida. — Mrs. C erine Swinger, Muncie, Ind.

Indianapolis, Northview — We served communion on World Comm ion Sunday. The men assisted finance committee in the every-mem canvass for commitments for the com year. Children were consecrated the vesper service on Nov. 12. Foll ing this we had a Thanksgiving fell ship meeting with a carry-in dinner a program. The women contributed the white gift offerings for the Whe mission in downtown Indianap Canned goods and staple foods hel to replenish the mission supplies the coming year. On Dec. 10, our c gregation was host to the section youth conference. The pastor, Geo

etweiler, was the speaker. Gilbert ecker, who was in charge of Gospel lessenger subscriptions for the coming ear, renewed efforts to have the Mes-nger reach every church family. On ec. 17, the church observed a fellow-ip night with a carry-in supper and a hristmas program by the young people. n the following Sunday, at the morn-g worship hour, the choir sang many the well-known Christmas carols. — nnis Heiny, Noblesville, Ind.

New Hope — Bro. Estle McCullough Pendleton moderated the fall council eeting when the Sunday school and urch officers were elected. The new astor, Raymond LaRue, began his serv-e the first of September. On Nov. 19, e had a dedication service for the new-purchased ground for the parsonage. n the evening of that day, we had a hanksgiving service at which the film, d's Earth, was shown, and the offer-g was given toward the new parson-e. On Dec. 2, twenty-eight men orked on the parsonage, and the young eople put water into the kitchen of e basement on that day also. The omen's fellowship visited the shut-ins ving a program and gifts. On New ear's Eve, the young people sponsored program at 9:00 o'clock and a service 11:30 p.m. One of our couples, rother and Sister Hobert Murphy, cele-ated their fortieth wedding anni-rsary. The Sunday school and church tendance has increased. — Mrs. Ger-ide Cox, Seymour, Ind.

Michigan

Flint — Three members have been ceived by letter. In November we d our stewardship-call program under e direction of Dale Hess. More than ty commitments totaled over $15,000, increase of 25% over the giving of t year. During the first quarter of e year, the actual giving exceeds that the same period last year by almost a ird. We had a candlelight vesper rvice on Christmas Eve attended by ore than one hundred people. The omen's fellowship has redecorated the rsery. At the fall festival in Novem-r, Audley Bailey and some assistants Saginaw, Mich., led us in an old-shioned song festival. Five teachers om the children's department attended sses given by the Greater Flint Coun-of Churches. The pastor, Philip uver, taught one class on the books the Old Testament. — Mrs. Lydia am, Grand Blanc, Mich.

Zion — We have made a number of provements on the church, building w steps, putting in drain tile, and in-lling new windows and a new fur-ce in the parsonage. The ladies' aid s tied ten comforters for relief. We re host to the Christian education rkshop of the northeastern section of district. Bro. J. B. Baldwin, our trict executive secretary, conducted week of meetings. Two have been otized. Bro. Charles Baldwin, mis-nary to Africa, told about his work re and showed pictures one Sunday. e moderator, Bro. Arthur Whisler of averton, preaches one Sunday each nth. On the other Sundays the men take charge of the services. — rrine Good, Prescott, Mich.

Northeastern Ohio

Chippewa — In September we elected officers for Sunday school and church. Bro. John Wieand of Batavia, Iowa, was the evangelist for our meetings in August. At that time we had a dedication service for the newly purchased electric organ. We have added nineteen new members in the past year. Our congregation joins with the Christian Council of Churches in providing for a Korean orphan. One of the Sunday school classes sponsored a refugee from Yugoslavia, who arrived in December. The youth had a two-day retreat to plan work for the year. They went to the homes of shut-ins and older members of the church to sing Christmas carols. We have contributed clothing for the needy in Africa, clothing, soap, dishes, and canned goods to the Flat Creek Mission, Ky., and clothing and friendship packets for relief, and seven comforters for local welfare work. — Mrs. John Bcieler, Wooster, Ohio.

Northwestern Ohio

Stony Creek — Forty-five children of the Stony Creek congregation and community attended the vacation Bible school in June, which was directed by Lois Blumenschein. The money from the offerings was sent to the Lybrook Indian mission in New Mexico. Rev. James Park told about his work as county probation officer at a family night, and on another occasion a man from Iceland spoke and showed slides of his country. Stony Creek was host to the district conference in September. We observed our love feast on Oct. 1. Bro. Curtis Dubble was the evangelist for our meeting, Oct. 8-15. The friendship and youth classes have been meeting together for the fall quarter in order to study doctrines and beliefs of the Church of the Brethren. The pastor, John D. Tomlonson, was in charge of the study. The other adult classes will follow a similar course of study during the spring and summer quarters. Our congregation was host to the community Thanksgiving service this year. The children in the Sunday school brought baby clothes at Christmas time, and these were given to the county welfare department for new babies at the hospital whose parents have no clothing for them. The women's fellowship sewed for a day at the county home. They have also been preparing infant's clothing for relief. At their evening meeting the women are studying the book, Woman to Woman, by Eugenia Price. — Mary Early, Bellefontaine, Ohio.

Southern Ohio

Beech Grove — We observed our communion on World Communion Sunday. The pastor and his family and three other members of the church attended the regional conference at Manchester College. Six members also attended the Christian education meeting at Bradford. Some were present at the Brethren Home preview at Greenville, Ohio. Twenty-three children are enrolled in a membership class that is being taught by the pastor. Mr. and Mrs. Loren V. Miller, former members of the church, were present for the homecoming service. Brother Miller gave the message and Mrs. Miller led the singing. Two carloads of our young people went to Flat Creek mission in Kentucky for a weekend; they worked in the sorghum fields and attended church on Sunday. The young people presented a temperance play, Blue Angel. Bro. David Ockerman brought the message for the annual Thanksgiving service, which is sponsored by the Hollansburg Council of Churches. The Christmas Eve service was held at the Cedar Grove church. It was also sponsored by the community council of churches. The children had their Christmas party following the membership class. When death came to the family of one of our members, nineteen men with the requisite equipment picked and hauled thirty acres of corn. The men's quartet of the church assisted in a hymn sing at the Christian church at Whitewater, Ind. — Mrs. Everett Druley, Hollansburg, Ohio.

Brookville — Many of our members attended preview day at the Greenville

Recreation and the Local Church

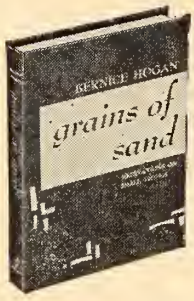
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Brethren Home on Oct. 22. It was estimated that a total of about 1,000 people visited there that day to see the new three-story addition. Mrs. Carl Eschbach, a returned missionary to the Philippines, was the speaker for the World Community Day observance in our church. During the absence of the pastor, Brethren Clarence Priser and Russell Helstern, brought the morning messages. Henry Driver showed pictures on Pigs to Paraguay on Oct. 15. Our pastor, Bro. Fred Hollingshead, represented the district at the Assembly of Ohio Council of Churches. On the evening of Nov. 12, we had fellowship cultivation night at which time sponsor families took a guest family to the home of a host family for a group fellowship. Two of our college students, Carolyn Williamson and Joel Hollingshead, attended the Brethren students conference at Elizabethtown College. At a program planning retreat for all members of boards and committees, Bro. Raymond R. Peters, gave the keynote speech. Our women have made comforters for relief, sixteen baby comforters, seventeen shirts for a leper colony, rolled three dozen bandages, and made six ulcer pads. The women's fellowship Christmas project was a collection of bedding and children's clothing. The children gave socks or mittens, which were sent to the Chicago West Side Parish for needy children. Ron Eby showed slides on Dec. 31 of his work with farm families under the direction of California Migrant Ministry. A community New Year's Eve program for all junior and senior high youth and adults was held at the Trinity Lutheran church. The program included the sound film, Africa and Albert Schweitzer. The combined choirs sang at the worship service on Dec. 24. — Mrs. W. Russell Miller, Brookville, Ohio.

Eastern Pennsylvania

Spring Grove — Bro. Jacob N. Fahnestock of Richland spoke at the Thanksgiving Day service. Brethren Alton R. Bucher of Heidelberg and Vernon Knell of East Berlin were guest ministers for the love feast on Oct. 1 at the Blue Ball church. Harold Martin of Spring Grove brought the Christmas message on Dec. 24. On Christmas Day a group from the church went to the Bowery Mission in New York to serve dinner to the men. They served over a thousand. — I. Leroy Nolt, Bird-in-Hand, Pa.

North Atlantic

Ambler — Irwin S. Hoffer was elected moderator emeritus and Walter Eshelman, moderator at the July business meeting. A number of our parents have joined the "Godparents," recently organized auxiliary at the Neffsville Home. During the absence of the pastor, Donald Rummel, who attended the extension school at Juniata and the family life conference at Elizabethtown, James Weaver of Manheim, John Lengel of Philadelphia, and Roy McAuley, president of Elizabethtown, brought messages. The first daily vacation Bible school was directed by Mrs. Stanley Davis, Sr., and Harry Stokes. A number of our members, along with other North Atlantic district members attended the Billy Graham meetings in Philadelphia. Some of our members attended the leadership training school at the Greentree church. We had a youth and adult membership class for five Sunday evenings. Seven have been baptized and six received by letter. We observed the love feast on World Communion Sunday. The district men's and women's fellowship banquet was at the Harleysville school with Dr. Curtis Bowman of Chicago as the speaker; he also showed his film, Along the African Path. The Christian education commission presented each family with an Advent candle kit, helping to stress the importance of family worship in the home. The two choirs gave the program at the Christmas Eve service. Beginning on the first Sunday of January, we are now having a church service for four- and five-year-olds directed by Mrs. Janet Foster. — Mrs. Mary E. Haring, Lansdale, Pa.

Royersford — Brother and Sister Wilbur Martin were the speakers for the spring and fall missionary meetings.

Brethren Placement Service . . .

This column is conducted as a service in the interests of assisting individuals or families to relocate and secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

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When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 553. We invite anyone planning to locate in the Roanoke area, or already in Roanoke planning a change of location, to take a look at the Cave Grove community; homes cost from $20,000 to $50,000. We have a new church building, shopping center, million dollar elementary school, and a rapidly growing community. The new shopping center, with supermarket, drugstore, doctor's office, and a variety store, will be completed in the spring, also a service station. The city bus line passes through this area. Contact: L. C. Spangler, R. 4, Box 64, Roanoke, [illegible]

Four have been baptized and one received by letter. We had a daily vacation Bible school, a new venture for the congregation. Since Oct. 1, we have been having regular Sunday night services. On Wednesday evenings, the pastor leads a study of the Bible. A group of volunteer laymen conducted the every-member visitation program. We had a special Sunday afternoon service at the Johnson Home. Seven children have been dedicated since our last report. The youth group gave a Christmas play and with the choir went caroling at the Pennhurst state school. — Martha Hershberger, Spring City, [illegible]

Southern Pennsylvania

York, Second — Bro. James D'Angelo gave the message on rally day, Sept. 9. A deputation team from Elizabethtown College conducted one of the Sunday morning services. At our October council, Bro. Elmer Gleim was elected elder. Delegates to district meeting were James D'Amico, Ida Markle, and John Sprenkel. Harlan Grubb from the Pleasant Hill church, Johnstown, Pa., conducted our evangelistic meetings, Oct. 23-29. Bro. Ammon Metzler, elder of the Fredericksburg church, was the guest minister for the love feast. Bro. Murray Lehman from New Fairview spoke as a representative of the children's home at Carlisle. For the Christmas observance, the children gave a musical Christmas program, and on Christmas Eve, the young people [illegible]

nted the play, Grandpa Hangs the olly. — Mrs. Robert A. Sipe, York, Pa.

Western Pennsylvania

Plum Creek — We dedicated the remodeled sanctuary and social room and e Sunday school addition on June 11. eakers for the occasion were Brethren enn Bowlby and Earl Kaylor. While r pastor was away, two of our college idents, Ronald Wood and Judson mmel, conducted our church services. number of our young people attended e youth meeting at Juniata College. o. Andrew Smith, one of our laymen, s the speaker for Layman Sunday. ne children and youth attended Camp rmony during the summer months. e observed love feast on World Comnion Sunday. We have established nursery during the Sunday morning rship services. At the women's felvship monthly meeting, they are dying the Bible and Anna Mow's ok. Six of our women attended the eting at Morrellville. Donald Durnugh was the speaker on Juniata Cole day, Dec. 3. The choir gave a ntata during the worship hour on c. 17, and the children a Christmas gram on Dec. 24. The Messenger is ng sent to 100% of our church fami-. —Mrs. Howard M. Kimmel, Sheloc-Pa.

First Virginia

Hopewell — We had open house at parsonage to meet the new pastor l his wife, Brother and Sister Walter Daggett. On Nov. 12, the men had rge of the evening service. A talk s given by Reverend Washburn. e Thanksgiving service was sponsored the Hopewell Minsterial Association, h the Rev. C. R. Stevens bringing message. On Oct. 4, the women's up had charge of the evening service, en Linda Daggett showed colored es, taken while in a work camp in ope. We observed our love feast on . 1. At Christmas a float, depicting Room in the Inn, was entered by Church of the Brethren in the an- Christmas parade and won first e. The young people presented a istmas play. — Mrs. E. D. Green, pewell, Va.

rinity — A number of cottage prayer tings were held during the first e weeks of October. The pastor, . E. J. Jacobs, held a revival meeting he Saunders Grove church the week Oct. 8-15. We had a consecration ice for the new church and Sunday ol officers and teachers on the first day of October. Bro. John Sayre, or of the Timberville church, conted our revival meeting, Oct. 22-29. was baptized. The young people e in charge of the Thanksgiving ice at which Rev. Ozzie Peery was speaker. We had a white gift ofg on Dec. 17. Young people had ndlelighting service on Christmas . — Mrs. H. B. Layman, Troutville,

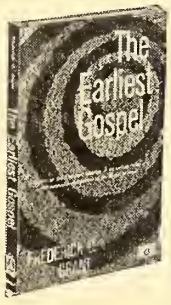
Northern Virginia

alvary — Five of our members ated district conference at the Dayton ch. A number of our members ed pack clothing for overseas re-

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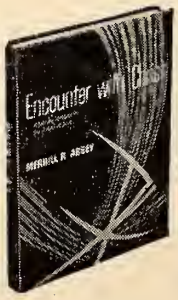
lief at New Windsor, Md., one day. Seven members attended the fall rally at the Round Hill church. At the council meeting in August, we elected teachers and officers for the Sunday school. The Sunday school is growing so that we need more room. Members of the choir, the music directors, and the organists attended the music institute at the Bridgewater church. At a special council meeting in October, we adopted plans for our building project, an addition to the church. Two special events in December were a hymn sing, directed by Bro. Ernest Smith, and a family night supper at which delegates to Annual Conference showed pictures. The youth and junior highs gave the Christmas pageant, The Adoration of the Kings and Shepherds, on Christmas Eve. The offering will be used for district missions and Christian education. Two have been baptized. — Mrs. Ora L. Foltz, Winchester, Va.

Harrisonburg — The family life committee arranged a series of three discussions during church school class periods led by Philip Trout, Byron Flory, M. R. Wolfe, Grant Stoltzfus, Bernard Logan, Mrs. Francis Bell, and James Moyers. Guest ministers during the quarter have been Robert McFadden, Raymond Peters, and Donald Clague. We have reorganized the choirs, and now the boys and girls, nine to twelve, are known as the treble choir, and the high school age youth, as the alleluia choir. These participated in the American Guild of Organists choir festival. The four choirs gave a Sunday night Christmas program. The Bridgewater College quartets were guests in October. Under the sponsorship of the missions and service board, Mr. and Mrs. Gordon Moore told about their work in Greece. We have a replay of the Dr. Bauman's TV course, Introduction to the New Testament. Twenty members attended the training school for leaders at Bridgewater College. Our church was co-host with the EUB church to the state WCTU convention in October. The junior high youth had a social hour to welcome new members into the department. They also had a series of programs on dating, led by Kent Moore. They were hosts to the Northern Virginia junior high meeting at which Merle Crouse was the guest speaker. Another event was the open house on a December Sunday morning for their parents. The senior high group had a reception for student nurses. They had a series on Preparation for Marriage, led by Mrs. Grant Stoltzfus. The Christmas offering went to the partial support of Mrs. Irven Stern and other mission projects. Two have been baptized and eight received by letter. — Mrs. D. C. Mundy, Harrisonburg, Va.

First West Virginia

Sandy Creek, Canaan — Susie Thomas, returned missionary to Japan, was guest speaker at the women's fellowship meeting. At the same time she showed slides of work in the field. Mrs. John E. Maust, a member of our church was voted the most honored woman of the year in the community. We have completed the project of tiling the basement. The women have made several sets of cut garments for the leper hospital and for the children in Africa. These were sent to New Windsor for distribution along with relief clothing and two comforters. The women's fellowship made up twenty socks for the men's mental institution at Somerset, Pa. At Christmastime, the women's fellowship had a candlelighting service to which members of the other churches of the congregation were invited. The adult young folks gave a play called Joy to the World. On New Year's Eve we had a fellowship supper for all the churches in the congregation followed by a watch night service. — Mrs. Ira J. Seese, Gibbon Glade, Pa.

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Church of the Brethren
Gospel MESSENGER
FEBRUARY 10, 1962

nd who is my neighbor?"
sus replied,
man was going down
rom Jerusalem
Jericho, and he fell
mong robbers,
who stripped him and beat him,
and departed, leaving him half-dead.
Now by chance a priest was going
down that road; and when he saw him
he passed by on the other side.
So likewise a Levite . . .
But a Samaritan, as he journeyed,
came to where he was; and when he saw him,
he had compassion, and went to him
and bound up his wounds,
pouring on oil and wine . . .
Which of these three . . . proved neighbor . . . ?"
He said,
"The one who showed mercy on him."
And Jesus said to him,
"Go and do likewise."
Luke 10:29-37



Three Lions
Heinrich Nauen

ACE RELATIONS SUNDAY

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Micah is the last of the three prophets treated by *C. Wayne Zunkel,* pastor of the Harrisburg church, Eastern Pennsylvania.

Roswell P. Barnes is the executive secretary for the American Office of the World Council of Churches.

Charles E. DuMond is pastor of the Elkhart church, Northern Indiana.

Paul M. Robinson is president of Bethany Biblical Seminary, Chicago.

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

"The Handwriting on the Wall"

It seems a shame not to reply to the population article in the Oct. 28 Messenger since it is unlikely that many Brethren have studied the matter deeply or would perhaps care to debate publicly on such intimate grounds. . . .

The natural regulation of plant, animal, and human population is a vast, subtle, and extremely interesting subject. In short, let me say that in spite of their clamor and persistence the philosophy and arguments of the would-be population regulators as represented by the author of the Messenger article are based on a deceptively simple and perverse misreading of a vast world of biological, historical, social, and statistical evidence. . . .

That the tremendous modern population increase is portentous cannot be denied, but the question is, what does it portend? Has the wisdom, goodness, and bounty of modern civilization made a farce of nature as God designed it? We think not. Strangely enough the increase of fecundity precedes rather than follows the benefits of modern technology and is most particularly evident among those who are benefited least by it.

This means, among other things, that instead of ushering in a golden age science is bringing us into an age of suffering and want hitherto unparalleled and unknown. Modern men, by the means of scientific technology, are in the process of converting all of their own, their father's, their children's, and their neighbor's (let us say in one comprehensive word) spiritual credit into readily consumable material cash. Even I am not so stupid as to be unable to recognize that a nice home, car, vacation, ease, and the amenities of life are more convenient and self-serving than the care of a large family in this difficult time.

The population regulators represent a comfortable middle-class outlook which would like to maintain the status quo. Unfortunately, our present world is almost a whole cloth of injustice, violence, spiritual disease, and decay which the built-in integrity of God's universe will not long tolerate. The prolific poor, on the other hand, denied all other avenues of creativity will not voluntarily choose to step off the earth in favor of their wealthier neighbors. .

If one couple, group, or na refuses to raise their natural fa then other couples, groups, and tions will move in to fill the gap.

The "population explosion," to mind, means to modern men exa the same thing that the handwri on the wall meant to Belshazz court. Just how to avoid this treme sentence is not easy to It is possible to imagine some found and worldwide repenta capable of destroying even ancie established and deeply revered sc sins and iniquities just as it is sible to imagine horns on a rab But the time is so terribly late.

Where we miss the door her elsewhere is in constantly identif ourselves with the "wrong m with the old Adam rather Christ. . . . When will we learn to distinguish the profane f the holy? Not, I fear, until whole complex civilization as a c ture of and movement to the sumed godlikeness of the human lies without one stone upon ano as a source of everlasting amazen and instruction to those intellig happy, and holy men who by G grace will follow. — Fred W. Sn R. 1, Cedaredge, Colo.

No Fear for Born Again Christia

We are in a dark age; no his has ever revealed a more per time than we are in this very The so-called lip service relig groups in the churches have u with the world and its worldly and governments. The world the patterns, and some of churches practice their worldly to bring about their own destruc

"The world is hovering on brink of a nuclear war." May is God's will to rain brimstone fire upon a wicked world; if so will be done, dear God. M prayers go up to heaven such "Lord, come soon and take thy again elect out of this world. let radioactive fallout take its c according to thy will."

Never in history has the w faced so powerful and so devast a weapon as the big nuclear b

We have millions of so-c Christians who will use part o Scriptures to justify their deeds. — Harry Mishler, Bret Home, Neffsville, Pa.

ead the Message in This Valentine

N JUST a few days we can expect that some of our friends — and maybe even a few of r enemies — will send us that token of affec- n we call a valentine. At least once a year rly all of us become hopelessly romantic. re in mid-February we look at the lovely red l white decorations that catch our eye, we d the simple verses, sometimes also the silly ses, that adorn the cards we receive — and haps we do give a little extra thought to the nds we love.

Most valentines are not to be taken literally. ly those who are really seriously in love, those o want each word to carry its full load of aning, give more than a passing thought to entine messages.

Love is not just a sentiment for a season, an emotion that comes and goes with every nge of circumstance, nor a feeling that can described in a clever verse on a greeting d. No, love is far more profound, even when s personal and so much a part of the close tionship that binds two people together.

All great literature is rich in stories and mas, in songs and sonnets about love. Yet e is another love that is greater than human — but this kind of love is seldom reflected a valentine. It is the love of God, the love which each one of us loves, the love that erlies and surrounds us, that supports and ains us. Charles Wesley saw that love as personified in Jesus Christ. He is "pure, ounded love." In him is the love which ex- all other loves.

You can turn to your hymnal for several of loveliest valentines you will ever receive. do not forget that these hymns, in turn, are the reflection of another love letter — the sage that fills the pages of the New Testa- t. We sometimes quote from its pages on Christmas greetings. We could do so just ell on Valentine Day.

What did Jesus himself have to say about ? His commandments begin with the love vished to share with all mankind: "This is commandment, that you love one another as ve loved you."

n this love the first Christians found their rity. They could testify that nothing — ab- ely nothing — could separate them from love of God. Paul writes, "Neither death, ife, nor angels, nor principalities, nor things nt, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ."

Such a love as this cannot easily be described. About all that a Christian can do is to testify to its power in his own life and then pray that others may discover its vast resources. Think what a valentine message could be expressed in these words of Paul: "That Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may have power to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge."

Probably the one letter in the New Testament that says most about love — love of God and love of neighbor — is the first letter of John. He is the one who tells us straight out that God is love. This is the quality of his nature and the character of his being. Accept, if you please, this lovely valentine from the first century — and ask yourself if it does not speak to your heart today.

Whether or not you get a lovely valentine on Wednesday, remember that God has already sent you a message of unfailing love. — K.M.

Making the Most of Limitations

WE DO not expect the blind to lead the blind, but what is to deter someone with one physical handicap from assisting another person with quite a different disability?

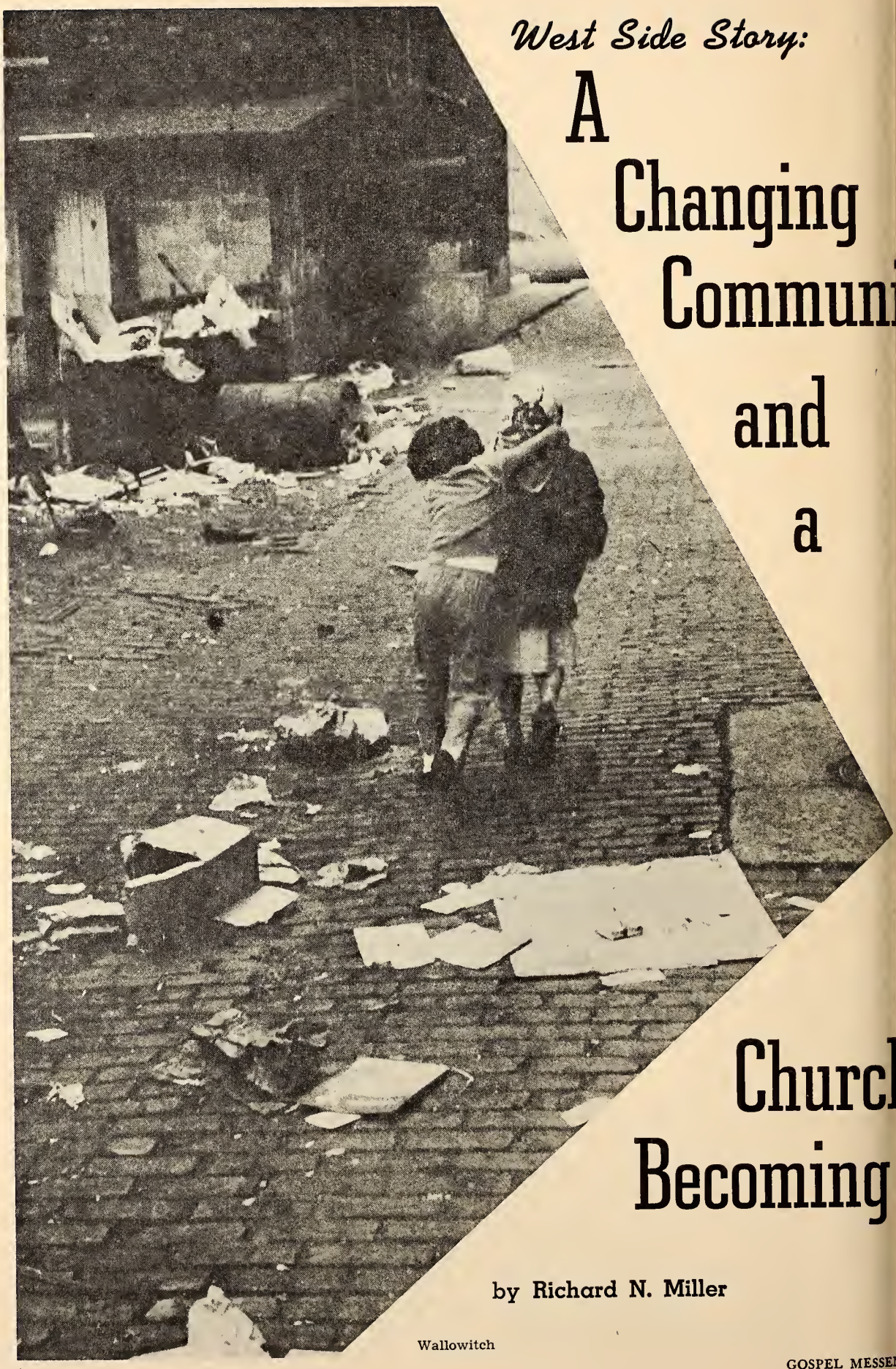
Paralyzed patients in a Massachusetts hospital have found a way to be of service. They take turns recording passages from theological books for the benefit of blind seminary students, who cannot find a Braille version of all the books they want to study. We suspect that in the process the hospital patients may also learn a little theology and surely the blind students, able to walk where they cannot see, feel a close tie with their helpers who can see where they cannot walk.

Sometimes Christians talk as if a particular handicap or some personal loss will mean the end of effective service. It may be the beginning. If one member of the body of Christ is hindered by a particular limitation, there are surely other members who can assist. In such material helpfulness individuals can discover one of the deeper meanings of membership. — K.M.

West Side Story:

A Changing Communi and a Churc Becoming

by Richard N. Miller



Wallowitch

MORE people scattered throughout the Brotherhood have lived for a ell in the community around Chicago's irst Church of the Brethren than have lived any other mile square area.

Less than two blocks away is Bethany ospital, where all sorts and conditions of rethren from far and near have come for edical attention.

Even closer is Bethany Biblical Seminary, here in the past twenty years more than 0 ministers and Christian education work- s have been trained for assignments from nklesvar, India, to Chibuk, Nigeria, and ints north and south and in between. inety per cent of the trained pastors in the hurch of the Brethren have lived in this mmunity.

Add to this the normal movement of any ngregation in a nation where each year e out of five persons change their resi- nce and you have a dispersion of Breth- n who have some acquaintance with the ce of the community as it was around First urch.

But the face that is remembered is not e face that is. A community is like an ganism — ever undergoing change. Some atures seem to improve with age, some to sintegrate beyond recognition.

Gone are the friendly neighborhood ores who specialized in service and home liveries, replaced by the larger, less per- nal supermarkets. Gone is the strip of mes and apartments to make way for the pressway. Gone, also, are the people who ed on these blocks.

Gone is the greasy spoon restaurant and e darkened entrance to the elevated nsit line and the writing on the walls; e restaurant gone where it should have ne long before and the elevated to the ogressive rapid transit line that speeds silvery way down the center of the pressway.

Gone, also, are the Jews, the Italians, and e Irish. Fifteen years ago the community s nearly half Jewish — so much so that rshall High School was crippled by the merous Jewish holidays. The other half, nearly so, were Irish and Italian Roman tholics. Today the community is eighty- per cent nonwhite. The Latin American pulation is five per cent, down from its k three years ago.

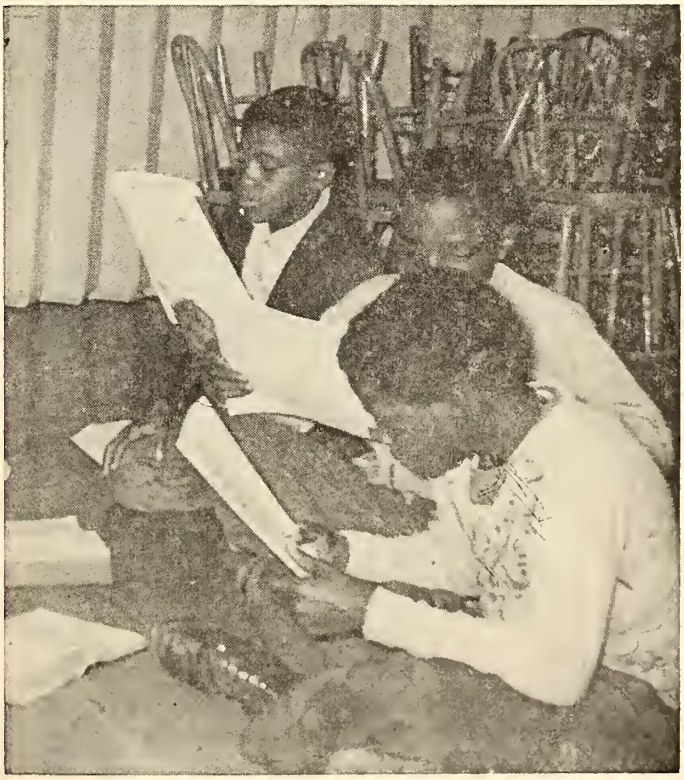
Garfield Park, once a beauty spot for the al Brethren gone urban, is now the no-man's-land between the areas ruled by the Vice Lords and the Cobras, two of Chicago's largest gangs.

The twenty-fifth police district, for more than a decade an area of unrest, has in the past two years moved from fourth to first in total crimes: first in robbery and burglary, second in rape offenses, third in violent, aggravated assault, fifth in murder, and second in car theft (althought the senior minister had his hub caps stolen not in this community but in Elgin, the site of the denomination's headquarters, some thirty-five miles away).

One surprising thing is that housing has not deteriorated to the extent one would expect. The Bradley-Honore Neighborhood Association and its block clubs have helped to stem the tide. They resort to law to keep apartments from breaking up into rooming house situations and similar code variations. The Brethren have been leaders in these organizations.

Floyd Wagoner, a long-term member of First church and a member of the board of directors of the West Side Real Estate Board, says that there are even signs of improvement. Some of the homes which were once owned by absentee landlords are now the property of the Negroes who live in them. Some homes are in better repair than they were four years ago — newly painted, recently face-lifted — but this is not to say that the face of the community shows no scars and no evidence of aging.

When asked if the homes were not being broken up into three residences instead of two, Mr. Wagoner



Life is transformed where inquiring minds search



Philip Loh, Chinese pastor, baptizes one of his congregation

pted that this change came uring the critical housing ortage of the last war. The tuation has not changed since en to any marked degree.

Inside the homes is some- ing else. One mother and ght children were found liv- g in a five-room apartment th one bed as the only piece furniture. The electricity had en turned off because the lls had not been paid. The urch responded with food d arranged to give her two ttresses.

Another family lived in a e-room kitchenette, unbeliev- ly dirty and hopelessly un- mpt by an absentee landlord, d paid $75 per month. To ke the gospel relevant the urch had to deal with their using problem first, assisting em to find a cleaner three- om apartment for $65 per nth.

Many of the mothers and hers both work. Economical- it is not an option for most them. Over against the rmal wants and desires is the oblem of unemployment. One her, for example, was laid off enty-nine weeks in the past y-two. He is now working two jobs even though he is t recovering from an opera- n.

The children are a major con- n to parents and church as ll, and there are lots of chil- n. In the block between the urch and the seminary on n Buren Street live 250 chil- n of school age and below. egory, the elementary school this district, was originally lt for 900 students, and now over 2,600 students on ible shifts. It is rated as the st overcrowded in the city.

Discipline is a problem. Many the children live in broken nes and are victims of emo- nal insecurity. Community rkers and Sunday school teachers are doing very well in working through many of these problems. They have learned that when discipline is necessary it must be used, and that it can be used without the feeling conveyed to the child that he is no longer loved.

One of the ministers observed, "In a community where fear governs so much of behavior, it is hard to provide the kind of warm and intensive fellowship that will attract and keep the junior highs and youth."

"Gangs exert a fearful pressure on boys to join or be beaten up," he went on to say. "Only the strongest buck it. This, coupled with the awakening sexual urges and the abundance of opportunities for vice, magnifies our problem." In spite of the odds, three have asked recently to join the church.

As you have guessed, it is impossible to give a balanced view of a community in a few short pages. This is simply the face that I began to see – the face, I fear, of a growing number of communities.

"One of the most exciting missionary opportunities of our age lies open to the church in the inner city." So reports twenty clergymen from inner-city Episcopal churches – a report called A Radical Missionary Reassessment.

The report goes on to say that "thirty-five per cent of the population growth in America today is in the inner city. . . . Research in urban areas seems to indicate that fifty per cent of those who identify themselves as Protestants, sixty-five per cent as Jews, and thirty-five per cent as Roman Catholics do not accept the services of any local church or synagogue. All this adds up to one hundred million unchurched souls in America today."

But how one church is meeting the challenge is our story.

"When I first came," observed one of the ministers of Chicago's First Church of the Brethren, "I was quite aware of the Chinese faces, the Latin American faces, the Negro faces, the Caucasian faces, but now I see behind these faces a human face with human needs and concerns . . . the face of one for whom Christ died!"

So begins the story of what



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Eager youngsters answer where discovery is a joy

this congregation is doing about the changing complexion of its community. It is meeting the problem of prejudice with opportunities for fellowship.

One out-of-town visitor last summer noted that she was the only Caucasian in her Sunday school class. She did not seem to object, just noticed it.

One four-year-old observed that one of the church's ministers is Negro, but said that he did not know any other Negroes. Interestingly enough, there are four Negro children in his Sunday school class, but he thinks of them as Sally and Billy, Suzie and Tom and not as Negroes.

Prejudice creeps out in surprising ways. Some thought that the only thing the church had to do was to open the doors to Negroes and they would come rushing in to take over, implying that they are different from us in their response. Such has not been the case even with the calling of a Negro minister. People are people, and the Negroes who have joined since last summer have the same co cerns about changing denom nations, becoming involved a different congregation, ar changing church letters as an one else.

Even the "unprejudiced" a in for surprises. When one mi ister greeted a Negro couple o Sunday morning with "We a glad to have you people wo ship with us this morning," h was asked by another, "Wh didn't you just say 'you' instea of 'you people'?" He admitte ly had seen a race instead individuals.

One of the new opportuniti to serve came when the mi isters discovered eleven racial mixed couples living acro from the church. These a among the loneliest coupl in the community, accepte neither by Negroes nor Ca casians. Several weeks ago son of these couples were invited go bowling with some of t members of the church. Sa one of the ministers afterwar "I felt neither white nor blac but something in between."

More people fear this th



The Spanish congregation in a worship service led by Fabricio Guzman

ıything else. One member ho is deeply committed to the ·ogram and is wonderfully ɔnest about his feelings, as ·ery member of First church encouraged to be, confessed, t bothers me to see racially ixed couples — Negroes and aucasians." The very fact that e expressed the concern in the oup suggested that he felt at he should not feel this ay.

The group talked about this eling for a while, raising ques-ɔns about whether we feel the me way about other mixed arriages: Oriental and Cau-sian, North American and uth American; whether the urch's ministry to them en-urages more such marriages whether it was the church d the parents' lack of under-nding that drove these indi-duals into such a marriage; d what the church's responsi-lity is to anyone who is lonely in need.

Said one conclusively, "We alize that we are prejudiced, t realizing it is the first step overcoming it, step by step, gree by degree."

One of the things that sur-ised me was that the church's ogram is not more integrated an it is. For instance, on Sun-y morning the Spanish-speak-ig people have their separate rship service. On Sunday ernoon, the Chinese-speak-ig people have their services.

As far as the Chinese are con-ned, it is more than a lan-age factor. It has to do with eir respect for their elders, eir love for their heritage, eir desire to keep their identi-in a foreign culture. In addi-n to the religious aspect of eir Sunday afternoon pro-m, they are teaching their ldren Chinese even though y use both languages in their vices.

As I worshiped in both serv-ices, I gained a new appreciation for the language factor. It was more than simply understanding. It has to do with the associations that our religious symbols call to mind. The Latin Americans like to sing in their native language, partly because this is the language associated with their first steps in religion. The Chinese like to hear the Bible read in the words they memorized for the same reason that some English-speaking Brethren prefer the King James Version to the Revised Standard Version.

The membership is more integrated than the program would indicate. Some Puerto Rican families attend the English services on alternate Sundays. This is less true with the Chinese. However, there are times when all do worship in one service.

The question every observer asks sooner or later is what happened when the congregation decided to minister to its changing community. Edgar Butterbaugh, chairman of the church board, and Dr. Chalmer Faw, moderator of the congregation seven out of the last eight years, seemed the logical persons to ask.

Surprisingly, the congregation seems to have taken it in stride. The decision did not bring the expected chain reaction of charge and countercharge, of mass migration and withdrawal.

Asked how this church had succeeded where others have failed, those questioned placed major emphasis on the study that went into the decision. The truth of the matter is that there has been more than one major decision about staying and serving. Each decision was preceded by a study of the existing program, the community, and the mission of the church. They have come at three-year intervals spread over more than a decade.

The last study, completed over a year ago, involved eleven study commissions with five persons on each commission. The one Dr. Faw served on was a Study of the Newcomers to the Community — Their Characteristics and Needs. They involved sociologists, people in the community, and almost everyone with something to say.

"The studies had two values," observed Dr. Faw. "They gave a new sense of vitality to those who tended to be pessimistic, and made those who are by nature optimistic more realistic. But most of all, the studies helped to build unity."

Why do people keep coming back, even though for school or economic or other reasons they moved to the suburbs? Replied one active board member, "We want to see what happens, and we want to have some part in helping it happen."

No one knows what ought to happen. The church has not yet become. It is simply in the process of becoming. It does not have the answers. The answers are being sought.

The ministers underscore what Don Benedict, the executive director of the Chicago City Missionary Society, often has said: "Whenever anyone in inner city work speaks as if he has all the answers, it simply means that that person has not been in the work very long."

We leave the unfinished story of First church — a church that began as a mission seventy years ago, served as the mother church to at least three congregations, and now moves in the direction of being a mission again. We leave with the feeling that this is our story — the story of a ministry we share — a ministry that seeks to preach and to live the gospel of reconciliation.

"And they shall beat their swords into plowshares,
and their spears into pruning hooks;
nation shall not lift up sword against nation,
neither shall they learn war any more;
but they shall sit every man under his vine and under his fig tree,
and none shall make them afraid."
Micah 4:3-4



Joseph Binder

MICAH

Something of a Heretic

by C. Wayne Zunkel

FOR many years Bible students divided the prophetic writings into the works of what they called the "minor" prophets and the works of what they called the "major" prophets. By their definition Amos and Hosea and Micah were considered "minor" prophets, not because of what they said, but simply because the writings left by these men were smaller in size. Because they could preach their sermons in twenty minutes and sit down, therefore they were considered less important.

But that view is changing. Scholars are coming to see that the number of pages has no bearing whatsoever on the significance of a man's insights or his need to be heard.

This is true of Amos and Hosea. They make a major contribution to our understanding of God even though their books are very short. And certainly in his own day, Micah was no "minor" prophet. The great prophet Jeremiah, perhaps the greatest of all the Hebrew prophets, had high regard for Micah and quoted him to prove some of his own points. Jeremiah credited Micah with having brought about a major pentance among his people.

Hezekiah, the king at the time of Mica ministry, was probably one of the best kings Judah — about as good as their kings ever g to be, at least in regard to religion. And he again Micah was given the credit. Schol speculate on whether King Hezekiah was nat rally inclined toward goodness or whether became good because of the prodding of Isai and Micah. Jeremiah indicated that it was t prodding that did it.

And Jeremiah indicated that "the elders the land" agreed that Micah deserved the cre for causing King Hezekiah to steer as good course as he did. Jeremiah recorded that the elders went so far as to indicate that the spari of Jerusalem in the crisis of 701 B.C. was dire ly related to Micah's prophetic work.

There is a lesson here for men of God

ery age. If we are responsive to God's de-es for our world, if we have convictions and sights, then a certain burden rests on us to are our insights not only with our neighbors d friends but with men in high places. Lead-s of nations are human beings, too. Like other ortals, they, too, need encouragement when ey attempt a course of action which is bold d right. They, like many of us, can be en-uraged and prodded into right paths, or they n be discouraged and pressured into acting en against their own best judgment.

If the Berlin question is to be negotiated and lved, it will of necessity involve giving and king on both sides, and our State Department d our President and his advisers are prepared, is reported, to make some concessions at some ints in order to receive some concessions at her points from the Russians. At this point, e American people are willing to stand firmly hind the President in going to war if he deems necessary. Will they also be willing to stand hind him in taking the steps he feels neces-y to preserve the peace?

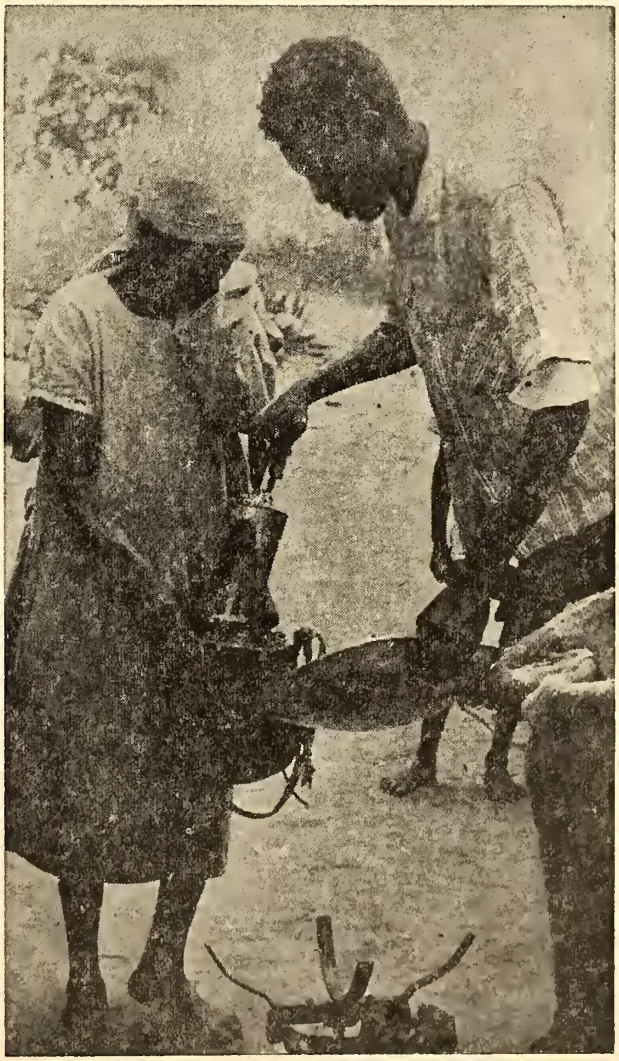
And the consensus of a number of analysts "no." They fear the President lacks a wide-read public opinion – the kind of widespread nger for peace which would allow him the edom and the unity he needs to bring about solution. Any attempt to negotiate and ease e tensions will probably be met with cries of peasement, they say. The people who want ace, who want the world to resolve its differ-ces, have been disturbingly quiet through all this. The President himself is reported to fear lacks the public backing he needs to take e steps necessary to bring about peace.

Like Micah, we who follow in his tradition ve a responsibility to see beyond the hysteria the moment, beyond the cries and pressures men blinded by hate and fear and falsehood d greed. And once we have concerns and sights, even though they be minority insights, the spirit of Micah we need to make them own. Through letters to the editors of local pers, through regular correspondence to our esident and our elected representatives, rough being aware and informed, through a rit of prayer and sensitivity, we need to keep ve the application of the will of God to the airs of our world.

Micah came on the stage of history shortly er Amos and Hosea passed from the scene. syria, which had been threatening during the time of Amos and Hosea, had begun to move. ria with her capital at Damascus had been nquered in 732 B.C. Many of her people had been carried into exile. The northern kingdom of Israel suffered the same fate ten years later. As a helpless onlooker from the hills of Judah, Micah had watched Israel come to her pitiful end, with the gloomy predictions of Amos and Hosea fulfilled before his eyes.

By the time of Micah, the southern kingdom of Judah remained as a small surviving buffer lying between Assyria and the eventual realization of Assyria's ambitions to conquer Egypt. Because of its hills and because the armies of Assyria were accustomed to warring on the plains, relatively small numbers of soldiers of Judah were able to withstand great numbers of Assyrians.

When Micah began his ministry, Assyria had conducted thirteen major military campaigns toward Palestine and Egypt, and there was every reason to believe these military drives would continue and intensify. It seemed very evident to Micah that unless Judah became



World Council of Churches

"He has showed you, O man, what is good; . . . to love kindness"

scrupulous with regard to her internal life and her foreign relationships, the nation would be destined, sooner or later, for annihilation.

Micah himself came from the village of Moresheth, a small town on the border between Judah and the Philistine country. His was a frontier village, an outpost in the direction of Egypt. It would be one of the first objectives for attack in case of a military campaign against Palestine from either the south or the west. It it natural, therefore, that he should be concerned over the international situation because the welfare of his own home and home town were very much at stake.

Unlike Amos, who was a herder of sheep, or Hosea, who was a prosperous farmer, or Isaiah, who was an aristocrat reared at court in the capital city of Jerusalem, Micah came out of the laboring classes. The Interpreter's Bible suggests that in our day he would probably feel more at home speaking in a labor hall than in a cathedral. He was a small town artisan. His sermons reflect deep sympathy for the poor. Amos and Hosea were also friendly to the poor and concerned about their needs. But no other prophet threw all of his strength behind their cause with such abandon and intensity as did Micah.

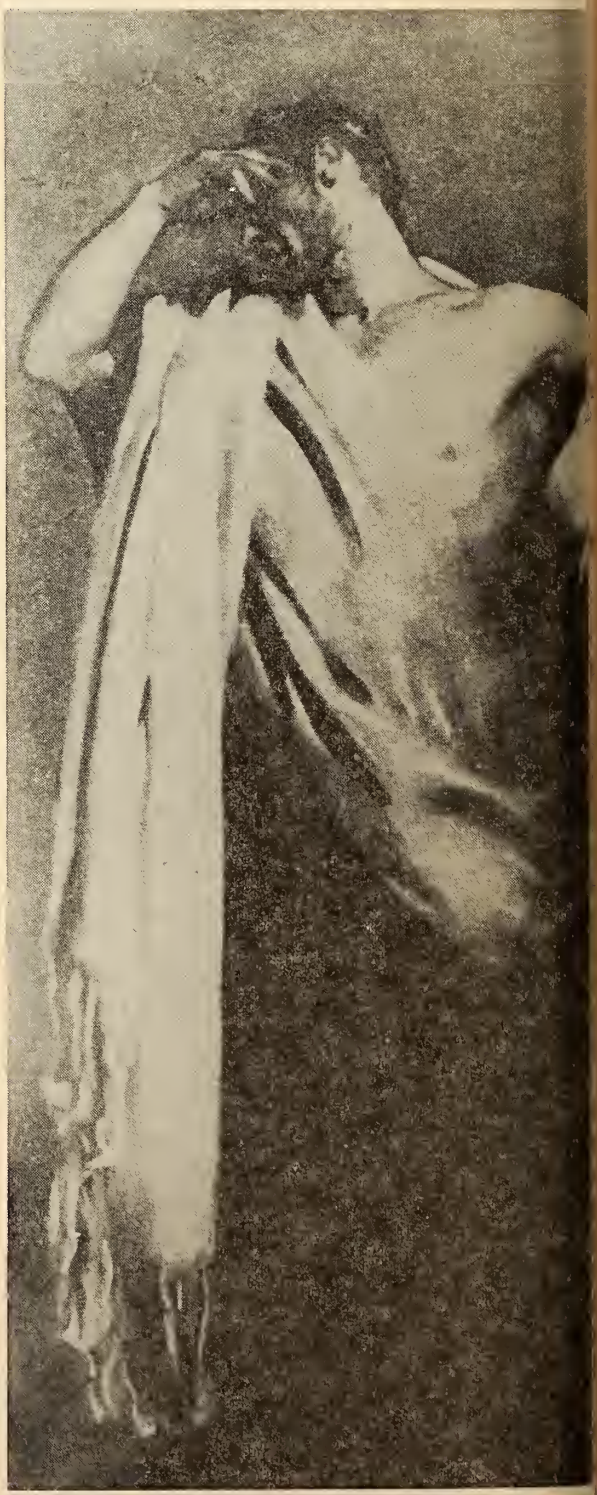
Micah would have been delighted with Luke's report of the Sermon on the Mount, where Luke quotes Jesus as saying, "Blessed are you poor, for yours is the kingdom of God." Micah upbraided the leaders of his day and the wealthy because they had no pity in their hearts. And with such strength did he drive home his conviction that true religion must always involve pity and concern that to this day no one any longer can really seriously lay claim to being religious if he has no trace of pity. Micah, perhaps more than any other one man, helped make tenderness, sympathy, and kindness the hallmarks of religion. His message has stayed with us.

After a time, Assyria began to demand a tribute in taxes first from the northern kingdom of Israel and later from the southern kingdom of Judah. Assyria cared little how the money was raised; therefore, the rich nobles and officials of Jerusalem simply passed the burden on, requiring the poor country districts to furnish the quota. They themselves were left untouched. All this was common knowledge. But the poor were helpless to defend themselves. Micah calls those who oppress the poor, "cannibals"

"who tear the skin from off my people,
and their flesh from off their bones."

Further, Micah was concerned about the lack of honesty and trustworthiness. The ric are full of violence and deceit. "The godly ma has perished from the earth," he says.

In Micah's day men had come to worship th works of their own hands; Moffatt translates i "You must not worship the things you manu facture." They were pleased and found grea comfort in their materialistic advance, the know-how.



Three Lions

Micah as painted by John Singer Sargent

And they are not interested in the stern words of a poor preacher. Micah records that they said to him, "Do not preach. . . . One should not preach of such things."

The most significant thing Micah had to say is found in the sixth chapter beginning with the sixth verse. And saying it, immediately made Micah a heretic.

"'With what shall I come before the Lord,
and bow myself before God on high?
Shall I come before him with burnt offerings,
with calves a year old?
Will the Lord be pleased with thousands of rams,
with ten thousands of rivers of oil? . . .
He has showed you, O man, what is good;
and what does the Lord require of you
but to do justice, and to love kindness,
and to walk humbly with your God?'"

Micah does not say a thing about repenting of feeling bad or joining a church. He believes a man's religion must relate to life or his religion is useless. A careful reading of Jesus' own words would lead a man to agree that something of Micah's kind of heresy is not far from the gospel of Jesus.

These early prophets, products of their times, related as best they knew the truth of God to life about them. The truth they spoke was incisive. Often they were not listened to; often they were ridiculed. Then the little kingdoms of Israel and Judah passed off the scene — they disappeared. And the great empires of Assyria and Egypt took over. And today these great empires are the fields for archeological study with their great cities now in ruins.

But through it all, one thing lives on: the simple, yet sublime truths of these prophets. Their moral and ethical insights are still with us, their great concepts of God. What they said is still radiant and creative; it speaks to our age even as they spoke to theirs; and after all these changing centuries, it is far more appreciated now than it was on the day it was first uttered.

"By THIS Shall All Men Know"

Message for Race Relations Sunday

by Roswell P. Barnes

HOW do people know who and what we are? Only God really knows. He knows us better than we know ourselves. But other people know much about us. One of the most important things for them to know is whether we are disciples of Jesus Christ. How, then, do they know that?

Superficially we distinguish one person from another by his appearance; thus we know something about him from a picture of him. We know about his ideas by analyzing what he has said and written. We know more about him by gathering estimates of him by those who live, work, and play with him.

But to know him well we must understand his basic abiding commitments, his ultimate purposes. For this we must observe his attitude toward other people, how he reacts to all sorts and conditions of men. Is he sensitive to their individual situations? How does he respond to their needs? Is he contemptuous of them in the mass, or is he compassionate? Does he "look down" upon people of other races?

Jesus Christ said: "By this all men will know that you are my disciples, if you have love for one another." Thus is the Christian to be judged — by his attitude of love manifested in his behavior. Thus is he to be known for what he is.

The ideas a person holds about race relations are important, but they are not enough to characterize him as a Christian. Any person with a lively concern for justice may have valid ideas about race. If a person is a disciple of Christ, he goes beyond justice — he loves. He loves all of God's children for whom Christ died. Justice is inextricably involved in such love.

Profession of faith in Christ is essential to discipleship, but it must go beyond mere assent of the mind. Faith that is acceptable to God and convincing to men gives evidence of itself in the attitude of love, expressing itself in behavior. Yet even good behavior, in itself, may reveal only conformity or consent to prevailing social patterns — a matter of good manners — adopted in order to avoid embarrassment. It may be for effect.

So the only sure test, for the disciple of Christ, is love.

Love is not reserved for those who are congenial or who are of the same race and nationali-

ty. "And if you salute only your brethren, what more are you doing than others?" Moreover, we are commanded to love not only those who love us, but even our enemies.

This test of Christian discipleship is not easy. It may at first be rebuffed by those who have been hurt so much that they fear being hurt again by exposing themselves to another rejection. But persistent Christian love, which is costly, is eventually reconciling, healing, and restorative, for it is a witness to God's love. And God's love is the fact of which we constantly need to be reminded.

We are known better by our attitude of love than by our arguments for what we believe to be right in the matter of race relations or anything else. Unless we have love, argument may be a kind of combat, with loyalty to truth being confused with pride in our own ideas.

Love marks the difference between the disciples of Christ and the doer of good for the sake of credit for righteousness. Christ so loved us that he gave his life for blundering and willful sinners of all nations and races.

The church of Christ is to be known by the same test that he set for his disciples. In the church especially, we are called to "have love for one another" across all lines of difference that so often divide people and are so often the occasion for antagonisms.

Love repudiates and casts out whatever gives offense or causes humiliation to others. A church must therefore achieve and demonstrate a unity which manifests the attitudes demanded by Christian faith and discipline. Because of its professed allegiance and standards, it should be a fellowship distinguishable from that of other agencies in the community.

It is not enough for a church to conform to the best practices in the society around it. Rather, it is bound by the test Christ set for his disciples and by which they are to be known. It acknowledges his Lordship; it must so manifest it that all men may know his will for men. A church must be faithful to i calling regardless of what othe may think or do.

Christian love requires th we support laws to further ju tice and freedom in the righ of full citizenship, educatio employment, and residenc Above all, we who profess to l disciples of Christ have som thing even more essential contribute to race relations the new commandment to lo one another as he loves us. Th church needs this active lov Our nation needs it. The wor needs it.

On this Race Relations Su day we should look into o own hearts, repent for our fa ures and hypocrisies, thank G for his love for all men, and r joice that we are called b Christ to be his disciples. W must witness to the onene of God's family through o churches and in our commun ties. Only then can justic freedom, and human digni become manifest through lo in our world. "By this all me will know . . ."

MY BROTHER'S KEEPER

THEODORA A. FAIR

Hands,
Beseeching hands,
Reaching out of the darkness
To me.

Voices,
Children's voices
Crying that they have hunger
And no bread.

"Help me.
Help me, brother,"
Is their plaintive call,
But I turn my back
Because their faces are black
And I refuse to hear them at all.

The voices grow fainter,
Fainter,
Dying,
Because I failed to see
What lies beyond the color of skin—
Personality.

Is there really a difference
Between black and white?
With this question I paused.
But in that moment
While I stopped to decide
My "brother"
Died.

PUBLIC WELFARE

Ally or Foe?

by Charles E. DuMond

CHARITIES and social agencies have often been stimulated by Christian compassion. Individual Christians have been concerned about human need in all areas of society. But today there is a greater emphasis on public welfare as governments assume more responsibility for the well-being of their citizens. How shall we look at public welfare? Is it an ally — or a foe of the church?

In the church's history, as early as the writings of the patriarchal fathers and John Chrysostom, we find compassionate concern for the poor. Chrysostom said: "God did not ordain the giving of alms only in order that the poor might be fed but also that blessing might be added to the giver; even more for the sake of the latter than of the former." This attitude led to the development of what was known as the virtue of charity. It was felt that the church needed to express this compassion.

The church gradually took over a system of alms. The poor were cared for with tithe money, and these funds were gathered more or less compulsorily. With the growth of ecclesiastical endowments the church became the dispenser of alms. These were administered at first by parish priests, but later the bishop controlled the charitable treasuries. As a result tension was created between the church and wealthy princes, and the state established foundations to help take care of the crippled, maimed, and infirm.

Not everyone rejoiced at the responsibilities the church had towards the less fortunate. There were three attitudes present: some felt that their duty was to get ready for the next world and be unconcerned about this one; others believed that poverty was a necessary evil in the world to challenge Christian "charity" and therefore were unconcerned about its causes; the great group of people were too satisfied with the present social order to be concerned about reform. These three forces combined to make it difficult for the "compassion" of Jesus to have much expression in regard to the major social reforms engendered in public welfare.

However, Christian compassion, finding growth in a seething unrest for the condition of the poor, launched many social movements. Frederick Maurice, Charles Kingsley, and J. M. Ludlow are a few of the many persons influenced by this compassion. They helped to build such groups as the Guild of St. Matthew, The Industrial Fellowship in England, The Church League for Industrial Democracy, and similar movements in America.

But the real beginning of the modern social movement is seen in the London Charity Organization, established in 1869 by the Rev. Thomas Chalmers. He demonstrated effectively principles that could be applied to other organizations.

He determined: (1) that all relief should be orderly and businesslike with the elimination of indiscriminate charity; that there would be an investigation of all applicants to determine their actual needs; all agencies would cooperate to prevent an applicant from defrauding many groups with his claims; (2) that the major purpose of their social work would be the reestablishment of the applicant as a self-supporting breadwinner. This London Charity Organization planted a tree that someday would harvest in public welfare programs.

With the federal government now moving aggressively, in cooperation with state, county, and local governments, into fields involving the aged, the unemployed, school lunch programs, and administrative programs for relief, Christians should review their position in regard to charity and philanthropy in the perspective of this new approach to human problems.

The federal government was forced to take action during the depression when individual organizations would have been too slow to react. Since that time public welfare has been operating and has transformed the concept of Christian compassion into the "democratic principle," wherein total society has a responsibility for the well-being of the individual.

The church's approach to compassion calls for review because much of our social responsibility has been transferred to the state. Arnold Toynbee, British historian, said, "The twentieth century will be remembered not for its ideological conflicts or wars, its great technological advance, but because for the first time man had come to realize that it was possible for the great masses of people to aspire to a decent level of living." We are indeed in transition in regard to social attitudes, and the church must be aware of this change.

Christian compassion, fortunately, has influenced some individuals, and they are now serving in that great humanitarian tradition that helps the blind, the crippled, the aged, the maimed, the widow, and the fatherless, and has embraced the total range of man's generosity to man. However, in acknowledging this modern miracle we hope that welfare will not forget the Judeo-Christian belief that the individual person has social value because he was created by God.

For welfare to divorce this concept from its pattern of thinking is to give birth to the totalitarian welfare state. Such a state can easily become nihilistic, just as the results of Nietzsche's teachings in Europe developed a nazi-type destruction of those elements in society deemed unacceptable to controlling people.

An examination of the scope of welfare's program in Elkhart County, Indiana, gives us insight to its coverage throughout this nation. These statistics do not tell the hour to hour, perso to person relationships of pe sons and program, but th reveal areas of compassiona concern. Major funds are us as follows: Aid to the aged, 5 recipients, $90 per month, tot $639,400; assistance to childr in custody of individuals a institutions, 63 children, $129.6 per month, total, $67,900; a to dependent children, 2 families, 920 children, $48 p month, total, $530,000. The are a few of the major categori of expenditure.

At present time the coun welfare organization hires nin teen people. These handle case load of 1,752 peopl There are nine caseworker nine clerical workers, and o superviser. Each caseworke has a case load of 195 familie Records and reports for 1 families keeps each of the nin clerical workers busy. Sala range for a county director in county our size is $325 to $56 Our present social caseworke are being paid only $4,200 p year.

The total program, involvin $1,450,935 in this county, is we administered with dedicate

Continued on page 18

THE SEEDS

RUTH GRIGGS

My God, I cannot pray, "Give peace
To world at war. Bid fighting cease,"
If in my heart deep grudges hide,
If there are folks I can't abide,
If I pray really more for me
Than for the souls whose needs I see.

But God, your peace can live in me,
Your love through me bless all I see,
Forgiveness, health, and wholeness flow
From you, to me, to every soul;
When I'm your instrument of peace
Then dare I pray, "Make warfare cease."

KINGDOM GLEANINGS

On Feb. 10 and 11, the First church, York, Pa., honed M. Guy West for forty years of service in the minry. He was first installed into the ministry on Feb. 4, 22, in the Nokesville church, Va. He is now in his ith year of pastoral work for the First church.

Betty Arnett, nurse in Nigeria since 1958, and Wilm Hare, I-W teacher at the Lassa senior primary hool since January 1961, were married at the close the annual mission meeting at Waka, Jan. 21. They ll continue their work in the school and hospital at ssa.

The Southern Ohio Choral Society will feature the blished anthems and arrangements of the Brethren mposer and hymnist, Don Frederick, at its spring conrt on April 15, at the West Milton church. Professor ederick is currently head of the department of music McPherson College.

A brochure describing the program of the Children's d Society of the Church of the Brethren at Neffsville, ., is now available to anyone requesting a copy. At sent the major portion of the Children's Aid Society's ponsibility is for teen-age girls with emotional or ial disturbances. Glen Crago is superintendent.

Manchester College is offering seven courses for the ing term Saturday classes, which began Feb. 3 and l continue until April 21. Introduction to sociology, asurement and guidance, elementary education, child chology, American diplomacy, and modern poetry being scheduled; the seventh course is the continuan of the National Science Foundation institute for ior high school teachers of science.

Bridgewater College will launch a million dollar lding program in April, when ground is broken for ew library estimated to cost $500,000. Designed to nd architecturally with the other buildings on the mpus, the library will be three stories high, house 0,000 volumes, seat 269 readers, and provide sixty ividual study alcoves. It will be ready for occupancy the fall of 1963.

The Manchester College a cappella choir was tured in a choral concert at the Ohio State pastors ference the last Monday of January. Raymond R. ers was chairman of the association; his son Bentley, enior at Manchester, is a member of the choir. The ir also sang at the Mack Memorial and the Donnels ek churches on Sunday.

Mrs. Nevin W. Fisher, assistant professor of Bible l philosophy at Elizabethtown College, was honored the Department of United Church Women of Greater Philadelphia Council of Churches at its ent annual luncheon. Mrs. Fisher was one of hteen chosen from participating denominations to honored. In addition to her teaching duties, Mrs. her serves as director of religious education of the ricts of Eastern and Southern Pennsylvania and rth Atlantic.

Herbert Hogan will become dean of La Verne College upon the retirement of Paul B. Baum on July 1. Dr. Baum will remain on the faculty as head of the newly developing graduate and fifth-year program of the college. He will teach graduate courses in education and counsel at the graduate level.

Rev. James W. Clarke, pastor of the Second Presbyterian church in Richmond, Va., will be the featured speaker at the Bridgewater College annual spiritual life institute, Feb. 13-15. Reverend Clarke will deliver four lectures entitled The World's Worst Preacher, The Lordship of Christ, The Ordinary Minister in Extraordinary Times, and The Magnificence of God.

Six courses are being offered for the Southern Ohio school of Christian living, which began Feb. 5 and will continue each Monday evening until March 5. Covington church is host for the school. The courses are: better church music, the church's program for youth, creative activities for the children's department, the new shape of American religion, the strange new world of the Bible, and new camping adventures.

The Church Calendar

February 11

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Christian Family Living. Ex. 20:12; Prov. 1:8; Mark 7:9-13; Luke 2:39-51; John 19:25-27; Mark 7:9-13. Memory Selection: Honor your father and your mother. Ex. 20:12 (R.S.V.)

Race Relations Sunday

Feb. 13-15 Spiritual Life Institute, Bridgewater College, Va.
Feb. 18-25 Brotherhood Week
Feb. 25 Brotherhood Interpretation Sunday
March 3-4 Western Region executive committee and district executive secretaries
March 4-9 Adult Seminar, Washington, D. C., and New York City
March 7 Ash Wednesday
March 9 World Day of Prayer
March 9-10 Historic peace churches conference, Germantown, Ohio
March 11 One Great Hour of Sharing

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. S. Clyde Weaver of Lancaster, Pa., in the Bethel church, Pa., Feb. 18 — March 4.

Gains for the Kingdom

Six baptized in the Syracuse church, Ind. Six baptized in the Milledgeville church, Ill.

Seven baptized in the Fairchance church, Pa. Five baptized in the Quakertown church, Pa.

First District of India reports the following baptisms for 1961: Bulsar, 40; Khergam, 3; Bamanvel, 6; Bhat, 4; Vyara, 40; Agaswan, 11; Champavadi, 17; Gadat, 21; Lakhali, 5; Anklesvar, 13; Andala, 3; Jitali, 9; Mortalav, 14; Vali, 8; Taropa, 7; Jamoli, 7; Netrang, 13; Umalla, 5.

Public Welfare

Continued from page 16

personnel. When this amount of money is multiplied by the counties of this nation, you can see that no church would rise up to meet the human need this program embraces. The critics of welfare's program have never offered a positive working alternative!

A superficial examination by uncompassionate individuals would lead one to think that this program involves too much money. But a breakdown on the per case level indicates that even with all this money and program we are meeting only minimum needs. Many of us rejoice that our government is concerned about the crippled, the maimed, the aged, the children of those in prison, the widows and orphaned, and the blind.

Our welfare program administered in Indiana has problems developing out of the sources of authority and funds. The federal, state, county, and township governments all cooperate to make it effective. Sometimes the county director has difficulty with the strings of authority in regard to funds and channeling of aid or relief.

An examination of the local county welfare program quickly reveals its major problems: (1) interpretation of program to all county citizens, (2) recruitment of leadership to enlarge staff, (3) the inadequate amount of money appropriated by legislation for caseworkers' salaries.

A study of welfare's total program causes several questions to be asked. First, will the welfare program increasingly be a tool in the hand of politicians? When you think of the enormity of the program throughout the United States and its influence on individuals and families, this question presents real concern. The results of this social service state can only be realized as time passes. With its present arrangement of local administration and local control we do not feel that it will be used as a political tool for any dictator or demagogue. Some of the issues presented in such a welfare program might become campaign concerns in any political platform.

Second, does this program compete with the church in expressing compassion, or does it merely supersede it? Necessity created the program and it was fostered by Christian compassion. No church organization could raise the funds through voluntary contributions to meet immediate needs such as those which are marshalled by government. There will always be a need for the "milk of kindness" to be expressed to one's neighbor, and it is hoped that compassion will enable many Christians to assist a program that meets the needs of so many people. Welfare workers welcome compassionate concern.

Third, will this state program tend to sponsor sloth and immorality? Opponents of the program can always find cases where some mother had a child out of wedlock to get more welfare support or where some wealthy stepfather refuses to support his wife's children or where individuals seem to be just too lazy to work or where residence laws have kept individuals from receiving needed aid. Welfare needs to establish legislation to tie up the loopholes that permit fathers to escape family responsibilities, mothers to bear numberless children at welfare expense, and families to escape financial burdens that they are able to bear. Since the Newport case some legislators are beginning to work on this problem.

Fourth, is the cream of our financial support and voluntary leadership automatically being siphoned to leadership responsibilities of the state, leaving the church on a skim-milk diet for its own leadership? Leadership is always at a priority in all programs. But since the church is the only organization that teaches the value of the servant motif it is constantly being drained of leadership to service agencies. Since low prestige is associated with low economic returns in our monetary culture, not too many young people want to give of their time to lowly paid welfare positions. This creates a problem of recruitment for welfare and the church.

These questions will be answered in different ways by different people.

In a democratic society it is necessary for the responsible to care for the less fortunate. The question remains, What is our attitude towards the welfare program? Is public welfare the church's foe or ally? In answering this question we might ask ourselves the parallel questions: Do we play significant roles as citizens about social concern for the unfortunate? Have we joined forces with those that are opposed to improvement organizations? Are we interested in better housing, civil liberties, civil rights? Are we concerned enough to help people at the point of their need as in the story of the Good Samaritan?

As for this writer, I believe that compassion, the heart of Jesus' teaching, is demonstrated in welfare's program in America and that it is an ally helping the church meet human need.

• • •

Nothing in life is more wonderful than faith — the one great moving force which we can neither weigh in the balance nor test in the crucible.

Sir William Osler

New Appointments to the Bethany Faculty

by Paul M. Robinson

WARREN F. GROFF, who has been associate professor of theology at Bethany Seminary since 1958, has been appointed dean by the board of directors. He will begin his new position July 1, 1962. He has also been promoted to the rank of a full professor.

Dr. Groff is the son of Mr. and Mrs. Reinhart R. Groff of Harleysville, Pennsylvania. He was ordained to the ministry in the Pottstown congregation of the North Atlantic District. He graduated from Juniata College, summa cum laude, in 1949. After attending Bethany Seminary, he received the B.D. degree from Yale Divinity School in 1952 and was awarded the Ph.D. degree from Yale University in 1955. His dissertation was entitled The Unity of the Person of Christ in Contemporary Theology.



Warren F. Groff

While at Juniata, he was student pastor of the Beech Run congregation in Middle Pennsylvania. He also served as a summer pastor in the Lewistown congregation in the same district.

Following his graduation from Yale, Dr. Groff was associate professor of religion at Bridgewater College from 1954 until 1958, when he was called to the seminary.

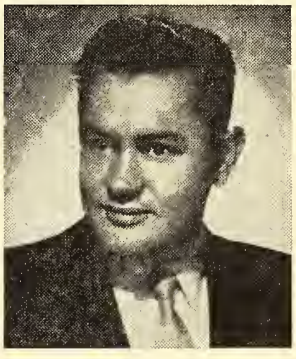
The dean-elect is a member of the National Association of Biblical Instructors and the American Theological Society. He was a delegate for the Church of the Brethren to the North American Study Conference at Oberlin, Ohio, in the summer of 1957, and has been the representative of the Church of the Brethren on the Advisory Board of the American Bible Society since 1958. In the summer of 1960 he gave an important address at the Second Puidoux Conference in Europe and directed a peace seminar in Germany. He was also a member of a study commission in preparation for the conference on The Nature and Function of the Church of the Brethren in 1960. At the recent meeting of the World Council of Churches in New Delhi, Dr. Groff was named as one of 100 Christian leaders across the world to the Commission on Faith and Order of the World Council. Dr. Groff has written extensively in professional journals and in the various periodicals of the Church of the Brethren.

He is married to the former Ruth N. Davidheiser of Pottstown, Pennsylvania, and has one son, David Warren, who was born in 1956.. The Groffs were the first seminary family to locate their home on the new campus near Lombard, Illinois.

In addition to his responsibility as academic dean, Dr. Groff will continue to teach in the department of theology at the seminary.

Also appointed to the department of theology is Dale W. Brown, presently a member of the faculty of McPherson College.

Professor Brown is the son of Mr. and Mrs. H. J. Brown of Wichita, Kansas. He was ordained to the ministry in the Wichita church. He received his college training at McPherson College and graduated from Bethany Biblical Seminary in 1949. After a student summer pastorate in Enders, Nebraska, he



Dale W. Brown

was called to be the pastor of the new home mission church in Des Moines, Iowa, which has now become the Stover Memorial church; here he ministered from 1949 to 1956.

In 1956 he began graduate studies at Northwestern University and Garrett Biblical Institute, during which time he served as a member of the faculty of both Bethany Bible Training School and Bethany Biblical Seminary. He is a candidate for the Ph.D. degree from Northwestern University in June of 1962. The subject of his doctoral dissertation is The Problem of Subjectivism in Pietism: A Redefinition with Special Reference to the Theology of

Philipp Jacob Spener and August Hermann Francke.

When the residence requirements for his graduate studies were completed, he was called to become director of religious life and assistant professor of philosophy and religion at McPherson College in which capacity he has served with distinction for the past four years.

Professor Brown has served the Church of the Brethren in many ways. He has twice been a member of Standing Committee, has been moderator of Middle Iowa, has served on district and regional boards, and since 1960 has been a member of the General Brotherhood Board. In the summer of 1948, he and his wife served in an international work camp in Carrara, Italy.

Professor Brown is married to the former Lois Darlene Kauffmann and the Browns have three children, Deanna Gae, six, Dennis Dale, four, and Kevin Ken, born in October. He begins his work at Bethany on September 1, 1962.

Donald F. Durnbaugh, a member of the faculty of Juniata College, has been appointed associate professor of church history. Dr. Durnbaugh is the son of Ruth and the late Floyd Durnbaugh of Pontiac, Michigan. He was born in Detroit and has been licensed to the ministry in the Stone church of Huntingdon, Pennsylvania. He graduated from Manchester College with distinction in 1949. He received his Master of Arts degree from the University of Pennsylvania in 1960.

Dr. Durnbaugh spent two years in Austria and Germany under the Brethren Service Commission from 1949 to 1951. After a year at New Windsor, he returned to Europe as director of the Austrian program from 1953 to 1956. He was invited to teach at Juniata College in 1958, where he has been a valued member of that faculty until the present time.



Donald F. Durnbaugh

Dr. Durnbaugh has been a University of Pennsylvania scholar, and a University of Pennsylvania fellow. He received the Colonial History Award of the Colonial Society of Pennsylvania in 1957 and was a special lecturer at Bethany Biblical Seminary in 1958. As a church historian, he has done extensive research in Brethren origins in Europe, which resulted in a significant book, European Origins of the Brethren, published during the 250th Anniversary year of the Church of the Brethren. At the present time research is in progress for a second book on The Brethren in Colonial America. Professor Durnbaugh has also written widely in historical journals such as the Pennsylvania Magazine of History and Biography, Pennsylvania History, and in various periodicals of the Church of the Brethren.

Professor Durnbaugh is married to Hedwig T. Raschka, whom he met in Austria and they have two sons, Paul and Christopher aged eight and three.

While his major responsibility will be teaching in the field of church history, Dr. Durnbaugh will also direct a program of research for the students at the seminary and will serve as the seminary registrar. His term begins September 1, 1962.

In addition to these appointments in the teaching faculty, Marlin L. Heckman has been appointed by the board of directors to the position of librarian at the seminary. Miss Carrie Simmers, who has for many years been the librarian, will continue her service as associate librarian.

Mr. Heckman was born at Bethany Seminary when his parents, Mr. and Mrs. Vernon L. Heckman, now of Fresno, California, were students there. He was ordained to the ministry in the Fresno church in the summer of 1961. He is a graduate of La Verne College in 1958 and Bethany Biblical Seminary in the class of 1961. Following his graduation from seminary, he entered upon postgraduate studies at the Graduate Library School of the University of Chicago, where he is a candidate for the Master of Arts degree in library science in June of 1962. Mr. Heckman served as summer pastor in the San Francisco and Empire churches of Northern California and in the Olympic View church in Seattle, Washington. He was a field counselor on church vocations in the Pacific Coast Region before coming to seminary and was president of the Pacific Region CBYF and a member of the National Youth Cabinet from 1956 to 1958.



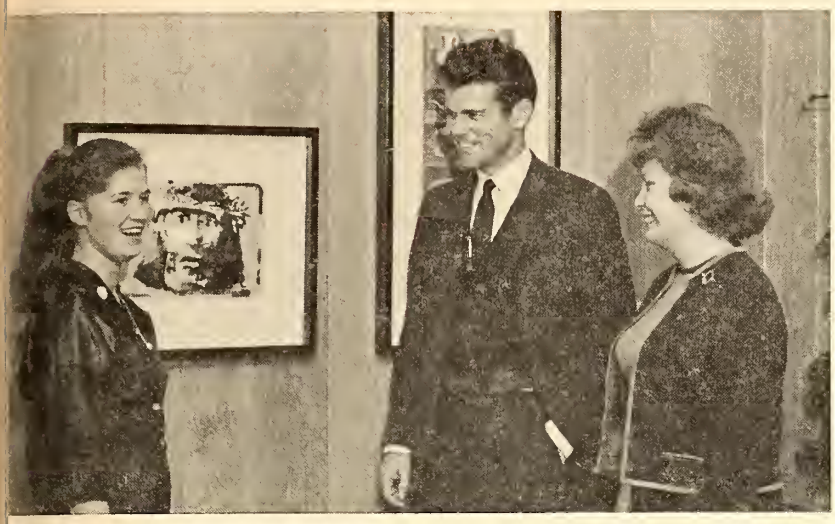
Marlin L. Heckman

Mr. Heckman is married to the former Shirley L. Ulrich of Wenatchee, Washington. He will begin his service as librarian July 1.

William Beahm, who will be retiring from his present post July 1, has been appointed to the faculty of Bridgewater College in the department of Bible. Dr. Mallott, who will also complete his service to the seminary July 1, expects to retire to his new home near Dayton, Ohio, where he will continue his studies and writing. Lois Eller, who has served Bethany for many years as registrar, expects to retire in the vicinity of Roanoke, Virginia.

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No bubble is so iridescent or floats longer than that blown by the successful teacher. — *Sir William Osler.*



Hildegard Wischermann of Datteln, Germany, Don Murray, and Eleanor Wooters Plagge (from left in picture above), had a "family reunion" at the Church of the Brethren General Offices recently when Don and Hildegard stopped in Elgin on their way to California. During the time that Don Murray served in the Brethren Service program in Europe, 1953-55, he lived in the Wischermann home. At that time he promised to show America to Hildegard, his German sister. Now he is sponsoring the German girl through the Church of the Brethren student exchange program, and Hildegard will attend La Verne College, California, for one year.

Eleanor Wooters Plagge, formerly of Maryland, was the second Brethren service volunteer to live with the Wischermann family in Kassel, Germany, 1956-7. After she returned to the States, she moved to Elgin, Illinois, to work in the Church of the Brethren General Offices.

UNITED WE SERVE

Margaret J. Anderson

It was just a chance remark heard in a Sunday sermon. Yet it started the wheels of my mind turning toward the brotherhood of man. "I'd like to believe," the clergyman said, "the four men who carried their palsied friend to Jesus were not of the same household; not even of the same economic or religious background."

Who were they then? I asked. Imagination supplied the answer. The Roman centurion to whom Jesus said, "I have not found so great faith, no, not in Israel." A Jewish tax gatherer, despised by his own people for collaborating with the enemy. A publican, a mason perhaps, a man for whom Jesus had showed special concern. Lastly, a Samaritan merchant, in Capernaum on business.

Socially, materially incompatible, possibly not even liking each other very much, they were drawn together by a common concern, a palsied friend, by a common trust, that Jesus would make him well.

But, as they approached the Master they were thwarted in their plans. Like erupting lava the crowd spilled into the courtyard and surrounding streets. There was no way to get through. The tile roof? The publican mason suggested the possibility. Rope? The Roman army commissary, of course.

Finally the tense dramatic moment when the palsied man was lowered and Jesus healed his frail, long useless frame.

This time Jesus did not say, "Thy faith hath made thee whole." It is recorded, "When he saw *their* faith, he said unto the sick of the palsy, 'Son, thy sins be forgiven thee.' "

Carl Waldo Holl

► Carl W. Holl graduated from Manchester College in 1916. He began his professional teaching career in the public schools of Ohio and Indiana and, subsequently, taught at Blue Ridge College in Maryland during the academic year 1919-20. After receiving the Doctor of Philosophy degree from Ohio State University in 1923, he joined the faculty of Manchester College as head of the chemistry department. He held the distinction of being the first teacher with an earned doctorate to be employed by the college. Having served as dean of the college from 1927 to 1950, he resigned his administrative responsibilities to return to full-time teaching as professor of chemistry.

Dr. Holl was a master teacher. He had a rare insight into the undeveloped potential of his students and an unusual ability to guide them wisely in the development of their inherent abilities. Combining competent scholarship with humanistic qualities, he helped his students reach beyond their greatest expectations. His interest in his students did not end with their undergraduate years, but he maintained a continuous relationship with them throughout their graduate work and their professional careers. He remained a teacher in a small college and rejoiced as he saw his students achieve national and international distinction. More than forty of his former students in chemistry have earned Doctor of Philosophy degrees and scores have gone on to become medical doctors, teachers, or industrial chemists.

He was also a man of faith and a committed churchman. As a mature Christian scholar, he saw no conflict between science and religion. He served his church in humble ways; the spiritual foundations of his life were strong. His belief in immortality sustained him in times of personal sorrow. Looking back across a life of study of the secrets of God's laws of science, and a life of personal faith, he could say with Robert Millikan, an eminent scientist: "The Divine Architect of the universe has not built a stairway that leads to nowhere." — *A. Blair Helman, president, Manchester College.*

• • •

A teacher affects eternity; he can never tell where his influence stops.

Henry Brooks Adams



Dallas Oswalt discusses usefulness of different varieties of guinea corn

THINGS OF WONDER

by Gerald Neher

MANY unbelievable stories have been written about natural events in the great country of Africa. To us these are things of wonder. On the other hand, many things which Western culture brings to Africa are tagged "things of wonder" by our African brethren.

Many times during the year I have heard this phrase used by people of the community as they walked by the farms of the students at Kulp Bible School. They really were farms of wonder; here, on sixty acres of land that the people had farmed and then left because it was unproductive, sprouted and grew the best crops that had ever grown on this land, and it was accomplished by using only things which are available to anyone in the community.

Observation of such accomplishments is the common way of learning in countries where literacy is not universal. This is why Glen Draper, the supervisor of mixed farming in the Church of the Brethren mission, had brought the farmers of the eastern area of the mission to Kulp Bible School for a field day.

The term *mixed farmer* is used to denote a man doing diversified farming with a team of oxen and a plow. The Church of the Brethren mission has a revolving loan fund with which it helps young Christian farmers to buy oxen and plows to set up such a farming system.

About twenty of these men gathered for the field day. During a tour of the farms they saw many "things of wonder." The fields are laid out so that a rotation can easily be followed. The three crops are cotton, guinea corn, and peanuts.

All of these crops are planted on ridges for several reasons. Cross ridges can be put between the row to hold the rainfall when the rain are slack at the first and last of th rainy season. Then, with the crop up on ridges during the heavy rains they are protected from water-log ging and dying.

But the time the farmers appreci ate the ridges most is when it come time to harvest the peanuts, as al they have to do is break the ridg rather than struggle with the ol method of digging them in har ground.

The farmers saw good stands o crops in the fields because insecti cides had been used when the seec was planted, and the plants were spaced at the proper distances fo maximum yield.

Soil conservation has never beer a serious concern to the African fo land has always been plentiful. The muddy rivers of the rainy season and the huge mangrove swamps and del-

as near the coast are witnesses to his fact. A new farm could be had or the clearing. But as Christian nen become aware that they have ome responsibility for the land they ook for methods to protect it. The armers had gathered during the ater part of the rainy season while vater was still running in many litches. They saw that water running off the farms was very muddy, vhile that which had run through grass waterway was crystal clear.

Another "thing of wonder" was hat cotton, guinea corn, and peanuts ould all be grown on the same type f soil. Farmers in this area have raditionally divided their farms according to the type of soil.

The poultry project was observed; nported stock, improved local stock, nd local stock are being compared. trip was made to the students' ardens to see vegetables which are ecoming more popular in the African diet.

The farmers of the eastern area f the mission went home impressed, or never before had they seen such large single expanse of land cleared or farming, nor had they seen such ood crops growing on land which heir grandfathers had farmed for enturies.

The following week the "mixed rmers" of the central and western reas of the mission met at Waka or another field day. They too saw things of wonder." About twenty rmers had gathered for the occaon. Hans Beekkerk van Ruth, Harld Royer, and Dallas Oswalt work



Farmers learn how to judge and evaluate crops in the field

in the agriculture program at Waka. Waka was a good place to go, for the farmers could easily see the comparisons of new land and land that had been farmed with improved practices for several years.

In America *new* land is considered good land, but in Nigeria the farmers saw cotton on new land growing about a foot shorter than that on land which had been planted one year before to peanuts! They also saw cotton which surpassed both of these grown on land that had been in a rotation for ten years.

The tall stalks of guinea corn, often measuring ten or twelve feet, are very useful for making round house roofs and for making fences around the compounds. But as rectangular houses and corrugated roofs replace the round houses with grass roofs the long stalks become less important. To grow such a stalk requires much from the soil. In the farms the men saw varieties only half as tall as those normally grown but producing just as well or better than the taller varieties.

Harold Royer prepared a demonstration to show water retention on the land according to various farming practices, pointing up the value of keeping the land covered with a crop.

Several varieties of peanuts were being tested both for variety and for the effect of different amounts and types of fertilizer applied.

Dallas Oswalt talked to the farmers about the stewardship of land, showing its value to us and to our children and the need for giving it all the protection that we possibly can.

The farmers asked that we meet



Farmers study the effect of different amounts and types of fertilizer on crop

again just before the rains begin to review the things which they had seen and to get seed for the coming year.

It will be next year before it is known how many of the "things of wonder" will have turned into things of reality. All of the things that the farmers saw are things that they can do themselves, but it is not easy to give up traditional methods which have always given food and to accept methods which are new and strange.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

Christology and Personality. Surjit Singh. Westminster, 1961. 206 pages. $4.50.

Current theological thought is working with the whole problem of Christianity's peculiar claims to uniqueness. This intellectual investigation has caused a flurry of activity by authors on Christology and on Christianity's relationship to the other great religions of the world. This book deals with these two problems and is an Asiatic Christian's attempt to come to grips with the whole matter. The author's burden of concern is an apologetic for the Christian doctrine of the incarnation in the face of the attacks made by contemporary Hindu thinkers. Chapters on the humanity and divinity of Jesus are included as may be expected from such a work. In another chapter entitled God, the Absolute, and the Christ the reader finds the writer's answer and his affirmation of faith in Christ's uniqueness.

Persons interested in this problem will find the book interesting because of the hints of further available material made by the author's references to other authors. Followers of Nels Ferré will also be stimulated to examine this volume when they discover that Ferré's foreword calls it "more orthodox than the New Testament." Although it may be helpful for those having a special interest in this area it is not the best volume to answer the average person's curiosity about the matter. — *Floyd E. Bantz, McPherson, Kansas.*

***You and Your Grief.** Edgar N. Jackson. Channel Press, 1961. 64 pages. $1.50.

It is fortunate for pastors and other counselors to whom people come for aid that some of the best help available in the understanding and conquest of grief is in small, readable, inexpensive booklets. Dr. Jackson, author of the volume, Understanding Grief, a classic on the subject, offers in this brief treatise, immeasurable help to those who are grieving over death in the family. Not only to be given to a mourner, this book will enable a serious reader to face inevitable death and resultant grief.

The chapter, Religious Resources for Facing Grief, is very good but could have been still more valuable if called "Christian Resources" and the unique message of the Christian faith and the Biblical hope emphasized. This limitation, however, should not discourage this excellent book's widespread distribution and use by pastor and people. — *Harold Z. Bomberger, McPherson, Kansas.*

A Teacher's Guide to Children's Reading. Nancy Larrick. Charles E. Merrill Books, Inc., 1960. 277 pages. $4.95.

Readers acquainted with Nancy Larrick's book, A Parent's Guide to Children's Reading, will find this a most worthy successor. The author writes from much experience in the classroom with children and as a teacher of teachers. Her concept of a good elementary literature program is based on the belief that the elementary school reading program must encourage reading for pleasure. It must broaden the child's personality, develop a better sense of life values, and make the child discriminative in selecting reading of an enduring quality.

The book is true to its title — a teacher's book — for it is written to help teachers become "better acquainted with elementary schoolchildren and the new books to which they respond eagerly." Part One is concerned with the characteristics and interests of children in the various grade levels, followed by lists of books to meet these grade level needs. Part Two discusses ways to stimulate the interests of children in good literature and correlate it to classroom activities and social growth. Part Three explains how t evaluate classroom reading activitie and appraise books. Part Fou contains two annotated book lists favorite books for children an teacher-enrichment material. Th book is stimulating and helpful. - *Mary E. Spessard.*

Seven Sins and Seven Virtues Karl A. Olsson. Harper and Brothers 1962. 126 pages. $2.75.

This book is a treatment of th classical roster of vices and virtue in terms relevant to Christian livin here and now. With keen mora insight, sharp wit, and fresh phrase ology, the author presents down-to earth guidance for the committe but uncertain Christian and a power ful challenge to the secular mind. H reveals an acquaintance with th contemporary scene and meets head on the "anything goes attitude" o moral issues so widely held in ou day. But he does so without being "pious" and "holy." His illustration are drawn from real life, and th reader feels that his problems ar being dealt with by one who speak to his deeper needs with understand ing. There are evidences of freshnes and imagination that will win th attention of the careful student an more casual reader alike. — *Carl E Myers.*

New Book Discusses Prejudice and Educatio

► A new book with some arrestin assertions about the value of educ tion in curing social ills has be published by the Institute of Huma Relations Press. The title is Educ tion and Attitude Change — The E fect of Schooling on Prejudic Against Minority Groups, by Charl Stember. 182 pages, $4.00.

Writing in the January issue Commentary, Lewis A. Coser sa that many professional social ps chologists have dogmatically a sumed that prejudice within population invariably decreases the level of education increases.

"The main merit of Profess Stember's excellent book, howev discomforting its results, is to sho that such assertions simply do n stand up when confronted wit available evidence. . . . His resul show clearly that there exists n simple unilinear relation between ed ucation and prejudice."

News and Comment From Around the World

Methodist Paper Hails Indian Integration of Goa, Enclaves

The official organ of the Methodist Church in Southern Asia hailed India's armed action in integrating the three Portuguese colonies of Goa, Daman, and Diu.

Declaring that there would be general happiness in the country over the integration," the paper said the Salazar regime in Portugal, which is still keeping to the outmoded ways of colonialism, must wake up and withdraw honorably from other countries as the tide of anticolonialism must ultimately triumph in Portugal's colonies."

Relief was felt in Roman Catholic circles throughout India when reports were confirmed that no Catholic church had been damaged during the Indian action in Goa. Fortuitously, or by design, the senior Indian commanders involved in the Goa operations were Christians. The air vice-marshal in charge of the air force is a Catholic and the commander of the division which occupied Goa is a Protestant. Some thirty-seven per cent of Goa's population of 650,000 is Catholic, and the remainder is almost entirely Hindu.

Only eight Indian soldiers were killed during the operation and the number of casualties among the Portuguese was not believed to be much higher. While many road bridges were blown up by the Portuguese, no churches, mosques, or temples suffered even the slightest damage.

Poles Granting Exit Permits to Clergy

Since early December, numerous German Protestant and Roman Catholic clergymen have been arriving in West Germany from former German territories now under Polish Communist administration.

The clergymen reported that Polish officials had interviewed them, asking among other things whether they felt themselves to be Poles or Germans. If they said they wanted to be known as Germans, permission was given within a few days to leave Poland and take their belongings with them.

Previously, German priests and pastors anxious to leave the annexed territories have had to wait several years for the necessary permission. A special center for returning clergymen has been established at the Friedland frontier crossing.

Protestant, Orthodox Churches Strive to Operate in "Red" Poland

Little comment has been made in the free world on the trials of some twenty-four "legally recognized" churches that must operate behind the Iron Curtain in Communist Poland.

This is largely due to the fact that the nation is 92.6 per cent Catholic and much of the world's attention has been focused on the Roman Catholic Church's open fight against the pressures and atheistic propaganda of the Red regime. But Protesantism, too, suffers from Communist oppression.

Perhaps the only benefit derived from the government by the twenty-four Protestant churches is the fact that they are "recognized." The Communists do not recognize the existence of Jews or Jehovah's Witnesses.

The largest non-Catholic religious body is the Polish Orthodox Church, which today has 413,000 followers. The Evangelical-Augsburg Church has many more churches but fewer members (143,350).

Among the smaller churches are the Methodist (9,000 members) and the Baptist (4,000).

Jewish religious life is virtually coming to an end. There are still many Jews in Poland despite the Hitlerite pogroms, and one of the Jews is a member of the Polish Party politburo. But there is only one rabbi in all the land, according to the Communists, and but twenty-five synagogues. And some of the synagogues have been desecrated, turned into clubrooms, meeting halls, and factories.

The Lutheran Church, now only a shadow of its prewar self, was once extremely strong in Silesia and East Prussia and in some scattered small communities.

When Hitler overran Poland in 1939, the Polish Lutherans suffered terribly. At one time the church was permitted to hold services in only five towns. It did not recover after the German exodus, which in time was followed by a government devoted to communism and atheism.

Protestant ministers and Orthodox priests in Poland are educated in the Christian Theological Academy in Warsaw, built in 1954. It has three sections, Evangelical, Old Catholic, and Orthodox, and provides a four-year course leading to degrees in theology.

Settlement for Christians Planned in West Galilee

Plans have been announced for the establishment of a largely Dutch-sponsored Christian settlement in Western Galilee somewhat like a Jewish kibbutz.

The settlement will become a school for practical Christianity but without any proselytizing purposes. The project is being devised by an international group. The first ten families to be settled will be "nominal" Jews converted long ago to Christianity. Dutch and other foreign Christians, mostly farm and industrial experts, are expected to join them.

The work of reconstructing "the little Dunkard church" on the Antietam battlefield had reached this point as of October 1961; it will be completed in time for the centennial observance of the Battle of Antietam in September 1962. The story of the church's relationship to the battle is told in the forthcoming book, Sidelights on Brethren History, by Freeman Ankrum, which will be published by the Brethren Press in late February or March.



Anniversaries

Mr. and Mrs. Norman N. Bollinger of Denver, Pa., celebrated their fiftieth wedding anniversary on Nov. 5, 1961. They have been members of the Church of the Brethren for forty-eight years. They have one daughter, two sons, and eleven grandchildren. — Ada Ruth Leininger, Denver, Pa.

Brother and Sister H. M. Brubaker celebrated their fiftieth wedding anniversary at La Verne, Calif., on Jan. 1, 1962. Brother Brubaker has served in the free ministry and has been pastor of several churches. They have three daughters and eight grandchildren. They are members of the La Verne congregation. — H. M. Brubaker, La Verne, Calif.

Brother and Sister Homer F. Caskey celebrated their fifty-ninth wedding anniversary on Feb. 18, 1962, at their home at Council Bluffs, Iowa. — Homer F. Caskey, Council Bluffs, Iowa.

Mr. and Mrs. Phares G. Frantz of Denver, Pa., celebrated their sixtieth wedding anniversary on Dec. 24, 1961. They are members of the Cocalico congregation. — Ada Ruth Leininger, Denver, Pa.

Brother and Sister Charles Herr of Goshen, Ind., celebrated their fiftieth wedding anniversary on Nov. 12, 1961. They are members of the West Goshen church. They have two children and four grandchildren. — Verda Weaver, Goshen, Ind.

Mr. and Mrs. Robert C. Kelley celebrated their fiftieth wedding anniversary on Dec. 24, 1961, at La Fayette, Ohio. They have been members of the Church of the Brethren all of their married life. They have four daughters, one son, and nine grandchildren. — Mrs. Lester L. Moorehead, Midland, Mich.

Mr. and Mrs. J. R. Peters celebrated their fifty-seventh wedding anniversary on Jan. 12, 1962. They have eight children, seventeen grandchildren, and three great-grandchildren. — Audrey Layman, Rocky Mount, Va.

Obituaries

Anderson, Minnie, daughter of Mr. and Mrs. Michael Mengenson, was born Sept. 16, 1883, in Norway, and died Dec. 30, 1961, in Waterloo, Iowa. She was married to Torger Anderson on Sept. 12, 1912. She was a member of the Waterloo City church. Surviving are her husband, one son, one grandson, two brothers, and four sisters. The funeral service was conducted by Bro. Walter E. Bucher, and burial was in the Waterloo Memorial Park cemetery. — Mrs. S. R. Schlotman, Waterloo, Iowa.

Anderson, William H., son of Thomas and Sara Anderson, was born Aug. 9, 1874, in Huntingdon County, Pa., and died Nov. 29, 1961. He was a member of the Pine Glen church, serving there for many years on the deacon board and as a Sunday school teacher. Surviving are three sons, four daughters, one brother, twenty-three grandchildren, and thirty-two great-grandchildren. The funeral service was conducted in the Pine Glen church by Bro. Fred Driver, and burial was in the Pine Glen cemetery. — Laura A. Swigart, McVeytown, Pa.

Bangs, Merle M., daughter of Irvin and Emma Shafer Helman, was born at Pleasant Hill, Ohio, Aug. 19, 1885, and died at Bradford, Ohio, Nov. 28, 1961. Surviving are her husband, Levi, two sons, one daughter, and one grandchild. She was a member of the church for many years. The funeral services were conducted by Bro. Wayne Wheeler, and burial was in the Harris Creek cemetery. — Mrs. Chester I. Hocker, Bradford, Ohio.

Bisel, Earl William, was born July 7, 1906, in Jefferson Township, Pa., and died Jan. 8, 1962, in Somerset, Pa. Surviving are his wife, Mary Hoffman Bisel, four children, two grandchildren, three half brothers, and one half sister. The funeral service was conducted by Bro. Earl C. Brubaker, and burial was in the Sipesville cemetery. — Mrs. A. G. Maust, Sipesville, Pa.

Boeberg, Edna, was born March 5, 1895, at Albion, Ohio, and died Nov. 6, 1961, at Ashland, Ohio. Her husband, William Boeberg, survives. She was a member of the Maple Grove church. The funeral service was conducted by Bro. George Sheets, and burial was in the Nankin cemetery. — Mrs. Alice Way, Ashland, Ohio.

Buckingham, Elsie Dean, daughter of Edward and Sarah Webb, was born Jan. 25, 1896, near Prairie City, Iowa, and died Jan. 5, 1962, at Des Moines, Iowa. On Feb. 14, 1914, she was married to Irvin Buckingham. She became a member of the Church of the Brethren shortly after her marriage. Surviving are her husband, three daughters, four sons, nineteen grandchildren, and two sisters. The funeral service was conducted by the undersigned in the Prairie City church, and burial was in the Monroe cemetery. — Edward C. Zook, Prairie City, Iowa.

Christenberry, Mary E., daughter of D. B. and Lottie Oberlin Hirt, was born in Pulaski County, Ind., Sept. 13, 1923, and died at Monticello, Ind., Nov. 12, 1961. She was married to Leonard Christenberry on June 29, 1947. She was a member of the Buffalo church, Ind. Surviving are her husband, two children, two brothers, two sisters, and her parents. The funeral service was conducted by the writer, assisted by Bro. Leo Van Scoyk. Burial was in the Riverview cemetery, Monticello. — Ira H. Frantz, North Manchester, Ind.

Dennis, Mentie, was born March 24, 1896, in Massillon, Ohio, and died at New Philadelphia, Ohio, Sept. 20, 1961. She was a member of the Church of the Brethren. Surviving are four daughters, one son, twelve grandchildren, ten great-grandchildren, two brothers, and five sisters. The funeral service was conducted in New Philadelphia church by Bro. Alvin Kintner, and burial was in the East Avenue cemetery. — Mrs. Robert Goudy, New Philadelphia, Ohio.

Fahnestock, Harry G., was born Oct. 24, 1882, and died at Pottsville, Pa., Dec. 16, 1961. He is survived by his wife, Emma Zerbe Fahnestock, one daughter, seven sons, two brothers, one sister, twenty-eight grandchildren, and eight great-grandchildren. He was licensed to the ministry in 1924, ordained in 1925, and ordained to the eldership in 1932. He served the East Fairview church as associate minister, and lat the Schuylkill church as elder and mi ister. The memorial service was co ducted in the East Fairview church l the undersigned, assisted by Bro Amm Merkey, and burial was in the adjoi ing cemetery. — H. A. Merkey, Ma heim, Pa.

Ferguson, Lucinda Ann, died De 20, 1961, at Rocky Mount, Va., at t age of eighty-three years. She was member of the Fairview, Rocky Mou church for many years. Surviving a her husband, Alonza Ferguson, o daughter, three sons, ninteen gran children, eleven great-grandchildre one great-great-grandchild, and o brother. The memorial service was co ducted by Brethren I. D. Hoy and Fra B. Layman, Jr., and burial was in t Mountain View cemetery. — Audr Layman, Rocky Mount, Va.

Fry, Ola, daughter of Frank an Sarah Fry, died Aug. 13, 1961, at t age of seventy-eight years. She was member of the South Beatrice churc at Holmesville, Neb. Surviving a three sons, two daughters, eight gran children, and one brother. The funer service was conducted by Rev. Sherma Kirkpatrick of Wymore, Nebr., an burial was in the Blue Springs cemeter — Mrs. Addie Jenkins, Wymore, Neb

Gallespie, Loretta, daughter of M and Mrs. I. S. Grady, was born in Syr cuse, Ind., June 12, 1876, and died De 30, 1961, at Elkhart, Ind. She was member of the West Goshen churc Surviving is one daughter. The funer service was conducted by Bro. Pa Lantis, and burial was in the We Goshen cemetery. — Verda Weave Goshen, Ind.

Hanes, Anna, was born May 17, 188 and died Dec. 29, 1961. She was member of the Mount Morris churc Ill. On Feb. 28, 1909, she was marrie to Samuel Hanes, who survives; on daughter, one grandson, one brothe and two sisters also survive. The funer service was conducted by Brethre Warren Hoover and Foster B. Statle and burial was in the Oakwood ceme tery, Mount Morris. — Mrs. Robert F Fridley, Mount Morris, Ill.

Harlan, Lois, daughter of Cheste and Sylvia Pepple, was born Nov. 5 1915, and died Oct. 18, 1961. Survivin is her husband, Laurel Harlan, o Ligonier, Ind. She was a member o the Cedar Creek church, Ind. Th funeral service was conducted by Bro Glen Mulligan. — Mrs. Harry Riccius Garrett, Ind.

Helsel, Nora E., daughter of Jaspe and Laura Price Lake, was born Apri 18, 1881, in Argos, Ind., and died Dec 12, 1961, at Plymouth, Ind. She wa married to Jasper J. Helsel, who die June 12, 1948. She was a member o the Plymouth church. Surviving ar one son, two daughters, four brothers two sisters, twelve grandchildren twenty-three great grandchildren, an one great-great-grandchild. The funera service was conducted by Brethrer Homer Kiracofe and Clyde Joseph i the Plymouth church, and burial was i the Poplar Grove cemetery. — Mrs Raymond Ullery, Plymouth, Ind.

Hillery, Elmira, was born in Goshen Ind., Oct. 7, 1863, and died there Dec 12, 1961. On Sept. 21, 1891, she wa married to Lemuel Hillery, who die

ug. 31, 1912. She was a longtime ember of the West Goshen church, id., where her husband had served as minister and elder for many years. urviving are four grandchildren, seven reat-grandchildren, one sister, and one rother. The funeral service was conucted in the West Goshen church by ro. Paul Lantis, and burial was in the Vest Goshen cemetery. — Verda Weav-, Goshen, Ind.

Homer, Lillian B., daughter of Mr. id Mrs. Levi Watson, was born near hippensburg, Pa., Feb. 2, 1879, and ed at Newport News, Va., Nov. 18, 961. She became a member of the hurch of the Brethren at an early ge. In 1918 she was married to Moses Homer. With her husband she served the office of deacon for many years. he was a charter member of the New-ort News church, Va. Surviving are er husband, an adopted daughter, one ster, three brothers, and six grand-hildren. The funeral service was con-ucted in the Newport News church y Bro. Forest O. Wells, and burial as in the Peninsula Memorial Park. — Irs. Robert Callahan, Newport News, a.

Kann, Cora E., was born July 16, 876, and died Aug. 26, 1961, at the Vindber Home, Pa. She had been a ember of the Pittsburg church for any years. Her husband, John Kann, ed in 1917. Surviving is one brother. he funeral service was conducted by ro. William Rummel, and burial was the Smithfield cemetery. — Mrs. Jack Valter, Verona, Pa.

Knox, Thomas E., three-month-old n of John and Evelyn Dorst Knox, ed in December 1961, near Grants-lle, Pa. Surviving is one brother. The neral service was conducted at the aughlin church, Md., by the under-gned, and burial was in the family emetery. — Earl Harper, Flintstone, d.

Mahan, Walter K., son of Grant and illus Mahan, was born June 15, 1893, Elgin, Ill., and died at Crisfield, Md., ec. 24, 1961. On Oct. 12, 1919, he as married to Chloa B. Kreider, who ed July 16, 1936. Two years later e was married to Anna Weidema. He as called to the ministry in 1914, and id been active until his retirement 1960. For six weeks in 1960 he rved as a volunteer in a Bible institute the mission in Ecuador. He had a esire to return and minister to their ed. Because of this desire a memorial nd has been established for the nstruction of a church in Ecuador. urviving are his wife, four sons, six ughters, one foster son, and twenty-ven grandchildren. The funeral service as conducted by Bro. Elmer Ebersole, sisted by Brethren Herbert Wolge-uth and William McDaniel. Burial as in the Rehobeth Methodist ceme-ry. — Elmer E. Ebersole and Mrs. Eva sey, Westover, Md.

Miller, Bessie C., daughter of Henry d Ellen Platter Wilt, was born in ttinger, Md., Feb. 9, 1896, and died January 1962. She was a member the Cherry Grove church, Md. Sur-ving is her husband, Frank Miller, e son, and four daughters. The fu-ral service was conducted by the un-rsigned, and burial was in the antsville cemetery. — Earl Harper, intstone, Md.

Miller, Eva Mae, daughter of Samuel H. and Anna Terwilleger, was born Sept. 25, 1896, at Blue Springs, Nebr., and died Sept. 4, 1961. On Sept. 6, 1917, she was married to Swigart F. Miller. For many years she had been a member of the Beatrice church, where her husband had served as pastor. Surviving are her husband, five daughters, three sons, twelve grandchildren, three great-grandchildren, and one brother. The funeral service was conducted by the undersigned and burial was in the Blue Springs cemetery. — John Ditmars, Holmesville, Nebr.

Miller, Samuel E., was born in Elkhart Township, Ind., Aug. 30, 1889, and died in Goshen, Ind., Dec. 28, 1961. On April 22, 1909, he was married to Edna Kirkendorfer, who survives. Also surviving are one daughter, one son, three grandchildren, three brothers, and three sisters. He was called to the ministry in 1928 and ordained to the eldership in 1932. He had served the West Goshen and Yellow Creek churches as pastor and elder. The funeral service was conducted in the West Goshen church by Brethren Eldon Evans, M. D. Stutsman, Foster Berkey, and Paul Lantis. Burial was in the West Goshen cemetery. — Verda Weaver, Goshen, Ind.

Moore, Naomi, daughter of Robert and Emma Patrick, was born Aug. 27, 1890, at Palmyra, Pa., and died Nov. 5, 1961, near Cornwall, Pa. On Jan. 21, 1911, she was married to William T. Moore, who survives. She was a longtime member of the Church of the Brethren. Also surviving are one son, two brothers, one sister, and eight grandchildren. The funeral service was conducted in the Hanoverdale church, Pa., by Bro. Norman Patrick, and burial was in the adjoining cemetery. — J. Herbert Miller, Hershey, Pa.

Nickler, Rosette, was born near Nappanee, Ind., Sept. 16, 1875, and died at Goshen, Ind., Dec. 29, 1961. On Jan. 8, 1893, she was married to William H. Nickler, who died Nov. 5, 1945. Surviving are two daughters, three sons, fifteen grandchildren, twenty-six great-grandchildren, and three brothers. The memorial service was conducted at the Goshen City church by Bro. Clarence B. Fike, and burial was in the Grace Lawn cemetery at Middlebury. — Mrs. Lewis Dixon, Goshen, Ind.

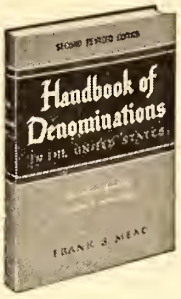
Nisley, Christina, daughter of Mr. and Mrs. John Schrock, was born near Shipshewana, Ind., Sept. 20, 1886, and died Dec. 11, 1961, at Elkhart, Ind. On March 21, 1903, she was married to Valentine D. Nisley, who died in 1949. Surviving are four daughters, three sons, twenty-five grandchildren, twelve great-grandchildren, and three sisters. The memorial service was conducted at the Goshen City church, of which she was a member, by Bro. Clarence B. Fike, and burial was in the Yoder cemetery. — Mrs. Lewis Dixon, Goshen, Ind.

Pepple, Chester W., son of Mr. and Mrs. Albert Pepple, was born Nov. 18, 1881, near Laotto, Ind., and died Nov. 28, 1961, at Garrett, Ind. On Feb. 24, 1909, he was married to Sylvia Bosler. Surviving are two daughters, two sons, one brother, two sisters, twelve grandchildren, and twenty-one great-grandchildren. He was a member of the Cedar Creek church, Ind., where he served as a deacon. The funeral service was conducted at the Cedar Creek church by Bro. Glen Mulligan, and burial was in the Fairview cemetery. — Mrs. Harry Riccius, Garrett, Ind.

Peters, Rollie Roscoe, was born Sept. 30, 1875, in Darke County, Ohio, and died at Patterson, Calif., June 17, 1961. He was married to Julia K. Gilbert on Dec. 25, 1902. Surviving are his wife, two daughters, two sons, eight grandchildren, and five great-grandchildren. Burial was in the Modesto cemetery. — Mrs. Ralph Webber, Modesto, Calif.

Rickey, Eva, was born in Liberty Township, Ind., May 17, 1894, and died Jan. 10, 1962. On March 15, 1913, she was married to Glen Rickey, who survives. Also surviving are two sisters. The funeral service was conducted by Bro. A. P. Wenger, assisted by Rev. M. L. Bel, and burial was in the North Liberty East Lawn cemetery. — Virgil Houser, North Liberty, Ind.

Rockwell, Grace, daughter of Mr. and Mrs. Joseph Filburn, was born June 27, 1901, in Worthington, Minn., and died at Santa Ana, Calif., Jan. 2, 1962. She was married to Ralph W. Rockwell,



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who survives. Also surviving are one son, two sisters, and three grandchildren. She was a member of the Church of the Brethren. The funeral service was conducted by Bro. Galen K. Walker, and burial was in the Evergreen cemetery at La Verne. — H. M. Brubaker, La Verne, Calif.

Schoonover, Clyde, son of John and Winnie Bell Schoonover, was born in Ashland County, Ohio, Oct. 30, 1903, and died Dec. 22, 1961, at Ashland, Ohio. On June 6, 1931, he was married to Lois Gail Piper, who survives. Three sons and four daughters also survive. He was a member of the Maple Grove church, Ohio. The funeral service was conducted by Bro. John Sheets, and burial was in the Maple Grove cemetery. — Mrs. Alice Way, Ashland, Ohio.

Stump, Sarah A., daughter of Harvey and Bessie E. Stump, was born April 12, 1912, near Walkerton, Ind., and died Dec. 24, 1961, at Wenatchee, Wash. Surviving are her parents, two brothers, and one foster sister. The memorial service was conducted by Bro. R. H. Miller, and burial was in the Evergreen Memorial Park. — Willard Stump, Walkerton, Ind.

Timmons, Leroy Albert, son of Jesse and Rebecca Hoff Timmons, was born April 9, 1898, near New Paris, Ohio, and died Nov. 21, 1961, at Hendersonville, N. C. On Oct. 2, 1922, he was married to Virgil Garber, who survives. One sister and four brothers also survive. The funeral service was conducted by Rev. M. M. Goss and the undersigned. — Charles Rinehart, Campobello, S. C.

Walton, Edna, daughter of John Wesley and Florence Goettle Grimm, was born Aug. 24, 1899, at Dover, Ohio, and died there Sept. 4, 1961. She was a member of the New Philadelphia church, Ohio. Surviving are her husband, Edward, four daughters, seven grandchildren, three great-grandchildren, and five sisters. The funeral service was conducted by Bro. Alvin Kintner, and burial was in the Evergreen Burial Park. — Mrs. Robert Goudy, New Philadelphia, Ohio.

Wenger, John D., died at Royersford, Pa., at the age of seventy-five years. He was a member of the Green Tree church at Oaks, Pa. He was married to Verdie Garber, who died in 1957. Surviving are two sons, one brother, and three sisters. The funeral service was conducted at the Green Tree church, and burial was in the adjoining cemetery. — Mrs. Harry Buckwalter, Norristown, Pa.

Wingert, Florence Louise, daughter of Joshua and Mary Myers Benedick, was born Oct. 2, 1873, near Lemasters, Pa., and died Dec. 27, 1961, at Dallas Center, Iowa. On Feb. 8, 1894, she was married to Harry E. Wingert, who died in May 1950. As a young woman, s became a member of the Church of t Brethren but later affiliated with t Dunkard Brethren church. Survivi are two sons, three daughters, fi grandchildren, and six great-grandch dren. The funeral service was co ducted by Brethren W. S. Reed a Joseph Flora, and burial was in t Brethren cemetery. — Mrs. Harry A drews, Dallas Center, Iowa.

Woodie, Mrs. Elbert C., daughter E. H. and Ida Davis Robertson, w born Dec. 8, 1894, at Forsythe Count N. C., and died Nov. 27, 1961, at Trou ville, Va. Surviving are two daughte two sons, and eight grandchildren. H husband, Elbert, preceded her death. — J. Weldon Myers, Troutvill Va.

Wright, Walter S., died Dec. 1 1961, at Harrisburg, Pa., at the age sixty-six years. He was a member the Hanoverdale church, Pa. Survivi are his wife, Mabel Cassel Wright, o daughter, one sister, two brothers, fo grandchildren, and four great-gran children. The funeral service was co ducted by Brethren Norman W. Patric and Hiram J. Frysinger, and burial w in the Hanoverdale cemetery. — Cla Frysinger, Harrisburg, Pa.

Yingling, Jacob M., son of Willia J. and Mary Walter Yingling, was bo at Blue Knob, Pa., April 7, 1892, an died at Roaring Spring, Pa., Jan. 1962. He was a member of the Roarin Spring church. In 1921 he was marrie to Elda Ray, who survives, togeth with two sons, three grandchildren, fi brothers, and four sisters. The funer service was conducted in the Roarin Spring church by Bro. Berkey Knave and burial was in the Greenlawn ceme tery. — Margaret E. Guyer, Roarin Spring, Pa.

Young, Milton Thomas, died No 19, 1961, at Rocky Mount, Va., at th age of sixty years. Besides his wife, h is survived by his mother, four daugh ters, three sons, six grandchildren, tw brothers, and three sisters. He ha served as a trustee of the Fairview Rocky Mount church for many year The funeral service was conducted b Brethren I. D. Hoy and Frank B. Lay man, Jr., and burial was in the Frankli Memorial Park. — Audrey Laymar Rocky Mount, Va.

Church News

Northern California

Modesto — All of the church schoo classes studied stewardship three Sun days prior to the every-member visita tion on Oct. 1. Guest speakers for th worship hour that day were Brethre John Hunter, of Sacramento, Herber Hogan, of La Verne College, and Tru man Northup, the pastor. Robert Kein of Sacramento directed the visitation The one dollar for the outreach pro gram for every two dollars used locall was adopted by the church council The district conference, Oct. 19-22, pu special emphasis upon prayer; Dr. Ceci Osborne, area director of Yokefellow Groups, was the speaker. Several o our young people attended the La Verne College homecoming event th first part of October. Our church schoo children collected funds for UNICEF

n Halloween. The church is sponsoring a 4-H Club, which includes five project groups. One of the adult Sunday school classes had an international dinner at which foreign students were special guests. — Mrs. Ralph Webber, Modesto, Calif.

Colorado

Colorado Springs — H. Stover Kulp visited the church on the way to Annual Conference. L. W. Shultz was also a guest speaker on a Sunday before Conference. We had Bible Study each Wednesday evening during the summer months. Four have been received by letter. Bro. Jack Havice concluded his pastorate in our church the latter part of July, and on Sept. 3 Samuel J. McCamann began his work with our church. The pastor attended the regional conference at the South Waterloo church. The CBYF have been meeting every Sunday evening, and the women's group twice each month. The women made four complete outfits for the Lybrook mission, two for boys and two for girls. They have also knotted comforters, one of which was given to a family who were burned out. We had communion on World Communion Sunday. Eleven of our members attended the ministry and missions training conference at the Denver First church. The church is helping to support a Lybrook mission student at McPherson College. — Mrs. Bessie Rink, Colorado Springs, Colo.

Iowa-Minnesota

Prairie City — Bro. Alvin Frantz, a former pastor of this church, showed slides and told about his experiences while on a trip to Europe for CROP. All of the churches in Prairie City and surrounding community participated in a four-night evangelistic service in the high school gym; D. W. Bittinger of McPherson was the speaker. Six of our youth attended the camp at Pine Lake near Eldora. One of our members, Betty Jo Buckingham, who spent part of the summer in Brethren Service work in California, shared some of her experiences with us. — Mrs. Carl M. Elrod, Prairie City, Iowa.

Nebraska

Omaha — Bro. Max McAuley has been elected moderator of the congregation. A new plan for church business meetings is being tried for one year; we conduct short business sessions once each quarter at the close of the morning service. On Dec. 17, a Christmas drama was given, which was followed by an all church fellowship. On April 1, there will be a fellowship meeting of all graduates and former students of McPherson College in the metropolitan area of Omaha and Council Bluffs. Graduates of other Brethren colleges will be invited as guests. The McPherson a cappella choir will be giving a concert on April 29. — Mrs. O. J. Dickey, Omaha, Nebr.

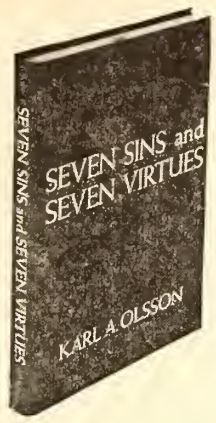
Oklahoma

Antelope Valley — On the first Sunday of each month we have a communion service and a fellowship dinner. Usually, there are a number of visitors present. The congregation was host to the district youth rally Dec. 27-29. David Heffley and Harley Stump were the speakers. The women's fellowship meets twice a month, usually in the homes. On Christmas Eve the young people gave the play, The Babe in the Manger. On Dec. 31, the pastor showed film and served as host to the congregation. The men's fellowship meets twice a month. We participated in Share Our Surplus offering in November. — Maggie Cook, Garber, Okla.

Washita — Bro. S. E. Caster has been serving as pastor since March 1960. Two have been baptized and four received by letter since our last report. Gene Hartman, a Brethren Service worker, Dr. Byrl McCann, a missionary to Africa, and Edith Merkey, a teacher at Lybrook Indian mission in New Mexico, have been guest speakers. Miss Merkey also showed slides of her work. At the birthday supper, Bro. Byron Dell of Thomas, Okla., spoke. Bro. Pearl Merkey was installed in the office of deacon. The women's fellowship has sent clothing and bedding to Lybrook and New Windsor for relief. Bro. Chester Quine conducted the morning service on Layman's Sunday. The women's fellowship sponsored a family night with supper and a program. Anna Sue Gray and her husband showed pictures. Three from our church attended the district meeting at Clovis, N. Mex. — Mrs. Frank W. Jones, Cordell, Okla.

Southern Illinois

Springfield — In November 1961, we began our fortieth anniversary year. The first major event was the message brought by Paul M. Robinson, president



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of Bethany Seminary, on the occasion of the anniversary of the cornerstone laying. On Dec. 10, the pastor and Bro. Elvin Frantz, state CROP director, shared the morning worship hour. Brother Frantz spoke of his impressions gained while on a trip to the Near East and Europe in the spring. We had our white gift offering the following week. This food was distributed the week afterwards. The laymen have been helping during the morning worship service. The ushers have reorganized; they studied the booklet distributed by the men's fellowship cabinet. A part of our anniversary year program was the fellowship age-group meetings on Sunday evenings. One was a Christmas party at which the young couples and their children enjoyed an evening of singing, fellowship, recreation, and dedication of the mittens given for the Sangamon County children's home in Springfield. Every third month we have an all-church fellowship supper, with a program of interest to all ages. The youth presented the Christmas play, The Greatest of These, directed by the pastor, Daniel C. Flory. On Feb. 4, Alvin Brightbill of Chicago conducted the morning and evening hymn service. This was the fortieth anniversary of the first church service in the church building. — Fred C. Brown III, Springfield, Ill.

Middle Indiana

Logansport — Since the church is growing we have purchased the building next door to use for the classes in the children's department. This building was dedicated in September, with Bro. Charles Oberlin bringing the message. We joined with other Christians in observing World Communion Sunday on Oct. 1. We had an all-member enlistment in October. Bro. Herbert Fisher spent one week in our congregation at this time. The children presented a Christmas program and the white gifts were dedicated by the pastor, Herman Landis. At the children's Christmas party each brought a wrapped gift to be given to the Salvation Army. Five of our members have earned recognition in the Fellowship of Growth. — Mrs. Sarah Stamper, Logansport, Ind.

Northern Indiana

Bethany — Seventeen children and young people attended Camp Mack. Bro. Kenneth Long conducted the evangelistic meetings. Eight were baptized and two received by letter. The church school classes have been taking turns visiting the elderly people in nursing homes, reading scripture and singing songs for them. The young people went to Warsaw to vote against a liquor store. Bro. Israel Gorden has a class in church membership. — Mrs. Ben Swihart, New Paris, Ind.

Cedar Creek — We had a communion service on the evening of World Communion Sunday. Each Wednesday evening we have prayer meeting in the homes of the members. At the annual birthday supper in October an offering was taken for missions. Mrs. Lois Davidson, a missionary to Rhodesia, Africa, lectured and showed pictures at the community breakfast at our church. We participated in the union Thanksgiving services at the Baptist church. We had a supper and Christmas program on the evening of Dec. 17. Six children were dedicated on Christmas Eve. On Dec. 31, Bro. Glen Schmucker brought the morning message. — Mrs. Harry Riccius, Garrett, Ind.

Goshen City — A new club for children has been formed, known as the Pathfinders; it is for children from kindergarten up to eight years. There are two other clubs, Pilot and Pioneer, for older children. The children's department participated in the UNICEF drive at Halloween. At Christmas the juniors decorated a tree with new mittens, gloves, or socks for needy children. During January the children brought bars of soap to be sent to missions in Tibet. All church workers were honored at a supper at the beginning of the new church year. Twenty-three of our members completed another year of growth experience and received recognition from the Fellowship of Growth-in-Service. Mrs. Roger Seibert is now full-time Christian education director for our congregation. A six-month training course, Introduction to the New Testament, has been set up for the young people who had asked for help in understanding the Bible. It is being taught by a Mennonite Seminary student. Following this course, the pastor, Clarence Fike, will have a class in Brethren beliefs. During the summer one of our youth, Trudy Crum, worked at the West Side Christian Parish in Chicago. The youth of the congregation cut pictures from magazines and mounted them for a picture file for use in Sunday school. They also addressed the church envelope boxes and delivered them to the members of the congregation. Bro. Mervin Cripe of Cleveland, Ohio, conducted revival meetings in November. The women participated in the World Community Day observance, taking schoolbags for children in Latin American countries. Prior to Christmas we had a family night Christmas tree festival, when each

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amily brought a decoration for the tree vhich was later given to a convalescent ome. On New Year's Eve we had a andlelighting service in which all par- icipated. The members shared in a oyalty dinner on the first of January. t this time six doors of opportunity vere opened to all: to teach, worship, vitness, minister, share in world mis- ions, and sacrifice. — Mrs. Lewis Dix- n, Goshen, Ind.

North Liberty — The church mem- ership responded in numbers that nade rally day, Oct. 8, a success. Many f our youth attended the fall sectional ellowship conference at the First South 3end church, at which Robert West was guest speaker. The junior high class upplied and planted trees in front of he church. Bro. Robert Knechel of outh Bend spoke at the harvest meet- ng and homecoming service. All of he North Liberty churches participated n the community Thanksgiving service. The pastor, A. P. Wenger, and his fam- ly had open house at the parsonage o meet and greet members and friends f the church. On the last two days f December, Grant Steele and Brother Venger attended a work conference at Manchester College on the revival and nission of the church. Two babies were ledicated on Dec. 17. The children ave a well-planned Christmas pro- ram. We had a watch night program onsisting of candlelighting and prayer. During the past year, three have been aptized and ten received by letter. The indebtedness on the building has een paid off. — Virgil Houser, North Liberty, Ind.

Plymouth — We had our love feast n World Communion Sunday. The hildren's workers retreat met at the taff house at Camp Mack. Dr. Vernon chwalm was the guest speaker while ur pastor, Bro. Homer Kiracofe, was onducting a preaching mission at the ew church at Sweetser, Ind. Mr. and Mrs. Paul Nye gave a talk about their European trip, illustrated with slides. Our congregation was host to the World Community Day observance sponsored y the United Church Women. Several f our leaders in the children's depart- ment attended the district children's vorkers conference at Goshen City. The youth sponsored a twenty-four our prayer vigil for peace on Nov. 1. Larry Weaver, who served for two ears in Nigeria, told about his work here. Other guest speakers this past uarter have been Dr. John Young, Russell Bollinger, dean at Manchester College, and Roland Young. Nearly wo hundred members and friends oured the new parsonage during the pen house. We have a new electric rgan in the church sanctuary. One of he church school classes gave a play or the boys' ward at Westville. The astor gave one of the addresses at he district study conference at North Manchester. Since the last report four ave been received by letter and five ave been baptized. Several new inter- st groups have been organized. Among hem are three neighborhood prayer roups, a sewing group, a creative art roup, a reading group, special decora- ions group, lend-a-hand group, and an vangelism group. We had a watch ight party on New Year's Eve, closing vith a candlelighting service. A new class in church membership was started at the beginning of the year. — Mrs. Raymond Ullery, Plymouth, Ind.

Walnut — Since our last report Bro. Floyd Leeper showed pictures of the trip he took to Europe. Mrs. Paul Halladay was another guest speaker who shared some of her experiences in Europe. Bro. Ralph Petry conducted the evangelistic services, which closed with a love feast. The laymen had charge of the worship on Layman's Sunday. At one Sunday morning worship we heard a member of the Gideon Society. The young people were represented at the district conference youth night. The young people, under the leadership of the pastor, Eldon Evans, are active and ready to help carry out the program of the church. E. Paul Weaver spoke at the harvest meeting and homecoming service in October. At Thanksgiving time we had a carry-in supper and a program. The young people took fruit plates to the residents of the Marshall County Home. The children sang for the residents of the nursing home in Argos, and also took refreshments for them. The junior department brought Christmas gifts for the Intermountain Indian School in Utah. The women meet twice a month

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for all day. They visited the Mexico Home one afternoon, giving a program and remembering each patient with a gift. The friendship class was in charge of the Christmas program. — Pearl Starner, Tippecanoe, Ind.

Northeastern Ohio

Cleveland, First — After summer vacation we had a special rally day service for the whole family. The board of Christian education served a teachers' recognition dinner to all board members, Sunday school officers and teachers. Reverend and Mrs. Edward Bartunek of the Euclid Avenue Christian church were guests. The pastor, Bro. Cletus S. Myers, and Dr. Robert Stewart represented us in a citywide school of Christian living. The love feast was observed on World Communion Sunday. Grayce Brumbaugh showed pictures and told about the work in Nigeria. A new church building was dedicated recently in the Cleveland Inter-City Parish, where a number of Brethren young people have been serving. Special efforts have been made to increase the number of subscriptions to the Gospel Messenger. We had a family Christmas Sunday, which included the morning service, potluck dinner, the film, The Life of Christ, in color, and a pantomime with scripture and music, and a candlelight service. The Brethren Beacon, the church paper, has been appearing quarterly under the direction of Mrs. Robert Stewart. Nancy Olinger has been giving informative mission reports to the church school on the first Sunday of each month. Approximately fifty young people from the Jewish Temple Emanu El took part in a question period and attended our morning service. The women of our church made nineteen schoolbags, filled them with essential needs, clothing, and educational tools, and sent them to Latin America. The church joined the Cleveland Area Church Federation to save our Sunday and make it a day of worship and relaxation. — Henry P. Harley, Cleveland Heights, Ohio.

Maple Grove — We had a Cradle Roll membership of sixty-five and an average Sunday school attendance of 196 for the first quarter of the new year. Since our church attendance has been growing, we are making plans for building in the near future. Ten of our women attended the district children's workers conference in November. Brother Walters of the Mansfield church was the evangelist for our meetings. — Mrs. Alice Way, Ashland, Ohio.

North Atlantic

Philadelphia, Germantown — The pastor, John E. Ebersole, was installed prior to the love feast service on Sunday evening, Nov. 12. Lester Rosenberger, a member of the ministry and evangelism commission of the district, officiated and was assisted by the former pastor, Donald E. Leiter, who is now serving the Paoli fellowship as pastor. A number of our members attended the Billy Graham meetings, and five the district leadership training school. A fund has been provided to place a pulpit in the new church at Paoli in memory of our former pastor, Benjamin F. Waltz, as a recognition of his faithful services to the Germantown church and the North Atlantic District. — Mrs. Leone H. Hackman, Philadelphia, Pa.

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MINISTER'S BOOK of the month

SELECTION for MARCH

The Meaning and Message of Lent

EUGENE R. FAIRWEATHER

A book of profound substance and perennial interest, The Meaning and Message of Lent is specifically about the celebrations, features, and symbols of Lent with their meanings for Christians today. The period of Lent, says Dr. Fairweather, "should be an atmosphere that surrounds us, an experience that gets into our flesh and nerves and bones, a way of life."

Regular price $3.00; to members $2.10 plus postage and handling

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

FEBRUARY 17, 1962



Three Lions

GOOD MANNERS IN CHURCH

Page 14

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

Carroll M. Petry is the pastor of the Wabash church, Middle Indiana; his co-author, *Richard Eisinger,* is the pastor of the Richvalley Evangelical United Brethren church near Wabash.

Lauree Hersch, a former Brethren Volunteer Service worker in Europe, is now working with a German organization in Berlin.

Howard W. Winger is a resident of Park Forest, Illinois.

Frances Rolston is with her husband in St. Lucia, an island in the West Indies, where a Peace Corps unit is located. Wendell Rolston is the director.

H. A. Brandt, a former managing editor of the Gospel Messenger, is now living at La Verne, California.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Not Based on Selfishness

As I read in the Dec. 9 issue, the letter entitled "Based on Selfishness," I was reminded how we as finite humans are so prone to judge the acts of the infinite God by our own insights and ways of thinking, and how we try to fit them into our own mold of reasoning and ethics. . . .

God loved man so much, that to save man from his lost estate of sin and death he ordained his marvelous plan of redemption, wherein he gave his Son through whose righteousness, eternal life was restored to man. . . .

We do not earn our salvation. It is the gift of God, through Christ. "He was wounded for our transgressions. He was bruised for our iniquities." "And with his stripes we are healed."

Missionaries are called and sent out by the church and they willingly give their lives in service, in response to the great commission of Jesus: "Go into all the world, make disciples . . . baptize . . . teach all nations." This is not to gain satisfaction for themselves, but to heed the call of Christ. And because some people are satisfied with their ways, this is no assurance of eternal life or of a good life here. And many peoples are longing for a better life.

Dr. Charles Malik of Lebanon, who is noted for having an understanding of the ideological struggle in the world, as few other men of our day, has this to say, "The greatest thing to come out of America has been the American missionary effort. The quiet selfless men and women, who left the comfort and security of their homeland to bring the gospel of Christianity to less favored nations . . . have been more effective ambassadors than any of the money men or agricultural experts or industrial technicians."

Jesus suffered many hardships, rebuffs and insults and finally death because he proclaimed the truth. He told his disciples that they would suffer. Paul wrote Timothy: "Indeed all who desire to live a godly life will be persecuted."

If God's motive was selfish, if Jesus Christ the Son, who reflects in himself the glory of God, gave himself as a means to get glory and prominence, if missionaries and all Christians endure hardships and even death to heed the call of God and to witness for Christ for the salvation of others, if they do this only to get name and reward, if these are no examples of the noblest unselfishness selflessness, where, in all the world and all history, will you find those who are not selfish? — William E. Sanger, Cordova, Md.

Timely Articles

My sentiment was so beautifully expressed by Inez Long in her article on The Word Alive (Jan. 20). Jesus had a cross during the years of his ministry here on earth. What was it but his new revelation against the worldly wisdom of his day? What is the Christian's cross today but his faith that stands in humble service to an unbelieving world?

Robert Mock's article, "God Is Speaking: Listen" (Jan. 13), carried heavy weight. — Mrs. Paul Kidwell, McPherson, Kansas.

One Way God Works

May I sum up my thinking about one's refusal to pay tax money to our government for the support of the big military build-up (one half to three fourths of the total of one's income taxes assessed)?

Men bearing arms were the essential part of a war machine in all history up to within a few years ago. But recently money has become the essential in plans using guided missiles, etc.

The government came to recognize the consciences of men who were unwilling to bear arms to take life only after some fearless ones were willing to defy the government and accept imprisonment to prove their convictions. These men caused our laws to be changed. What had been considered wrong came to be recognized as right. For similar reasons it can hardly be expected that our government will change its laws to exempt money (allow it to be held back) without being morally forced to do so by conscientious objectors being willing to bear the consequences — probably imprisonment.

History, both Biblical and secular, has borne out this general principle — at critical times governments must be disobeyed if truth is to be vindicated and right standards more generally accepted. This is one way that God works in history. — O. E. Gibson, 214 N. Wilnette, Westmont, Ill.



When each person felt ready, by himself or with another, he went and knelt at the altar rail to receive the bread and the cup from the minister

Kneeling in humility the communicants washed one another's feet while familiar hymns were sung



WE ARE BRETHREN

by Carroll M. Petry and Richard Eisinger

IT ALL started in Wabash, Indiana, when a Church of the Brethren pastor was instructed by his ministry and worship commission to try to arrange for several union services with another church of the community during Holy Week. Upon checking, the pastor found that most nearby churches had already made plans for that week. However, the Richvalley church, Evangelical United Brethren, just seven miles west of town, also was looking for something a little different, and since the pastors were good friends, the news crossed.

In preliminary conversations Pastor Petry of the Church of the Brethren and Pastor Eisinger of the EUB church shared with one another what they would like to see happen. They soon decided that a full Holy Week emphasis was both needed and necessary, so they set to work quite enthusiastically. As the people of both churches heard about it they, too, looked with anticipation toward this new experience.

The two pastors met several times for planning sessions. One of them took responsibilities for publicity so that the community would be made aware of this ecumenical undertaking. The other consented to take the extra preaching assignment. Well before the week began stories had appeared in the local paper and been heard on the local radio station.

Both pastors emphasized the coming meetings by featuring them in their church newsletters. Choirs and musicians were approached about special music during the week. Helpers for the children's stories were secured. A theme was chosen, scriptures were selected, and sermon topics agreed upon. Slides for worship meditation and filmstrips for the children were reserved.

Thus the following well-received program was presented.

On Palm Sunday evening the Church of the Brethren drama club presented the play, As Easter Dawns, from which the entire week's activities took their theme. A fellowship hour followed the play in order for members of both churches to get acquainted. Two hundred people

attended. Each congregation had been told by its pastor that morning: "This will be an opportunity to make new Christian friends. Don't use it to chat with someone you've known for twenty years!" Evidently the advice was followed.

On Monday evening the scene shifted to the EUB church. Its pastor directed the worship, which included the meditation slide of the lost sheep, an interpretation of the picture, the singing of hymns, the filmstrip, Caterpillar's Journey, an anthem by the home choir, and the message by the visiting pastor, As Easter Dawns, It Brings Peace.

On Tuesday evening the service was held in the Church of the Brethren with its pastor leading in the worship which included the slide, Sallman's Head of Christ, and the interpretation, the filmstrip, Easter in the Family, an anthem by the choir, and the message by the visiting pastor, As Easter Dawns, It Brings Victory.

On Wednesday evening the final preaching service was held at the EUB church. It included the slide, Christ in Gethsemane, its interpretation, the filmstrip, Babu and the Easter Fair, an anthem sung by the combined choirs of the churches, and the final message by the visiting pastor, As Easter Dawns, It Brings Faith.

If the congregations had anticipated these joint services with enthusiasm, the enthusiasm was even more evident when it came time for the communion services, for the churches had decided to share one another's communion experiences.

On Maundy Thursday evening holy communion was given at the Richvalley EUB church with its pastor presiding. Total attendance was one hundred with members of both churches participating. It was a meditation-type communion. Each person upon entering was given a worship folder which served as a devotional guide for the service. Using the hymnal as a resource for poetry and scripture as well as prayer, each person took time to make preparation for the holy experience.



The two pastors, Carroll Petry (left) and Richard Eisinger, met several times for planning sessions

When preparation had been made and the person felt ready, he, by himself or with another, would go and kneel at the altar rail. Reverently and inspiringly the officiating pastor offered the bread and the cup to the communicants, who, after partaking, returned to their seats for further meditation or quietly left the sanctuary.

Then on Saturday evening the Brethren love feast service was held in that church. Again members of both churches shared in the service of guided preparation in the sanctuary and candlelight communion in the fellowship hall. Kneeling in humility they washed one another's feet while the strains of familiar hymns were being sung. After the feetwashing, the holy kiss and a firm, "God Bless You," were exchanged by the men in one room and the women in another.

Returning to the long tables where they were seated in family groups or with close friends, they shared the meal of fellowship, symbolic of their closeness in Christ. It is traditionally a simple meal – in this case, sandwiches. After the meal of fellowship came the breaking and eating of the bread (unleavened), and the partaking of the cup. A hymn of devotion was sung and the communicants left the room in silence.

A city church and a country church of different denominations expressed by this week of joint meetings the true nature of the church of Jesus Christ who prayed, ". . . that they all may be one." Each other's ways were accepted and appreciated, developing a wonderful spirit of unity.

Any evaluation of this experience would have to include the new friendships that blossomed between the members of the churches the awareness of the fact that Christians really have more likenesses than differences, and the crowning glory of the week as climaxed in the communion services.

Perhaps direct quotes would sum up our contention that more Christians ought to have such ecumenical experiences. They are from folks of both denominations who shared in the communions.

Said many of the Church of the Brethren people about the communion at the EUB

Continued on page 9

What Is Responsible Parenthood?

THE future of our planet is in danger. There will eventually be too many people. ociologists, editorial writers, preachers, and atisticians generally agree that overpopulation ay soon be as great a threat to world stability revolution and poverty are now.

They make their points effectively. It is rd to argue with projected population statis- cs that sound ominous. Some of us whose milies are a little larger than the national erage are made to feel just a little guilty hen we hear such dire predictions about an vercrowded world. But we still love our chil- ren — and we are inclined to ask if statistics e the only way to measure responsible parent- ood.

We agree with the concerns that have een expressed. We believe the church can elp to define the Christian attitude toward miting families. But we wonder also if we ould not give far more attention to what is volved in responsible parenthood. It surely not sufficient to distribute information that ight help to lower the number of births. It is r more important to make sure that every ild, whether he is the only one in a family whether he has six brothers and sisters, is anted and that he is loved.

The parents who are so intent upon achiev- ing success or fulfilling their own careers that they can have only one or two children — and then can give them only a marginal share of their time — may be far more irresponsible than the parents of several children who give them the love and security that each individual needs.

It would be interesting to know whether the children who are most emotionally disturbed, who most often cause trouble for teachers and social workers, whose problems contribute most to the general burden of society, come from large families where they are denied certain privileges or whether they come from smaller family units where they are unwanted and ig- nored. In any case, it is surely not the size of the family as much as the attitude of the parents that counts.

The census takers may have helped us to see the scope of our problem. But their statisti- cal measurements do not necessarily determine the best answer. Christian family education, developed around the concept of parents who feel responsible to God as partners in the cre- ative process, may have something more im- portant to say about responsible parenthood. — K.M.

low to "Uncomplicate" Your Life

F YOU are tired of winter, tired of working, if you feel all tied up in knots, the travel lder will appeal to you. It shows a lazy, nny scene, somewhere in southern Europe, nd it invites you to go where you can "un- mplicate" your life.

You may not find the word in Webster, but ou get the idea. What you need, you tell ourself, is a vacation from all the responsi- ilities that tie up your hours, from the stresses nd strains that twist your muscles and torture our spirit. You need to be untangled, released, nraveled, relaxed — or, in the made-up word f the tourist agency, why not "uncomplicate" our life?

Many a person, caught in the clutter of odern living, longs for the simple life. If he as hardy as Thoreau, he will achieve it by rict adherence to principle and by living as n individual on the shores of Walden Pond. Or, t the other extreme, if one has no principles at ll, he may find release as a beachcombing loafer ho ignores all responsibility.

But few of us find simplicity so easily. If we follow the travel agency's advice and run away from it all, we soon discover how mis- leading the invitations are. For the tourist takes his old complicated self right with him — and he is just as worried a bundle of anxieties away from home as he ever was there. The simplifi- cation of life must begin from within. The setting is unimportant. A man with single- minded commitment to a worthy cause can find serenity wherever he lives because he gives primacy to the kingdom of God, and having put it in first place he is not much concerned about all the details.

To be honest, life will never be simple for active persons participating in a highly complex civilization. But it can be simplified by a single- ness of purpose that puts God at the center of every endeavor. And many of our nervous ten- sions could be eased and our twisted muscles relaxed if we trusted ourselves to the guidance of God's Holy Spirit. Let Jesus Christ "un- complicate" your life. — K.M.

ANOTHER ANSWER
to Question Seven

Some believe that Christ is Lord even in a Communist land

by Lauree Hersch

Photo by Religious News Service

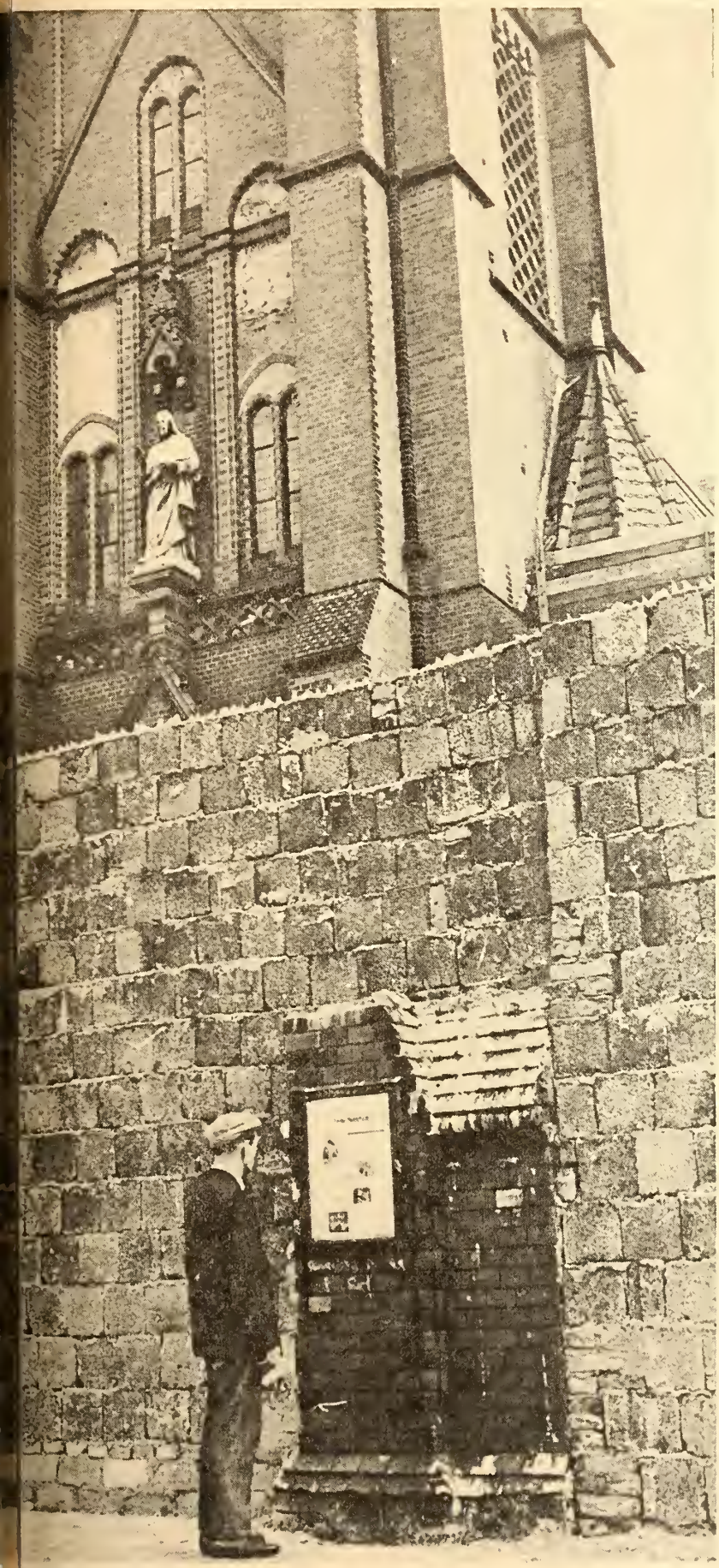


MOVIES like Question 7 and many news releases call our attention to the threats of communism. We are tempted to believe that Christians cannot love under this sort of rule, and we wonder if those who decide to remain behind the iron curtain can be faithful Christians.

Imagine how it would be if a line were suddenly drawn between the Central and Southeastern regions of the United States, and the eastern coast were communist while Washington, also divided, belonged half to each part of the U.S. Then the Church of the Brethren would experience something of the painful situation of the German people.

Those employed in government service would likely still be in their old posts, but now working for governments with different aims. Some would continue with the "eastern" government because they needed some source of income and already had experience in this type of work even if they did not agree with the principles used. The church would rapidly establish headquarters in the eastern part of Washington in addition to Elgin, so that we could remain in close touch with our eastern counterpart.

This is something of the situation of the organization with which I work in West Germany. Our steady contact with those



in the East has given me many opportunities to visit and talk with them. I have seen that many Christians consider carefully and then make the choice to remain in East Germany because they are Christians, not because they are Communists. You ought to meet some of these folks.

A year ago one lady told me at our semiannual meeting of the East and West staff members (this was the last one), "We understand it when people flee from our country to West Germany because they cannot take the strain, the tension, and the pressure, because they physically or emotionally are not strong enough. We are able to help them when they, under these conditions, say they must leave. But when they say it is God's will that they go where they can worship freely and live without force, we do not understand and are not able to help them go.

"If God cannot live in the communist world, he is defeated. We worship him who is Lord over all, also over communism. If he is powerless in communism, he is not Lord, and our faith is in vain. Our question is not how to flee communism but how to withstand it. If you would help us, support us and learn to understand us but do not tempt us to leave the fight to further prove what the Communists seek to tell us: that there is no living God who holds us and guides and strengthens us in our daily lives."

When the wall went up in East Berlin, a number of East Germans were in West Germany (legally) on vacation. A Christian publisher had to decide if he would return or stay. He would have been more fortunate than most refugees. His family were all together even if they had no other pos-

sessions with them than some clothing. He was well-trained and could get a job at the drop of a hat. If he went back, his children would likely never get out to study or visit Western countries, they would be influenced away from his wife and their beliefs, and they might be swayed to communism. He did not know how long he would be free to run the publishing house. He would return to total uncertainty.

But he said, "If I do not go back, there will be no one to do my job. The others who could have done it have already gone to the West. If I do not go back, there will be no possibility for a printed Christian voice in East Germany. Though I do not know how long I will be able to continue or what to expect in the long run, I can do no other than return." And his wife, who agreed with him, accompanied him and their children back across the border on the last day of their vacation.

Our headquarters in East Berlin were right on the border. You may have seen a picture in the papers of a church behind a wall, a church whose only entrance had been in West Berlin although the church and lot were in East Berlin. Ninety-five per cent of the congregation lived in the West and the pastor lived in the East. Before the division of Berlin this was a normal parish. Even after the division it operated well.

After the wall was up, the pastor could not get to his people and his people could not get to their church. This church, interestingly enough named *Versohnungskirche* (Church of Reconciliation), stood on the same lot as our headquarters in the East. Immediately after East Berlin was closed, there was no wall before this church. The walls came up about a week later in the detailed process of shutting off the East.

Our sixty students and about that many staff members and workers who lived and worked there had to go off the property to mail letters, to buy anything in town, etc. The only entrance and exit to the property was onto the West Berlin sidewalk until the wall went up (at which time a hole was made into and through the graveyard behind to permit entry and exit only through the East), and our people had official permission to cross through West Berlin to get to the East.

Every day they had to go out, day and night, they were tempted to flee into the West. They were training for full-time Christian service; they had already learned another vocation so they would be able to earn another living when the church could no longer suppor them financially. In the Wes they would have had a white collar job in the church and a good reputation; to remai meant to belong to a grou which was not popular and t have to earn a poor living eve to serve there.

All they had to do was wall across the street and into a home — just across the street — and they would have bee "free," out of reach of th police. But none of the stu dents or workers did this. The chose to stay. This was thei home and their place of service they did not feel that the diffi culty of the coming or presen life could justify their leaving.

When the wall went up, the said it was something of a re lief no longer to be tempte day and night. But it was pain ful to see this visible sign o separation, this symbol of fea

UNDER THE CLOUD

RUTH GRIGGS

Almost paralyzing . . . this fear cloud,
atomic war,
fallout,
genetic mutations.

Where is hope enough
to raise children?
work for peace?
fight for what ought to be?

Must life be long to be significant?
Is one day less important than fifty years?

Soul, cherish each day's gifts . . .
the chubby leg of sleeping child,
eager eyes of waking minds,
flower cups lifted to catch morning . . .

Every precious thing dearer,
Each opportunity more urgent
under the cloud.

nd hate over which only the nity of men in Christ can leap, vith even this being questioned everely by many in the West. Brother could not understand he way brother (literally, not nly "brothers in the Spirit") ad come to be and think.

One of the girls told me that er mother was a member of he Communist party although Christian. I asked her how he could reconcile this. "It is ot easy," she said. "I am not trong enough to do it, but my nother is. She knows what she elieves and sticks to it. When he is given an order to carry ut which conflicts with her be- ng a Christian, she refuses, ven though she cannot know vhere this will lead. Of course, ve are all sure where it will ventually lead, but this is part f the courage and maturity vhich is necessary; she has to e willing to take whatever onsequences come.

"Usually her refusal to co- perate is respected, but when he orders to collectivize the arms came, she said she could ot tell the villagers this and efused to carry out the order. he received the answer that he had to do it; they would ot accept 'No' for an answer his time. She replied that she id not believe in it and could ot declare a thing she did not upport. 'You are not preach- ng a sermon or making a eclaration of faith,' they an- wered, 'but only carrying out decree.' 'And what if they ask ne what I think about it?' she sked. 'That has nothing to do vith your business,' came the eply. So mother went out and old the folks what the decree vas and when they asked her vhat she thought, she said she id not believe it was good but new they would do everything o enforce it."

Questions came to my mind, ut I did not ask them, for I had by now begun to know that these people live with a fact which we fear but do not know. They must make decisions which we do not face.

A man in a position of responsibility and training within the East German Church summed this up, "We are not Communists but this is the government in which and under which we live. The question is not how we like it, but how we shall live with it; not how to escape or even defeat it, but how to remain true to Christ and understand the meaning and demands of Christianity within it.

"You in the West do not seem able to grasp that our decision is not if, but how to live under a Communist government. Our situation is different from yours; whether we like it or not is beside the point. We must make our decisions differently from yours; we must remind you that the Christian life is not a code of living but a relationship to God, that you and we will have to do some things in responsible relationship to Christ which will not be understood by each other, but we must remain in conversation with and trust one another. We must support and uplift one another rather than to suspect and criticize.

"We must ask if, on two sides of a political wall, we are more aware of our unity in Christ or of our disunity governmentally, whether we take more seriously our membership in Christ or our citizenship as East and West Germans, or perhaps also citizens of the U.S.A., U.S.S.R., etc. You wonder if we in East Germany will remain Christian. We can only say that this is our faith. We confess that we feel the need of praying for you in your temptations as much as we beg you to pray for us.

"Finally, we can do no more than look to God and trust that he will bring us together despite all our differences and separation from without and within. Do not forget that we have chosen Christ as Lord, that we will continue meeting together for strength and guidance, to serve and worship and confess God as Lord. If our next church is a prison, we are consoled to know that we will not be the first Christians whom God led there."

The Observer

GEO. L. EHRMAN

I watched a maple seed set sail
And fly across a little wood,
And wondered if it would alight
In fertile soil, so moist and good,
Where maple trees could sturdy grow
To shade the grass and brave the snow . . .

I listened as a teacher taught
Some boys and girls in junior class
And marveled as the seeds of truth
Were set in flight for lad and lass —
And prayed the seeds would lodge and start
A sturdy growth in every heart!

We Are Brethren

Continued from page 4

church, "It was so much more personal than anything we have ever felt before."

Said an EUB teen-ager, as well as several others, in reference to the Brethren love feast and specifically concerning the feet-washing experience, "I have never felt cleaner in my life."

Said the pastors, "It was good that we could share. May it happen again." And our heartfelt prayer is that other congregations will sometime attempt something like this experiment for the sake of Jesus Christ who would unite us all under his leadership, for we are Brethren!



Edward Ziegler

The hope of the future church

The Living Church in New India

by Edward K. Ziegler

BEFORE the World Council of Churches Assembly at New Delhi, I had the great privilege of spending nineteen busy and wonderful days on a mission to the congregations of the Brethren in India. This mission of encouragement and help fulfilled in part a long-standing dream of returning to visit the churches among whom I worked as a missionary in the nineteen-thirties.

A journey to India today by jet plane is so swift that there is little time for the leisurely preparation and thorough study which is afforded by an ocean voyage. Twenty hours of flying time from Washington to Bombay leaves one breathless, and indeed unsure whether his spirit could catch up with him!

In the visit to Western India, it was my privilege to visit more than twenty churches and many rural centers, to spend a full day in a youth camp, to share in a two-and-a-half-day retreat for pastors and evangelists, and to visit the Gujarat United School of Theology at Ahmedabad. I spoke some forty times in the Gujarati language, and had rewarding fellowship with most of our missionary staff and many of our Indian Christian leaders.

It was a moving and heart-warming experience to return after nearly twenty-three years' absence from India and to see the vast changes in India, and the progress of the church. The welcome afforded an old friend, punctuated by the garlands, banquets, welcome songs, and the ubiquitous cups of tea, was really overwhelming.

THE MISSION AND THE CHURCH

A notable advance in our area in India is in the relationship of mission and church. Our mission in India began in 1895, with the pioneer work of Wilbur and Mary Stover and Bertha Ryan. The greates number of missionaries at worl in India was in the 1920's. Fo a generation now, the numbe of missionaries has decreased In part this has been due to the assumption of leadership and responsibility by Indian Christians, in part to the restriction on the entry of new missionarie by the Indian government, in part to the policy of the Genera Brotherhood Board to assign greater priority to other field where there is fresh and urgent opportunity, such as in Nigeria

There is continuing need however, for certain types o missionaries in India. They must be persons who have spe cial skills needed by the Indian Church in its program today We no longer may consider the Indian Church an infant or ever an adolescent daughter church Now we must think of each other as partners in obedience to our Lord and in mission This partnership idea is certainly the guiding principle in al the work done now by our representatives in India. The relationship they maintain with the Indian Church and their Indian colleagues is one o mutual respect, trust, and sharing of responsibility and burdens.

There are, in my judgment certain areas of continuing need for missionary personnel. The church needs wise and continuing guidance in the whole area of evangelism and church extension. We do not think it strange when a district in America needs such help. Nor do we deem it failure if a small district faced with large opportunities needs continued financial aid. Consider then the fact that the Church of the Brethren in India, made up chiefly of small farmers and with a membership of about 9,000, is set in the midst of a population of about two million persons, for

hom our church has sole re-
onsibility. By any criterion
f mission, this constitutes a
ajor challenge. The church
ants and needs our continued
elp in evangelizing this large
ea.

It is significant that by Sep-
mber of this year, the Indian
hurch will have assumed full
pport of all its pastors. This
no small accomplishment and
a long step toward full self-
pport. The next long step is
carrying responsibility for
e evangelistic outreach, and
is here that they will need our
ntinuing partnership. There
re in the Brethren area in
dia places of rapid industri-
lization and social change. To
nter these places with a vital
hristian program will require
ur helping the Indian Church.

Another significant area of
eed is in the training of lead-
rs. While we have a number
f devout and competent pas-
rs, we have not one B.D.
ained Indian pastor. The
ujarat United School of The-
logy is an institution of college
vel rather than a graduate
hool of theology. For many
ears to come, the great majori-
y of pastors for all churches in
ujarat will be the graduates
f this school. We need to be
ntinuing partners in provid-
ng staff and guidance for the
hool. Right now, there is ur-
ent need for a strong mission-
ry professor from the Church
f the Brethren at this strategic
ost. Also, we should in the
ext few years assist in bring-
ng at least three or four of our
rongest young Indian leaders
the B.D. level of training.

Other areas of significant
artnership with the church in
dia are in a creative Christian
pproach to rural life, as ex-
mplified by the program of the
ural Service Center at Ankles-
ar. Perhaps nowhere in India
an be found so creative and far-reaching an approach to lifting the whole level of the life of the people as here. The teamwork of the staff is a notable demonstration of real Christian partnership in mission. The many-splendored approach to the improvement of rural life through agricultural extension work, public health, literacy, and on-the-spot continuing Christian guidance, has made the Rural Service Center one of the most esteemed Christian projects in all India.

Still another area of need for partnership is in helping the churches to develop adequate lay leadership in all the places where Christians live, to carry on a continuing and effective ministry of the Word and sacraments and religious instruction under the guidance of the full-time pastors. The "traveling Bible school," which is in its first year of ministry, has great possibilities. It is directed by Glen Campbell and Mr. and Mrs. Benjamin Jani.

Here, too, is an area where our continued partnership is needed and welcomed. A return to a wide use of the "free" ministry may be a creative result of this program. This will not and should not supplant the ministry of the pastors, but will provide a very important and needed extension of their service.

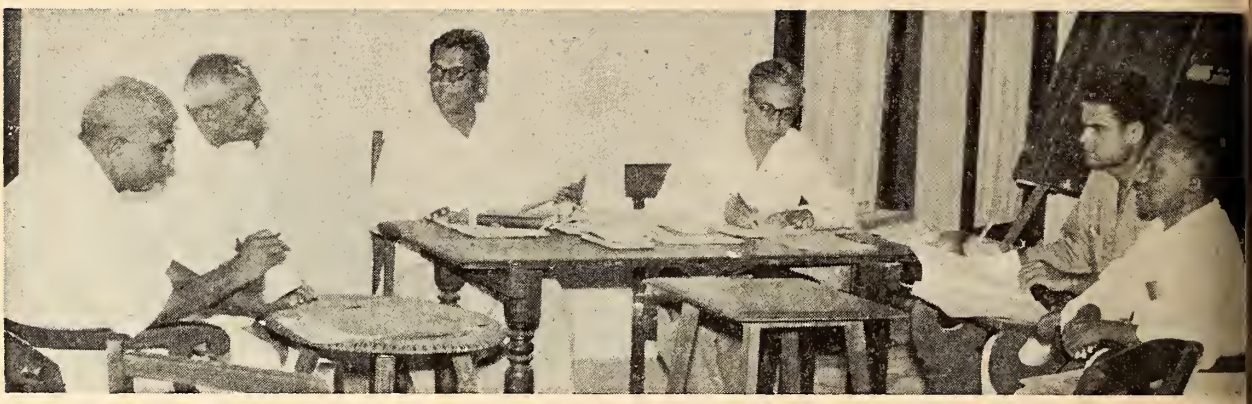
THE STATE OF THE INDIAN CHURCH

The Church of the Brethren in India has some obvious weaknesses and equally obvious points of strength. An observant visitor, having as I have the ability to converse with the people in their own language, could not fail to note these.

The church today is not growing rapidly in numbers. In part this is due to lack of evangelistic zeal; in part it is due to the resurgence of militant Hinduism. It is often costly to become or remain Christian, for in many areas there is discrimination against Christians in awarding jobs and in economic matters. The church has been struggling to be ready to assume full support of the pastoral program and in this has lost some of its concern for outreach.



It is often costly to become a Christian in the India of today



Earl Zigler

Pastors and Evangelists Committee of the First District of India at the Stewardship Institute

The church has not learned adequately the joys of responsible Christian stewardship. Yet this criticism comes ill from us whose stewardship in America falls so far below our capacity. But there has been progress, especially in the past year. The Ahwa church, in our most remote and primitive area, is setting a shining example of joyous stewardship. There is now a vigorous program of stewardship education which is most promising.

On the positive side I would note three very encouraging signs in the church. (1) There is now an excellent group of devout, intelligent, competent pastors in the Indian Church. There are five or six of these men, at least, who would equal the five or six best pastors in any of our large districts in America in their ability, spirit, and spiritual stature. To be sure, there are not enough of such men. Hence, the concern I expressed above for our continuing help in training pastors and leaders for the Indian Church. But we may well thank God for these dedicated men and continually remember them in our prayers.

(2) To me one of the most encouraging signs was the large number of Christian laymen in the fields of teaching, nursing, governmental services, and in such areas as cooperative societies and local self-government. I met hundreds of these young people. Many of them were village children during my term of service. Now they are respected, responsible, creative Christians, many of them making a resolute Christian witness in communities where there is no professional church leadership. While some have forsaken church loyalties under the pressure of a pagan society, there are many others whose witness is effective and courageous.

(3) There is in the India Church, and in the nation a a whole, a certain wholesom proud independence of spiri While there is often some dis illusionment because of th venality of some public official and the slowness of progress, o the whole, Indians are proud o their country, of the far-reach ing plans for improvement, o

Continued on page 16



Holderreed

One of the village workers with the Rural Service Center brings to Dr. Leonard Blickenstaff (right) a patient with a more serious illness



EXERCISE AT NIGHT

by Howard W. Winger

Beside still waters once we walked upright
And in green pastures we increased our flocks.
Remembering what was taught in Moriah,
We used our shepherds' crooks to smite the wolves
And unafraid made music in the night.

Oh, days and nights of truce when we have built
With post and lintel, dome, and pointed arch,
Those studies wherein late by candlelight
We mapped discoveries to the end of time
And thinking on the living head of God
We found the words of life and made them fly
On metal wings to every cottage door!

Then came recurrent sunset, red on black,
As blood streamed on the ancient altar stone!
We all went back into the woods again
To fill a fearful night with furtive sounds
Where leaf mould crumbled in the sunken road
And rocks played tunes on raw civilian knees
While we with weary weapon-weighted hands
Crept through dark thickets looking for the light.

Wolf at the door and shepherd far from home!
Through battered arches where the battle bloomed
At night, we saw a fierce false sun arise
Above Hiroshima, projecting on
The screen of generations yet unborn
Mutated shadows of our bootless spears.

We are no shepherds more in manly pride –
We are the *sheep* and we are lost beside,
Who fainting in a desert we have made
Cry out again for rock-of-ages shade.

Good Shepherd, come! And be our certain guide.

Good Manners in Church

► Ninety-nine out of one hundred churchgoers need no primer to instruct them in church etiquette. But everyone occasionally falls from a high standard. Here is a look at the most common faults of the churchgoer who forgets at times he is in the house of God. Most of the breaches are in location, not in kind, that is, they are merely acts which are out of place in church.

The assumption is erroneously made that adults are infallible in their church attendance, that they behave as might be expected of them. The number of transgressing adults hints at a more thorough education in church etiquette for the younger members of the congregation.

In the accompanying picture the young people's group of a New Jersey church indicate some common breaches of good manners that might be avoided.

Photos by Three Lions



Old friends who have not seen each other since the day before carry on a whispering campaign across the aisle to the distress of the persons in the immediate vicinity



This is no time for making later appointments

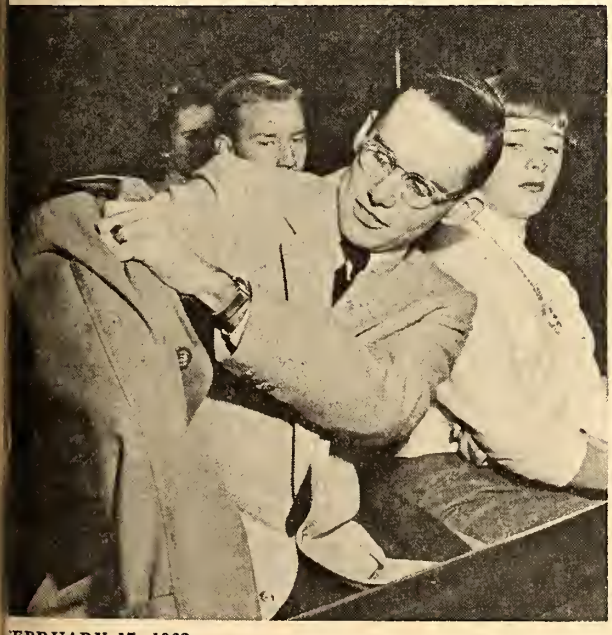


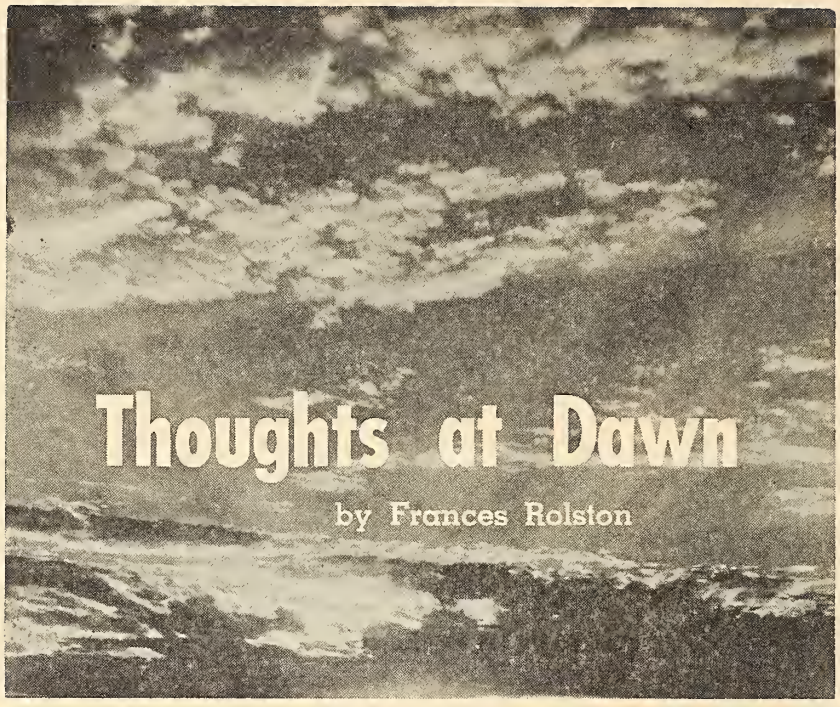
Maybe she needs it, maybe she does not, but the right place to apply it is at home, not in church

A late date the night before calls for a nap during the sermon to the amusement of those around him



He came late and slid into his seat without taking off his coat. Becoming warm as time passed, he decided to take it off; in the process he poked and stroked until he had thoroughly jarred his neighbors





Religious News Service

In the early morning darkness the little light on the point flickered out to sea and then across to the harbor. The lights on a few small sailboats and the stars above were the only other lights. As the moments passed, the night gave way to dark blue gray clouds. The sunrise brought with it pale blue and lovely shades of coral. The leaves of the breadfruit tree moved gently and the top of the palm waved in the breeze. There was no sound, excepting the tree frogs. All seemed to be quiet.

But within my soul and mind there was no quiet. There was little peace. I looked to the heavens to pray. The church bell chimed; it was half past five. I thought of the faithful who entered its sanctuary and I thought of the white statues in a West Indian land.

I thought also of class and color and oppression. I thought of the wealth of a few and the poverty of many. I thought of the misery of other men who had been slaves and of their records of endurance under the lash. I glanced out over the sea and was reminded of other downtrodden people of this earth.

The day now broke forth in all its color. There were the sounds of people. Girls were going to town to sweep the streets. Men were leaving to work on the estates. Workmen were on their way to repair the roads. Life was on the move. Men were attempting to improve the meager standard that had been their inheritance. How cruel society had been!

But was it too late for man to make amends? Could he become reconciled to his God and his brother? The little children that we saw daily never failed to respond to a friendly greeting. Adults with questioning eyes, whose ancestors had been on the auction block, returned in full measure the respect shown to them. Had not the man in the literacy class said with intense feeling, "Here you sit at a table with me." Why should I not sit there?

Oh, when will creed become deed? When will the church catch the vision of a greater outreach? When will love build for brotherhood?

The church bells in town again were ringing. I rose to go, meditating on the lines of a West Indian poet:

"For there is promise in all human pain.
There is morning in all human night
And life and birth and beauty beyond death."

A Living Church

Continued from page 12

their status as a free people. The Indian Christians I have met share this pride. They believe the church of Christ has a place in India. They know that at certain times and places they may be persecuted or encounter discrimination because they are Christians. But they are standing much taller and assuming responsibility as Christian citizens to a far greater extent than was visible before independence.

We cannot foresee the future for India. The church there is set in an area of vast and rapid change. There is tremendous political ferment. Red China glowers menacingly over the icy wall of the Himalaya Mountains. But the church will abide. We ought to do all we can to assure our Indian brethren of our continued partnership with them in mission.

The Church of the Brethren in India is a living part of Christ's church in India. Let us support that church in prayer and responsible partnership in obedience and sacrifice.

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There is something the matter with nations when they can spend more money getting a man in a rocket to a manless moon than in sending missionaries and teachers to the far corners of the earth. — *Louis H. Evans, Presbyterian minister.*

KINGDOM GLEANINGS

The six choirs of the Palmyra church, Pa., have corded two record albums. The first supply of two ndred has been sold out, but recently a new shipment s been received. Persons interested in these records ould write: Mrs. Kenneth Frey, Music Director, Palyra Church of the Brethren, Palmyra, Pa.

W. E. Ickes of the Dallas Center church, Iowa, is ailable to meet and speak with church groups in the estern Region. Brother Ickes has made six trips to rope during which he had opportunity to visit the ork carried on by the church there and to meet persons many different countries. He may be contacted at del, Iowa.

Mr. and Mrs. Carl Spangler of Roanoke, Va., cometed a two-year term of volunteer service in the rethren Service program at Kassel, Germany, in Deember. They have now begun serving as host and ostess of the Brethren Service Center at New Windsor, d. Persons wishing to contact them may write to them care of the center.

Teachers using Course I, Brethren Graded Series, ill be interested to know of these materials for use in e spring quarter: Through the Year, a Geneva record bum, for Unit VII; Nonebah of the Navajos, a filmstrip r Unit VIII; and Jim's Family, a filmstrip for Unit IX, ssions 2, 3, and 4. Order from the Church of the rethren General Offices, Elgin, Ill.

A Holy Land tour, directed by Charles R. Munson Ashland, Ohio, and George J. MacDonald of Denver, olo., is scheduled for June 18 to July 12. The cost is 1,285, originating in Cleveland, Ohio, and concluding New York. For further information write: Rev. harles R. Munson, 616 Park St., Ashland, Ohio, or ev. George J. MacDonald, 1334 Pennsylvania Ave., enver 3, Colo.

The American Bible Society reports that circulation Scriptures in Uruguay in 1961 broke all previous cords. This is due in part to a "Bible army" consisting over a thousand laymen who have promised to sell or nate at least one Bible a year. Several seminary udents have been giving their holidays to Scripture lportage, and groups of young people have been ving their Saturday evenings to Bible distribution in eir neighborhoods, going out "with baskets full of criptures in teams of two or three."

Ground breaking ceremonies for the new Bethany eminary campus will be held on Saturday, Feb. 17, two o'clock. Members of the Bethany board of irectors, General Brotherhood staff, the faculty and udents of the seminary will participate. It is exected that the contract to build the new seminary ill be awarded at the meeting of the seminary board n Feb. 16. Present plans call for occupancy of the ew campus by the fall of 1963. Whether or not the mplete campus can be built at this time will depend pon the continuing response of the churches and conibutions of interested individuals and upon a favorable id on construction.

The Brethren Service Commission and the Ministry and Home Mission Commission of the General Brotherhood Board are interested in securing the names and addresses of Brethren ministers working part time or full time as chaplains of social welfare institutions. Kindly send information to Ministry and Home Mission Commission, Church of the Brethren General Offices, Elgin, Ill.

Test ban talks in Geneva have broken down. According to sources in the administration and the press, the President is expected to make final decision on whether to resume U.S. atmospheric nuclear tests by mid-February. Thirty organizations including the Brethren Service Commission are cooperating in a nationwide effort in early February to persuade the President not to resume atmospheric nuclear tests but to deliberately put the peace race first. Through the Action Sheet on the Nuclear Test Ban, which was mailed to pastors and Brethren Service chairmen, the Brethren Service staff urges members to write or wire President Kennedy.

Junior Year Abroad

This is the popular designation for a cooperative project among our six colleges which will be initiated in 1962. William G. Willoughby, professor of philosophy and religion at Bridgewater College, will serve as director the first year. Dean Earl Garver of Manchester is the coordinator of the program, with counsel from an administrative committee composed of Harold D. Fasnacht of La Verne, Morley Mays of Juniata, and S. Loren Bowman. The basic plan was approved by the Committee on Higher Education. The study program will center at Philipps Universität, Marburg/Lahn in Germany (Marburg University).

The Church Calendar

February 18

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Respect for Human Life (Temperance) Ex. 20:13; Matt. 5:21-26, 38-48; 19:13-15; Luke 12:4-7. Memory Selection: Love your enemies and pray for those who persecute you. Matt. 5:44 (R.S.V.)

Feb. 18-25 Brotherhood Week

Feb. 25 Brotherhood Interpretation Sunday

March 3-4 Western Region executive committee and district executive secretaries

March 4-9 Adult Seminar, Washington, D. C., and New York City

March 7 Ash Wednesday

March 9 World Day of Prayer

March 9-10 Historic peace churches conference, Germantown, Ohio

March 11 One Great Hour of Sharing

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Robert Hess of Mastersonville, Pa., in the West Conestoga congregation, Pa., March 28 — April 1.

The PAUL Nobody Knows

by H. A. Brandt

PAUL is the author of one less than half of the books of the New Testament. But since he dominates the last half of the Book of Acts we can easily make up the deficiency, and so credit him with thirteen and a half books out of a total of twenty-seven. However, it should be noted that a number of his books are a little on the short side. This means we cannot credit him with more than something like forty per cent of the linear space in the New Testament.

In his writing Paul can hardly be accused of reticence concerning himself. Indeed, there are a few occasions on which he really boasts of certain of his gifts and attainments. From which it would appear that here is a man without secrets — a man most completely known.

How, then, could there be a Paul whom nobody knows? The very fact that we know as much as we do gives us the material to probe more deeply for possible mysteries in the character of Paul. Then, too, what public figure is ever quite the person his public thinks him to be? It could be that the well-known man is also a man of mystery.

Now we know that Paul was of Hebrew lineage, of the tribe of Benjamin, and that he was born and spent his early years in Tarsus, no mean city in terms of trade and culture. That culture was to be compared with the best then to be found in the other great cities of the Roman world — Athens and Alexandria. Thus it should be evident that Paul, as Saul, began life with a basic conflict between Hebrew heritage and Greco-Roman environment. When as a youth he went up to Jerusalem to finish his education it would appear that he had resolved this conflict in favor of his Hebrew heritage.

And how completely Paul became a Hebrew of the Hebrews! Being exceedingly zealous of the law, he led in the persecution of all deviators therefrom, and especially those of the Way. But the very zeal of Paul set him up for an atomic explosion in his intellectual life.

It was out of Judaism that Christianity emerged, but Paul did not emerge with it. He resisted, persecuting Christians to the death. Then on the Damascus way his eyes were opened. He discovered he would have to about-face. His old world fell apart. His life had to be reorganized. He who had been an enemy of Christ was to be the apostle to the Gentiles!

That on-the-way-to-Damascus experience left him shaken, and well it might. He groped his way to the house of Judas and to the help that a devout Ananias could give. But Paul was left with a residue sense of guilt. He was never to forget those he had harried to the death. One face in particular haunted him. It was the face of Stephen, as it were the face of an angel. And the words of Stephen rang in his ears. They were words that could not be controverted. Paul felt that the mistakes of his life had been many. Of sinners, he was the chief!

To compensate, Paul drove headlong into the Jewish opposition. He would preach Christ more earnestly than he had opposed him. Paul was saved from early martyrdom by the advice of cooler heads around him. He made good his escape into Arabia. There in the silence of the desert he was able to reorganize his inner life and plan for the future.

But for a long time there was no opening for him even among those of his newfound faith. Eventually he returned to his native city of Tarsus. Here a new test of his character must have awaited him. There must have been those who wondered why a man of Paul's education would turn to the lowly work of tentmaking. Consider what jibes must have come to his ears. A man with a white-collar education condemned to one of the more menial trades! The years of frustration wore on.

It was something like ten ars after his conversion that portunity began to come to ul. Barnabas remembered n. He persuaded Paul to me to Antioch and try for a w start in life. And that is st what it turned out to be Paul. Now the years of iting and thinking were to y off. Paul soon launched t into the great missionary deavors for which he is just- famous.

But what false starts, what istrations and heartache came fore the years of his release! e forget this when we think him moving from city to y, everywhere preaching the spel. It is so much more tural for us to thrill with ul in the days of his success. sides, and for Paul, it meant t he was measurably aton- for his early opposition to se of the Christian way.

Yet in the midst of his suc- sses as measured from our y, Paul must have experi- ced many lonely hours. For re are times when every man who ventures is alone. And how many times Paul must have stood alone — with nothing but his faith and the angel of the Lord to support him. In the very devotion he gave to the cause he compounded certain personal problems. For he had no real home — except as he made it with friends or in some prison cell. When he did have his own hired house it was to share it with a soldier. No good wife was there to make it a haven from the harshness of the world.

Some have interpreted some of Paul's sayings as against marriage. But what is the deeper significance of the bachelor attitude? How does one explain the plaintive undertones in that remark (1 Cor. 9:5) about others able to be accompanied by a wife? Does it not seem more as if Paul was conscious of the fact that he was missing something normal to human life, something which for him was a part of the price of devoted leadership?

For the values of home life which were missing from Paul's experience he tended to compensate in interesting ways. Consider his appreciation of worthy women like Lydia, Phoebe, Eunice, and Lois. Also his thought of Timothy as a spiritual son. There are other touches which suggest how much Paul must have missed real home life.

Thus the Paul whom everyone knows — or thinks he knows — begins to emerge as a man not completely known. Our purpose is not to deflate a hero. Rather, it is to show that Paul was a man of like passions with the rest of us. And we do this by looking at the obverse of the coin of his life. Generally we see Paul as a dauntless person, driving ahead, sure of his destiny and crown.

But there is another side to his life. Paul came up the hard way. He survived many obscure and often overlooked conflicts. The first of these was the clash between heritage and environment. And then there was the catastrophe in his intellectual world, the sudden realization that all he was fighting for was a mistake, that he was on the wrong side! The burden of guilt that he was to carry he transmuted into a courageous drive to atone for past mistakes. His devotion to this task brought him the loneliness that comes to everyone who ventures. Paul's greatness lies as much in what he survived as in what he did. Here is the Paul nobody knows.

• • •

The church which expects to grow, to prosper, and to speak with authority in the community today, must take an active interest in the conditions under which the members of its congregation live. When the life of a neighborhood is renewed, so, too, is the life of its churches. — *Dr. Robert C. Weaver, head of the Federal Housing and Home Finance Agency.*



Harmon

Paul describes his Damascus Road experience for King Agrippa

The WALLS Must Go

by Elmer Q. Gleim

THE walls in Berlin and Jerusalem are symbols of a world that is badly broken. From the caste system of India to the practice of segregation in America, our world has organized itself into exclusive groups. We have ranged country against country, racial group against racial group, community against community; and we have blessed the division with organization. There are times when the brokenness of our world has reflected itself in the brokenness of the church.

As church people we have had difficulty in keeping pace with our finest dreams. Woodrow Wilson once reminded us that we grow great by our dreams. After nineteen centuries of dreaming, we are probably closer today than we have ever been to Paul's vision of the all-inclusive, united church. In spite of our progress, there are many points in our church life where we have erected walls. With our sectarian views, our self-serving motives, and our class-conscious regulations, we need to be reminded again by Paul that Christ "has broken down the dividing wall of hostility" (Eph. 2:14).

It has been difficult for the church to achieve the New Testament ideal. Part of the difficulty arises because the church is composed of many individuals at many levels of development. There are some who have grown only a little in many years, and there are others who have grown much in a few years. These differences in our rates of growth have led to misunderstandings and to open conflicts. Perhaps Archbishop Temple was correct when he suggested that we should not speak of the failure of the church. Instead, we should speak of the "failure of Christian people to be thoroughly Christian."

So often the church has been hurt by its friends. Christians have not always acted maturely and consistently, nor have they been as earnest as they might have been. We have sometimes allowed differences between us to sharpen our tempers and to dull our will to fellowship. We have become self-regarding and oversensitive, so that our churches have experienced a bankruptcy of brotherliness. Because the church has not heeded the Galilean proverb, "Physician, heal thyself," it has stood impotent before a divided world.

Christianity has tried to save men from that selfishness, egotism, jealousy, arrogance, a indifference which has foster spite fences. It asks each of to subject ourselves to regul self-examination so that searchlight might be turned our own motives and idea Such self-awareness guards from those vices which destr the will to fellowship. It as us to face up to our respon bility for preserving chur unity. Self-examination giv us opportunity to square c lives with our highest Christi ideals.

The walls between us beg to crumble whenever we ke the lines of communicati open. The less we are able deal frankly with one anoth the more we are able to cr cize and depreciate another. we grow fearful of expressi disagreement or if we are afr of what others may think of then we lose the ability to h a hurt. The whole problem conflict must be kept in an mosphere of liberty in wh people may meet and sp openly with one another.

Above all, Christian libe requires that we hold one other in the highest resp Genuine love and respect m

ossible a sympathetic appreciation of another's views and ontentions. It means that we re willing to approach the one vith whom we disagree in an ttitude of open-mindedness. uch love and respect are not lind, but actually are farseeing nd liberating. For such attiudes raise the whole problem f conflict to the level where hey may be attacked in a cretive, wholesome atmosphere. uch charity and kindness ause us to show tremendous are for other personalities. I elieve Paul expressed the ideal or us when he wrote of his own ttitude toward the Thessaloniıs, "But we were gentle mong you, like a nurse taking are of her children."

Destroying walls of hostility equires the finest kind of paience. There are times when aste simply compounds probems. We have been so well ndoctrinated by the spirit of ur age that we are inclined to egard patience as weakness nd a mild manner as a defect. Tremendous courage is required in the exercise of paience. With the help of sychology we are beginning o see that impatience and aggressiveness can often be a camouflage for weakness.

An English missionary and eacher once confessed, "I used o think that it was rather noble o convict other people of sin nd to see the timid and weak hrink from the militant and trong. Gradually I am learning my mistake. I am learning o see that there is such a thing s spiritual bullying and that ehind the aggressiveness of he bully, there always lies the aint heart of the coward. . . . When we seek by violent means o force the growth of a tender plant, we may sometimes achieve quick fruits for ourselves; it is more doubtful whether we shall encourage the ultimate growth of the plant into fullness of strength."

We have been more inclined to reform, to improve, and to correct than we have been to forgive. Forgiving seventy times seven requires an endless patience and a tireless concern for any person who has committed a wrong. Christian forgiveness as taught and practiced by Christ is not a policy which can be discarded if it does not work the first few times. It is basically a principle of the Christian life which demands patience if it is to be effective. It requires the kind of mentality which can face many failures and not lose the will to try again.

The walls between us will begin to go if we ever keep in mind the purposes of the church. Here we learn that we live a related life. The ground for our unity as Christians is our consciousness of God through Christ. The church exists to make God's will contemporary, to preserve for our society the spirit of Christ. Let a church people realize that the church does not exist for its own sake, and we shall begin to grow into the largeness which is in Christ. Walls will begin to tumble, and men will meet on a plane of fellowship to be found nowhere else in our world. George Tyrrell once said, "God will not ask us, 'In what sort of church have you lived?' but 'What sort of church have you longed for?'"

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

*Sacraments: A Language of Faith. Kendig Brubaker Cully. Christian Education Press, 1961. 83 pages. $2.00.

"If the religious revival of our time is to be more than a passing phase," writes Dr. Cully, "it will certainly be necessary for all Christians to appreciate more fully these central symbols of the Christian faith." This small and easily read volume purports to do this. The interesting story of the development of the sacraments, or ordinances, as we Brethren claim them to be, is told in a direct style which any person can understand.

The major attention of the book is given to baptism and to holy communion. Perhaps the most enlightening part of this book is the discussion of the five additional sacraments — confirmation, ordination, marriage, penance, and extreme unction — considered vital by the churches of the Catholic tradition, and their parallels in Protestant thought and practice.

In succinct style Brethren will find their Anabaptist belief outlined in contrast to infant baptism, and the full love feast contrasted with the communion service only. In fact, the Church of the Brethren's practice in regard to feetwashing is mentioned on page 14 and the same sentence goes on to state that the ceremony has been revived in Vatican City. This book is recommended without reservation to all Brethren. — *Mrs. Virginia S. Fisher, Elizabethtown, Pa.*

Religion in the Old Testament. Robert H. Pfeiffer. Harper and Brothers, 1961. 276 pages. $6.00.

The pen of Robert H. Pfeiffer has produced some of the Old Testament's classic studies. This study of religion in the Old Testament was an uncompleted manuscript which has been edited by Dr. Pfeiffer's friend and colleague, C. C. Forman. The first part, The Religion of Israel, was written by Dr. Pfeiffer while the last two parts, Judaism and Normative Judaism, were written by Dr. Forman on the basis of class lectures. Like his previous works in the Old Testament this monograph is delivered in a very attractive style and with monumental erudition. Nevertheless, this work is out of tune with our age. Dr. Pfeiffer describes the "religion" of the Old Testament as though he could separate religious customs from the context of that faith in which they were used (pp.

8f). For example, he can describe the festivals as only agricultural celebrations and must lay aside the special historical usage of festivals which is peculiar to the Israelites. So Religion in the Old Testament can be read with considerable profit in learning, but the basic thesis of the book is unacceptable. — *Graydon F. Snyder, Chicago, Ill.*

*Even Unto Death. John Christian Wenger. John Knox Press, 1961. 127 pages. $2.50.

We who take our Christian liberties for granted should occasionally be reminded that freedom such as we enjoy was not always available. This book is an arresting account of the testimony and suffering of those who chose to differ on the practice of infant baptism in the 16th century. One is appalled at the cruelty of some Christians and humbled by the heroics of others. What these martyrs suffered was surely no less than the horrors of the Spanish Inquisition. Those who come from traditions such as the Church of the Brethren should put this volume on the "must" list.

As one reads this book it is made apparent that although the differences between the Anabaptists and the state church are not to be dismissed as minor, these differences centered around believers' baptism and the free church. There was such a great body of common agreement about the nature of the Christian faith apart from these doctrinal differences that it is difficult to see why the Anabaptists were so sorely treated.

Perhaps the answer lies in the mysterious ways in which God moves men toward his purpose. There is no little significance in the fact that this account of the martyrdom of heroic Anabaptists has been written by one of their descendants, but published by the ecclesiastical descendants of some of the prosecutors. — *Dale W. Brown, McPherson, Kansas.*

*Layman's Bible Commentary, Volumes 6, 13, 16, 21. Various authors. John Knox Press, 1961. 142 and 152 pages. $2.00 per single copy; $1.75 each, four or more assorted.

Like other volumes in this series, these are ably and clearly done, an invaluable tool for layman and minister alike. Of particular value is the ability with which each commentator has been able to "cut a trail" down through the intricacies and complexities of each book of the Bible treated. For example, Romans, treated along with 1 and 2 Corinthians, in Volume 21, is very clearly and lucidly outlined and each paragraph of the book summarized and fitted into the larger pattern in such a way that the reader may indeed begin with the larger contexts and proceed to the smaller in the only true way to understand the Scriptures. Then, for detailed exegesis of individual sentences and smaller units, he will want to consult the larger commentaries. — *Chalmer E. Faw, Chicago, Ill.*

Man in Whose Image. William Lazareth. Muhlenberg Press, 1961. 54 pages. $1.00.

This book is very readable, for it is written in a manner that will speak to the average person. It is challenging reading for youth and adults. The writer, Lazareth, confronts man anew with the question, "Whose am I?" This small book is one of a series of books "to deal with central themes of Christian faith and life in an uncomplicated way." This it does. — *Wilbur E. Mullen.*

Perspectives on a College Church. Marilee K. Scaff, editor. Association Press, 1961. 239 pages. $4.00.

This is a report of an experiment in meeting the religious needs of college students. Five colleges are in the community of Claremont, Calif. They organized a "college church," without denominational ties, for students and faculty, employed a chaplain, and conducted a campus ministry. This book is a series of reports by various people, including a student, involved in the exciting project.

The situation is far different from any of our Brethren college and college-church situations or any in which most of our youth will become involved. Nevertheless, parents, pastors, students, college trustees, faculties and staffs, as well as college church leaders who seriously read this interestingly written study will gain unusual insight into contemporary student thinking, religious doubts and struggles, and the general disinterestedness in denominational and organized Christianity.

The experiment is realistic and the findings a valuable contribution, but hardly reassuring. Students mirror their culture! — *Harold Z. Bomberger, McPherson, Kansas.*

THE African night was black
rain haunted, but even this
membered darkness cannot dim
me the poignant memory of t
midnight hour when one more
gerian baby quietly left this wo

Through the drenching darkr
of the rainy season night Galad
walked the miles to bring his cl
to the mission dispensary. Cha
hanging from the neck and wr
of the little one had failed; de
was near, very near. We work
we prayed; but even the mira
of modern medicine could not re
ate life in the small, disease-rid
form which soon lay still.

It was another death to be
corded in the dispensary regis
But this was a special case — a de
which overcame the boundary of
ligious beliefs, one which t
scended the barrier between Mos
and Christian.

Galadima, the father, a recent c
vert to Christianity, came fro
predominantly Moslem village.
was one of the first to seek help f
a mission dispensary. Against
advice of his Moslem friends he
ried his child away to find hel
a Christian community. His c
died. What better argument c
the Moslems in this village h
now? Surely this child's death w
prove the folly he had shown
his faith in the Christians' medi
and the Christians' God!

So it was with a heavy heart
I carried the little body to its
earthly home. Our brief wor
service and words of comfort
Galadima seemed a small offerin
he started home without his cl

Days passed, and other n
pressing events crowded thought
this event from my mind. But g
ually we were aware of an incr
in dispensary attendance. Whe
inquired of its origin, the dispe
replied, "They come from C
dima's village." And come
did — Moslem and Christian a
seeking help from our dispensary

We treated them in quiet wor
until one day Galadima retur
We exchanged greetings, and
I asked him the question that
been weighing upon my h
"Why, Galadima, when you c
for help and we were not abl
help you, why did you tell
villagers to follow your exam
His answer can best be transla
"Because you cared."

Is it not this caring, this com
sion, this desire to help even v
help is impossible, which is the

sence of Christianity? Does not is, in a real and perceptible way, nvey the message of a pitying, re-eming Christ? "Because you red" – is this not the cup of cold ater, the warm winter coat, the reomycin and penicillin, the veg-able seeds, and school kits?

The pagan gods are gods of ngeance; the Moslem god is a d of tyranny; the Christian God a God of love, of caring – caring r each one of the least of these. ur God cared enough to send his ly Son that we – and Galadima – ight live. I have pondered Gala-ma's faith, and I ask, "Do we re – *enough?*"

BECAUSE YOU CARED

by Mary Ann Kulp



News and Comment From Around the World

German Churchmen Study Compulsory Welfare Service for German Girls

Religious leaders in Germany are following with close interest discussions in West German government circles regarding the possibility and practicality of legislating compulsory service for girls to help relieve an acute and growing shortage of personnel in charitable, social and welfare institutions.

Several Protestant and Roman Catholic officials and groups have endorsed in principle the introduction of a general conscription of girls for a one-year term following completion of school. They regard it as the only way to cope with the increasing labor shortage in welfare fields.

However, the Evangelical Youth Movement in West Germany said it regretted that the admittedly grave shortage of personnel had "prompted also many Protestant church quarters to support the shortsighted idea of a compulsory service for girls which was questionable not only from the constitutional standpoint, but also from the practical and pedagogical view."

Opponents of compulsory service also argued that it would be "too remindful" of the duty year introduced by the Nazis, under which young girls had to serve one year in households having many children, or in hospitals.

Number of Refugees in European Camps Decline

Significant progress in resettling refugees in European camps was made in 1961, according to a year-end report by Felix Schnyder, the United Nations High Commissioner for Refugees.

The number of refugees in camps was reduced to 8,700 at the end of the year as against 15,000 persons in camps a year ago.

American Baptists Move to Valley Forge Headquarters

At the beginning of January, denominational personnel began moving into the new American Baptist Convention headquarters at Valley Forge, Pa. A circular building that looks like a Roman colosseum, the structure will, for the first time, house all the denominational agencies under one roof. Previously offices had been spread over three locations in Philadelphia and in rented space in four buildings in New York City.

The new building is circular with an open courtyard, and the ground floor is broken up with large open spaces to give it a floating appearance.

Two rectangular buildings, a cafeteria and a combination graphic arts center and printing plant, are attached to the central office building by covered walkways.

The new center will be dedicated during the American Baptist National Convention in Philadelphia, May 23-27.

Leaders of Women's Organizations Named to President's Commission

Secretary of Labor Arthur J. Goldberg has announced the appointment of three leaders of women's religious organizations to the President's Commission on Status of Women.

Named to the commission are Miss Margaret J. Mealey, executive secretary of the National Council of Catholic Women; Mrs. Theodore O. Wedel, cochairman of the National Council of Churches' Committee on Cooperation of Men and Women; and Mrs. Viola H. Hymes, president of the National Council of Jewish Women.

The commission was established in December by executive order of President Kennedy and was assigned to consider employment practices and policies of the federal government as related to women.

Churches in Merger Proposal to Hold Discussions in April

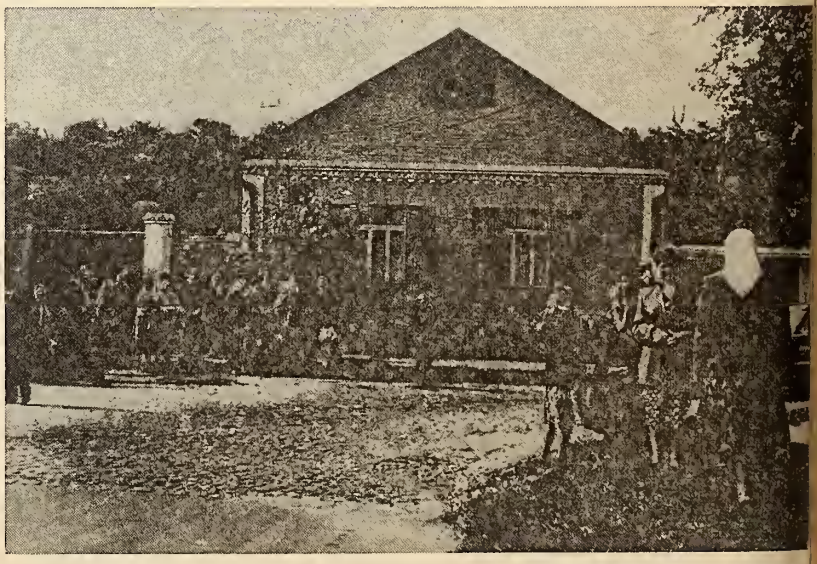
The first full-scale discussion among representatives of the four churches included in Dr. Eugene Carson Blake's sweeping Protestant merger proposal will be held in Washington during April.

Approximately thirty-six representatives, including both clergymen and laymen, will meet at the Washington Cathedral, April 9-10. The four groups involved are the United Presbyterian, Protestant Episcopal, the Methodist Church, and the United Church of Christ.

Conservative Jews Ask Repeal of Law Permitting Bingo

The United Synagague of America, congregational arm of Conservative Judaism in the United States, has urged repeal of New York state laws legalizing bingo.

The organization sent a telegram criticizing state statutes which allow houses of worship to become "miniature Monte Carlos and Las Vegases" and pointing out that legalizing



Religious News Service

Sunday worshipers linger outside the Evangelical-Baptist church at Kiev, Russia, after a two-hour service which included three sermons. A tourist who took the picture reported that the 200-seat sanctuary was packed with people standing in the aisles and lining the walls. Although there were many young people in the congregation, no one under eighteen was present since it is illegal for churches to teach religion to youth below that age.

ngo for charitable purposes runs unter to a code of approved synagogue practices. The organization id that fund-raising for synagogues charitable purposes "is in itself act of sanctity and therefore must ve the same spiritual quality as e ends to which the funds are to employed."

r. Niemoeller Honored n Seventieth Birthday

Dr. Martin Niemoeller, controrsial figure in the Evangelical hurch in Germany, and one of the presidents of the World Council Churches, received felicitations om church and civic figures roughout the world on his sevtieth birthday.

A message sent on behalf of the vangelical Church stressed that Dr. iemoeller, who is president of the vangelical Church of Hesse and assau, had become "a true witness the gospel and a servant devoted the unity of the Christian urches." It said that "even if his terances and activities were often iticized, he is everywhere regarded ith the highest respect."

The Protestant and secular press d radio paid tribute to Dr. Nieoeller in long articles and editorls. The West German press noted s strong views against West Gerian armament, but stressed that ven his critics must admit his intions are the best."

se in Number of Catholics ining Anglican hurch Reported

A statistical survey of the Church England showed a gain in the mber of Roman Catholics admitted the church in 1958 as compared ith the years from 1954 through 956. However, the survey also noted considerable drop in the number of rsons other than Catholics received to the church for the same period. The survey also reported a decline Sunday school attendance, which said was related to the increase the number of automobiles in the untry.

lost Discrimination Is ound in Social Clubs

Religious discrimination, particurly against Jews, is far harsher in merican social clubs than it is in nployment, education, and other eas, according to the Anti-Defamaon League of B'nai B'rith, Jewish rvice organization.

A nationwide survey conducted by the league has found that two thirds of 1,152 private clubs it investigated practice religious discrimination. Most of these clubs maintained their restrictions "unofficially" without religious barriers in their constitutions or bylaws. Most of the clubs that discriminate practice total exclusion although a few permit some token members of other religions to join.

Russian Church Declines Bible Society Offer of Scriptures

The American Bible Society announced that the Russian Orthodox Church had declined an offer made some time ago by the American agency to supply the Moscow Patriarchate with Russian-language Bibles.

A message received from an official of the Moscow Patriarchate expressed gratitude for the offer but claimed "it is possible for us to print in our national print shops all of the books of the Holy Scriptures we need, as well as other books required for our worship."

ON THE IMPORTANCE OF LISTENING

► Let's Listen to the Russians, is the title of an article in the December issue of MINUTES, a magazine of Nationwide Insurance Company. The author is S. I. Hayakawa, professor of language arts at San Francisco State College, who proposes nonevaluative listening as a way to break the communicative deadlock between the United States and the Soviet Union. He says:

"If, however, we genuinely believe in ourselves, our way of life, and our inner strength, we do not have to be rigid. We can listen to the Russians and perhaps make them less rigid in the process. In a general relaxation of rigidities, then, we may begin to create a new kind of atmosphere in which new information may be exchanged, new perceptions made, and a resolution found to some of the differences."

Soviet Court Sentences Pentecostal Preacher

A Pentecostal preacher in the Western Ukraine has been sentenced to five years in prison, followed by five years of exile in distant regions of Russia, on charges of "attempting to recruit peasants" as sect members.

According to a report in a Moscow paper, the preacher succeeded so well in his evangelistic efforts that the peasants participated in "fierce prayers" for many hours with the result that they were so effected emotionally that they had to be sent to "mental houses."

Despite decisive measures taken by Communist officials against religion in Russia, Pentecostals remain active especially in the Western Ukraine and some Siberian regions.

Presbyterian Men to Study Juvenile Delinquency

The National Council of United Presbyterian Men has announced that it will sponsor a three-year study and action program on juvenile delinquency. The project was approved at the fourteenth annual meeting of the council along with another plan to make a survey of conditions in Africa's new nations. Council officials said the two studies are designed to acquaint members of the United Presbyterian Church with current problems of youth in the U.S. and developments in the newly-emerging countries of Africa.

More than 400,000 men will be enlisted in the study of the two projects.

Australia and Ethiopia Seek Next World Council Assembly

Both Ethiopia and Australia wish to be hosts to the World Council of Churches when it holds its next assembly in six or seven years' time. Invitations from churchmen in these countries were extended at the last session of the Third Assembly.

Both invitations will be passed to the Central Committee, who will fix the date and place of the meeting about three years in advance.

Committees Told Factories in South Bar Negroes

No Negroes are employed by more than twenty-five per cent of industrial plants in four Southern states having federal government contracts. This was the observation of a race relations expert speaking before a special house subcommittee. Dr. Herman H. Long, director of United

Church of Christ's board of homeland ministries' race relations department, reported on a survey of Negro workers before a subcommittee holding hearings on legislation for fair employment practices.

Dr. Long said, "The Negro worker, occupying a long-standing marginal position in the industrial situation, is literally held in that position by a vicious cycle of departures and preferences, of which the industrial procedures are a prominent and determining aspect."

Award Winning Radio Series Made Available to Local Stations

The award-winning radio series, Christianity and Communism, is being made available nationwide to local radio stations by the National Council of Churches.

The series, consisting of eight programs, was hailed by the Freedoms Foundation as "pointing up the differences between Christianity and communism and the unique values of the American way of life."

The radio series was part of the ABC network Pilgrimage series moderated by Quincy Howe and produced in cooperation with the National Council of Churches Broadcasting and Film Commission.

Peace Corps Director Backs Ban on Aid to Missionary Groups

The director of the Peace Corps has upheld the agency's rule against aiding private missionary organizations.

R. Sargent Shriver, addressing a gathering of representatives of overseas voluntary agencies, said the decision had been made because "it would be a mistake, in our opinion" for missionary or denominational groups to operate Peace Corps projects.

Indian Official Lauds Heifer Project Work

The arrival of thirty-nine Jersey heifers and fifteen bulls, tended by two Congregational ministers from the United States, was hailed by India's minister of agriculture as "an occasion of historic importance to India's livestock development program."

Dr. Panjab Rao Deshmukh, the Indian official, said the Heifer Project had been of considerable assistance in raising India's production of milk. Begun in 1955, the Indian program of the Heifer Project already has been proved successful. U. S. cattle and the crossbred cows developed there produce on the average four times the amount of milk taken from local stock.

Fireman Objects to Sunday Rescue Drills

A Presbyterian fireman's strict observance of the Sabbath may be referred to Parliament. He is Thomas McCabe, forty-six, an auxiliary fireman in the Northern Ireland fire service. He has steadfastly refused to attend occasional lifesaving courses on Sunday on the ground of religious principle.

Mr. McCabe refuses to resign from the fire service, despite the prospect of disciplinary action by the fire authority in Northern Ireland. A carpenter by trade and the father of two children, he says he will continue to observe the Sabbath rather than obey his superiors.

Baptists to Mark Anniversary of Pioneer Missionary

Baptists from the United States and some 200 denominational missionaries from various parts of the world are expected to participate in a series of services and events in March to commemorate the 150th anniversary of the sailing of Adoniram Judson, pioneer Baptist missionary who left Salem, Mass., for Burma in 1812.

Methodists Plan Major Evangelism Campaign

The Methodist Council on Evangelism plans to launch in 1963 an "Aldersgate Year" to commemorate the 225th anniversary of the "spiritual rebirth" of John Wesley, British founder of Methodism.

It was at a meeting on London's Aldersgate Street on May 24, 1738, that John Wesley, an Anglican minister, was moved to launch his movement while listening to a reading of Martin Luther's Preface to St. Paul's Epistle to the Romans. Methodists usually consider this the beginning of their church.

News Briefs

The Church of the Nazarene has adopted a record budget of $3,391,000 to finance its program for the next year. Most of the budget, or more than $2,100,000, has been allocated to foreign missions. The foreign missions department directs missionary work in thirty-two foreign areas.

Quotes in the News

Setaraki Tuilovani, director o young people's work for the Meth odist Church in the Fiji Islands: "I former times religion was the cente of the islander's life and there wa no rift between what today is know as secular and what is regarded a religious. Today the danger exist that under the uncoordinated influ ences of such groups as missions governments, and trade enterprises the people will separate thei lives into religious and secula compartments."

Rabbi Samuel Sandmel, presiden of the Society of Biblical Literatur and Exegesis, discussing the Dea Sea Scrolls: "Respecting the scroll and Christian origins, I for on would gladly swap all the sectaria documents and the hymns for on tiny Qumran fragment that woul contain the name of Jesus or Cepha or James or Paul. Until such a frag ment is found, I shall persist in re garding the scrolls as adding a fe more drops to the bucket tha was already half full, a bucket er abling us to know no more tha perhaps fifty per cent about Chris tian origins."

Dr. Paul Lee Sturges, executiv secretary of the Massachusetts Bap tist Convention: "No people in th world today are more apprehensiv regarding the future than the Ame ican people and none live in mor fear. The threat of the hydroge bomb hangs over us as a threatenin cloud and would drive us unde ground. For the first time in ou history we find ourselves in a situa tion with which we cannot cop without a sense of security. Th result is that we act as citizens witl out patience, hope, and faith. W are unable to combat this lack o security, the less emotionally stab among us seek a scapegoat, someon to blame. Some place the fault upo Russia. Others place the blame upo our leaders whose loyalty up unt now has never been questioned.

"They imagine there is a conspi acy everywhere. The consequenc are that America is panicky, frigh ened, and insecure. In this soil th evil seeds of suspicion, mistrust, an division are taking root.

"The hope which has its roota in the Christian faith is the antido to our anxiety, to the poisons of mi trust and suspicion. It is this hop we may have and this hope we mu have if we are to meet the deman of the months ahead."

Obituaries

Anderson, Josie B., daughter of Mr. nd Mrs. E. B. Hammontree, was born eb. 22, 1880, and died January 1962. n Jan. 30, 1899, she was married to red Anderson, who died in 1949. She as a longtime member of the Church the Brethren. Surviving are three ns, one daughter, seven grandchil- en, and eight great-grandchildren. he funeral service was conducted by ee F. Spitzer and W. B. DeVilbiss, and rial was in the Hope cemetery. — rs. Roy Gerhard, Ottawa, Kansas.

Baker, George Landis, son of John . and Iva Replogle Baker, was born Bedford County, Pa., and died at ana, Va., Dec. 27, 1961, at the age of ty-three years. At the time of his ath, he was serving as pastor of the . Paul church. In 1935, he was mar- ed to Honor Snyder, who survives. ne son, two brothers, and three sis- rs also survive. The funeral service as conducted at the St. Paul church Brethren Rufus McDannel, L. D. owman, and Robert Jones, and burial as at Waterside, Pa. — W. M. Left- ich, Mount Airy, N. C.

Baker, Wilbur, was born Aug. 22, 06, and died Dec. 29, 1961. Surviving e his wife, Lucille, one daughter, one n, and three brothers. The funeral rvice was conducted by Bro. D. Alfred eplogle, pastor of the Salem church, hio. — Esther M. Bittinger, Union, hio.

Clevenger, Mark Samuel, seven- onth-old son of Alex J. and Ruth rong Clevenger, died at Pittsburgh, a. Besides his parents, he is survived one brother, his paternal grand- other, and maternal grandparents. The neral service was conducted at Indi- a, Pa., by Bro. Raymond Boose, and rial was in the Lutheran cemetery at rushvalley. — Mrs. Charles Strong, enn Run, Pa.

Erbaugh, Howard, son of Samuel and rbara Bookwalter Erbaugh, was born arch 20, 1896, at New Lebanon, Ohio, d died Jan. 3, 1962, at Hamilton, hio. He had served the Hamilton urch as pastor since 1957, having eviously been a supply pastor after the ath of his brother, Orion Erbaugh. e was also moderator of the Middle- wn, Bethany, Straight Creek, and arble Furnace churches. Surviving e his wife, Elizabeth Wonner Er- ugh, to whom he was married on July 1953, two sons, three daughters, d two brothers. Funeral services ere held at the Hamilton church in e morning and Bear Creek church in e afternoon by Bro. Chester Harley, sisted by Bro. Walter Hawke. — Mrs. arry Spaulding, Hamilton, Ohio.

Hochstetler, Ada, daughter of Noah d Sophie Swinehart, died Dec. 16, 61, at the age of seventy-one years. e became a member of the Church the Brethren in 1906. On Dec. 24, 10, she was married to Frank Hoch- etler, who preceded her in death. rviving are one daughter, three sons, ne grandchildren, and one foster sis- r. The funeral service was conducted the Danville church by the under- gned, and burial was in the adjoining metery. — William H. Loucks, Dan- lle, Ohio.

Hoffer, Isaac W., son of Joshua and Hanna Wechter Hoffer, was born Oct. 18, 1883, and died Dec. 30, 1961. He was married to Martha Martin. Surviving are his wife, nine children, twenty-five grandchildren, and fifteen great-grandchildren. The funeral service was conducted by the undersigned and Bro. Abram N. Eshelman, and burial was in the Mount Tunnel cemetery. — Nevin H. Zuck, Elizabethtown, Pa.

Holsopple, Harry A., son of Joseph and Catherine Lehman Holsopple, was born in Indiana County, Pa., Sept. 7, 1871, and died at Indiana, Pa., Oct. 14, 1961. On March 12, 1896, he was married to Alice Nicholson, who preceded him in death. Surviving are one daughter, one son, three grandchildren, two great-grandchildren, and two brothers. The funeral service was conducted by Bro. Eli S. Keeny, and burial was in the Manor cemetery near Penn Run, Pa. — Mrs. Charles L. Strong, Penn Run, Pa.

King, Albert C., son of George W. and Lizzie Ribblett King, was born in Cambria County, Pa., Sept. 21, 1884, and died at Vintondale, Pa., Jan. 10, 1962. Surviving are his wife, the former Eva Ohmart, one daughter, four grandchildren, two brothers, and four sisters. He was a member of the Locust Grove church, Pa. The funeral service was conducted by Rev. C. M. Bennet, pastor of the Methodist church, and Bro. Edward Cauffiel, and burial was in the Locust Grove cemetery. — Mrs. W. C. Dishong, Johnstown, Pa.

Leatherman, Retta, daughter of Mr. and Mrs. David Smith, was born Sept. 19, 1887, and died Jan. 11, 1962. She was a member of the New Paris church, Ind. On Aug. 14, 1909, she was married to Guy Leatherman, who survives. Also surviving are three sons, one daughter, eight grandchildren, and two brothers. The funeral service was conducted at the New Paris church by the undersigned and Bro. Kenneth Hollinger, and burial was in the New Paris cemetery. — Eldon Evans, Argos, Ind.

Sibert, Emma Mae, was born Dec. 19, 1887, and died Dec. 23, 1961. She was a faithful member of the Salem church, Ohio. Surviving are her husband, Ezra, two daughters, one son, and one brother. The funeral service was conducted by Bro. Alfred Replogle. — Esther Bittinger, Union, Ohio.

Church News

Idaho

Mountain View — During October the congregation made many improvements throughout the church. The ceiling was refinished and tile laid on the floor; new pews were installed, as well as a serving counter in the kitchen. The church was host to the district conference the last weekend of October. We had a community visitation during January, going from door to door, telling the story of our church to the community. We also left with each family a brochure which told about the church and its functions. — Joanne Shaffer, Boise, Idaho.

Oregon

Sunrise Community — The congregation gave a community dinner which was very successful. The fellowship class, composed of the older folks in the congregation, meet once each month for lunch after the Sunday morning service. They have had pictures and talks on the Bible land, and other programs. The children gave a Christmas program. The church recognized the sixty-eighth wedding anniversary of Brother and Sister H. H. Ritter. The congregation will be host to the woman's rally in the spring. Galen Ogden spent one day in our midst as a representative of the General Brotherhood Board. — Mrs. Harley Hoover, Albany, Oregon.

Washington

Seattle, Olympic View Community — Dean Roloof, a senior at Seattle Pacific College, was the guest at a women's service guild. She told of her experiences while touring the villages of Mexico and also showed her slides. The Peacemakers, in addition to their sewing for the home in Korea and the migrant workers of Washington, are now mending at Fir Crest home once each month. The evening interest group heard a book review of Dear and Glorious Physician by Mrs. Karl Gaylord at the first meeting of the year. Thirteen new members were received into the church on World Communion Sunday. Ralph Turnidge assisted the pastor, Dewey Rowe, at the service. Immediately following the service, the deaconesses were hostesses to the new members at a coffee hour. A film on western flowers was shown at the senior fellowship potluck dinner, which followed the morning service on Jan. 14. On Jan. 28 the membership class, Adventuring Into Church, began. Two new deacons and deaconesses were installed at a morning service, making a total of twenty-two. — Mrs. Calder Muirhead, Seattle, Wash.

Middle Indiana

Akron Cooperative — Four were baptized on Dec. 31. The church is planning a visitation and witnessing program before the meeting on March 11-18. Bro. Edward Kintner of North Manchester, Ind., will be the minister for this meeting. Moyne Landis of North Manchester was reelected moderator for this year. Horace Huse is the pastor. — Mrs. Fred Walgamuth, Akron, Ind.

Southern Indiana

Nettle Creek — Brother and Sister Leonard Blickenstaff, who are on furlough from the India mission field, spoke one Sunday morning. We had a fellowship meal and an informal program afterwards. Sister Anna Mow met with various groups during a meeting which she held in our church. As a result eleven were baptized and one received by letter. We had a school of Christian service in October, with Ira Frantz of North Manchester as the teacher. The youth had a retreat at the Mounds state park to welcome new members. They also took part in the Thanksgiving service and planned the Christmas program. We observed our love feast on Oct. 21. Arthur Dean, the church building counselor, met with the congregation to discuss and draw up plans for future expansion of our church facilities. Eugene Stone is the new moderator. The women's fellowship had a party for a unit at the epileptic state hospital. Members of the church have attended various conferences related to

How Love Grows in Marriage

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Church of the Brethren
General Offices
Elgin, Illinois

their interests. — Mrs. Elmer Wampole, Greensfork, Ind.

Northeastern Ohio

New Philadelphia — Church and Sunday school officers were elected at the business meeting in September, at which Robert Fryman was moderator. We had a rally and promotion on Oct. 1, in the morning and the love feast in the evening. The pastor, Bro. Alvin Kintner, spoke at the Eden church during the week of their preaching mission. He also attended regional conference at North Manchester. We had a family covered-dish supper when Wilbert Miley, professor at Ashland College, showed pictures taken during his visit to the Holy Lands. A new pulpit Bible was presented to the church in memory of Thomas and Emma Francis by their children. On Dec. 3, we had a special offering for the relocation of Bethany Biblical Seminary. A Christmas program was given on Dec. 17. At this time the white gift offering was dedicated. The youth distributed baskets of fruit and caroled for the county home and also for the shut-in members of the church. We had a candlelight service on Christmas Eve. The church bowling team gave two new blackboards to the church, one for the kindergarten class and another for the junior department. — Mrs. Robert Goudy, New Philadelphia, Ohio.

Sugarcreek — The children gave a Christmas program on Dec. 24. In the absence of the pastor, Robert Brown and Junior Trachsel filled the pulpit. Mr. and Mrs. Edison Moomaw and their sons gave a gift of $200 toward the church debt and Mrs. Lois Shepfer Garver gave a gift of $90 in memory of her grandfather. The women had a fellowship work night at which comforters were knotted and some quilting done. On Jan. 7, the ministerial association sponsored a Twelfth Night service in the community park. It was concluded by the burning of all the Christmas trees. — Mrs. Peter H. Domer, Sugarcreek, Ohio.

Southern Ohio

Bradford — During the past year one was received by letter and fifteen were baptized. Bro. Calvin Bright of Richmond, Ind., conducted the revival service in October. Delegates representing the Bradford church at district meeting were Goldie Detrick, Sarah Lehman, and Harry Royer. Two of the women attended the workshop at Fort McKinley. The women have divided into three circles for this year. Fixing bandages for the local hospital has been one project of the circles. A white gift offering was given to Mary Eikenberry to be used on the mission field on her return to Nigeria. The adults presented the Christmas program, Let Us Adore, on Dec. 17, and the children's department the program, Joy to the World, on Dec. 24. The Bradford and Harrisburg churches co-operated in a daily vacation Bible school. — Mrs. Chester J. Hocker, Bradford, Ohio.

Donnels Creek — We had a consecration service for Sunday school and church workers on Sept. 24. The love feast was observed on World Communion Sunday. At the semiannual birthday party Chester Harley showed pictures of his Western trip. Some of our workers attended the district children's workers conference at the East Dayton church and also the regional conference at Manchester College. The laymen took part in the worship service on Layman's Sunday. The local young adults entertained the district group. The pastor, Bro. Robert Hoover, and the junior choir held a service at the I.O.O.F. home in Springfield. One of the church school classes worshiped at the Strait Creek church one Sunday. The junior choir of our congregation sang in the Southern Ohio children's choir directed by Alvin Brightbill. During the week of Thanksgiving Robert K. Higgins, pastor of the Covington church, held an inspirational preaching mission, showing pictures to the children prior to the church service. Two were baptized. On Dec. 17 the combined choirs presented the cantata, The Gospel Song of Christmas. The following Sunday morning the children gave a Christmas program. On New Year's Eve we had a watch night service at which the picture, So Dear to My Heart, was shown. The evening closed with a worship service led by the pastor. — Edith Dresher, Springfield, Ohio.

Salem — Bro. Ivan Eikenberry told about his work on the Africa mission field. Four delegates represented the congregation at the district meeting at the Bear Creek church. Next year the district will have its business meeting at our church. In the absence of the pastor, Alfred Replogle, Bro. Robert Mock of the West Milton church filled the pulpit. Bro. Don Robinson of Reading, Pa., conducted the preaching mission, Nov. 5-10, which closed with the love feast. Six were baptized. The church cooperated in the Northmont area Thanksgiving day service held at the high school. Eight babies have been dedicated since June. The men's fellowship sponsored Henry Driver, who showed pictures of his trip to Paraguay with a shipment of pigs donated by the district heifer committee. On Dec. 14 the classes of the children's department visited a number of the aged and shut-ins, taking to them remembrances. One of the church families entertained Tiwalde Oke, a premedical student from Nigeria, during the holidays. He is presently attending Center State College near Xenia, Ohio. The men's fellowship is making possible every-family subscriptions to the Gospel Messenger and the Southern Ohio Herald. — Esther M. Bittinger, Union, Ohio.

Eastern Pennsylvania

Cocalico — Five decisions were made for Christ at the revival conducted by Bro. James Ober. Two letters were received. Brethren that have preached for us have been Elmer Brubaker, Howard Merkey, Luke Bucher, David Gibel, and John Patrick. Bro. Abram Eshelman officiated at the love feast. Bro. Monroe Good talked about the work in Nigeria, illustrating his talk with slides. Bro. Henry Hackman showed slides of his trip to Poland. The four prayer meetings were led by Bro. Henry Bucher. Bro. Ralph Schlosser conducted the Bible institute. Other speakers have been Rev. Ben Davy Lew, a converted Jew, who shared his experiences under Hitler; Bro. Clarence Showalter, who conducted a revival meeting; Brethren Ray Kurtz and Gerald Greiner, who were ministers at the love feast service. Three children were dedicated on Mother's Day. The women sponsor services at the various old folks' homes. A number of the women helped process clothing at New Windsor. Before the Monroe Good family returned to Africa, we had a farewell for them. One Sunday evening we had a home talent program. The Codorus chorus gave a program of music on another Sunday. The speaker for the watch night service was Bro. Henry Bucher. — Mrs. Ada Leininger, Denver, Pa.

Hatfield — Four from our church attended the leadership training school at the Greentree church. Bro. Robert Byerly of Elizabethtown conducted the fall Bible institute. Nineteen women attended the district women's fellowship rally in the Chiques church. M

Mrs. Leroy Clemens served as dele-s to the district conference. Sev-women have become members of ladies' auxiliary of the Neffsville ne. Bro. Wilbur Lehman officiated he fall love feast. On missionary Sara Shisler brought the morning evening messages. The pastor e at the Thanksgiving service and offering was taken for district home sions. The choir under the direction Mr. Hiram Hershey presented a istmas concert featuring the cantata, Song of Christmas. The Sunday ol gave the Christmas program, Three Gifts of Christmas. We had white gift service for relief when ald Rummel, pastor of the Ambler rch, spoke. Since Jan. 1, we are g the envelope system and have a ied budget. — Mary A. Nyce, Lans-, Pa.

kippack — We have used the eve-g service during the last year as an ortunity to have neighboring min-rs as guest speakers. We have heard old Jones, Ralph Jones, Jesse Stayer Ralph Fry. The superintendent of children's home at Neffsville, Glen go, brought pictures for the meeting owing a fellowship supper. Bro. bur Martin held evangelistic serv-, Sept. 24 to Oct. 1. A large group n our congregation attended the ship service at the Neffsville Home August. A group of women also at-ded the open house and barbecue same month. Many of our members nded the Billy Graham rally at Phil-lphia. The deputation team from abethtown College was in charge the service on Nov. 19. Children e dedicated on Oct. 29. The women e been making bandages for relief; y also gave a donation for CARE at Christmas season. The women also member some of the aged women in Johnson Home throughout the r. — Mrs. Eugene S. Berry, Sollege-e, Pa.

Middle Pennsylvania

Everett — On World Communion y we observed a love feast. Percy r, our representative in the state islature, was the speaker at a joint eting of the churches in our area on yman's Sunday. Our church was host district meeting, Oct. 17 to 19. The iors of our church shared in trick treat for UNICEF in the community. ven members of the church proc-ed relief clothing at New Windsor day in November. In November we a fellowship visitation to all mem-s of the congregation. The Everett munity Thanksgiving service was d in our church with Rev. Paul Get-ger preaching. Bro. Ora Huston, ice counselor for the brotherhood, ke on Dec. 10 on Peace in Our In-e World. Our church participated the community carol singing. The n's and women's fellowships pre-ted a Christmas program at the Mor-n Cove Home. The junior high and ior choirs of our church gave the tata, The Music of Bethlehem, on ristmas Eve. Six babies were dedi-ed at the morning worship. We led 1961 by joining the Everett com-nity New Year's service at the ited Church of Christ. — Freda Har-rode, Everett, Pa.

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Holsinger and New Paris — Eight persons were baptized following the evangelistic service at Holsinger. The love feast was observed on World Communion Sunday. A. Jay Replogle of Windber, representing the Pennsylvania Temperance League, was with the church one Sunday. Lay members at both New Paris and Holsinger conducted services on Layman's Sunday. A number of the members sang in the choir at district meeting. Delegates were Daisy Manges, Agnes Miller, and Ada Stambaugh. Some of the teachers attended the school for children's workers at Yellow Creek in November. The youth fellowship banquet was held at New Paris on Nov. 5. For the Thanksgiving services for the congregation at the New Paris church house Bro. Thomas Shoemaker was the speaker. Foodstuffs brought to the service were donated to the Morrison's Cove Home. The pastor is serving as vice-president of the district minister's fellowship for this year. A carload of members went to New Windsor in December to help pack relief clothing. At Holsinger the women's fellowship had a Christmas party with a kitchen shower for the church kitchen. At New Paris, there was a family night Christmas party. Both churches had Christmas programs, with new hymnals dedicated at the Holsinger house. The Messiah by Handel was broadcast over radio station WBFD on Dec. 24, with Bro. Thomas Shoemaker serving as commentator. — Thelma Wentz, Alum Bank, Pa.

Roaring Spring — Under the leadership of the pastor, Bro. Berkey Knavel, and Bro. Floyd Mitchell, a retreat for inspiration and evaluation was held for the board of administration and related church school officers. Later several of the commissions led in panel discussions, seeking to lead the members to a fuller understanding of how we can make the work more effective. Beverly Laird told about her work and experiences in BVS at the CBYF and junior high meetings. Special recognition was



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given to the senior citizens of our congregation at the morning worship service, and they were guests at the noon meal. Through the use of pictures and narration Bro. John Keiper brought to our attention many interesting historical facts of the churches of the North Atlantic District. Bro. Earl Kaylor was the speaker for our Christian emphasis week. Since our last report sixteen have been baptized and seven received by letter. Sandra Housel, who served a year in BVS in Chicago and in a work camp in Ecuador the past summer, told about her experiences, illustrating them with pictures. In addition to the messages brought by the pastor, the Advent season was made more meaningful because of the various services of music and pageantry which concluded on Christmas Eve with the white gift and candlelighting service. — Margaret E. Guyer, Roaring Spring, Pa.

North Atlantic

Norristown — In September, Sister Emma Ziegler spent a day in our congregation, speaking at both services. Bro. Glen Crago of the Neffsville Children's Home told about the work there. Our Sunday school brought offerings of canned goods and money for him to take to the home. The children gave a Christmas program. The watch night services had to be cancelled because of the icy roads. Bro. Donald Leiter, pastor of the Paoli fellowship, baptized one person, using our baptismal facilities. — Carrie W. Ellis, Norristown, Pa.

Southern Pennsylvania

Knobsville — In May we had our love feast and a groundbreaking for the new building. Bro. Noah Sellers was the speaker. In July a group from the New Fairview church gave a program in our congregation. Bro. Samuel Parmer of the Back Creek congregation showed slides of his trip to Europe. We observed rally day the first of October. The building has been put on the new foundation, and we hope to be in it by spring. At the present we are holding services in the Methodist church each Sunday afternoon. — Sara Jane Martin, Chambersburg, Pa.

Lost Creek — Bro. J. E. Rowland of Greencastle was the speaker for the dedication service of the Bunkertown church in June. Vacation Bible schools were held at both the Bunkertown and Free Spring churches. We also had Christmas programs at both places. We observed Layman's Sunday in October. The choir sponsored several Sunday evening programs of music during the year. The women's fellowship group spent one afternoon at a local nursing home and had a worship program there. Several carloads of women went to New Windsor to help process clothing. They have also been making comforters for relief. Several of our youth and our pastor served as counselors at Camp Swatara in the summer. The pastor attended the faith and group laboratory at Juniata College and the Bethany extension school. We had a candlelight service on New Year's Eve. Twelve have been baptized and two received by letter. We had the love feast on World Communion Sunday at the Free Spring house. The youth had a speech contest on Jan. 14. — Elsie K. Leonard, McAlisterville, Pa.

Western Pennsylvania

Pittsburgh — The church choir under the direction of Mrs. Leonard Blough presented a cantata at the morning worship on Dec. 17. That same afternoon members of the young adult class went Christmas caroling for the shut-ins of the congregation. In the evening the Sunday school Christmas party was sponsored by the youth group. This included a skit on the true meaning of Christmas. The congregation is grateful for the leadership of Bro. Russell Bixler; the Holy Spirit is working through him for the growth of our fellowship, both in numbers and in spiritual depth. The pastor is now conducting the third series of Sunday evening Bible study meetings. Members and friends of the congregation surprised Brother and Sister William Rummel at a reception on Dec. 31. The Rummels have been active members the fellowship for many years w Brother Rummel serving as modera for nineteen years. After an extend vacation in the West, they will ma their home at Hollsopple, Pa. — M Jack Walter, Verona, Pa.

Scalp Level — The church observ the fifth anniversary of the dedicati of the new church on Jan. 28. Forn living pastors were the guest ministe Clarence H. Rosenberger spoke at t morning service, and in the afternc Raymond R. Boose brought the an versary address with Lewis Knepper charge of the devotional period. T mortgage was also burned at the aft noon service. — J. H. Lehman, Sc Level, Pa.

Sipesville — We participated in community Thanksgiving service at

Brethren Placement Service . . .

This column is conducted as a fr service in the interests of assisti individuals or families to relocate secure employment in Brethren co munities. It does not provide for t advertising of goods or property f sale or rent. Information on paid a vertising may be obtained from t Church of the Brethren General Offic

This service is part of the Brothe hood program, assigned for administr tion to the Social Welfare Departme of Brethren Service.

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No. 553. We invite anyone planni to locate in the Roanoke area, or ready in Roanoke planning a change location, to take a look at the O Grove community; homes cost fr $20,000 to $50,000. We have a n church building, shopping center, m lion dollar elementary school, and rapidly growing community. The n shopping center, with supermark drugstore, doctor's office, and a varie store, will be completed in the sprin also a service station. The city bus li passes through this area. Contact: C. Spangler, R. 4, Box 64, Roanoke, V

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ited Church of Christ. Rev. Earl Brubaker brought the message. The ering was given to the Children's Aid ne at Somerset. At the father and banquet the speaker was Bro. J. E. itacre of the Walnut Grove church. e had a 100% attendance on Rally y. The speaker for the occasion was o. Guy N. Hartman of Meyersdale. o. Ora Huston, peace counselor for Brotherhood, spent some time with and met with the youth and any ers confronted with the draft. John er, administrator at Bethany Hosal, was the speaker for the open se at the Scalp Level Brethren me. The women's fellowship sponed a family night with a covered h dinner and a program, at which ilm was shown. We contributed to Share Our Surplus at Thanksgiving ue. On the morning of Christmas e the cantata, The Music of Bethlem, was given, and in the evening we d a carol singing and candlelighting vice. — Mrs. A. G. Maust, Sipesville,

Eastern Maryland

Piney Creek — Bro. Clarence Bown conducted a revival service in Octber. Seven were baptized. The stor, Warren Eshbach, is directing senior and youth choirs. He has o started a midweek prayer meeting, ich is being well attended. We are king forward to the completion of new parsonage, which is now in process of being erected. We have o renovated the church interior. Wiln Copenhaver, who is studying at dgewater College, delivered the rning message during the Christmas son. The women's fellowship sponed a youth night in January. The stor had a panel discussion pertainit to family life. — Elizabeth M. Mort, ttlestown, Pa.

First Virginia

Troutville — A revival was conducted Bro. Albert Sauls, pastor of the ters Creek church. Thirteen new mbers were received during the past arter by letter and baptism. The outville Baptist church was host to community Thanksgiving service on evening before Thanksgiving. The stor of our church, J. Weldon Myers, s the speaker. On Dec. 17, during morning worship hour, the comed choirs of Daleville, Cloverdale, d Troutville presented the Christmas ntata, Born a King, directed by Dr. x E. Bertholf. In the evening we d the children's Christmas program d fellowship hour. — Mrs. Rowland Wampler, Troutville, Va.

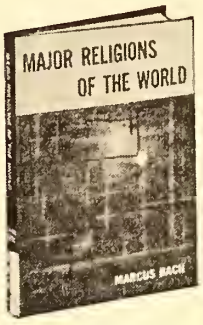
Southern Virginia

Fairview, Rocky Mount — A group of men attended the men's fall banet at the Brick church and some of youth the rally at the Christiansrg church. A potluck supper was d during the Thanksgiving season. the absence of the pastor, Bro. C. A. ora preached one Sunday in Decem. The adult class gave fruit baskets the older members of the church. ring the Sunday school hour, Christs carols were sung. — Audrey Layn, Rocky Mount, Va.

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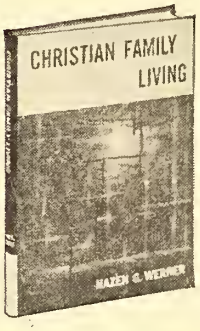
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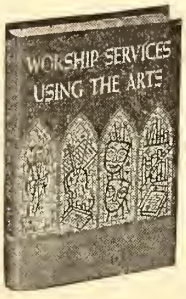
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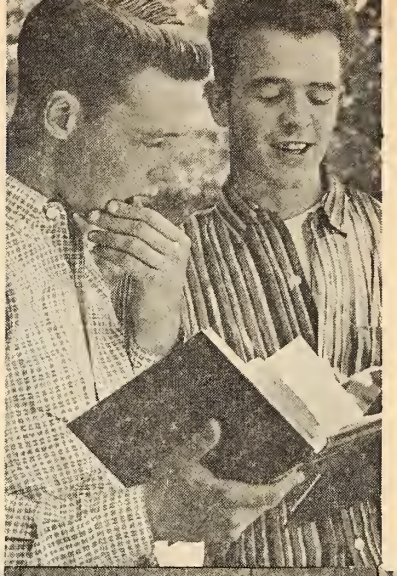


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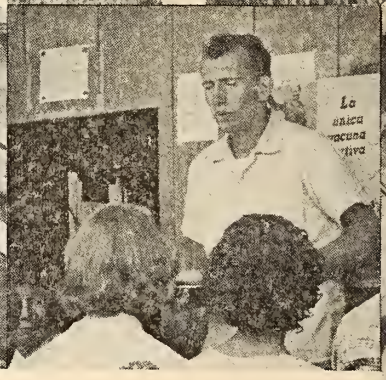
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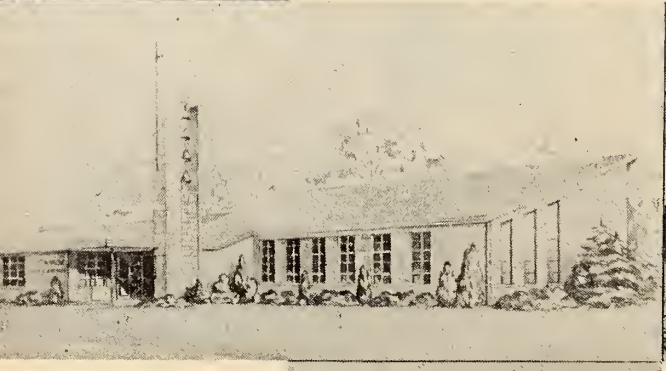






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— John Bright, the Kingdom of God









Brotherhood Interpretation Sunday

Sunday, February 25, 1962

CHURCH OF THE BRETHREN

Church of the Brethren
Gospel MESSENGER

FEBRUARY 24, 1962



Gari Melchers — Three Lions

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Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

John C. Middlekauff is pastor of the New Carlisle church, Southern Ohio. His article beginning on page 4 is one of a series of Lenten sermons. Several more of the series are scheduled for future issues.

Leland Wilson is director of the department of interpretation for the General Brotherhood Board. He was formerly a pastor in the Western Region.

H. H. Helman, a pastor retired from full-time service who stills serves churches as interim pastor, expresses his concern about the failure of young men to consider the ministry as a vocation.

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles ar news. Letters should be brief and brotherly.

Memorial Service

After reading the letter from Mrs. Naragon (Jan. 6) I had the urge to write my suggestion. When the time arrives for the body to be taken from the funeral home for burial I think I would like to have the burial first, and then have friends meet at the church for a memorial service, and especially for the family to go there to meet God in prayer and seek renewed strength and guidance for the future. It seems to me that the prayers and the minister's message would soon be forgotten if you would have to go to the cemetery and go through the ordeal of the burial after the memorial service. With the burial first, before the memorial service at the church, the family could leave the church with renewed strength, and the prayers and message would linger with them much longer and give them the spiritual strength they need. — Mrs. Dorothy Hart, R. 6, Huntington, Ind.

Not Selfishness

The letter by O. A. Workman in the Dec. 9 issue needs to be answered.

In my dictionary self-interest is defined as "undue regard for one's own interest, regardless of the rights of others."

In John 10:10 Jesus says, "I am come that they may have life, and that they might have it more abundantly." Is that selfishness?

Giving one's energy and a lifetime of toil to help mankind and one's children to a better, happier life, is that selfishness?

If non-Christians in many lands are satisfied with their way of living, why are they so thrilled and made happy when they learn of God, Jesus, and the Holy Spirit and want to tell others? — Mrs. Ollie F. Benjamin, 608 West Jefferson St., Monticello, Ind.

God Is Love

The article in the Dec. 9 issue by O. A. Workman, "Based on Selfishness?" calls for an answer. God's gift of his Son can't possibly show any degree of selfishness. The Word says, "God is love," (1 John 4:16). All that pertains to love devotes something to others. John 3:16 tells us: "God so loved the worl that he gave his only begotten So that whosoever believeth in hi should not perish, but have eve lasting life." Again, in Luke 12:3 Jesus says to his disciples: "Fear n little flock; for it is your Fathe good pleasure to give you the kin dom." And in the story of the jud ment, when the Son of man shall on his throne to judge all the natio he will say to the righteous, "Com ye blessed of my Father, inherit t kingdom prepared for you from t foundation of the world." God love, and all the good things he h provided for his people have be from love.

Those who love Christ, serve h and are willing to give themselv to present their bodies a living sa fice, which Paul says is their reas able service. Not from a self motive at all, but out of the depth Christian love, they do it for oth and in his name to prove what the will of God, what is good a acceptable and perfect. There is element of selfishness in Christ living, but because of what God l done for us, a spirit of thanksgivi and satisfaction, that can only expressed through true worship God our heavenly Father. . . .

Let us not misconstrue loving se ice with selfishness. — Oscar E. Ste Franklin Grove, Ill.

Heads in the Sand?

I call attention to the article Bro. John Middlekauff in the Dec. issue and the one to follow on same question.

I hope our readers will not ov look even the unpleasant reading the Middlekauff article, when he s our record is anything but plea reading. . . .

In talking to a fellow ministe another church who reads more t I can (at my age) he declares t our men in Washington have been realistic; that they (along w all of us) have been "sticking t heads in the sand."

Let us, therefore, read, pray, pent and, if God leads us to, writ our men in Washington, D. C. - F. Sherfy, 162 Courtney N. E., I noke, Va.

An Appeal to All Governments and Peoples from the World Council of Churches Assembly

THE Third Assembly of the World Council of Churches, at which are gathered Christians from all parts of the world, addresses this appeal to the government and people of every nation.

Today, war itself is a common enemy. War is an offense to the nature of man. The future of many generations and the heritage of ages past hang in the balance. They are now easy to destroy, since the actions or miscalculations of a few can bring about a holocaust. They are under to safeguard and advance, for that requires the dedicated action of all. Let there be restraint and self-denial in the things which make for war, patience and persistence in seeking to resolve the things which divide, and boldness and courage in grasping the things which make for peace.

To turn back from the road towards war into the paths of peace, all must renounce the threat of force. This calls for an end to the war of nerves, to pressures on small countries, to the rattling of bombs. It is not possible to follow at the same time policies of menace and mutual armament.

To halt the race in arms is imperative. Complete and general disarmament is the accepted goal, and concrete steps must be taken to reach it. Meanwhile, the search for a decisive first step, such as the verified cessation of nuclear tests, should be pressed forward despite all obstacles and setbacks.

To substitute reason for force and undergird the will to disarm, institutions of peace and orderly methods to effect change and to settle disputes are essential. This imposes a duty to strengthen the United Nations within the framework and spirit of the Charter. All countries share this duty, whether aligned with the major power blocs or independent of them. The nonaligned can contribute through their impartiality, with others they can be champions of the principles of the Charter.

To build peace with justice, barriers of mutual distrust must be attacked at every level. Mutual confidence is the most precious resource in the world today; none should be wasted, more must be found. The fundamentals of an open society are essential that contacts may freely develop, person to person and people to people. Barriers to communication must go, not least where they divide peoples, churches, even families. Freedom of human contact, information, and cultural exchange is essential for the building of peace.

To enhance mutual trust, nations should be willing to run reasonable risks for peace. For example, an equitable basis for disarmament involves, on the one hand, an acceptance of risks in an inspection and control which cannot be foolproof, and, on the other, the danger that inspection may exceed its stated duties. Those who would break through the vicious circle of suspicion must dare to pioneer.

There is a great opportunity for constructive action in the struggle for world development. To share the benefits of civilization with the whole of humanity is a noble and attainable objective. To press the war against poverty, disease, exploitation, and ignorance calls for greater sacrifice and for a far greater commitment of scientific, educational, and material resources than hitherto. In this common task, let the people find a positive program for peace, a moral equivalent for war.

A creative strategy for peace with justice requires universal recognition of the claims of humanity — of all people, whatever their status, race, sex, or creed. Lest man's new powers be used to degrade his human freedom and dignity, governments must remember that they are the servants of their citizens and respect the worth of each individual human being. The supreme achievement for a government is to enhance the dignity of man, and free him for the creative exercise of his higher powers.

In making this appeal to all governments and peoples, we are constrained by obedience to Jesus Christ, the Lord of history, who demands righteousness and mercy and is a light unto the nations and the hearts of men. For the achievement of peace with justice, we pledge our unremitting efforts and call upon the churches for their support in action and in prayer.

Lord, thou canst help when earthly armor faileth;
Lord, thou canst save when deadly sin assaileth;
Lord, o'er thy rock nor death nor hell prevaileth;
Grant us thy peace, Lord.

Peace in our hearts our evil thoughts assuaging,
Peace in thy church, where brothers are engaging;
Peace, when the world its busy war is waging,
Send us, O Savior. — *Matthaus A. von Lowenstern*

Christians have been impressed with the words that came from Jesus on the cross. There is merit also in considering some of the words addressed to the cross . . .

by John C. Middlekauff



Giovanni Batista Tiepolo

Jesus,

WHEN the Romans crucified Jesus, they erected his cross between two criminals who were suffering the same fate — although for radically different reasons. Jesus felt right at home. He was often in the company of criminals, prostitutes, and social outcasts such as tax collectors and drunkards. He would not regret that he was between two criminals — it gave him a chance to help them.

But no two men are alike. Though these men were alike in that both were criminals, they differed in that one was bitter and the other was eager for any help he could get. As the second criminal looked back over his life, he could blame no one but himself for the tragic end to which he was coming. But he saw that Jesus was different. He was innocent; he was the victim of injustice; he did not deserve to die. Recognizing this, the dying thief turned to Jesus and said, "Jesus, remember me when you come in your kingly power."

Just when and where this criminal first heard about Jesus, we do not know. At the



Three Lions

Remember Me

ne he was not moved to ange his way of life, but now was in a jam. So he did what ery man does when he faces crisis; he looked at himself, took stock, he reviewed the st, and he got a philosophy life. As this criminal looked ck, he saw nothing that gave m satisfaction — and as he oked forward, he saw nothing at gave him hope.

And then something happened. It was the same thing that always happens when a man actually gets into the presence of Christ; he saw himself for what he really was, he had his mask taken off, and, for the first time in his life, he knew who he was and what he could have been had he allowed God to mold and shape his life.

As this criminal hung there — suspended between earth and sky and with death staring him in the face — he did the one thing that every man must do if he would have his sins forgiven and if he would inherit eternal life — he repented. What keeps a man out of the kingdom? Certainly not his race, his lack of money, his lack of ability or education, but his unrepent-

ed sins, his refusal to accept God's terms of life.

What is repentance? In essence, it is a man turning his back on sin and turning to God and his way of life; it is a man changing his way of thinking about life and accepting God's way of thinking, having the mind of Christ instead of the mind of man.

There are many things which keep men out of the kingdom, but towering above all of them are these: man's belief that his own wisdom is infallible; man's concept of religion as being composed of ritual and dogma; man's refusal to repent. And it is the third that is the chief stumbling block.

In most cases, what keeps men from responding to Christ and receiving him as Savior and Lord is not flagrant sins and profligate living but self-sufficiency, self-righteousness, self-complacency, pride and trust in their own goodness. "Blessed are the poor in spirit, for theirs is the kingdom of heaven. . . . Blessed are those who hunger and thirst for righteousness, for they shall be satisfied" (Matt. 5:3, 6).

THE MAGNETIC POWER OF THE CROSS

This word addressed to Christ as he hung on the central cross makes us remember again the magnetic power of the cross. On one occasion Jesus said, "And I, when I am lifted up from the earth, will draw all men to myself" (John 12:32). Across the centuries, men have marveled at the drawing power of the cross. As an instrument of torture, punishment, and man's inhuman treatment of man, the cross has no magnetism, but as the revelation of God's love and grace, it breaks down the barriers of pride, self-sufficiency, and self-righteousness, and irresistibly draws men to Christ. Long after brutality, force, hatred, might, and power have disappeared, love will still exist. Earth's conquerors come and go; armies, navies, and air forces do not protect; but the humble Christ, nailed to a cross, goes on conquering and extending his rule over the hearts of men.

Not every man who sees the cross responds to its magnetic power, but all kinds of men have been won to Christ by the power of his cross. Men from all nations, speaking all languages, the rich and the poor, the educated and illiterate, young and old, the powerful and the weak — all have acknowledged him as the Lord of life.

"DEATH BED" CONVERSIONS

This word also raises the problem which our fathers talked so much about but which we seldom mention in our day. I refer to "death bed conversions." The fact that this criminal who repented within hours of his death was saved has led many people to put off their acceptance of Christ until the very last moment. As a matter of fact, some have argued that since a man cannot avoid sinning, it would be well if he waited until the last possible moment to accept Christ; then there would be no sins to bar him from heaven. Others have argued that he can have a good time, enjoy the pleasures of life, and live for the devil all his days; then he can give God the last moments of his life and still be saved. In that way, he gets the best of both worlds. Such arguments are a total misconception of God's grace, the nature of salvation, and the meaning of life.

To those who place their confidence in death bed conversions, let us make several observations.

In the first place, we nev know when death will call u A heart attack, an auto acc dent, a sudden illness may c off life without a moment notice. I have watched a nun ber of people die, and to th best of my knowledge, I nev saw a person die who was awa of the fact that death was nea They were under sedation they had slipped into a con or a deep sleep from which the did not awake. Even those wh are critically ill are hopeful an optimistic; the rest are unco scious and thus unaware what is happening. To trust a last minute conversion is delusion — we never know o last minute even when it star us in the face.

But more importantly th Christian life is not impriso ment; it is freedom to live li at its maximum. Christian di cipleship is not a hardship; is joy, peace, and true happ ness. Living for God is not denial of life but the acceptan of life. The devil has nothi to offer a man but defeat, suffe ing, and death; God's gift life that is full, abundant, a eternal. A man who can di freely at the table of a king a fool to pay for garbage, f husks that do not satisfy a certainly do not nourish. And man is a fool if he puts off r ceiving Christ as his Savior order to serve the devil, expe ing at the last moment to swit his allegiance and be saved.

This verse offers hope f every man who lives but it a warning for those who wou presume to take advantage God's grace. "Behold, now the acceptable time; behol now is the day of salvation" Cor. 6:2).

THE NATURE OF FAITH

This word addressed to t dying Savior by the dying crim nal makes us think of anoth

ing, and that is the nature of ith. We say that his faith ved him. He was never bap-ed; he never joined the urch or participated in its craments; he never gave to e church or did anything that uld be described as good orks. The only thing he could aim was his faith.

And yet what was his faith? rtainly his intellectual com-rehension of the gospel was eager. What did he know out the kingdom into which asked to be received? What d he know about the power love? What did he know out Jesus and his power to rgive sins and save? Very tle! But he did believe that sus could save him — how he d not know — and so he com-itted himself in trust to Christ d was saved. And after you ve worked out all your eories about faith, you must me back to this one: faith the commitment of all of life ithout reservation to Jesus hrist. This the dying thief d, and he was saved.

HAT ABOUT THE FUTURE STATE?

Finally, when we think about is word to the cross, we ought think about the future state, r in his reply to the dying iminal who pleaded to be re-embered, Jesus said, "Today u will be with me in Para-se."

All of us wish that Jesus had ld us more about heaven and e future state, but we know ough to satisfy our natural riosity. Even this short state-ent contains a good many uths.

1. Heaven is a state of con-ious presence with Christ. here is no purgatory; *"today* u will be with me." Today, t after you have atoned for ur sins or your family has id your way out of the place punishment. Neither are e souls of men in a deep freeze or in hibernation. After death, consciousness remains; recognition remains.

2. Heaven is where Christ is, and where Christ is are joy, happiness, and peace. "Today you will be *with me* in Paradise." I cannot show you on a map of the universe the geographical location of heaven nor can I show you colored slides of Paradise. But I am content to accept the fact that being with Christ will be more blessed than anything the mind of man can imagine.

3. Heaven will be a paradise. The word *paradise* comes from the Persian and means a walled garden. When a Persian king wanted to honor one of his subjects, he made him a companion of the garden; he was permitted to walk in the garden with his king — to enjoy its coolness, its beauty, its security, its fellowship. When Jesus said to this dying thief, "Today you will be with me in *Paradise,*" it was more than immortality that he was promising him; he was promising him the honor of being a companion with the King of heaven in the garden of eternity. And thus for this man the cross became, as it becomes for you and for me, the tree of life.

This verse is one of the most hopeful in all Scripture. If the love of God can save such a man in such a situation, then there is hope for everyone of us. But let us not think too highly of ourselves. All of us are transgressors. Like the dying thief, we need the mercy of God, for there is no remedy for sin save mercy. And we need to forsake all self-righteousness, all self-sufficiency, all feeling of moral superiority, for there is nothing like pride to bar the door to eternal life and nothing like faith to admit us to Paradise. "Jesus, remember me . . ."

The Christian Cause

by Christian Bashore

THE promotion of the Christian cause might seem to be the Christian's primary duty. But is it, really?

Why did Judas Iscariot betray Christ? We do not know. This is one of those mysteries that must largely remain hidden until Christ, in the fullness of time, makes all things clear. But surely it is no sin to ponder the matter and try to understand Judas as well as we can.

There are several theories about Judas. According to one view, Judas was a man of high ideals. He had a burning zeal for a great cause, the cause of justice and freedom, and he decided to do something about it. He finally lost patience with Christ's do-nothing attitude, so he contrived a situation in which Christ would be forced to act. Too late, Judas saw how sinful it is to place a higher value on a cause than on a person; how sinful it is to regard people as means to an end, even the most worthy end. This view of Judas is only theory, of course, but it is based on an important truth.

Christianity is not devotion to a cause. Christianity is loyalty to a Person. Christ's commandment to us is: "Love one another," not, "Get results." In this day of superorganization and institutionalism, we behave as if the prophet Micah had said, "What doth the Lord require of thee, but to make an effective impact? . . . yea, to erect a monument to thine own push? . . . a measurable achievement to which thou canst point with pride and say, 'See what getteth done around here when things are properly organized!' "

Now that the Christian movement seems to be suffering

Continued on page 11

In an interview, author and Christian Century associate editor Martin E. Marty looks at the role of the Church of the Brethren in today's urban culture



MINORITY WITH A MISSION

by Leland Wilson

THE Church of the Brethren, though rooted firmly in a rural heritage, may find its future ministry in the inner city. Martin E. Marty, a student of the history of Christianity and a keen observer of contemporary religious life, sees this as entirely possible.

His views of the Brethren were given in an interview with the author. Dr. Marty granted the interview, assuring me that he was not shy! His disclaimer to shyness confirmed my initial impressions of the man. I had read from his pen in the Christian Century, a publication which calls him "associate editor." A year previously I had heard him speak in St. Louis.

Where others talked in broad generalities, Dr. Marty drove to the point with specifics. He tended to puncture our safe platitudes. He played the role of the critic, at times, even a caustic one. As I anticipated his observa-

ons of the Brethren, I expected his words to stimulating, provocative, and interspersed ith new insight. I was not disappointed.

OW ARE THE BRETHREN KNOWN?

Humaneness, humanity and peace – these e the traditional marks of the Church of the rethren, according to Dr. Marty. "I am sure ese remain the strong points. But there will ecessarily be some revision of thinking. What ill such a church look like in a technical so- ety with its new kinds of weapons and its new ncepts of welfare? Whatever the revision, I ould picture these features as being those in hich everyone standing outside the tradition ould have most interest.

O LONGER SHELTERED

"There will inevitably be some erosion of ur distinctiveness. While this has some as- ts, I think it will also have some liabilities. ne of the problems you will face is how to eserve values that were built up at a time hen you were somewhat withdrawn and eltered. How will you hold these and carry em over into an open and exposed society? he basic fact of modern life is exposure.

"We are running out of space. People live oser to one another as there are more of us. /e are constantly on the move, and competing lue systems bombard each other. Linguistic rriers have fallen and mass media communi- tions jar us. You cannot take someone or a oup of people, and build a strategy of church- anship on the idea of setting them apart, ocking other signals, nurturing them all by emselves. We will, whether we like it or not, a basic fact of modernity, be involved in a ash with other value systems.

"The task is to see what can be carried ver, what should be added, and what can be opped, without any great loss to the denomi- tion. This is really an exciting aspect of the urch's life to watch.

"The liabilities of a group such as the rethren is that you have depended in large easure upon ethos and custom and family adition. These are difficult to maintain as struments in the modern urban situation. ere, I think those churches that have stressed liturgy, a formal set of doctrines, or a certain ttern of symbolism will have it somewhat sier."

Does this mean that the Church of the rethren needs to develop symbols and doc- ines in a more formal way to have a ministry a modern setting? Not necessarily. "It could e very artificial and phony to assess what the world responds to, and then devise a church body that will comply. You must, first of all, operate with what is organic, what is integral, what is in your system. Nor am I saying that you are without symbols.

"The difficulty, as I see it in this particular emphasis, is that many of these symbols belong to what Americans in their nostalgia think of as being the main stream of Americana. Close to the soil, strong roots, the plow, old-fashioned Thanksgiving Day and Christmas – here are the pictures we use to adorn our calendars and images of the past.

"But I believe that, while people are interested in them, they are also somewhat wistful about the possibility of regaining them. What really excites them are the symbols advertising the city, because this is what makes up the daily life of four out of five Americans. This does not mean that your symbols are invalid; it means, rather, that they are more difficult to translate to modern man.

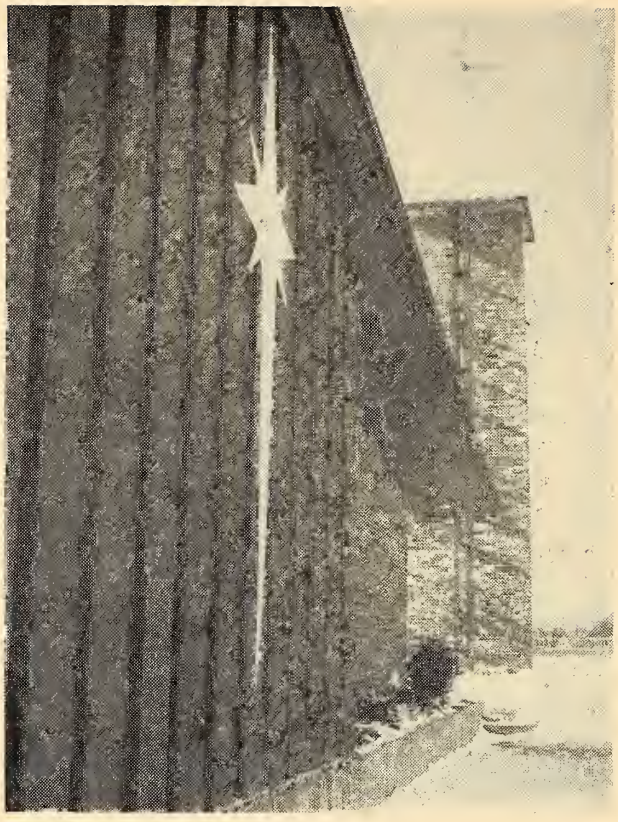
"I believe the *distinctive* emphases of the Brethren will be the strongest integrating factors in the future of the church. But somehow, those emphases will need to be made understandable to the modern man.

PACIFISM NOT AN OPTION?

"For example, many people would dismiss the pure and simple doctrine of pacifism as not a live option. They would do this because of their view of power in the world. They would say that if we would be that kind of pacifist, we would be annihilated tomorrow. They would do it by sophisticated Biblical interpretation, and say that the issue is somewhat more complicated than the Sermon on the Mount.

"The temptation for some people in the denomination, I suppose, would be to say that since we have difficulty on this front, we should abandon it. My interest, rather, would be to see how in a violent, brutal, and cold world, these particular values could introduce a note of repentance, fairness, and humanness. We have enough warlike Christians. We do not need more."

How can the pacifist teaching be made understandable in our day? "Perhaps by being less doctrinaire about it. By doctrinaire, I mean the kind of position that takes no account of the world situation. It implies an unwillingness to recognize any need for defensive armament or of national awareness and alertness. There is room for doctrinaire pacifism as a minority within a nation, but it is a luxury that will be



dismissed by the nation as a whole. If the Brethren are to be intelligible, they will need to take account of the power that is in the world. They will also be reluctant to judge vigorously Christian brothers who read the Sermon on the Mount differently."

DO THE BRETHREN HAVE A FUTURE?

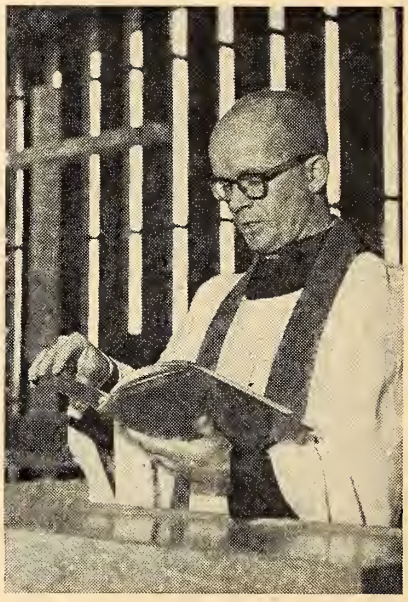
What of the future? At least a part of the future is related to the ability to serve, to grow, to start new churches. "An inevitable problem of a denomination such as the Church of the Brethren, as it faces the future, is related to its size, to the size of the world, and to the fact that the world understands power movements. Starting a new church in a new community under a comity arrangement should mean that a portion of the people would automatically be represented and would feel at home there.

"This is true of Methodists, Presbyterians, Disciples, and others. But it is not so true for groups such as the Brethren, even though they may be cooperative both internationally and locally. People do not know who you are, and this may be the biggest single complicating feature in expansion and development. This must be considered in church strategy.

"You can never tell what the future is going to be, but I do not think that a denomination with your high standards and particular emphases is ever going to become a mass movement. Nor would you particularly want thi Some denominations are so much at home i the culture that they look like it. Rather tha try to be a mass movement, a denominatio such as yours should try to do two things.

"First, you should seek a proper relation t others in the ecumenical movement. The o fense in the divided church is the divided Chris the undercutting of each other's mission. Or approach to the problem is merger. There a going to be more mergers, more ways of c operation, but there are also going to be som setbacks to this trend.

"The form of the ecumenical church mu be kept in the proper order. The question



Martin Marty, associate editor of the Christian Century, is also pastor of the Missouri Synod Lutheran congregation, Church of the Holy Spirit, at Elk Grove Village, Illinois. At upper left is view of the church house; t the left is Dr. Marty in the pulpit

merger is not 'what do we have to give up i order to merge with another denomination,' bu rather, 'if they and we find each other in Chris then what will our new relationship look like This removes a lot of the puzzlement. Merg will usually happen when people wake up i the morning and wonder why they are n merged. In this sense mergers are to be e perienced more than planned.

"Still, I would think that there is a poi for planning in the ecumenical church. F example, the Brethren might work harder t relate themselves to the peace churches, th churches which have the same attitude towar baptism, and the same attitude toward no creedalism.

"As one illustration, certain emphases in th Mennonite group certainly look to me at distance as being the kind with which you coul share. Beyond that, certain aspects of eith the Baptists or Methodists are in common wit

ur position. If you were to find that some your distinctiveness is meaningless and could tually join forces with some others, there uld result some genuine benefit for Christen-om.

"It is less important, I think, to merge than is to accept one another's ministries and make urself clear to one another. I am not interested seeing complete unity of form, because that ould mean a loss of texture. You cannot be Christian in general. We would have a con-nuing need of certain generating centers; they rovide for us the distinctiveness, the color, the xture, the variety needed to express the full-ess of our faith.

"It is our spirit which must be ecumenical. e just cannot envision what this may mean form. Certainly, the denomination's first urpose should not be to worry over self-reservation. Who knows? Maybe God has igger things planned for the Brethren, for all us, than we can think about or know today.

HE INNER CITY

"Second, you should find those places where our distinctive ministry is most needed and ost sustained.

"Inevitably, the economic picture comes in. lany denominations rationalize the suburban ovement by saying that here is where the oney is that will help pay for foreign missions nd the inner city. It does not work out that ay. American Protestants last year gave a alf cent a day for foreign missions. A person n Skid Row who cares can give that much.

"As I said before, I believe your strength as rethren is not going to be in building new uburban giants. My thought is that your dis-nctive contribution could be in hospital work, eace movements, and the big uncharted courses the inner city. The latter constitutes the idest gap in our present Christian ministry. his is the vacuum where anyone who comes the form of the servant is going to be welcome. eople are not going to ask whether you are lethodist or Lutheran or Church of the Breth-en. They will ask only what does your service ok like to us.

"While the Brethren have been a rural eople, it seems to me that the values I as-ociate with you – the simple life, brotherhood, ervice – would find their greatest potential esponse in the neglected inner city of the etropolitan centers.

MINORITY WITH A MISSION

"Wherever you serve, you should major in your particularities. We are not interested in how much like everybody else you can be. Rather, we want to know what salt, what leaven, what color, what texture you have to present to the whole of Christendom.

"While your size may limit you in church extension, this bears no relationship to the true significance of the denomination. You have had an influence all out of proportion to your membership. This can continue. If you are distinctive and intelligible, you are in business.

"All modern movements have involved minorities, many with fewer than 200,000 participants. The bettering of the racial situation and the lot of the inner city moved first with tiny minorities. Yet there was enough ethical cause and passion associated with the efforts that others began to take it seriously.

"Do the Brethren really believe what they are saying? Do they believe with clarity and imagination? Are they getting their point across to others? Is the Church of the Brethren something one has to be born into? Or does it contain some of the magnetic power of the early church? The answer to these questions holds the key to the future for the Brethren."

The Christian Cause

Continued from page 7

serious reverses, some quite sincere Christians are crying in alarm, "The Christian cause is in grave danger! Let us be doing something about it!" Well, now. When was the Christian cause in greater peril than on Calvary? Where do we get the idea that God's triumph depends on our efforts? or even on our survival? If our God needs our protection, there is reason to suspect that we are serving a false god.

Peter, on the night of the betrayal, sincerely thought that it was his duty to defend his Lord. Learning to follow his Lord was a painful lesson. Soon his brave oath of allegiance gave way to craven denial. Christ, after he had been raised from the dead, rejoined his disciples and restored Peter to fellowship. Then he gave Peter his instructions: "Feed my sheep." Peter asked, "But what about this man?" Christ told him bluntly, "Never you mind about this man. Your job is to follow me." (See John 13:37-38; 18:10-11, 17; 21: 1-22.)

Christ calls us to follow him, not to "manage" his other followers in the interest of the Christian cause. Christ calls us to allow God the Holy Spirit to manifest himself in our individual and corporate personality, to the exclusion of every other spirit. We are called to live the truth. Whether the world accepts and obeys the truth is not our responsibility. We are called to make Christ known. We are not called to make Christ successful. Christ calls us to take up our cross and follow him. He does not command us to organize a crusade.

Recruitment May Be Your Responsibility

by H. H. Helman

Many young men have considered the ministry as a life work who never did anything about it. They may have felt the attraction of some other vocation, or the urge may not have been strong enough to consider it a call. For these and other reasons they did not definitely consider the ministry. They are among the many young people who almost became ministers, and this in the face of a great shortage of ministers.

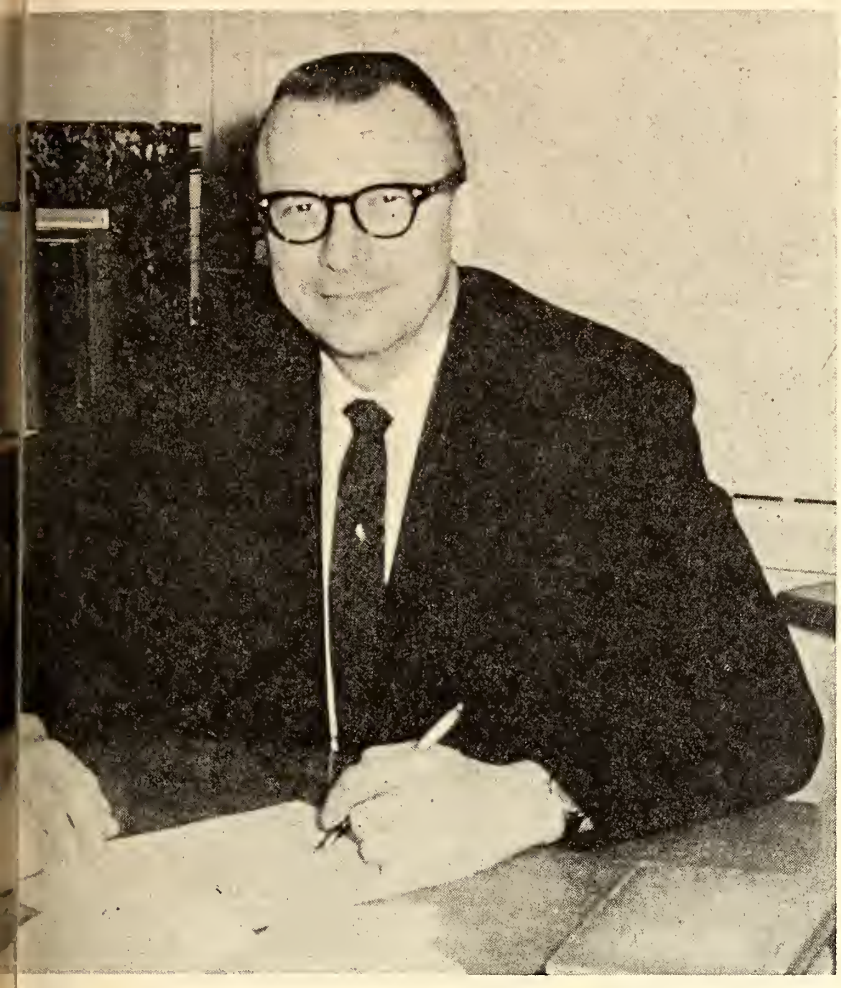
A major shortage faces many denominations. So somehow every young man who has or has had the urge to become a minister should be contacted and encouraged to pursue the idea further. The "urge" is the proof that something ought to have been done about it by the young man and his parents and the church. We must somehow keep these young men from throwing off the urge as something not very significant. It is significant. We need to do everything we can to help keep such potential ministers interested until it is determined that they should or should not proceed to choose the ministry.

It has been said that anyone who can stay out of the ministry should never take it up. This is only applicable when everything has been done, both to discover the capabilities of the prospect and to help him to know all the aspects of the call. Parents, teachers, church school superintendents, camp leaders, ministers, and even Christian friends, all have a responsibility to help keep the spark alive until it is known whether the call is valid.

Many a promising young man has been lost to the ministry because someone was not there at the right time to give encouragement and guidance. This borderline group of young men may be much larger than we ever suspected. If you know a young man who is right now one of these "on-the-verge-of-heeding-the-call" young men we appeal to you not to miss the opportunity to guide hi toward his life work. Rema in the picture until you are su he is doing the right thing.

Some young men have bee badly misinformed about th ministry — about the difficul of getting the necessary trai ing and about the hardships e dured by the minister and h family. So they shy away fro it. Do not let any young ma be diverted from the ministr because he feels that there some difficulty that cannot b surmounted on the way to successful ministry, or an hardships that are not mo than matched by a satisfactio and joy not to be found in an other vocation. Let me tell yo about George and Harmon.

George and his wife have high school education. He ha been a skilled mechanic, mak ing good wages. But since boy hood he has felt the urge to b a minister. While in the arm he was an assistant to a chap lain. This cultivated the urg He made known his feeling t



is pastor a year or so after his mployment as a mechanic. The pastor encouraged him. Soon he was attending college nder GI support. He worked part time. College finished, he vent to the seminary, determined to work his way through. He completed the seminary and s ready for a pastorate. I wish ou could hear George and his wife tell about the good time hey had during this preparaion, which, though a struggle, was a real adventure.

Then take Harmon, who acked a high school education. He was also older than George; he was married and had a young son. The conviction that he ought to be a minister fastened upon him. He was licensed and did some preaching. But he wanted more training. Were the difficulties too great? Never! He did his high school work by correspondence while working. Then to school for Bible training. His wife worked to help, and he worked. After two years, although not satisfied with his training, he took a pastorate. Owing to his natural abilities, he is doing a good job, even with the limited training.

Of course, both these young men sought the advice and guidance of leaders in their fellowship and followed it. What these two young men have done others could do and should do if under a similar compulsion. Where there is a will there is a way.

If I were a young man attracted to the ministry even in the slightest degree, I would not let it rest there. I would learn all I could about the ministry, about the need of my church for ministers, about the possibilities for adequate preparation and about the joy, the satisfaction and the blessings to those who serve as pastors. I would talk to my parents, my teacher, my pastor, and my trusted friends. I would give the urge every chance to grow into an irrevocable call. I would turn back only after I was sure the door was closed before me.

A young man may have a feeling of unworthiness. This is to the good. We are all unworthy. But that makes for humility which ought to go with the ministry. It must not be a deterent unless and until it is supported by all the facts relative to the matter. Another young man may feel that he is too backward. Better that than too bold. Backwardness fades away when a man is called to give a message — a testimony. Some of our great preachers were known to be backward.

Or some young men may feel that it takes a loose tongue to make good. Not at all. The tongue will act and react properly when the person is ready — when it is dedicated to the Lord. A young man may hesitate to discuss the matter with his fiancee, if the friendship has gone that far. He may be surprised what will happen. He may get from her the very encouragement he needs. One wife said, "I was courted by a teacher, but I married a minister — the same man." And she was more than pleased.

It would be next to impossible to describe what it is that draws youth into the ministry. But a part of it must be the ceaseless persuasion of the Christ, the deep conviction that God needs ministers and can use them, and the feeling that the greatest usefulness and happiness lies in this direction. And it is perhaps strengthened by a simple love of people and a de-

Continued on page 25

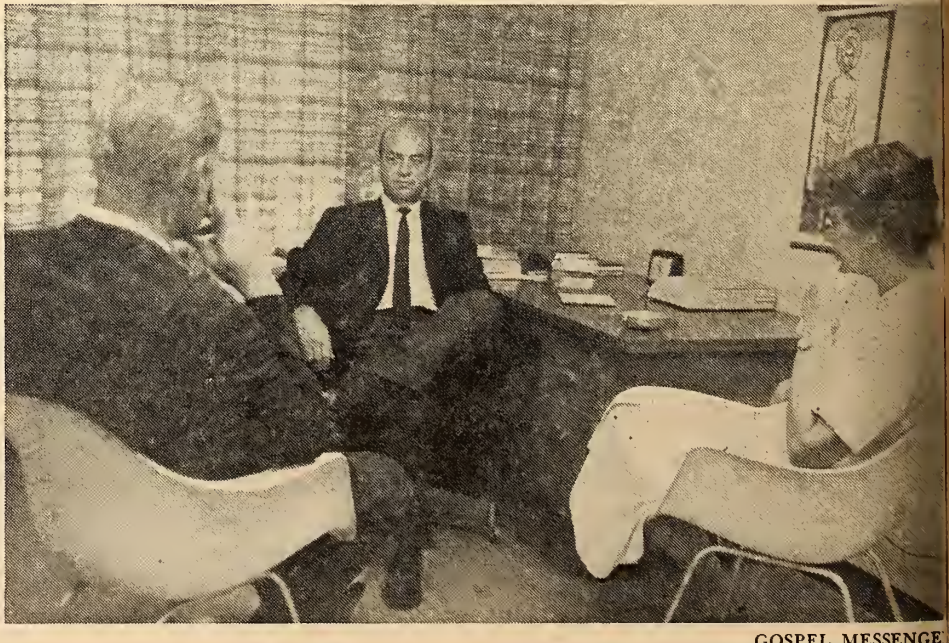
ADOPTION: The Church Helps

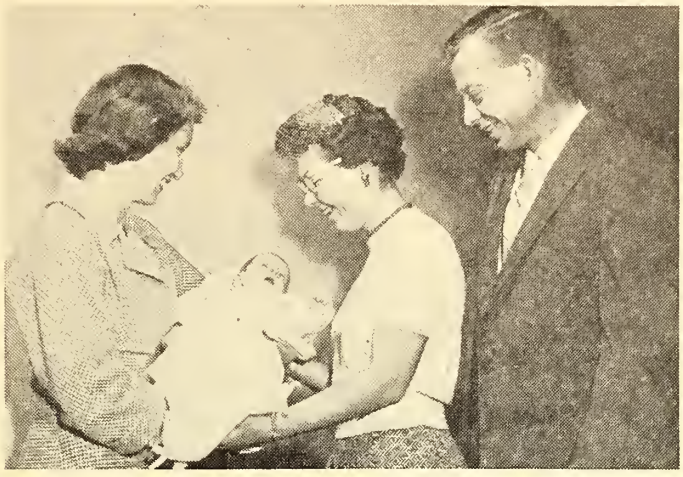
A baby is born! It receives tender and competent care from the hospital nurse, but there is no affectionate parent to peer through the nursery window. Love must come later in an adoptive home. This little waif and thousands like her each year find homes shortly after birth through church-related social and welfare agencies. Protestant churches are much concerned for the welfare of such children, and their agencies, cooperating with the authorities of each of the states, are thorough in their procedures in assisting adoptions.

A couple seeking to adopt a child is interviewed by the director of a church agency. To become the adoptive parents they must prove themselves. If the first interview indicates they meet the basic qualifications, the agency conducts exhaustive research, including conferences with the would-be parents' families, their neighbors, and their employers to assure their medical, emotional, and financial competence. A case worker will visit them in their home. This system may require from six to twelve months to complete, but it is designed for the baby's welfare.

Photos by Religious News Service







After months of waiting the day comes when the adoptive mother, who once feared she would never hold a child of her own, receives a baby from a case worker. Forgotten are the months of investigation and preparation, when the new mother says, "Is she really ours?"

By going through a church agency involved in adoption work, the couple avoided legal pitfalls that have harassed and worried other adoptive parents over the years. Theirs is no "black market" baby; theirs is no adoption hurriedly contacted and vulnerable to possible court action. Even more than the happy mother, the church is concerned for the child's welfare and happiness.

The new family dedicates its life to God as, accompanied by a church agency worker, it participates in a brief service conducted by a chaplain in a simple chapel. Or they may bring the child to the altar of their church at a Sunday morning worship service and there ask the blessing of God upon the baby. At this point, church and state — which cooperates with religious welfare agencies in adoption services — turn over the care of the child to the thrilled young couple.



"Joyful, Joyful, We Adore Thee"

by Kenneth I. Morse

FOR a boy of thirteen to be appointed court organist was no small honor. But the young people in Bonn who knew Ludwig van Beethoven as a shy and clumsy fellow were not impressed.

They already had a nickname for him. They called Ludwig "the Spaniard," referring to his swarthy complexion and perhaps also to some of his darker moods. They knew other young musicians who had more of the social graces and who made a better appearance, even if they could not perform so well as Beethoven.

If you can picture a short, stocky teen-ager, looking rather awkward and helpless as he dressed up for a court function — in a green coat and breeches, white satin waistcoat, white stockings and black shoes — you can imagine how young Ludwig appeared to his friends in Bonn, Germany, near the end of the eighteenth century. But appearances can be deceiving. This moody boy from an unhappy home would grow up to compose the symphonies you hear performed today. And in spite of a handicap that kept him from hearing some of his greatest compositions played, he chose for the finale of his last symphony a triumphant hymn of joy. You hear his music when you sing one of the finest songs in our hymnal, "Joyful, Joyful, We Adore Thee."

If you can listen to a recording of Beethoven's Ninth Symphony, take time to play the last movement in which, over and over, you will hear the tune that appears in the hymnal.

As you listen, remember that Beethoven was completely deaf when his choral symphony was first presented to the public. He could not hear the enthusiastic applause that his massive work received. Ever since he had been a young man, he knew that his deafness was becoming more of a problem, and this handicap fell like a shadow over his life. But instead of its ending his creative work, it seemed to stimulate him. The compositions of his last years have a serene and spiritual quality that makes them distinctive.

It seems strange indeed that Beethoven would think of the theme of joy as he looked for some unique way of concluding his Ninth Symphony. He wanted to express something he felt most deeply, his sense of brotherhood with all mankind. So he chose as his text an Ode to Joy written by the poet Schiller.

But the German words, though they appealed to Beethoven, never became popular. His tune, however, has many of the qualities that musicians seek in their settings for hymns. An organist who lived in New York in the last century arranged Beethoven's theme for church use, but it did not find its way into hymnals until 1907, when Henry van Dyke, a prominent preacher, poet, and teacher of literature, wrote the words that now seem so appropriate and that are in the Brethren Hymnal.

At that time Henry van Dyke was professor of English literature at Princeton University. But he still accepted invitations to preach to students at colleges and universities where he was always well received. While on such a visit to Williams College, he spent many hours outdoors in the Berkshire Mountains. One morning he handed to the president of the colleg the poem he had written wit Beethoven's melody in mind. A last the composer's theme wa matched with words that not onl caught the original spirit tha Beethoven had in mind, but als set forth a Christian expressio of joy.

Van Dyke and Beethoven ha at least one characteristic in com mon. They loved the out-of-door Reading the words of the Princ ton professor's poem, you can fin many references to fields and fo ests, to birds, flowers, mountain and oceans. The joy that he de scribes is the joy that all natur finds in looking to God as th creator of the world and source o all things good.

The idea of brotherhood tha meant so much to Beethoven i also present in the poem. Bu here the emphasis is not on huma friendship alone but on the fac that God is our father and tha Christ calls us to brotherhood tha "binds man to man." If you sin through every stanza of Henr van Dyke's hymn, you can under stand why he succeeded so wel in putting into poetry what Bee thoven sought in his music.

A few years ago Pablo Casal the noted cellist, appealed to hi fellow musicians to use their art a a means of creating understandin and peace between nations. H observed that Beethoven's hym of joy has become a symbol o love. He proposed that ever town with an orchestra and choru should perform it on the same da as a "prayer through music fo the peace that we all desire an wait for."

His proposal is a noble one, bu

Continued on page 20

KINGDOM GLEANINGS

Applications are now being received from churches desiring to secure the services of a summer pastor. If your church is interested in exploring the possibility of having a student minister assigned to serve in your community during the months of June, July, and August, contact your district executive secretary, or write: Department of Ministry, Church of the Brethren General Offices, Elgin, Ill.

Kermit Eby, a member of the faculty of the depart-ent of sociology at the University of Chicago and con-ibutor to the pages of this paper, is in Billings hospital, hicago for treatment. At this writing (Feb. 12) he is on e critical list.

Keith R. Crim, an alumnus of Bridgewater College, author of a book entitled The Royal Psalms, which scheduled to come off the press of the Knox Publish-g Company in March. Dr. Crim, who graduated in 947, has been a missionary in Korea since 1952.

Clyde W. Holsinger, head of the Manchester Col-ge department of music, has been appointed a con-uctor for one of the choral reading sessions scheduled uring the annual convention of the American Choral irectors Association, which meets in Chicago, March 4 and 15. He will conduct during a thirty-minute ading session on the morning of the 14th.

Enrollment at McPherson College for the second mester of the 1961-62 year increased six per cent over e enrollment of one year ago, according to figures leased by the registrar's office. The total enrollment ow stands at 527 compared to 499 a year ago. This ten less than at the beginning of the first semester; ne seniors completed graduation requirements at the d of the semester.

Faith and Group Life Lab for church leaders will e held on the campus of Manchester College, July 22-3, with Raymond R. Peters serving as director. Regis-ation, room, and board will be $35. Quotas have been tablished for the regions. Inquiries should be ad-essed to executive secretaries of the regions or to Lor-a Bowman at the Church of the Brethren General ffices, Elgin, Ill. Further information will be released on.

Lauren K. Soth, editor of the editorial pages of the es Moines Register and Tribune, will be the main eaker at the annual meeting of the Rural Life Associa-on at Wilmington College, Wilmington, Ohio, on Feb. 3. The theme for the all-day session will be the Chal-nge of Agricultural Abundance. Other speakers will e James W. Symington, deputy director of Food for eace, Washington, D. C., and Mervin G. Smith, chair-an of the department of economics and rural soci-ogy, Ohio State University. The headquarters office the Rural Life Association has been Manchester ollege since 1958.

Elizabethtown College will offer a bachelor of science degree in music education starting in September, Dean Jacob E. Hershman recently announced. Carl N. Shull, assistant professor of music who designed the curriculum, said the major is framed primarily to prepare students for elementary and secondary teaching positions in the vocal and instrumental music fields.

The Elizabethtown College concert choir began a series of thirty-three concerts on Feb. 11 that includes appearances in churches and high schools in southeastern, central, and midwestern Pennsylvania and Maryland. The thirty-five voice mixed choir presents a program of both religious and secular music. On the choir's schedule is a six-day tour through midwestern Pennsylvania and Maryland.

Representatives of the Pennsylvania Bible Society regularly visit ships along the Philadelphia waterfront and offer Scriptures to officers and members of their crews. The organization is an auxiliary of the American Bible Society. On visits recently to 384 ships, 11,132 Scriptures were distributed. Because Philadelphia is a port of call for the ships of many nations, the Scriptures are provided in a variety of languages and are carried all over the world.

The Church Calendar

February 25

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: The Clean Life. Ex. 20:14; Daniel 1; Matt. 5:27-30; Mark 7:14-23. Memory Selection:

Keep your heart with all vigilance;
for from it flow the springs of life.
Prov. 4:23 (R.S.V.)

Brotherhood Interpretation Sunday

March 3-4 Western Region executive committee and district executive secretaries

March 4-9 Adult Seminar, Washington, D. C., and New York City

March 7 Ash Wednesday

March 9 World Day of Prayer

March 9-10 Historic peace churches conference, Germantown, Ohio

March 11 One Great Hour of Sharing

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Paul B. Haworth of Fostoria, Ohio, in the Union Grove church, Ind., March 11-18.

Bro. Perry Huffaker of North Liberty, Ind., in the Maple Grove church, Ohio, March 11-18.

Bro. Perry Liskey of Clearville, Pa., in the Rockhill church, Pa., March 11-25.

Bro. Kenneth W. Hollinger of New Paris, Ind., in the New Philadelphia church, Ohio, March 18-25.

Bro. McKinley Coffman of Goshen, Ind., in the Painter Creek church, Ohio, March 25 — April 1.

Bro. Wilbur G. Lehman of Manheim, Pa., in the Spring Creek church, Pa., March 25 — April 1.

Sister Anna B. Mow of Roanoke, Va., in the New Paris church, Ind., March 11-13.



Mindolo Ecumenical Center near Kitwe, Northern Rhodesia, in the world's second largest copper producing are

A Pattern for Work in Emerging Africa

by Hugh Samson

Photos by World Council of Churches

AT KITWE, Northern Rhodesia, at the vortex of the Central African whirlpool, the Christian church is taking its stand against the powerful currents of racialism.

While the Christian Council of Northern Rhodesia protests against the enforcement of the amended constitution which has frustrated legitimate hopes for fairer African representation in the government, the Ecumenical Center at Mindolo keeps open house for all participants in the political, social, and economic struggle.

Extremists, moderates, Africans, Europeans, political and industrial leaders, trade union officials, representatives of management, employees and trainees, all pass through the modern conference room and comfortable dormitories of the Mindolo Ecumenical Center. Built with interchurch aid funds from many parts of the world, it is an oasis of reconciliation in a desert of prejudice and suspicion.

When Rev. Peter Mathews, the Center's Australian director, arrived here he looked with distaste at the crumbling mud huts of a onetime mission station and threw himself zealously into the task of demolishing the lot. From that moment he earned for himself the nickname of "Bulldozer" Mathews.

"It was a dump," he says with characteristic bluntness. If the planned Ecumenical Center was to represent the outward and onward looking church, it would need to be a visual expression of confidence and unity. So the shabby symbols of impoverishment and disintegration were leveled to the ground.

"When the first dormitory block was built," he recalls, "Africans simply could not believe that this was for them as much as for Europeans." Today the Mindolo Ecumenical Center is not an interracial experiment, it is a nonracial fact.

Leaders from most sectors o Northern Rhodesia's turbulent lif arrive at the Center for the firs time reluctant, suspicious, bigoted Their attitudes of prejudice ma persist for a day or even longer but when they leave they almos invariably say: "We didn't know it would be like this; let's have more of it." Christian therapy, the expertise of specialists, and the atmosphere of relaxation deriving from pleasant environments have done their healing work.

Once they have heard "Bull dozer" Mathews blow off steam with splendid impartiality abou church and state alike, frankness becomes the keynote of their dis cussions, and the fears and suspi cions which have poisoned thei relationships are brought into the open and recognized for what they are. Guidance and skilled help towards mutual understanding and toleration in the fields o

olitics and race are only one as-
ect of the reconciling work being
igorously carried out from this
hristian foundation.

There is also, for instance, the
ore technical task of reconciling
olitically conscious Africans to
e arduous responsibilities of
emocracy and eventual self-
overnment — when this ultimate-
and inevitably comes about
rough one process or another.

And there is the gigantic task
helping African families to ad-
st their lives from subsistence
rming in bush and forest to a
age economy in the mining com-
ny townships, where half a
illion Africans in Northern
hodesia live and work.

In these and other ways the
hristian churches, through the
indolo Ecumenical Center near
itwe, are reaching out into the
multuous world of emergent
frica. The Mindolo Center is in



new Africa Literacy and Writing
enter, at the Mindolo Ecumenical
enter, has attracted Christian jour-
alists from all parts of the continent.
r. Wesley Sadler, a United Luther-
missionary, is the director



The Woman's Training Center at Mindolo attempts to serve the needs of the women who have suddenly been transported from the bush to an industrial society. Four-month courses stress Christian education, Bible study, and the acquisition of new skills for a new way of life

the middle of it all — geographically as well, for Kitwe is a focal point in the Central African copper belt, the world's second big-best copper-producing area.

From the Ecumenical Center you hear the muffled thump of explosives as the miners blast their way deeper into the earth's riches, and you hear the wail of hooters as shifts of mine workers change places underground and in the smelting plants. It goes on without pause all day and all night, seven days a week.

The turning wheels atop the mine shafts, the belching smokestacks, the smoldering slag heaps are the skyline of the new Africa as you approach mining towns like Kitwe from the old. And it is from primitive life in the mud-hutted villages of Old Africa that men, women, and children are catapulted through the centuries into the industrial age. This social upheaval, shocking in its suddenness, brutal in its effect upon an essentially simple people, tests family life almost to breaking point — and sometimes beyond — and brings the human mind often dangerously close to derangement.

In the changeover from rural to urban life it is the women who suffer most, losing traditional responsibilities and not knowing what is now required of them. At the Mindolo Ecumenical Center there is a residential block where women, each bringing her youngest child, can come for a four-month course. During the last week of it their husbands live with them to be shown what their wives have been taught. The gratitude of the men and the renewed confidence of the women is all the testimony required by any Christian of the great service which has been rendered.

A great deal has been done, more in a paternalistic than a fraternal way, by the giant mining corporations in the copper belt. The serried ranks of windowless boxes in which they store their African labor are slowly being replaced by four-room bungalows; recreation grounds are being provided for the children, and while the men are trained for their work in the mines the women are given short courses to ease their precipitation into the 20th century.

Great interest is now being shown in the methods introduced and successfully proved at

the Mindolo Ecumenical Center, where the Christian church does in depth what the mining companies have attempted in their short crash programs.

Thus are yesterday and tomorrow telescoped into one another, in the greatest revolution yet seen by Africa and perhaps even the world. And at the center of it all are the churches, showing what has to be done in the short time remaining to the white man as "ruler and father of the African."

Joyful, Joyful, We Adore Thee

Continued from page 16

if orchestras and choruses are unable to follow through, what better means could we find of binding man to man than to sing everywhere the hymn of joy we now have in our hymnals? It would fulfill the longing of Ludwig van Beethoven's last lonely years that men would find joy in brotherhood. But it would also bring such a response as Henry van Dyke had in mind when he related brotherhood to service and loyalty to God, the father of all.

Henry van Dyke was a noted preacher and a talented poet, but he was also a diplomat and a public figure. His good friend Woodrow Wilson, after becoming president, appointed him as the United States minister to the Netherlands and Luxembourg during the years just preceding the first World War. In that critical post van Dyke saw the dark clouds of war develop in Europe. He must have often prayed that men would soon learn "how to love each other." But there is no evidence that he ever questioned his faith in God or his fellowman. For him, as for the great composer who would not surrender to despair when the world grew silent about him, the answer to despair is to sing a triumphant song of joy.

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Beginning at the Ft. McKinley church, sixty youth of the Dayton, Ohi area walked three miles to downtown Dayton on December 23, carryir banners for peace and singing carols. At the courthouse steps they sar as a group and passed out copies of a statement of purpose they had draw up. They returned to the starting point by another route, taking five hou in all. Back at the church they wrote letters to their congressmen, tl President, and others, telling of their hopes and desires for a peaceful worl The project began at a cabinet meeting of the Bear Creek church yout with Dick Hunn, the local president giving leadership. They receiv favorable but not extensive publicity from the newspapers and radio st tions to which they had explained their intentions. One result of the proje was to solidify the peace convictions of the youth. See the statement belo

A Statement of Purpose

We the youth of the Church of the Brethren are having a peace walk as Peace Carolers. We feel that there are other Christian youth who have the same concern that we have. Therefore, all who have this same concern are invited to join in our witness for peace.

Our purpose is to show our concern for the need of peace in our world

1. We believe in Christ, the Prince of Peace, and the power of love which he came to show the world.
2. We believe in understanding through God.
3. We believe in love for our fellowman.
4. We believe it necessary today as youth to witness in this confused world.
5. We believe in the power of nonviolence.
6. We believe there is good in every man and nation.
7. We want all the people of the earth to unite in brotherly love.
8. We realize that now is the time to start thinking seriously about how we can improve this world.
9. We have complete faith in the principles of the United Nations.
10. We are interested and willing to support the full development of the Peace Corps.
11. We do not want war, but peace and understanding.
12. We believe that the student exchange program should be practiced more.
13. We believe that no state or church can make killing right.
14. With God, we will live in harmony.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

The Improper Opinion. Martin E. Marty. Westminster, 1961. 144 pages. $3.50.

This book is a study in communication, bringing "together a historical study of the recent past and present cultural setting with a Christian theological inquiry . . ." The author sees the question of presenting the Christian faith in our time constantly and almost compulsively in missionary terms."

The title for the book comes from two sources. One is W. H. Auden: "Our researchers into public opinion are content that he held the proper opinions for the time of year." The other is the Apostle Paul: "But God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong." Thus the contrast: the "proper opinion" which is the normal fare of the really mass media, and the paradox of Christianity, a foolishness, an "improper opinion."

Brethren have been reticent in using the mass media, indeed, even suspicious of it. Ours has been a quiet piety, content to make its own witness within the confines of the neighborhood. Author Marty points out to the theological necessity for the presentation of the gospel — and in the context of our present cultural terms. While mass media may carry a message that is merely "promissory and preliminary" in character, yet this can "lead people to the disciplined, covenanted, worshiping community where more of the fullness (of revelation) appears in the uncompromised evangelical proclamation."

Particularly helpful to churchmen is putting into perspective the inevitable compromise that comes in dealing with the newspaper, radio, and television. To the one tempted to dismiss the "news" aspect of the Christian life there is this note: "The more the church acts like the church the more noteworthy it will be."

This is not a book on techniques and methods; here we must depend on Stuber and Stoody. With all its depth of thought and theological content, it is indeed refreshing to find such an intellect who does not look condescendingly upon forms of popular culture. The author readily admits his fascination with motion pictures, television, and popular writings.

The author, at one point, refers to the relatively low cost of books. One could hardly term this volume "low cost." For these 144 pages the buyer is asked $3.50. This reviewer feels that about two thirds of that amount would be an adequate asking. Still, it is a worthwhile investment, its value to the life of the church being unrelated to the price tag. — *Leland Wilson.*

Herein Is Love. Reuel L. Howe. Judson Press, 1961. 116 pages. $3.00 cloth; $1.50 paper.

This book is about relationships — the relationship between persons and of persons with God. Says the author: "God created man to live in relation with the world of things, with himself, and with his fellowmen, and to live in these relationships in such a way that he will . . . grow in his relationship with God." The first chapter is good, picturing those things which tend to break, rather than build, relationships, namely, clericalism, churchism, moralism, intellectualism, and humanism. This reviewer marked this chapter more than any other. Other chapters deal with the nature of love, and how love looks to action. The book is written in such a way as to be suitable for a study group. Its main emphases are on relationships in the church and in the family. — *W. Glenn McFadden, Pasadena, Calif.*

***The Mind of Jesus.** William Barclay. Harper and Brothers, 1961. 340 pages. $5.00.

This is an excellent guide to the life and teachings of Jesus of Nazareth. Barclay's distinctive contribution in his "life of Jesus" is his vast knowledge of the Hebrew and Jewish background of Palestine and the religious-social environment in which Jesus lived.

Barclay titles his chapters The Great Discovery, The Beginning of the Campaign, The Self-Chosen Title of Jesus, The Men Against Jesus, The Threat of a Demanding Love, etc. There are thirty such chapters. Each is relatively short. The chapters are good material for personal meditation and prayers as well as scholarly study; this also is a unique contribution in the writings of Barclay.

As usual, one must recommend Barclay's writing for both laymen and students. — *Robert McFadden, Bridgewater, Va.*

***Let the Psalms Speak.** Charles L. Taylor. Seabury Press, 1961. 149 pages. $3.00.

This book engenders a new appreciation for the Psalms as being an inspirational, relevant portion of the Bible. Brethren will be a little confused by the frequent references to the Psalter (the Episcopalian prayer book) and the layman may have little appreciation for the final, more technical chapters of the book relating to the poetic structure of the Psalms and the use of Psalms during the liturgical year. However, the first half of the book is rich with its very wonderful attempts to relate the experiences of the psalmists to those of present man, outlining the great questions common to both, and the very relevant answers found in the Psalms. Man's never ending struggle with truth, society, concept of God, personal failings, and despair is evidenced in the various Psalms, which couple the concerns with assurance, strength, and manifold wisdom.

The book is very helpful in the convictions that the Psalms are for everyone and the Psalms are for today. — *Glennis Parks, Elgin, Ill.*

The Bible in the Age of Science. Alan Richardson. Westminster Press, 1961. 192 pages. $3.50.

This study contains more than its title implies. It is a historical survey of scientific, historical, and theological trends in their encounter with Biblical study. The author examines the scientific revolution of the seventeenth century; through abundant documentation he decries the myth that science was born only in overcoming the opposition of Christian forces. Rather, the first scientists were devout Christian thinkers in their own right and fought an antiquated Aristotelianism. The influence on exegesis of historical criticism, existentialism, and the *Heilsgeschichte* (history of salvation) school is traced in detail. Major sections are devoted to major theologians such as Schleiermacher, Barth (the author is unfair to his later thought), Bultmann, and others. The differentiation between myth and Biblical imagery in the

language of the Bible is one of the most helpful this reviewer has ever read. In this as well as his previous works the chief purpose and genius of the author lies in the field of apologetics, which is the attempt to present the message of the Bible in such a way to the intellectual and university community as to make it palatable and revelatory of the real answers to man's most basic questions. In this I feel he does a commendable job. — *Dale W. Brown, McPherson, Kansas.*

Grace and Personality. John Oman. Association Press, 1961. 255 pages. $1.50.

This is one of the biggest little books I have ever read. John Oman's plea is for the church to free herself from two major illnesses: an easy-going identification with and conforming to our social order, and an overinvolvement in heavy organization! The presence of these clouds challenges the basic gospel and renders the church voiceless in a society needful of prophetic guidance. When liberated, the church teaches that God's people are free only when they respond to his grace through personal reconciliation! Grace blankets the world and all of life. Personality matures when God's children rationally acknowledge and serve him with their total being.

The Scottish author is theologically sound and reads quite easily. The stakes are high — the fee is small — all who desire to be free individuals today will buy it and read it! — *Lyle C. Albright, Udell, Iowa.*

The Heart in Pilgrimage. Reginald Cant. Harper and Brothers, 1961. 147 pages. $2.50.

The author says the book was written for the layman who can read, think, and has no pretensions of theological scholarship. Perhaps he is right, but one must really be a very thoughtful layman to appreciate it. Its message is for thoughtful members of the clergy too.

This study in Christian prayer deals with many important angles of the Christian life which are basic to effective prayer. The two chapters on Christian holiness give an interpretation needed for our day. He states holiness does not come by doing something special during Lent, but by being a vital part of the body of Christ, the church.

Besides giving a sound foundation for an effective prayer life, some good practical suggestions are given on meditation and Bible reading. — *Chester I. Harley, West Milton, Ohio.*

Heart of the Christian Year. Harold Blake Walker. Harper and Brothers, 1961. 152 pages. $3.00.

Dr. Harold Blake Walker originally wrote these meditations for the Chicago Tribune, at the invitation of W. D. Maxwell, the editor. They were published under the title, Living Faith. In publishing them in book form, he has added the Scripture reading suggestions and texts.

They are well-written and stimulating, particularly for the average layman. Many have references to current literature or events which make them meaningful and interesting, as well as inspiring and helpful. They are so written and organized as to cover the Christian year, beginning with the first week of Advent, under the theme, Our Quest for Faith, and concluding with Holy Week.

Those who choose to use these most helpful devotional aids will bring rich blessing to their lives. — *Charles Zunkel, Port Republic, Va.*

The Faith of the Christian Church, revised. Gustaf Aulen. Muhlenberg Press, 1961. $6.95.

This second English edition of a book which first appeared in Swedish in 1923 has been extensively augmented and revised. This has been done because, in the author's words, "the task of interpreting the Christian faith in the contemporary situation presents ever new problems to theology."

In the introduction which is called Faith and Theology, Bishop Aulen states his purpose and defines his terms. In this part he states that the Christian faith is founded upon revelation and the center of it is the act of God in Christ. The other three parts present The Living God, The Act of God in Christ, and The Church of God. His presentation of continuing ecumenical discussions shows his grasp and interest in this phase of the life of the church.

In its style of writing this book reflects its European origin. It adheres closely to traditional Lutheran Reformation theology and, therefore, anyone with a Pietistic and Anabaptist faith will need to read and judge the book within that context. The brief section on infant baptism and references to pietism are not in accord with historical Brethre beliefs. Nonetheless, this is a vali able book for the serious student theology, be he clergyman or la man. — *Mrs. Virginia S. Fisher, Eli abethtown, Pa.*

Christians and Power Politic Alan Booth. Association Press, 196 126 pages. $3.00.

There is a great deal of wisdo in this little book. The analysis honest, refreshing, and relevant honest because it does not run aw from conclusions which are unpop lar to Western Christians; refreshi because it goes so far beyond t usual moral exhortations and simp solutions; relevant because it insis upon examining the real proble of the real world before inquiri about the Christian Word for tho problems. The author (secretary the Commission of the Churches International Affairs in Britain) s lects three basic problems: Eas West confrontation; the arms rac emerging Africa. In each case l summarizes the relevant facts, th proceeds to consider how Christia and the churches should respond them. Among his major themes, a plied to each problem, are the mor ambiguity of every human situatio and the importance of calling peop away from national as well as re gious self-righteousness. It is mind-stretching book, with excitin interpretations of a number of Bib cal ideas. — *Gordon L. Shull, Woo ter, Ohio.*

***Devotions for Every Day.** W liam S. Avery, editor. Muhlenbe Press, 1961. 365 pages. $2.50.

Fifty-two different writers inclu ing ministers and ministers' wive professors, and other laymen ha composed this book of daily medit tions. The selections are written simple language and style suitab for use in a family with children young as primary age. Of speci appeal are the frequent referenc to interesting Biblical personaliti Each day's reading includes scri ture, the devotion, and a sh prayer. These are arranged accor ing to the books of the Bible fr Genesis to Revelation. Althou there is this continuity, it would very easy to choose a single selecti for use in a worship service or dev tional program other than in t home. Several of the authors ha done a fine job correlating Old Tes ment teachings with those of t New Testament. — *Mrs. Richa Harshbarger, North Manchester, In*

Churchmen Review Religious Aspects of Kennedy's First Year

President John F. Kennedy's first ar in office has been marked by ny contacts between him and re- ious leaders and organizations — man Catholic, Protestant, Eastern thodox, and Jewish. He has ap- inted Protestant and Catholic urchmen to various government dies, sent special messages to re- ious groups, been visited by church gnitaries of different faiths, and en specially honored by religious ganizations.

However, America, a national tholic weekly, was sharply critical evaluating the stand taken by the tion's first Catholic President on at it considered a paramount re- ious issue — that of federal aid to rochial schools.

Baptist leaders have been fore- st in hailing Mr. Kennedy's stand this question. And last week, ul Blanshard, special counsel for otestant and Other Americans ited for Separation of Church and te joined in praising the President opposing such aid on constitu- nal grounds. He said Mr. Kennedy uld be applauded for "courageous d firm opposition to the bishops his own church on the sectarian ool issue."

On the other hand, America, one the country's most influential tholic publications, found in the sident's stand "the one major in- ent to criticize" during his initial ar in office. It said he was "clearly t of line" in attempting to settle, Presidential dictum, a thorny and plicated constitutional issue like t of aid to private schools."

Mr. Blanshard's comments were de in a talk at the annual rally in ashington, D.C., staged by the al chapters of POAU. The Ameri- editorial, written by editor-in- ef Father Thurston N. Davis, S.J., s widely quoted by the secular ss. One commentator said it made possible "to draw an inference t maybe Catholics generally would e fared better on certain public stions if a Protestant had been cted President last year."

America said the President has ducted himself with respect to church "more or less as almost Catholic President might have n expected to conduct himself in and largely dominated in the cul- al sense by a strong residual Prot- ant tradition."

It noted that "for understandable political reasons, Mr. Kennedy has not been inclined to parade or in any way make much of his Irish or his Catholic background," nor has he "sought out the advice, assistance, companionship, and friendship of high-placed Catholic dignitaries."

At the same time, it declared that while "Catholics in general are not troubled by the fact that the first Catholic President finds it expedient to walk softly on so many fragile Protestant eggs," now and again "this strategy can hobble the President in his pursuit of important national and international objectives."

It cited as a case in point Mr. Kennedy's successful trip to Colombia and Venezuela, where the warm reception he received was due in large part to the fact that for the first time the Catholic peoples of those countries had an opportunity "to hear and see one of their co-religionists in the mighty office of the U.S. Presidency."

"In what Mr. Kennedy had to say to our Latin American neighbors he was eloquent and persuasive," America said. "But why did he miss the opportunity to cite highly pertinent passages from the recent encyclical of Pope John XXIII, Christianity and Social Progress, (*Mater et Magistra*)? . . . It seems a shame that the President did not invoke, at least in some brief aside, this most timely and detailed document on the need for international cooperation. A reference to the Pope couldn't have lost him any votes in Colombia."

America also noted that Mr. Kennedy "rarely finds himself in positions in which he might have to be photographed with cardinals or other (Catholic) church dignitaries.

"It is significant, for instance," it said, "that there were no photographers present for the relatively little publicized visit of the Cardinal Secretary of State to the White House early in December. Every published photograph of that brief meeting would have cost Mr. Kennedy 10,000 votes in the Bible Belt in 1964, and Mr. Kennedy, who is an experienced politician, can scarcely be asked to overlook such hard facts of public life in America. . . . After all, John Kennedy is not the first U.S. President who has had to plot his course by means of opinion polls from the Protestant heartland of this nation."

Religion editors and reporters across the country have rated President Kennedy's stand against the Catholic hierarchy on the question of federal aid to parochial schools as the top religious story of 1961. This ensured him the open praise not only of such groups as POAU and the National Association of Evangelicals and the American Unitarian Association, but also of the Baptist denominations. Last May, the Southern Baptist Convention, which in 1960 warned against the election of a Catholic President, unanimously approved a telegram lauding his attitude on separation of church and state.

Protestants have also found other things to applaud in the President's first year.

In October, the National Council of Churches distributed a digest of the President's speech before the United Nations on the subjects of strengthening the UN, disarmament, the peaceful use of space, colonialism, and the Berlin and Laos situations. Earlier, the Methodist Southeastern Jurisdiction's Council commended the President for his "wide and cautious approach in dealing with international affairs." And both Protestant and Catholic leaders were quick to endorse the President's creation of a Peace Corps to aid underdeveloped free nations.

At White House receptions, Mr. Kennedy praised leaders of the National Conference of Christians and Jews for their efforts to "provide for harmonious living among our different religious groups." He commended leaders of the United Presbyterian Church in the U.S.A. for the contributions they were making to religious emphasis in the nation. When leaders of the Knights of Columbus presented him with a lapel pin signifying his membership in the order's fourth degree, he promptly donned it. Earlier, he told sixty-two Baptist missionaries that they were making a significant contribution to the cause of the free world and reminded them there cannot be religious liberty without political freedom. Last December, he greeted Evangelist Billy Graham when the latter paid an informal visit.

In October, President Kennedy received a visit from Greek Orthodox Patriarch Benedictos of Jerusalem, who bestowed on him the Grand Cross of the Holy Sepulchre, the highest decoration in the Orthodox

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News and Comment From Around the Worl

Mormons to Build New York Center

The New York stake or district of the Church of Jesus Christ of Latter-Day Saints (Mormon) has announced plans to build a skyscraper to serve as an administrative and worship center for the New York area.

The building will be located at 57th and 58th streets just west of Fifth Avenue. Many floors will be devoted to church offices.

First All-Africa Baptist Parley Held

The premier of Western Nigeria told the first All-Africa Baptist Conference held in Nigeria that Christianity must not fail to accept the challenges presented to it by new problems in changing Africa.

Chief S. L. Akintola declared, "We can do without imperialism and all it stands for, but we cannot do without God." He gave the welcoming address to some sixty delegates from nine African countries attending the conference sponsored by the Southern Baptist Convention's Foreign Mission Board in the U.S.

Washington Churches Ask Nonvoting Delegate for District in House

A resolution urging Congress to give the District of Columbia a nonvoting delegate in the U.S. House of Representatives was adopted by directors of the National Capital Area Council of Churches.

The 23rd Amendment to the Constitution gives the District of Columbia a voice in presidential elections in the future, but did not provide for any representation in Congress. Washington has not had an elected municipal government either in the last seventy-eight years.

Norway's Only Woman Pastor Opposed by Some Parishioners

Norway's only woman pastor is having difficulties with some of her parishioners who object to a woman in the pulpit. Some of them have been campaigning against Mrs. Ingrid Bjerkas, fifty-nine-year-old widow, ever since she was appointed last year to the Berg parish of the State Lutheran Church on the island of Senja.

The congregation applied to the ministry of religion to send a male pastor to Berg so that those who objected to Mrs. Bjerkas could be served by him. Although Norwegian law has for several years permitted women to enter the ministry, Mrs. Bjerkas' application for ordination was the first received.

Service of Intercession Marks Opening of Congress

More than one hundred members of Congress and prominent government officials attended the annual service of intercession and holy communion at the National Presbyterian church to mark the opening of the new session of Congress.

Members of Congress who are ruling elders in their home churches joined the elders of the National Presbyterian church in serving communion.

Indiana Council Asks Repeal of Antimiscegenation Laws

Repeal of Indiana's antimiscegenation laws has been urged by the general assembly of the Indiana Council of Churches. In a unanimously adopted resolution, delegates from the council's fifteen member churches said that laws prohibiting marriages between white and Negro persons are "inappropriate in a democratic society and constitute indefensible interference with individual rights and basic human freedom."

During discussion of the resolution, it was noted that Indiana is one of nine states, all but two of them in the South, which still have laws on interracial marriage. Indiana's laws on the subject were enacted in 1852 and 1905.

Church World Service Shipments Rose 15 Per Cent in 1961

Protestant and Eastern Orthodox Churches sent more than 346,000,000 pounds of food, clothing, medicine, and other relief supplies overseas last year through Church World Service. This represented an increase of 15⅝ per cent over the amount shipped the year before.

Foodstuffs made up the bulk of the total poundage, with most food coming from U. S. government surplus stocks distributed through the Share Our Surplus program. The remainder of the food came from the Christian Rural Overseas Program in which foods are collected throughout rural America.

Distribution of these relief supplies in fifty-two countries abroad was financed largely by contribution from member churches through th One Great Hour of Sharing appea

Major shipments in 1961 went t war victims and refugees in th Congo, Ruanda-Urundi, Algeria, an Tunisia, to drought-stricken Keny and to schools, clinics, hospitals, an leper colonies in Ghana, Liberia, an Nigeria. Assistance also is given t Arab refugees, mountain villagers i Greece, victims of natural and mar made disasters in Burma, Indi Hong Kong, and Korea, to drough and earthquake victims in Chile, an to Cuban refugees in Jamaica.

McCormack Assures Protestant Group on Public School Federal Aid Issue

Speaker John W. McCormack ha assured a group of Protestant leade who called on him in Washingto that he will be fair to all religiou bodies in exercising the duties o his office as Speaker of the Hous and that he will not block feder aid to public schools. Mr. McCo mack repeated his position in fav of a program of long-term, low-inte est loans to private schools to assi them in construction of facilities f education in science, mathematic and foreign languages. He emph sized that the government assistanc would be for academic facilities th would be of a nonsectarian characte

Plans for Buddhist Center Unveiled in Washington

Plans for a Buddhist religious an cultural center that would include a eighty-foot aluminum statue of Bu dha were unveiled recently in Was ington by an organization to b called the Buddhist Center of th United States of America. The pro ect is estimated to cost at lea $5,000,000.

Beneath the gold leaf-covere statue of Buddha, one of the large in the world, would be a numb of shrines for worship, to be ded cated by various Buddhist countrie Plans also call for an auditoriu library, and accommodations f visiting Buddhist scholars and clerg

The monument will be built o a four-acre site that will include garden, fountains, a pagoda, and teahouse. It is expected to attra visits by thousands of Americ tourists as well as the increasin number of Asians in the natio capital.

Churchmen Review

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urch. In the following month he s presented with a sacred Torah roll by leaders of American He- ew Congregations, and received m the University of Notre Dame 1961 Laetare Medal as the out- nding Catholic layman of the year. is was some months after the late chbishop William O. Brady of St. ul had declared that while Catho- s may disagree with President nnedy, they hoped that as the st Catholic President he would erit "a noble and honorable" place history. — *Religious News Service.*

Recruitment May Be Your Responsibility

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e to help them all one can. These ist certainly be a part of that which aws toward the ministry. The gedy is that often there are no rents, no teacher, no pastor, no ends to stand by and help a young an through these first stages of the ge to be a minister. God only ows how many potential ministers e have lost because nobody was ert when it counted for so much. e should not pull or push young en into the ministry but we should sure all the doors are open which id in that direction. It is alarming imagine the situation in the otherhood ten years from now if ght at this very moment more ople do not feel responsible for cruitment to the ministry.

nniversaries

Brother and Sister J. Samuel Ayres served their fiftieth wedding anni- rsary on Nov. 15, 1961. — Mrs. ude Kincanon, Empire, Calif.

Brother and Sister D. H. Fouts ob- ved their sixty-fourth wedding an- versary at their home in Waterford, lif., Dec. 29, 1961. They have five ildren, thirteen grandchildren, and urteen great-grandchildren. Brother uts served for a number of years in e free ministry. — Mrs. I. C. Paul, ndber, Pa.

Brother and Sister A. M. Nice cele- ated their sixtieth wedding annivers- y on Dec. 20, 1961. They have three ildren, two grandchildren, and five eat-grandchildren. — Mrs. Rink, Col- do Springs, Colo.

Mr. and Mrs. George Van Pelt of oadway, Va., celebrated their sixtieth dding anniversary on Jan. 15, 1962. ey have ten children, twenty-one ndchildren, and sixteen great-grand- ldren. They are members of the nville Creek church. — Mrs. W. Wal- e Hatcher, Broadway, Va.

Obituaries

Akers, John E., son of Amos W. and Julia Ann Akers, was born March 5, 1872, at Nappanee, Ind., and died Dec. 30, 1961, at Limon, Colo. On April 9, 1898, he was married to Lillie C. Phend, who died June 24, 1958. He became a member of the Church of the Brethren in early manhood. Surviving are eight children. — Mrs. Bessie Rink, Colorado Springs, Colo.

Bratchler, Stephen C., died at Harrisburg, Pa., Oct. 23, 1961. On June 21, 1936, he was married to Kathryn Bradley, who survives, together with one sister. The funeral service was conducted at Charlestown, W. Va., by Bro. John Berkey, and burial was in the Beahms chapel cemetery, Luray, Va. — Mrs. John A. Blough, Harrisburg, Pa.

Clark, Bertha B., daughter of Allison and Elizabeth Guyer Pate, was born Nov. 14, 1894, and died Nov. 21, 1961. She was married first to Norman N. Cherry, who preceded her in death, and second to George Clark. She was a member of the New Enterprise church, Pa. Surviving are her husband, seven children, twenty-two grandchildren, and two sisters. The funeral service was conducted at the New Enterprise cemetery. — Sylvia Davis, New Enterprise, Pa.

Clingenpeel, Cornelius Jacob, son of Samuel and Sarah Clingenpeel, was born Sept. 10, 1867, in Franklin County, Va., and died Sept. 7, 1961, at Boones Mill, Va. On Feb. 2, 1899, he was married to Allie Flora. He was a member of the Antioch church, Va. Surviving are his wife, four sons, eleven grandchildren, and eleven great-grandchildren. The funeral service was conducted at the Antioch church by Brethren C. M. Key and S. H. Flora, and burial was in the church cemetery. — Mrs. Riley Jamison, Boones Mill, Va.

Eshelman, Mary L., daughter of John and Catherine Hoffman, was born at Fairhope, Ohio, March 26, 1878, and died Dec. 13, 1961, at Hartville, Ohio. On Dec. 15, 1898, she was married to William Eshelman, who died in 1960. Surviving are two sons, two daughters, six grandchildren, one great-grandchild, and one brother. She was a member of the East Nimishillen church, Ohio. The funeral service was conducted by the undersigned, and burial was in the church cemetery. — Merlin G. Shull, North Canton, Ohio.

Frantz, David Marion, son of Daniel and Lydia Frantz, was born April 17, 1889, and died July 6, 1961. On July 28, 1915, he was married to Anna Brubaker, who died in 1935. The next year he was married to Bertha Alvin, who survives. He served for many years as a deacon in the South Beatrice church, Nebr. Surviving, in addition to his wife, are four sons, two daughters, one brother, two sisters, and sixteen grandchildren. The memorial service was conducted in the South Beatrice church by the undersigned, and burial was in the church cemetery. — John Ditmars, Holmesville, Nebr.

Heminger, Effie, was born at Plymouth, Ind., Sept. 4, 1874, and died Dec. 26, 1961, at Wenatchee, Wash. She was married to Oliver E. Heminger on Nov. 29, 1891. They pioneered in North Dakota and in Washington. Surviving are three sons, six daughters, eighteen grandchildren, and twenty-one great-grandchildren. The funeral service was conducted at the Wenatchee Valley church by Bro. R. H. Miller, assisted by Bro. Jay V. Eller. — Geraldine C. Eller, Wenatchee, Wash.

Hoff, Cora M., was born Dec. 31, 1870, at Waterloo, Iowa, and died at Long Beach, Calif., Dec. 16, 1961. In 1893, she was married to William B. Hoff. Surviving are two sons and four brothers. The memorial service was conducted by Bro. LeRoy Doty, and burial was in the Sunnyside Memorial Gardens, Long Beach. — Margery Ruckman, Long Beach, Calif.

Hollinger, William A., son of Elias and Keziah Trimmer Hollinger, was born in Adams County, Pa., Sept. 6, 1879, and died Jan. 6, 1962, at Sebring, Fla. On May 10, 1946, he was married to Leah E. Miller, his second wife. Surviving are his wife, two daughters, one son, six grandchildren, and several great-grandchildren. He was a member of the Sebring church at his death. He was one of the founders of the First church, Detroit, Mich. The memorial service was conducted at Sebring by Bro. E. Myrle Weyant and at York, Pa., by Brethren M. Guy West and Joseph M. Baugher. Burial was in the Greenmount cemetery at York. — S. Pearl Neff, Sebring, Fla.

Horton, Chester Percy, son of Zophar P. and Mary M. Shires Horton, was born at Wells Tannery, Pa., March 22, 1889, and died Nov. 20, 1961. On Nov. 16, 1910, he was married to Elizabeth Calhoun. He was a member of the New Enterprise church, Pa. Surviving are his wife, twelve children, forty-four grandchildren, and sixteen great-grandchildren. The memorial service was conducted at the Salemville church, and burial was in the Salemville cemetery. — Sylvia Davis, New Enterprise, Pa.

Leslie, Marshall C., Sr., was born at Briceton, Ohio, in 1895, and died following an accident on Nov. 27, 1961. He was a deacon in the Lick Creek church, Ohio. Surviving are his wife, Wealthy K. Workman Leslie, two sons, and three daughters. The burial service at the Shiffler cemetery was in charge of the undersigned, assisted by Harold Hendricks. — Lyle M. Klotz, Bryan, Ohio.

Messer, Adam, son of Mr. and Mrs. Conrad Messer, was born near Vinton, Iowa, Dec. 14, 1873, and died Jan. 1, 1962, at Ivester, Iowa. His first wife died in the 1920s, and he remarried in 1931. He was a deacon in the Ivester church, Iowa. Surviving are his wife, three sons, one daughter, two stepchildren, and one sister. The funeral service was conducted by Bro. Charles Albin, and burial was in the Sheller cemetery. — Mrs. Robert Katzer, Grundy Center, Iowa.

Norris, Anna Mary, daughter of David and Caroline Richards, was born Sept. 1, 1877, and died Dec. 10, 1961. On June 7, 1894, she was married to E. O. Norris. She was a member of the Beech Grove church, Ind., where her husband had served in the free ministry for twenty-two years. She had been a member of the Church of the Brethren for over a half century. Surviving are her husband, one daughter, three sons, twelve grandchildren, twenty-eight great grandchildren, ten great-great-

grandchildren, one brother, and three sisters. The funeral service was conducted at the Beech Grove church by Bro. Charles Petry, assisted by Brethren Eldon Petry and Claudius Pyles. Burial was in the Gravel Lawn cemetery at Fortville, Ind. — Doris Young, Noblesville, Ind.

Onkst, Preston, son of James T. and Susannah Kunkle Onkst, was born July 18, 1875, and died near Union City, Ind., Nov. 18, 1961. He was a member of the Beech Grove church. Surviving are three daughters, one sister, sixteen grandchildren, several great-grandchildren. He had been a member of the Church of the Brethren for more than sixty years. The funeral was conducted at the Poplar Grove church by Bro. David Ockerman, and burial was in the Union City Brethren cemetery. — Pearletta McFarland, Dayton, Ohio.

Ruble, Bruce, was born March 24, 1878, and died Jan. 3, 1962. He was a member of the Lower Miami church, Ohio, serving as a deacon, and a Sunday school teacher and superintendent. Surviving are his wife, Pearl, and one sister. Bro. Roy Johnson conducted the funeral service, assisted by Brethren John and Lawrence Garst. Burial was in the Lower Miami cemetery near Dayton, Ohio. — Lulie Laprad, Dayton, Ohio.

Robinson, Theodore T., son of Henry F. and Rachel Robinson, was born in Pike County, Ohio, in 1885, and died in Avon Park, Fla., Jan. 7, 1962. Surviving are his wife, Julia Fowler Robinson, and two brothers. He had been a member of the Sebring church, Fla., for several years. The funeral service was conducted at Sebring by Bro. E. Myrl Weyant, and burial was at Maplewood cemetery, Anderson, Ind. — S. Pearl Neff, Sebring, Fla.

Schroder, Dora, was born Oct. 30, 1890, and died Oct. 2, 1961. She was a regular attendant at the Lower Miami church, Ohio. Surviving are her husband, Clarence Schroder, one brother, one sister, two daughters, and six grandchildren. The funeral service was conducted by Bro. Roy Johnson, and burial was in the Lower Miami cemetery. — Lulie Laprad, Dayton, Ohio.

Shepherd, Joseph M., son of George and Flora Shepherd, was born Jan. 10, 1872, and died Nov. 25, 1961. He was a member of the Beech Grove church, Ind. He had served sixvty-five years in the free ministry. In 1893, he was married to Margaret Bixler, who died in 1924. A year later, he was married to Clara Barnes. Surviving are four sons. The funeral service was conducted in the Beech Grove church by Bro. Charles Petry, and burial was in the Gravel Lawn cemetery at Fortville, Ind. — Doris Young, Noblesville, Ind.

Stump, Gertrude, daughter of Michael and Susanna Spangler, was born near Falls City, Nebr., Feb. 2, 1879, and died Jan. 17, 1962. On March 25, 1905, she was married to Jacob Wehrly, who died in 1905. In 1911 she was married to George Stump, who died Oct. 22, 1961. Surviving are two stepchildren and one sister. She had been a member of the Prices Creek church for many years. The funeral service was conducted in the Eaton church by Brethren Ellis Guthrie and L. John Weaver, and burial was in the Green Mound cemetery. — Mrs. Myrtle Gauch, Eaton, Ohio.

Stump, Omar S., son of Mr. and Mrs. George Stump, was born Oct. 4, 1904, and died at Richmond, Ind., Dec. 21, 1961. He was a member of the Prices Creek church, Ohio. On July 14, 1932, he was married to Rose Creasen, who died five years ago. Surviving are one sister and one brother. The funeral service was conducted by Bro. Ellis Guthrie, and burial was in the National Memorial Gardens, Detroit, Mich. — Mrs. Myrtle Gauch, Eaton, Ohio.

Thomas, Elizabeth Susan, daughter of George W. and Barbara Glick Thomas, was born at Spring Creek, Va., April 25, 1882, and died at Bridgewater, Va., Dec. 21, 1961. She was a charter member of the ladies' aid society of the Bridgewater church. Surviving are one sister and one brother. The funeral service was conducted by Brethren Paul H. Bowman and M. C. Miller at the Bridgewater church, and burial was in the Oak Lawn cemetery. — Mattie V. Glick, Bridgewater, Va.

Church News

Northern California

Chico — S. L. Barnhart was in charge of the service of installation for the new pastor, Glen R. Montz, on Sept. 3. Wilbur Liskey preached the sermon. June Barnhart and J. W. Wright were delegates to the district meeting. The Fred Butterbaughs, who have been in missionary service in Nigeria, have returned. On Oct. 8 Brother Butterbaugh spoke on the subject Christ Speaks to Africa. The Butterbaughs were in charge of the school of missions in February. The Rainbow Thanksgiving offering provided $40 for overseas food relief. One hundred pounds of clothing were repaired by the women's fellowship and sent to Church World Service. The Christmas observance included a program by the children; a pantomime, Scenes of Christmas, by junior and senior highs; and the film, Teen Christmas. The offering was sent for the Brotherhood Fund. Cards were placed on a card tree, which were later delivered to patients in local hospitals and rest homes. The congregation had a watch night service including fellowship and worship. Christmas messages came from Jack and Lila McCray, who are in the Inter-Mission Business office at Bombay, India. — Mrs. Zana M. Hild, Chico, Calif.

Southern California and Arizona

Cajon Valley — In the early summer we had our first love feast service. Four have been baptized and ten received by letter. Paul B. Studebaker, the new pastor, was installed by Stanley Keller, the district secretary. We had a reception for him and his wife on Sept. 10. We have organized a sanctuary choir and purchased robes for it. The men's fellowship took complete charge of the service on Layman's Sunday, when the pastor was a delegate at district conference. The stewardship dinner resulted in many pledges in support of the year's budget. The CBYF sponsored a Christmas banquet. The two speakers, one from Ethiopia and the other from India, were much appreciated. At Christmas, we also had a family party when the church was decorated for the holidays. The chur school youth presented the play, Wo drous Song, aided by the sanctua choir. Two couples have been install in the office of deacon. The members the evangelism and deacons commissi call once each month in the communit As a result of this, attendance is increa ing, and the spirit of the church h grown. — Mary Mummey, San Dieg Calif.

Glendale, Ariz. — The pastor, Gle Harmon, and the pastor of the Meth dist church exchanged pulpits for t morning worship service on Nov. The congregation participated in t Church World Service clothing dri preceding Thanksgiving. We observ the love feast on Nov. 19. The pas delivered the sermon at the commun Thanksgiving service. We had a hom coming, a churchwide fellowship eve on Nov. 24. Stanley Keller, a memb of the district board, conducted a wo shop for officers and church sch teachers. The women's fellowship p vided a Christmas party at Camp A rowhead, a labor camp, which th visit and minister to regularly. Prese and treats were given to 200 childr On Dec. 24, the Sunday school childr and the junior and adult choirs gave Christmas program during the morni worship service. In January, twel teen-agers were dedicated for a you to-youth evangelism crusade. Visi tions followed a special training s sion. A church loyalty crusade beg Jan. 7 and will continue for th months. Members were asked to si cards, indicating a special effort on th part to be regular and loyal in tendance. Goals were set, and it hoped that attendance at both Sund school and church will be increas On Jan. 28, Youth Sunday, the te agers provided the morning wors service. — Mrs. Don Heatwole, Gl dale, Ariz.

Yuba City — In the past year, n have been baptized and nine receiv on former baptism or confession of fai Visitation among the members help to meet our budgeted financial nee The Dorcas circle makes comforters a bandages for Church World Servi They have also given assistance to th in need in the community. We had one-week Bible school in July. For mission emphasis, we will have a we end conference, when reports will given by Russell and Clara Johns who were Brethren service workers Greece. These will be illustrated pictures. Fred and Alta Butterbau and their daughter, Brenda, who h returned from three years in Africa, v also be present and take part in the c ference. Our membership has grown seventy active members under leadership of the pastor, Wilbur I. I key, who has been here for two ye — Sarah Gaither, Yuba City, Calif.

Washington

Covington — The men of the chu cooperated in the church basel league and this winter in the basketl league. A number from our congre tion attended Camp Koinonia last su mer. A lodge, consisting of a din hall and kitchen, will be construc soon. Quinter Beery, a student at Verne College, served as assistant

pastor for ten weeks in the summer. e church joined with the other rches in Kent in a leadership training ool for six weeks. N. R. Balakrishnan India, a former Hindu but now a ristian, spoke at the weekly prayer eting and Bible study hour. The ior and senior youth went trick or ating for UNICEF at Halloween e. The juniors, assisted by the jun- and senior choirs, gave a program Dec. 17. The senior youth went oling on Christmas Eve. A group of younger women of the church have anized into another circle. They ke clothing for needy children. The ies' aid has packed several boxes of thing for overseas relief and has also ped to fill needs in the community. -Geraldine Seaman, Kent, Wash.

Wenatchee Valley — Jeff Mathis, ific Region secretary, met with the al ministerial committee, working ard the calling of a pastor. The ncil meeting voted to pick up the 600 deficit of last year and raise the l amount pledged to La Verne Col- e, the district, and the General otherhood Fund. Attendance in- ased during the fall quarter. The mbers of the church decided not renovate the old parsonage, but ap- nted a committee to look toward er possibilities for housing a minister. new organ was installed in the urch after Christmas, a gift to the ngregation from several memorial nds set up to honor deceased mem- rs and supplemented by a substantial t from the heirs of E. D. Gensinger. me remodeling is now being planned that area occupied by the organ, oir, baptistry, and pulpit. Dorotha est, a member of the Yakima congre- tion, is now serving as full-time sec- ary for the church. The missionary mmittee and the men's fellowship icers are making plans for an Easter rise service for the Brethren. T. ayne Rieman of North Manchester, d., will hold the pre-Easter series of etings. — Geraldine C. Eller, We- tchee, Wash.

Iowa-Minnesota

Ivester — The congregation was host the district youth rally, Dec. 27-29. e main speaker was Walter Bucher the Waterloo City church. Bible dy was conducted by Paul Miller of e Panther Creek church and Lyle Al- ght of the Fairview church. The uth are sponsoring an exchange stu- nt, Joele Alexander from France, o is living in the Victor Schwark me. The men have made some im- ovements at the parsonage by remov- g the back porch and building a eezeway and a two-car garage. We making plans to build an educa- nal building. A program was pre- ted by the children on Christmas e. The choir will give a cantata at ster. The evening classes are study- g Latin America. Mary Dadisman ed the pulpit on Nov. 5, and we ob- ved Layman's Sunday on Nov. 12. the last council meeting we voted a en-year term of office for all new acons. As a result of a survey, which ows that less than half of the people the county are nonchurch members, ns are being made for a program of angelism. — Mrs. Robert Katzer, undy Center, Iowa.

Missouri

Kansas City, Messiah — Bro. James Beahm of Wichita, Kansas, preached nine inspiring sermons. One was received on former confession and baptism, and two were reconsecrated. The district rally of the women's fellowship was held in our church in November. The speaker was G. T. Bryant, assistant dean at the Kansas City junior college. A group from McPherson College gave a program on Nov. 12. Calvin Keeling was licensed to the ministry, with Lawrence Lehman assisting in the service. The pastor, Ira Gibbel, preached the Thanksgiving sermon at the union service at the Baptist church. James Bowman and Galen Ogden conducted a training conference on Dec. 3; a number of churches in Kansas and Missouri were represented. Christmas observances included a skit given by the Christian education committee on Sunday evening, Dec. 10, Keeping Christmas in the Home; a candlelighting service with the adult and children's choirs participating on Christmas Eve. Calvin Keeling, the newly licensed minister, preached on Dec. 31. Moderator James Minnich presided at the quarterly council in January. — Mrs. Gertrude Gaba, Kansas City, Mo.

Mineral Creek — We had two love feasts during the past year, one in the spring and one in the fall. A number of our congregation attended a rally at the Spring Branch church, where the historical skit, You are There, depicting one hundred years in Middle Missouri, was given. A number also attended the district meeting at the Rockingham church in September when the Northern and Middle districts merged into one. The minutes of Middle Missouri from 1907 to 1960 have been revised by James M. Mohler of the Mineral Creek church and Ira Gibbel of the Messiah church in Kansas City at the request of the district meeting. The women made comforters for relief. The congregation was represented at the youth camp and several rallies. During the absence of J. Ira Metzker, the pastor, the pulpit was filled by Brethren Harrison Freeman and James H. Mohler of Mineral Creek, L. Avery Fleming of Central Missouri State College at Warrensburg, and Lawrence Lehman, the state field secretary. We participated in the union services on the evening before Thanksgiving Day. The attendance at the church service for the last month or so has been low because of sickness and stormy weather. — Florence Mohler, Lecton, Mo.

Northern Illinois and Wisconsin

Mt. Morris — We observed our love feast on World Communion Sunday, Oct. 1. Some of our members attended the Christian education workshop at the Franklin Grove church in October. The children cooperated in the Council of Churches project, collecting money for UNICEF. The congregation also cooperated with the drive for CROP. The school of missions was held for four Sundays in November, with the emphasis on Latin America. Dr. Peter Trutzel, professor of missions at the Northern Baptist Seminary, spoke at one of the sessions. On Nov. 12, we honored sixteen of our older members with a potluck dinner at noon. Many in our congregation helped with the presentation of Handel's Messiah at the Lutheran church on the afternoon of Dec. 3, a project that was sponsored by the Council of Churches. We sent twelve boxes of clothing for relief through Brethren Service. At Christmas time, the children's department gave a program on Dec. 17. A baby consecration service was held during the morning worship service of Dec. 24, and on the evening of that day, a candlelighting service. On New Year's Eve, we had a period of meditation followed by recreation. Delegates were elected who will serve at both Annual and district conferences. They are Harold Hoff, Mrs. Howard Corbett, and Henry Hollar. Several members of the congregation are attending the Christian leadership training course at the Disciples of Christ church, which is sponsored by the Council of Churches. The youth and adult church school classes are studying a course on family education in the winter quarter. This is a pilot project for the Brotherhood. — Mrs. Robert Fridley, Mt. Morris, Ill.

Northern Indiana

Elkhart City — In October the church was led in a "Venture in Committed Living Campaign" by the acting minister of stewardship, Wayne Carr of North Manchester. Time, talents, and money were rededicated. Twenty-five members attended a countywide leadership training school for six evenings in late September and early October, which was sponsored by the county council of churches. On the Sunday evenings during November, we had a school of peace. Special speakers were John Metzler, Jr., for CROP, and Charles Sprunger, a missionary from the Congo Inland Mission. James

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Beahm of Wichita, Kansas, held a special series of evangelistic meetings the week of Nov. 12 to 17. Ora Huston, Brotherhood peace counselor, was the speaker on the evening of Dec. 3. Four laymen and the pastor, Charles DuMond, Jr., attended a conference on the mission and revival of the church. We observed communion on World Communion Sunday. Two have been received by letter and eleven by baptism. — Mrs. Edgar A. Weldy, Elkhart, Ind.

Michigan

Beaverton — The church school officers and teachers were installed at a special service on the morning of Sept. 24. We observed the love feast on World Communion Sunday. The harvest and homecoming meeting was held on Oct. 8. The pastor brought the morning message, and the afternoon speaker was Dr. Franklin Killian of Central Michigan University. Charles Baldwin, who is on furlough from the Nigeria mission field, showed slides and talked about his work there. He stressed the need of furthering the mission work and urged more sincere Christian living in our own communities. Four of our young folks are in Manchester College and one entered BVS in October. On the Sunday morning preceding Thanksgiving, the senior adult Bible class gave a Thanksgiving program. At Christmas, the church school classes gave a program on the evening of Dec. 17. The white gift offering of $45 was sent to the Brotherhood Fund. The youth sponsored the sending of a Christmas box to the BVS'er. Bro. Ivan Gascho of Metamora, Ohio, conducted a week of evangelistic services in January. Four young people were reconsecrated. — Mrs. Charles E. Ward, Beaverton, Mich.

Southern Ohio

Covington — Several attended the regional conference at Manchester College. A new training course in Christian leadership began Oct. 15, taught by Bro. Roy Karns. On Oct. 22, the following were installed in the office of deacon and deaconess: Mr. and Mrs. Ned Wackler, Mr. and Mrs. Joe Kenworthy, and Mr. and Mrs. George Snider. Bro. Chester Harley was in charge of the service. In the evening we observed our communion. Children were dedicated at the morning worship on the 29th of October. John McCormick held a week's meeting and the pastor, R. K. Higgins, was in charge of a week of services at the Donnels Creek church. Our congregation joined the other churches of the community in a Thanksgiving service at the Congregational Christian church. The Dayton boys' choir gave a concert on the evening of Dec. 13. The senior and junior choirs combined for a Christmas concert. We had a communion service on the 24th of December and a watch night service on the evening of Dec. 31. The film, One Foot in Heaven, was shown, and the service closed with worship. — Ethel Manning, Covington, Ohio.

Eaton — The pastor, Ellis Guthrie, has had opportunities to speak to service clubs on the subject of communism. Henry Driver showed slides of his trip to Paraguay with pigs, which had been donated by the district. Rolf Theen showed slides and gave a description of his trip to Russia. The Prince of Peace contest was held in the Eaton church. A number from the Eaton church attended the district meeting. Reports were given by the delegates. Some of the highlights of the holiday season were group caroling, a combined concert by the youth and adult choirs, and the giving of boxes to those in hospitals. At the business meeting it was decided to remodel the front of the chancel to make room for the choirs. During February, we had a school of missions. Mary Eikenberry was the guest speaker on Jan. 7. Ann Aukerman told about her experiences in Morocco, illustrated with pictures. Hymn sermons have been given at the county home and at the Hamilton church. Since our last report, seven have been baptized. Virgil Brubaker and Mary Marshall will be our delegates to Annual Conference. — Mrs. Myrtle Gauch, Eaton, Ohio.

Lower Miami — Lawrence Garst w the chairman for the every-memb canvass. We had a stewardship loyal banquet in connection with this. T project for the Flat Creek mission Kentucky was material for boys' shir The pastor and two other members a tended the regional conference at Ma chester College. World Community d was observed at the Lutheran chur with neighboring churches participatin The project was schoolbags, suppli and clothing for boys and girls in Lat American countries. In December, M Ivan Eikenberry, a missionary to N geria, gave a talk about the work ther We had a carry-in dinner afterwar The women's fellowship circles ha been making comforters and rollin bandages for the Brethren Service. A den and Verna Denlinger are studyin French in Paris, sponsored by a Fren organization. Recently this organiz tion got one hundred Angolese studer out of Portugal. The homebuilde sponsored a Christmas workshop for t families when all kinds of Christm decorations for the home were mad The evening closed with a family wo ship. The Christmas pageant, Let Adore Him, was given. — Mrs. Lul Laprad, Dayton, Ohio.

Poplar Grove — The pastor, Haro Freeman, conducted a three-mon course on church membership for juniors and junior highs. Bro. Chalm E. Faw, a professor at Bethany Biblic Seminary, was the speaker for the ha vest homecoming in October. The del gates to district conference brought report of the meetings. Some of o members attended the men's mass me ing at Ludlow Falls. The pastor w speaker at the Union City church d ing the absence of their pastor. He al served as chaplain at the Union C schools for one week. The ladies' a has completed several comforters, so of which were given to foreign rel and some to local needs. One of t adult classes is helping to support t Lybrook Indian mission in New Mexi and another one a Korean orphan. O class sent $50 to the American Missi to Greeks for the purchase of ten pa of shoes. Our congregation sent fo pigs to Paraguay. In the absence of t pastor, a member of the Gideons spo one Sunday morning. The pastor a his wife attended regional conferen at North Manchester. Bro. E. J. Ro of Kingsport, Tenn., will conduct the r vival service. — Mrs. Rose Wagn Union City, Ind.

Eastern Pennsylvania

Harrisburg, First — The love fe was observed on World Communi Sunday, Oct. 1. Beginning Oct. 22 a continuing for six Sunday evenings, t church presented a series of prograr the theme of which was, New Adv tures in an Old Book. This was led Bro. Robert Byerly, head of the depa ment of Bible and philosophy at Eli bethtown College. On the same da following the morning service, t church honored all of its members o sixty-five years with a dinner and s cial program. A number of the wom attended the women's fellowship ra at the Chiques church. They also iron and mended at the Neffsville Hor The Brethren Volunteer Service work Carol Mazmanian, is the fifth to se

our community. At the present time re are seven clubs, five for girls and o for boys. Charles Zunkel, pastor the Mill Creek church, Va., was st speaker for the Thanksgiving Eve vice. Twenty-three children in the b program collected $35 for UNICEF Halloween time. The deacons' fel-ship is studying Leslie Weather-d's book, The Will of God. A jun-high fellowship has been organized, ich is directed by Carol Mazmanian cooperation with the teachers. On rld Community Day the women gave p to the church women of the city in king cut garments for Church World vice. In the absence of the pastor, yne Zunkel, the morning message s brought by Clifford Huffman, a man of the Lancaster church. On v. 26, the pastor and the choir con-cted services at the state hospital. e children's department brought nges and money with which to buy se slippers for the children at Neffs-e Home as a thank offering. Four ve been received by letter, and three bies have been dedicated. The Sun-y evening services during December re planned for the entire family. e themes were: How to Have a eative Christmas, Christmas Around e World, the play, And Lo the Star. e series was concluded with the white t service and a candlelight program carols, scripture, and anthems. The rk on the new educational building progressing. — Mrs. John A. Blough, rrisburg, Pa.

Middle Pennsylvania

Claysburg — Bro. Myrl Weyant of Se-ng, Fla., was the speaker when the n's fellowship of the circuit met in r church. On Sept. 24, we had a ly day service in the morning and a mecoming service in the afternoon, serving the thirty-fifth anniversary the church. Bro. Raymond Gordon s the speaker. The choirs presented e Christmas Lights in the evening of c. 17, and on the morning of Dec. , the children and junior choir gave rogram. The young people sponsored e watch night program. Bro. Fred iver conducted evangelistic services September. Six were baptized. The stor officiated at the love feast on orld Communion Sunday. Guest eakers have been Raymond Gordon, ed Driver, Myrl Weyant, and C. L. x. During January, we had a school missions with classes each Sunday ening. The Truth Seekers class is pporting a Korean orphan boy. Bro. do Pletcher is serving as church derator. Our present project is in-easing our building fund to provide ditional rooms for Sunday school sses. The pastor will serve as dele-te to Annual Conference. — C. L. x, Claysburg, Pa.

New Enterprise — Some from our urch attended the district leadership hool, which began Sept. 18 and con-ued for six weeks. It was held at e Martinsburg church with courses children's workers, music leaders, uth workers and parents, and two sses for all Christians desiring to ow. Bro. Eugene Miller officiated at e love feast on World Communion nday. Bro. Donald Rowe of Elgin nducted our evangelistic services be-ning the week of Nov. 5. Delbert Hanlin of the Woodbury church was the minister for the revival meeting at the Waterside church, which began Nov. 13. The women's fellowship served a chicken and waffle dinner to the guests at the Morrison Cove Home one day in November. We had a Thanksgiving service on the evening before Thanksgiving, with Bro. Charles Graffius delivering the message. Thirteen have been baptized. Two of our members represented the congregation at the Bedford County Council of Churches in November. Three youth attended the recreation laboratory at Everett. Over 150 women in the community joined in a Christmas tea, worship, and fellowship on Dec. 19. There was a combined Christmas party for children and their parents the Thursday preceding Christmas. On Dec. 24, the children's department sang Christmas carols and brought white gifts at the morning worship. In the evening, the music committee and the youth were in charge of the service. The parsonage family had open house on Dec. 21. — Sylvia M. Davis, New Enterprise, Pa.

North Atlantic

Quakertown — Several of our group attended the district leadership training school at the Green Tree church, taught by Doctor Crabtree. The pastor preached the sermon at the dedication of the Paoli parsonage. Some of our youth attended the fall rally of the district youth, and also the weekend retreat at Camp Swatara. Our congregation was host to the North Atlantic district conference. The theme, Right or Wrong, has been discussed by the young people's groups for periods prior to the Sunday evening worship. One Sunday evening the Elizabethtown College drama club presented the chancel play, And He Came to His Father. The pulpit was filled by Bro. Donald Leiter, pastor of the Paoli church, one Sunday morning. Some of our group attended the annual men's and women's fellowship dinner for the district, at which Dr. Curtis Bowman showed the film, Along African Paths, which he and Mrs. Bowman had taken in Africa. The women's fellowship is presently working on making baby layettes. During one of their meetings, the film on the seventy-fifth anniversary of women's work was shown. At the annual fellowship dinner of the Quakertown Ministerium, the new ministers and wives of the community were honored. The Tri-Hi-Y club of the Quakertown Community senior high school were visitors at the church for a morning worship service. A special Thanksgiving service was held in cooperation with the Grace Bible Fellowship church. The women's fellowship sang Christmas carols at a convalescent home. Five have been baptized. The highlights of the Christmas season were the cantata, Chimes of the Holy Night, by the senior choir, the program on Christmas Eve by the children, and the film, God's Greatest Gift. Gifts for the children's aid society at Neffsville were donated by the women's fellowship. We cooperated with the Springfield and Allentown churches in a New Year's service. Some of our members attended the area interpretation meeting for the district at the Coventry church. — Mrs. Blondell Ludwick, Perkasie, Pa.

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Southern Pennsylvania

Waynesboro — The congregation was ably guided by the intern pastor, Beverly B. Good, during the period between the departure of Brother Detweiler for his new work at the Northview church, Indianapolis, and the coming of the new pastor, Harry M. Gardner, on Jan. 2. Guest ministers included Don Snider of New Windsor,

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Md., Robert A. Byerly of Elizabethtown, who conducted the love feast on Oct. 1, Arthur Scrogum, executive secretary of Middle Maryland, David K. Hanawalt of Blain, Roy E. McAuley of Elizabethtown, N. S. Sellers of Lineboro, Md., Morley Mays of Huntingdon, Richard E. Wentz of Mercersburg, George H. Bitner of Waynesboro, and D. Luke Bowser, Jr. of Mechanicsburg. On Jan. 6, the congregation greeted the new pastor and his wife at a reception. The next day Bro. Roy S. Forney, regional secretary, and J. Vernon Grim, chairman of the ministry and evangelism commission of southern Pennsylvania, officiated at the installation of the new pastor. In the evening, Bro. John W. Barwick spoke about his work with the International Voluntary Service in South Vietnam and illustrated his talk with slides. District events in which the congregation has participated were the women's fellowship meetings at the Codorus church and Camp Swatara, the district conference at Carlisle, the Brethren Service training conference also at Carlisle, the men's fellowship rally at the Buffalo Valley church, and the joint men's and women's fellowship at Dillsburg, the district conference at the Sugar Valley church, and the meeting in the Shippensburg church with representatives from Elgin. Youth activities included participation in the youth seminar in Washington, D. C., and the United Nations, the district rally in York, and the CBYF Eastern Region conference at Huntingdon, Pa. We had a vacation church school, a school of Christian education in cooperation with Trinity United Church of Christ, a school of Christian family living, and a school of missions. Mrs. Philip Kulp, missionary to Nigeria, West Africa, spoke to the women's fellowship group in September, and Luke Bowser, Jr., spoke at the church school workers' service of consecration. Layman's Sunday was observed on Oct. 15, when Kenneth Monn spoke at the morning service, and the men's fellowship presented Bibles to the first year juniors in the evening service. We cooperated with the Waynesboro Council of Churches in the community Thanksgiving service, Reformation service, World Community Day service, and the Universal Week of Prayer services. Christmas activities included a youth-sponsored Christmas party for the colored children of Waynesboro, a white gift to the King service for worldwide missions, the choir cantata, and Christmas Eve service by the CBYF. Approximately 125 health aid kits, the Christmas relief project of the women's fellowship, were received. At the congregational business meeting, the following delegates to the Annual Conference at Ocean Grove were elected: Mr. and Mrs. Harry M. Gardner, Donald Ankerbrandt II, Mrs. H. L. Berkey, and Anna Bushman. — Marcia Fike, Waynesboro, Pa.

Western Pennsylvania

Johnstown, Walnut Grove — Eight of our young people and an adviser attended the regional youth conference at Juniata College. Clem Rosenberger, pastor of the Westmont church, was re-elected moderator. The assistant is Bro. Harlan Grubb, pastor of the Pleasant Hill church. Harl Russell was speaker at the loyalty dinner, which more tha 25 of the members attended. The won en of the district have organized a auxiliary for the Brethren Home Scalp Level. Mrs. Howard Shaffer the contact person in our congregatio We joined with the churches of the ar for the Thanksgiving Day service the EUB church. The pastor's wif Mrs. Joseph Whitacre, attended t women's fellowship rally in the Morre ville church. The congregation join with other churches in the city for t Reformation rally on Oct. 30. Some the women attended the World Co munity day service at the Unit Church of Christ. Three of our you are in Brethren Volunteer Service, a one recently completed her servic

Brethren Placement Service . . .

This column is conducted as a fre service in the interests of assistin individuals or families to relocate secure employment in Brethren con munities. It does not provide for th advertising of goods or property f sale or rent. Information on paid ac vertising may be obtained from th Church of the Brethren General Office

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aine Leverknight, who is in the hostal in Hastings, Minn., told about his periences at a prayer meeting serviee. ve old Bibles were exhibited at an ening service on Universal Bible Sunay. The four choirs of the church and e dramaties eommittee were in charge the Christmas program on Dec. 17, titled The Nine Blessings of Christas. Lillian Good of Waynesboro, Pa., s been ealled to be director of edueaon and to do parish visiting. Raymond ankert has been lieensed to the minisy for one year. Glenn Bowlby, the strict seeretary, preached the sermon this oceasion, with the licensing and dication in charge of the pastor. We d a school of missions during January d February. We joined in the week prayer services at the EUB church. wo have been received by letter and ven by baptism. — Elda Wertz, Johnswn, Pa.

Mardela

Green Hill — We observed our love ast on World Communion Sunday. me of our members attended the Marla women's fellowship at Elkton, d. Bro. Herbert Wolgemuth of Manim, Pa., conducted the revival meetg in November. Since our last report, ree have been received on former ptism and two by letter, and eighteen ve been baptized. We had a Christas program on Dec. 17. The church els the loss of Bro. Walter Mahan, who d served this congregation. A class on e meaning of church membership bein on Jan. 4. — Mrs. Eva Pusey, Wester, Md.

Eastern Maryland

Blue Ridge (Thurmont) — We had a dieation serviee for the redecorated urch on Sept. 24. Two former pasrs, Bro. Ray Kurtz of Richland, Pa., d Chester Royer of York, Pa., were e speakers for the morning and eveng services. Each month we have a mily night with supper, worship, and ntertainment. In November, at the rvest home service, the pastor, J. avid Eberly, and his family, were nored for their work. Bro. Philip ulp and his wife showed slides of their ork at the Waka Training Center in igeria. We had a Christmas program n Dec. 24 during the morning worship. me of the groups of the church joined purchasing a projeetor for the use the church. We had a eommunion rviee on the first Sunday of January uring the morning worship hour. One as been received by letter during the st quarter. The pastor is presently nducting a class in church membership. — Mrs. James Gaver, Waynesboro, a.

Pipe Creek — The pastor, Austin ooper, read the history of the Sam's reck congregation observance at their ne-hundredth anniversary. Robert S. offman, executive secretary Maryland ssociation for the United Nations, was e speaker at a meeting of two of the urch school classes. In September, e had the every-member canvass and ewardship emphasis. Carol Elliott is rving as president of the CBYF and etty and Ralph Young as adult eounlors. Bro. Wilmer Q. Crummett, the ew district exeeutive secretary, ofciated at the love feast on Oct. 1. ive laymen eonducted the worship serviee on Layman's Sunday. Mrs. Baxter Mow was with the congregation one weekend in a family life emphasis. Youth from the New Windsor center and the Edgewood and Union Bridge churches were guests of our youth at a Halloween party. A number of the members attended the dedication of the addition to the Fahrney-Keedy Memorial Home. The women took canned food, handwork, and other things for the gift sales program. Five of the mission church pastors of the district talked about the development and work and program of their churches at the Thanksgiving home mission fellowship dinner which was held in the social room of our church. We participated in the Thanksgiving Day community service at the New Windsor Presbyterian church. In keeping with a race relations emphasis, the women's fellowship entertained a group of women from a neighboring church. They conducted a panel discussion, The New Mind in a New Age; they also took gifts and refreshments for a group of sixty-two girls at a state institution. The church school Christmas pageant and the music program by the choir and children's choir were given on Dec. 24. The youth sponsored a congregational watch night eandlelight serviee. We participated in the community Week of Prayer services, two nights of which were held in our church. We are also participating in the area leadership training school at the Edgewood church. The congregation will take part in the pulpit exchange during the six Sundays of Lent. — Mrs. David J. Roop, Linwood, Md.

First Virginia

Green Hill — We had a surprise fel-

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lowship supper on Oct. 8. The guests met at the church and the hosts remained at home and received their guests betweeen 4:30 and 5:00. At one of the evening services, we had an old-fashioned hymn sing arranged by Mrs. Rebecca Wimmer. The new members during the past year were recognized at a reception and get-acquainted meeting. Our congregation participated in the community Thanksgiving service at which Reverend Hatton, pastor of the Fort Lewis Baptist church, preached. Highlights of the Christmas observances were the candlelighting service on Dec. 17, a play by the youth, music by the combined choirs, and the sermon by the pastor, Does the Birth of Christ Matter? — Mrs. K. W. Dudley, Roanoke, Va.

Northern Virginia

Wakeman's Grove — Since our last report, two have been baptized. The church was represented at the following meetings: local church leaders at the Linville Creek church, the music institute at Bridgewater College, Bridgewater day also at the college, the women's fellowship rally at the Round Hill church, and the men's fellowship supper at the Mill Creek church. Missionaries, Mr. and Mrs. Merle Crouse, spoke about the work in Ecuador, illustrating their talks with slides. A group went to the New Windsor relief center to process clothing. Cecil O. Showalter officiated at the love feast on Oct. 7. The district executive secretary, Stanley R. Wampler, filled the pulpit the Sunday following the love feast. Nancy Miller and Ada May Shirkey attended the youth seminar. We used the new sanctuary on Jan. 14. We have purchased all new pews, furniture, and wall to wall carpet, with funds donated by the members. The fellowship hall and Sunday school rooms are nearly completed. We expect to dedicate our building on May 5. — Faye Wakeman, Edinburg, Va.

Second Virginia

Grottoes — The congregation participated with the other churches of the community in a series of pre-Easter services. We had a vacation Bible school in the summer. Bro. Ross Speicher, pastor of the Pleasant Hill church, conducted our revival service. The Sunday school attendance has increased so that more room is needed. We decided at the last council meeting to build a new sanctuary and remodel the old one to be used for the Sunday school. Bro. Clyde Diehl and his wife have been installed in the office of deacon. The church participated in a community Thanksgiving service at the Methodist church. The pastor of our congregation, Wilbur Garber, brought the message. — Mrs. Leon W. Smith, Grottoes, Va.

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FREEMAN ANKRUM

Written by a well-known pastor and historian of t Brethren Church (Progressive), this forthcoming bo will relate much as-yet-unpublished historical mater concerning the Brethren. Dealing mostly with t years prior to 1880, it presents Brethren lore comm to all groups within the Brethren fellowship but lit known among any of them.

This book is not a formal history. It is a huma interest book, telling of persons, institutions, a movements that have played significant roles in t life of the Brethren. It will throw much light on c history, being complementary to and illustrative

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Church of the Brethren
Gospel MESSENGER

MARCH 3, 1962



Ruth Anna Hoff (right) guides three young friends in developing homemaking skills. The girls are members of the Sisters' Club, an activity sponsored by the Flat Creek mission in Kentucky. For more information about Ruth Anna and her busy life turn to the article on page four . . .

Echo From the Hills . . . . . BY LOIS TEACH PAUL

also in this issue:

New Delhi Doesn't Excite Me . . . . . BY KERMIT EBY

Critical Problem for Christian Education . BY DONALD E. MILLER

Unknown Possibilities . . . . . BY GLENN C. ZUG

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

Lois Teach Paul, a lay woman and homemaker, lives at Dayton, Ohio.

Donald E. Miller, a member of the Bethany Seminary faculty, gave his article in this issue as a radio address originally.

Glenn C. Zug is the pastor of the East Harrisburg fellowship, a church extension project of Eastern Pennsylvania.

Coming Next Week

Tale From the Vienna Woods, the story of a Brethren Service project in Austria, by a member of the team.

Unexpected Praise, second in the Lenten series of words addressed to the cross, by John C. Middlekauff.

This Stretching Process, suggestions for physical, mental, social, and spiritual growth, by Enola Chamberlin.

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles a news. Letters should be brief and brotherly.

FALLOUT SHELTERS

Troublesome questions relating to civil defense continue to confront Christians. From letters, articles, and sermons that have been sent to our office we have selected a number of excerpts illustrating the various ways in which sincere persons among our readers regard fallout shelters and other aspects of civil defense. — Editor.

To Decrease Human Suffering

In recent months editorial, article and letter considerations have been given in the Gospel Messenger to the social and spiritual aspects of civil defense activities. As the training officer of the St. Paul, Minn., C.D. radiological division I am strongly aware of and deeply concerned by attitudes surrounding civil defense.

Civil defense is not a preparation for war. It is not a preparation for peace. It does not possess the ability to solve the international immorality and inhumanity which force it into existence.

Civil defense is an attempt to decrease the amount of human suffering which will ensue if nuclear war comes. It is an attempt to preserve in part a society which has offered man the greatest possible opportunity to develop in personal, moral, ethical, and religious responsibility. The degree to which we avail ourselves of this opportunity must be continually scrutinized.

I believe in the building of family and community fallout shelters. I do not believe in their misuse. Although reluctant to judge the propriety of others' thoughts and actions, I consider a shelter owner's contemplation of killing his neighbor in the time of his neighbor's greatest mortal and spiritual need obviously immoral and un-Christian. Also, individuals who have the means, knowledge, and ability to provide shelter for their families and neighbors with proper preparation and choose not to do so would seem un-Christian. Theirs is a sin of omission. This is particularly damning of individuals who have special technical knowledge which could be instrumental in preventive alleviation of enormous human suffering. No application of physical or medical science to a civilian population unprotected during a nuclear holocaust can offer such alleviation.

I do not believe in the inevitability of nuclear war. I do believe in possibility. Unless a reversal of pr ent trends is accomplished the p sibility of nuclear war will incre during the coming years.

Eventual abolition of internatio conflict must come through act realization of the brotherhood of men. The probability of achiev this rapidly enough to avert wa slight. In the interim it is necess to develop a world government sufficient strength to control the aspirations of nations and gro short of global war. Our great hope in this area is encouragem of the evolution of the United tions into such a governing bo

A peacemaker may be compa to a medical research scien searching for an all-encompass cure for a mortal illness. A hum tarian attempting to temper the fects of social and physical ills day-to-day living may be compa to a physician who treats the sy toms of the above mortal illness v no promise of cure. Perhaps ther a place for both. — Allan R. Sh 2111 Roth Place, White Bear L Minn.

Meditation on a Fallout Shelte

There are three affirmations call for expression as a Chris meditates on a fallout shelter.

The first is that men have alw lived in crisis, and the wise man placed his faith in God.

The second affirmation is that Christian faith celebrates life an is interested in prolonging it.

Life comes from God, we rea Life belongs to God. It is not prerogative to create life from n ing or to end life, only to pro it and gather unto it meaning.

Life is complete only with preparation for closer fellowshi important, and life in this relat ship seeks its eternity. But ha said this we find ourselves fac face with a series of questions a shelters: Is God telling us to b them for this crisis? Will a sh bring us into closer fellowship God? And without an affirm answer for these first two, is worthy of being extended?

I escape to the only safe ans it depends. It depends on what shelter means to you. If it is your thinking, the ultimate an to your fear, then it is less th

Continued on page 20

Will Testing Be Resumed on Christmas Island?

BY THE time this issue is in the mails President Kennedy will likely have announced the government's decision regarding nuclear testing in the atmosphere. We hope that protests on the part of concerned Christians and many others fearful about a renewed arms race will have persuaded the President to continue the moratorium on such tests.

We understand that if atmospheric tests are resumed, the location will be Christmas Island, a British possession more than 1,300 miles south of Honolulu. In 1957 the British evacuated the island so that all 222 square miles of it could be used as a nuclear weapons testing base. So if we are going to follow the example of the Soviets, whom we properly condemned for their testing program, the bombs will fall in the neighborhood of Christmas Island.

Is it not rather ironic that a program of experiment in destructiveness should be undertaken on *Christmas* Island? If we must add to the threat of annihilation, then surely we should chose a location without a name even remotely suggestive of the birth of Christ, who came into the world as a helpless babe to become the Prince of Peace. Under the providence of God the baby lived; he taught men that the meek would inherit the earth; he accepted the humiliation of the cross rather than retaliate with explosive force; and yet he brought a spiritual kingdom that endures while mighty empires fail.

Yet we so quickly forget what kind of king he was. How lightly we must regard the birth of Christ and his name if we insist on telling the world about our newest weapons of death under the dateline, "Christmas Island." Is this the way we demonstrate to non-Christian lands what we mean by our religion? It hardly seems like an effective deterrent to atheism — to identify Christmas with atomic destruction. — K.M.

Special Days Are Not the Only Days of Prayer

ON FRIDAY of next week, shortly after the beginning of Lent, many Christians from all around the world will participate in a World Day of Prayer. In homes, in churches, in places of business, and in public auditoriums many small groups and some larger assemblies will devote a period of time to intercession and study. But what begins then as a community-wide observance might well continue on a more limited basis until Easter and later.

The American Bible Society has a proposal that ought to have universal acceptance. Its officers are suggesting that every American spend a short time on Easter in reading the resurrection message from the Gospel of John. The society is encouraging churches to order a supply of a pocket-sized booklet containing this message, called He Is Risen, for distribution to members. If many churches join in sharing these familiar passages widely, the Bible society believes that "the wonder of the first Easter morning will touch more hearts than it ever has before, and millions who need him will come to know our living Savior."

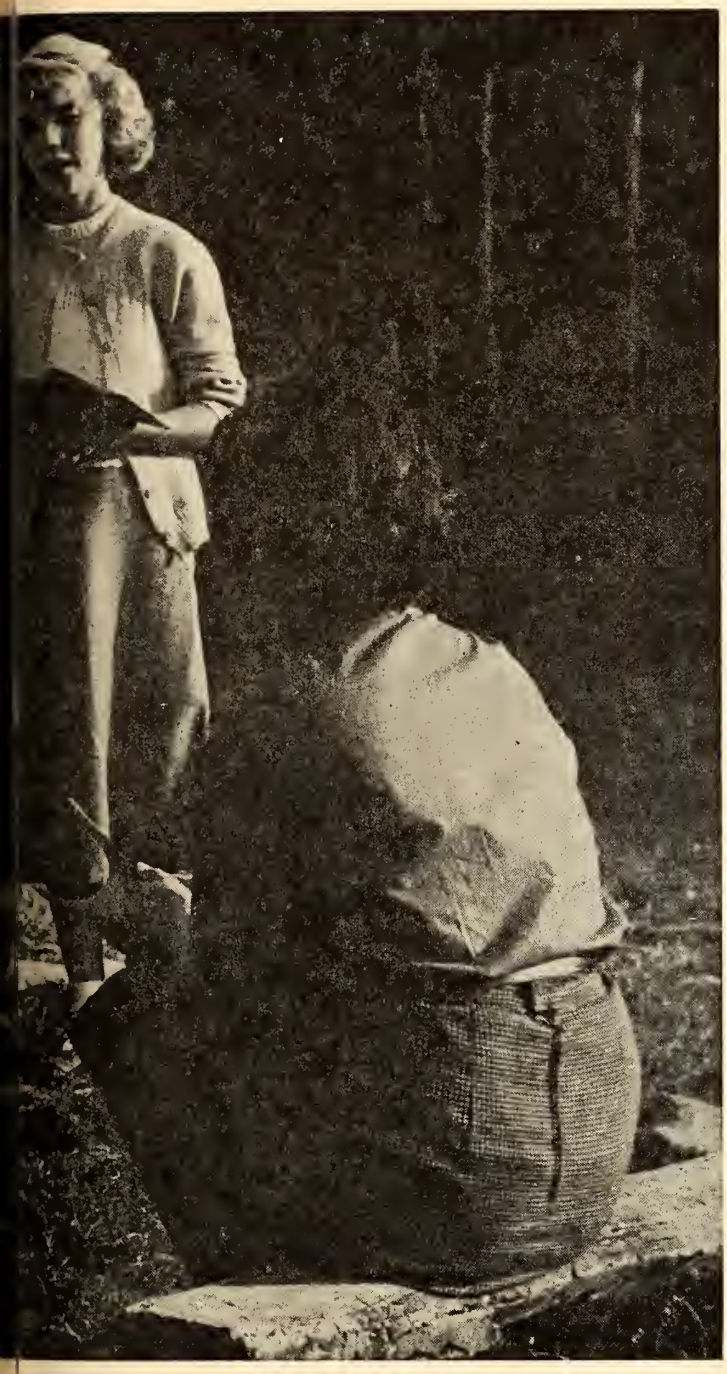
In a similar observance last year almost three million of the Easter booklets were distributed. Churches can purchase them in quantities for a small charge by writing to the society's offices at 50 Park Avenue, New York 22, New York.

But what about the days between the beginning of Lent and Easter? This is an excellent time for families to restore their often neglected plans for regular Bible reading and family prayers. We keep hearing about the mounting sales of Bibles and Testaments in all kinds of translations and editions, but still this best seller remains largely unread. Let us plan for a day of prayer and a special reading at Easter, by all means. But regular habits of devotion are needed for all the days in between. Special days have little value unless their meaning spills over into every ordinary day. Average days belong to God as much as holy days. — K.M.

Lord God, our Father, be merciful to us who have forgotten thy ways, who have refused to see thee in this thy world, who have offended thee by not loving others in thy spirit. We have seen the suffering of others, yet continue in our selfish desires. How often we have prayed with words of love, when our hearts were full of resentment and unforgiveness. How often we have spoken about goodwill, even when our hearts did not love and obey thee, the Father of all. Forgive us, O Lord. Create in us a new spirit and give us tender hearts, for we desire to abide in thy precious promise of love and redemption. — From the World Day of Prayer Service.



ECHO From the Hills



by Lois Teach Paul

ON A bright Sunday in May, the small plain sanctuary close beside the steep road was full of mountain people singing lustily. Ruth Anna Hoff sat at the piano. She played with a firm beat and sang along with the minister, Glen Rummel, and the members of the Mud Lick congregation.

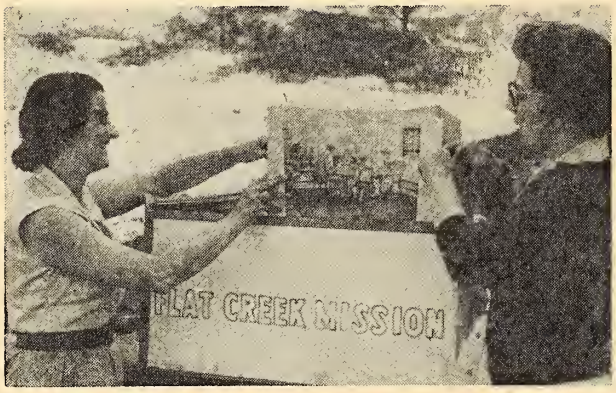
Ruth Anna had just finished teaching a junior Sunday school class at Mud Lick. Ten children had sat elbow to elbow against furniture that had been pushed to the walls in a small summer kitchen. During the lesson period, she had given each child personal attention, moving from one to the other, helping with the handwork in his lap. A mother from the congregation helped her.

As the children worked, they listened to Ruth Anna tell of Jesus' boyhood. Her manner was unhurried and she did not waste a word or motion. Speaking quietly and cheerfully, she set a companionable atmosphere. An attentive group of bright-faced boys and girls shared in a learning experience with a teacher they loved. They knew she loved them in return.

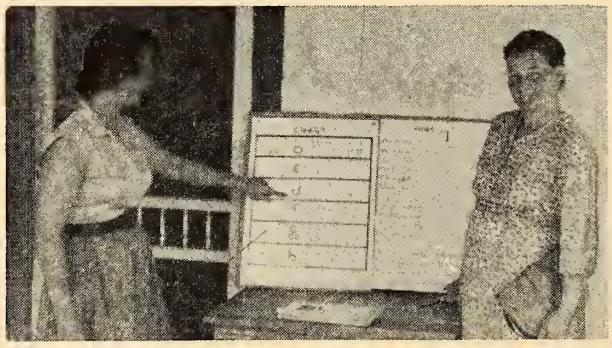
Mud Lick, along with the Flat Creek congregation, is a part of the Flat Creek mission, Kentucky, in the foothills of the Cumberland Mountains near the Virginia-Tennessee border. It was begun in 1941 by



The staff at the Flat Creek mission consists of M. Dwayne Yost, the pastor at Flat Creek, Mrs. Yost, Ruth Anna Hoff, director of Christian education, and Galen Eshelman, Brethren Volunteer Service worker (from left)



Ruth Anna Hoff and the author look at some of the materials churches have sent to the mission for use in church school and weekday religious education classes



Ruth Anna Hoff with the Laubach chart used in teaching adults (left). Mrs. Smith is one of her pupils



Two of the Mud Lick Sunday school boys show Jonathan Paul, son of the author, the table they made

Manly Deeter, a seventy-seven-year-old retire minister who felt strongly God's call to ye another evangelistic venture. Now it is ad ministered as a home mission project of th Ministry and Home Mission Commission of th General Brotherhood Board.

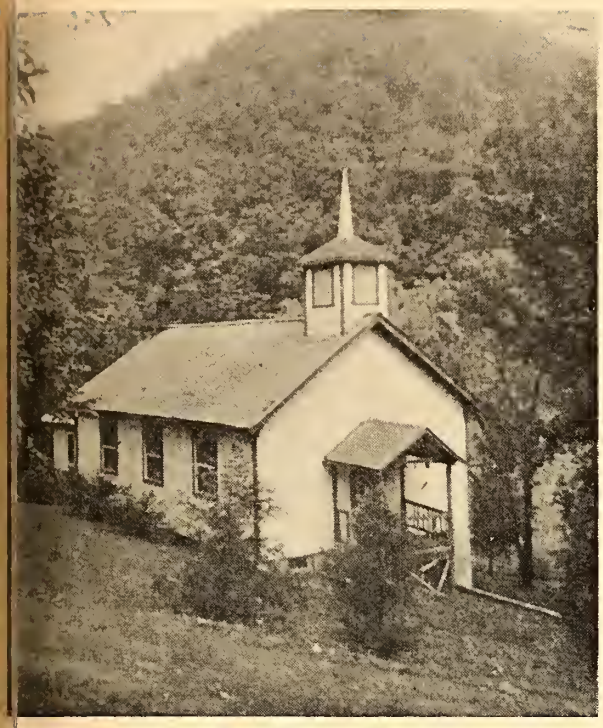
Each year since 1942 Brethren Voluntee Service workers have helped in the work there Ruth Anna Hoff of New Windsor, Marylanc was one of the BVSers in 1951-52. She spen her term very much as did the others, workin with the children, doing home visitation, an helping with the physical development of th mission. She came to appreciate the people c the Red Bird Valley for their friendliness.

"Life is not easy when even the regula household chores require a great deal of phys cal labor and time," says Ruth Anna. "Th women are good mothers, finding the job c homemaking a satisfying one, for their life centered in their children. Until as recently a ten years ago, doing a laundry required carryin water, heating it in a boiler, scrubbing th clothes on a board with homemade soap. Eve then I saw few really dirty children come t school. Life reduced to its simplest terms somehow more satisfying."

During her BVS term, she realized that sh wanted to make this type of work her caree and she recognized her need for further trainin She attended Bethany Training School in Ch cago and later continued her work at McPhersc College. During the summer vacations sh worked with migrants and in the slums of citie

During the summer of 1954-55 Ruth Ann worked with migrants in Michigan under th National Council of Churches. After her grad ation from McPherson in 1956 she was offered job working with the migrants in Californi She had also been asked to return to Fl Creek as parish worker on the staff there. H desire to serve her denomination and her r membered friends in the mountains helped h decide. "Work in your own yard first," she fe and went to Kentucky. That was March 195 and she has not regretted her decision.

As a parish worker, her tasks involve a wi variety of talents and interests. She has set framework for herself on which she plans h weeks. It goes like this: visit in every hon (all 107 of them) once a quarter, spending abo twenty minutes at each home. Calling hours a between 8:30 in the morning to 4:00 or 5: in the evening. Take a small remembrance the older people, and have a short devotion time in each home; do what you can constant for religious education.



The Flat Creek church

Ruth Anna teaches a half-hour Bible class ce a week in each of eight mountain schools. e has begun libraries there too. At Christ- as time she plans programs for her pupils, iting and producing plays in her eight schools. a change, this last Christmas the children, der Ruth Anna's direction, prepared and gave Christmas program of music and choral read- g at the Red Bird hospital several miles up the lley.

At Flat Creek too, a big Christmas program s become traditional. Everyone pitches in d makes the event a real sharing experience, d Ruth Anna, as usual, is in the thick of it! ster, too, has become an important communi- day, with activities at the church from dawn dusk, often out of doors. People from all over e valley come to them and the staff finds it is wonderful opportunity to get acquainted with e nonchurch families.

The Mud Lick church with attached parsonage



A talented teacher herself, Ruth Anna works with the Sunday school teachers at the mission, developing the skill and knowledge of this dedicated group of local workers. She is in charge of the curriculum and supplies and makes excellent use of materials that have been sent to the mission by churches of the Brotherhood.

The degree of adult illiteracy concerned Ruth Anna as she worked at Flat Creek and up the valley. She secured a Laubach method teaching course and in her spare time set about teaching several community women to read. "Schooling is now readily available," she points out, "but before the roads were improved, the simple problem of getting to school over the mountains in bad weather was too much for some, and children grew up without even an elementary school education. Transportation is much better now. Our children are increasingly attending high school. Some go to the Red Bird boarding high school several miles away. It is run by the Evangelical United Brethren and is a good influence."

In summer the mission holds vacation church schools which Ruth Anna directs. There is also a program of two day camps. The day camps are planned for nine to twelve year olds of three communities. There is always a capacity enrollment.

As a BVS'er Ruth Anna and the others worked with the young girls of the mission in an activity called the Sisters Club. They taught homemaking skills, personal care, and hygiene. Such a program is still popular and the results are showing up in the homes of the "sisters" who are now homemakers. Pictures of Ruth Anna and her "Sisters Club" appeared in the filmstrip, Frontiers Near Home several years ago.

For the last few years too, she has worked with the other staff people and members of the church in a material aid program by which goods and clothing were made available at a nominal cost at the Dorcas house. This program is now undergoing revision.

"The work here does not differ from work in the church anywhere except for the physical limitations of mountain travel and rural economy. I always thought that you got out of life what you work for, but here you have to work so much harder for a simple living. Here, as anywhere, there are the more industrious and the more complacent; those who are interested in an education and those who take a casual attitude toward schooling. There is a wide range in the standard of living. TV has come to the valley, and so does the Sears Roebuck cata-

Continued on page 12

THE CRITICAL PROBLEM FOR CHRISTIAN EDUCATION

Can the broader program of Christian education discern and disclose Jesus as Lord to a generation beset by anxieties and atoms?

by Donald E. Miller

A MUSHROOM cloud hangs over the world today. One sees it in the latest plans for the construction of a bomb shelter. One hears it in the daily fallout count. One finds it in the knowledge of the destructiveness of the multi-megaton bomb. We live in a world in which there is a massive hope for hope, in which there is an anxious search for faith. The question is no longer whether I can overcome my hostilities toward my next-door neighbor. The real question is whether there is any meaning in a world of despair, whether God has abandoned his universe. We live in a time when death discloses itself for what it really is, in a time in which the cosmos has never been larger, when the emptiness has never been more consuming. We speak about a Lord who is no longer a relevant hypothesis.

The critical problem for Christian education today is whether it can speak to a generation who feels such despair with every new headline. Can Christian education speak to children whose world offers them only the threat of destruction? Can Christian education speak to youth whose future is only a soliloquy of tragedy?

The critical question is whether Christian education can speak a word which discloses the reality of our common experience. A word whi does not speak to atoms a anxiety is no word at all. C the other hand, sympathy a even love which is mute, whi has no word, is equally inad quate. The critical problem whether Christian educati can speak a word which mee and uncovers the experience atomic man.

Though the heart of m aches, he does not expect t church to utter a word whi touches his heart, nor does expect such words to be spok to his children. In his boo The Teaching Ministry of t Church, James Smart has t following to say: "Ask the av age parent what he expects t

urch school to do for his ildren, and again you are like- to hear this word *good;* he pes that it will help them to good, and by this he means t so much a positive, active, gressive goodness, as freedom om the more obvious ruinous ils that bring great unhappi- ss to individuals and families. ost parents would be appre- nsive, certainly puzzled, and rhaps shocked, if they learned at the church school planned make active Christian dis- ples out of their children." lready education for "good havior" sounds increasingly mpty in a world dominated by e multimegaton bomb.

A return to the old-time re- gion is futile because we no nger live in the old-time orld. An exclusive adherence the language of the Scrip- ures gives Christian education word to speak, but it does not veal the void in the heart of e new generation. Unless the ord touches a world of de- pair, it is no word at all. Un- ss children can be "educated r tragedy" they cannot be ducated.

The word which Christian ducation speaks must pene- ate to the depth of the child's xperience. The word which hristian education speaks to- day must well up from the depths of the teacher's experience. Until deep speaks unto deep we are kidding ourselves. Until the word which we speak discloses our common experience and until our own particular experience is the context of the word which we speak, the effort is not appropriate to the time.

Paul Tillich speaks of correlation. He asserts that the primary task of Christian education is to speak to the questions which the child asks, and to avoid speaking to those questions which the child is not asking. But it is not simply the open questions of the child which prompt an answer. Christian education must speak to deep and only half-expressed questions; the questions of guilt, anxiety, and death (both individual and corporate).

The Word of God comes in the midst of travail. It does not come as a hypothesis to be debated or as a new teaching technique to be tried out. The word which Christian education speaks is not another among the babble of voices which confuse us daily. The Word of God comes beyond the daily confusion. The critical question for Christian education is whether it can speak of hope and faith in our Lord rather than of ideas and suggestions. Can Christian education speak to children who live in the modern travail?

The Scriptures can no longer be taught as a relic of historical interest or as the picture of how we arrived where we are. It is the Word of God in the midst of travail. It is the account of Jesus as Lord. In the coming generation the dimension of travail in the Biblical drama becomes central. Yet that is precisely what the Scriptures are all about from beginning to end.

The Biblical account opens with angels brandishing flaming swords to be sure that man remains outside paradise. (The flaming swords may well have been of megaton capacity.) The account continues with Abraham leaving his homeland to move into a strange land as a stranger among strangers. The early books of the Bible are dominated with the account of the chosen people of the earth separated from the land of promise. The prophetic books are occupied with despair and hope of a people taken into exile.

The New Testament centers upon a "man of sorrows" who was condemned upon a cross. The epistles give personal



Christian education is increasingly concerned with producing adult teaching materials which are good literature and deal creatively with the problems of our age

glimpses of a man who is steadily moving toward execution in Rome. And the Bible closes with a dramatic expression of the hopes of a church in persecution. The Bible is a book of travail, God's travail with man. It was conceived and given birth in situations very much like our own. The hope which illuminates the Biblical faith is hope which speaks to our own travail.

The critical question is whether Christian education can move beyond platitudes, beyond moralism, beyond techniques to plumb the depths of a Biblical faith born in travail. Can the word which Christian education speaks be more than an attempt to translate into the child's language? Can we speak from deep to deep? The Biblical language carries a drama which is never quite complete in translation.

At the same time it is a drama which is never fully awakened without unceasing attempts at translation. Nor is translation ever completed until the word speaks to each child in his own concrete situation with his own particular questions. If Christian education takes the child and the youth seriously, it will speak in travail — the same travail in which the Biblical drama was forged, in which men first discovered that Jesus is Lord.

There are various indications that Christian education is moving to speak a word to the coming generation. Christian education is being conceived much more broadly. A broader range of teaching materials are available, including literature, arts, and visual aids. The time has been extended from the Sunday morning hour to include various periods during the week. Camps, outings, and institutes are of increasing importance. There is a rediscovery of the intimate relationship between church and family in the nurture of the child. The age range has been extended. Christian education is no longer limited to children, or even to youth. Adult education is one of the most important movements in the church. There is an increasing effort to produce adult teaching materials which are not only good literature, but which deal precisely and creatively with the problems of our age.

In each of these instances the attempt is to speak a word which touches the depths of modern experiences. The critical problem for Christian education is whether these broader programs can speak out of travail, can speak from depth to depth, can educate for tragedy. In a word can they discern and disclose that Jesus is Lord of a generation of atoms and anxiety?

To this generation Christian education should speak of hope. It dare not speak of hope that avoids despair. Hope shines through travail in the Biblical faith. Hopes comes not beyond, beside, or around tragedy. In the midst of despair there is the hope of God. There Jesus is Lord.

ADOLF EICHMANN

BY EDITH LOVEJOY PIERCE

Is it a man
In the dock?
Is it a man
In the glass case,
Or a lever, a tool?
One cannot expect a wheel to
weep,
A cog to cry out,
Or a piece of steel tubing
To clog with remorse.
Who did what to whom?
Millions of Jews died.
Who else was killed?
God created man,
And Satan uncreated him.
This is not the hanging of a prisoner,
But the suspension in midair
Of a ghastly mobile —
Unrelated pieces of tin
Clattering in the breeze.
Is this the "final solution"?



The time for Christian education has been extended from the Sunday morning hour to include periods during the week such as day camps and outing



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Unknown Possibilities

by Glenn C. Zug

ABRAHAM faced an unknown journey. As a desert chief whose wealth was in herds and flocks, he had to move on to a more open country to the west, away from the prosperous Chaldean community, away from Ur, which was becoming too crowded.

We may conjecture that there were many thoughts in Abraham's mind. Many changes had come about. There were many uncertainties about the future. "What will happen when my father, Terah, dies? It is unfair to my wife, Sarah! How am I going to get all the way to Canaan? And what about Lot, that impetuous nephew of mine?" But despite the questions and the uncertainty, Abraham made his decision. His journeyings and settlements are history.

For four thousand years the shadow of Abraham has reached into man's experience. The Mohammedan knows him through his son Ishmael. The Jew knows him as the Father of the Faithful. The secular world knows him as the forefather of Spinoza, Marx, and Einstein — three diverse Jewish individuals whose philosophies today are shaping the future.

Abraham stands before us, gigantic in appearance, hands outstretched, telling us that facing the unknown is not a bitter experience, for he began his journey without any knowledge of his ultimate destination. He obeyed the impulse within him, the call of God, and he went out, not knowing where he went.

The qualities of Abraham, as he contemplated and planned for the long future, must ever be ours. Before we look at the qualities of his life, let us look at the unknowns, the uncertainties which he faced and which we face in our look toward the future.

We should think of the future in terms of unknown possibilities. There are various categories of experience, of possibilities which remain static and unchanged. How and when these possibilities are experienced in the life of an individual or nation we do not know, and we should be eternally grateful that we do not know and that history is shaped and molded only to a small degree by man. God is the great designer; in wisdom and in the eye of the centuries, he shapes history.

The first of the unknown possibilities is that of *greatness and achievement.* Each one of us has opportunities, possibilities for greatness and achievement. How, we do not know. And the strange fact is that if we struggle for this unknown alone, shoving all else aside, it will surely evade us. Abraham faced his possibilities through faith in God, even though God seemed so tardy in answering his promise. Greatness and achievement in their truest and best form come from God. We are but vessels. So it was with Abraham.

There is the unknown possibility of *self-realization and security.* We all learn a bit more about ourselves, about what is most important in life, as each year goes on. Abraham, too, was a man who wanted to know himself, his weaknesses, his desires, his sins, and his abilities. Although he was a man of great wealth, his security rested not in the physical and material, but in the eternal things and values of God.

Many of us in our generation do not know ourselves. We are not honest with ourselves, and we fail tragically to find security, because we search for it in the market place. We do not know in the days ahead how these opportunities will come or in what form, but the possibili-

ties will present themselves for self-analysis and real security. We are living in an age of criticism. Criticism comes from individuals who have passed by the possibilities of self-realization and security.

There is the unknown possibility of *disappointment and destruction.* We feel sorry for ourselves here in the twentieth century, because we have many fears and uncertainties. But Abraham very clearly expected disappointment. For at the end of the road most of what he had hoped had not come about. This great patriarch was like a modern refugee, living in tents!

How are such things endurable? Evil and sin work, as they have always worked, at the core of life to cause disappointment and destruction. But through a struggle with the real and bitter of life, we grow, we learn, we get closer to God. As a nation, we face a real possibility of destruction, for we are living in an age of missiles and atomic powered submarines and aircraft. But in the faith of Abraham we trust not in a god of nationalism; instead, we look forward to the city which has foundations, whose builder and maker is God.

The city of God has remained the same from Abraham to us, but the cities of nations have changed considerably. First the powers were Babylonia and Assyria, then Greece and Rome, then the European dynasties of France, Spain, and England. Now it is our own nation and Russia. Tomorrow it will be Africa, Canada, India, or South America. The destruction of life, whether national or individual, continues because there are sin and evil; because it is a part of the plan of God, he permits it. And it is through disappointment that we receive godliness.

There are unknown possibilities of *sadness and sorrow.* The same deep, heartfelt pain which Abraham felt as he prepared in a primitive way to sacrifice Isaac will surely come to each of us as we face the future.

The many possibilities of *change* in our physical world are unknown to us now, but Abraham in his long life faced the same thing. Ur, the community which he had always known, was growing. It brought with it many changes for a man who knew the simple life of herding sheep and goats. Science and technology are telling us to prepare for tremendous days of change, whether it be in medicine, travel, our ways of eating.

The unknown possibilities of the future are the same as they were in the simple days of Abraham. The choices and decisions are the same. Will life be based on a pattern of self-reliance and dependence, or will there be a vital and living faith in God? Can we in the years ahead be like Abraham, planning for the long future, prepared to worship God everywhere, despite circumstances, praying for patience, understanding, and God's guiding hand, striving ever to allow God to use our life?



Because Abraham had a vital faith in God, he worshiped him everywhere

Echo From the Hills

Continued from page 7

logue. I have learned to appreciate the lack of rush, the emphasis on human values. Our friends here enjoy discussing the Bible, but many need some new thinking. To some, a Bible discussion is an interesting mental exercise, but the message of it has not become a living experience."

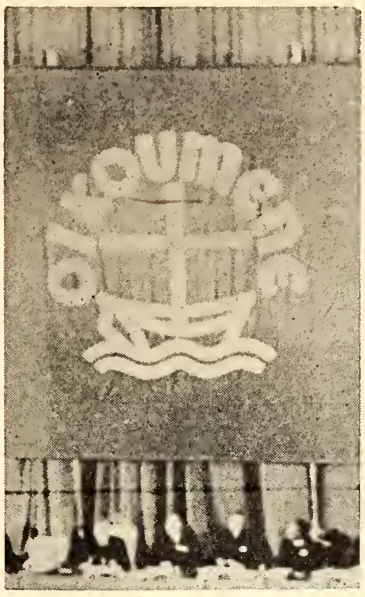
Ruth Anna lives alone in a comfortable three-room cottage on the mission grounds, sharing her meals with other staff members. A few years ago, a couple of BVS girls helped her remove rocks and clear a small garden patch on the sunny side of the mountain slope. "Now Ruth Anna has the earliest and nicest garden in the valley," says the mission director, Dwayne Yost. She loves to work in her garden for relaxation. It helps with the food supply too.

There is a direct ratio between the dedication of selfless leadership and a church's success in winning souls for Christ. "Ruth Anna's work is reflected everywhere. Much of the success of the religious education here can be credited directly to her," says Monroe Sizemore, a local preacher. "Every one knows and loves her."

And Ruth Anna, in her unassuming way, never fails to convey her deep feeling that she is a channel of God for his work. Here in the Kentucky hills is a woman living a creative, radiant, joyous Christian life.

• • •

Great numbers of people, psychiatrists, psychologists and intellectuals of all sorts have again asked the questions of the meaning of human life. Unless the answers to these questions are given on a more profound level both in psychiatry and religion, I believe that the present religious boom will backfire. People will be left in a more alienated and meaningless state than before. — *Dr. Rollo May.*



NEW DELHI

Doesn't Excite Me!

by Kermit Eby

Practically every Gospel Messenger these days carries an announcement of Brethren institutional and personal involvement in World Council, National Council, and other Ecumenical efforts. And if that is not sad enough, we are blending into our environment in American suburbia; there we accept open communion, several modes of baptism; and if the washing of our brothers' feet and the salutation of the holy kiss are offensive, they are not insuperable barriers to fellowship. Furthermore, from my position on the sidelines, I gather the impression that we are more than a little proud of the world's discovery and acceptance of us. We have, if you please, "arrived."

We are, in other words, rapidly losing our designation as sectarians, and as a "peculiar" people. In fact, there are certain attributes in our heritage which make us particularly vulnerable to acculturation. Indeed, our very pietism, with its optimistic view of man, gives us an easy tolerance. Somehow, we believe that there is more than a little good in the worst of us, and with the proper exposure commissar and nazi will end up Dunkers. Maybe so, but that is not the way I experienced it!

We pride ourselves, too, in our open-ended approach to truth, and the sophisticated among us are more than a little proud of our open-mindedness. Consequently, it takes only a college education and a movement to the city to find some Brethren active in the ranks of liberal Protestants, Unitarians, and Humanists.

We are a New Testament church, "people of the Book," without distinguishing too clearly among its interpretations. So for us joining in all good works is easy. Added to all this are the remains of our rural virtues: we come from stable families, we know how to work, we are relatively frugal, and, in fact, it can be said that we are born to teach and serve and support the Master's work in the nearest vineyard.

Having no theology or creed can be a liability as well as an asset. Now, I know it can be argued that salt and yeast have significant properties: they season and activate. But we hastily add that in so doing they themselves disappear. Perhaps they should! Perhaps it is our fate to lose our identity in the ocean of Protestantism. Frankly, I am not too enthralled by the prospect. So let me continue by marshaling a few of my reservations.

It was Gilbert Chesterton, I

believe, who said that tolerance is the virtue of the man with no beliefs. Frankly, I see a great deal of truth in his observation. And I am not a little impressed when I contrast the ease with which we now fraternize with "unbelievers," and the feeling during the time of my youth that we would rather convert a Mennonite than a sinner. Perhaps it was foolish to make so much out of a mode of baptism and the meal at love feast, but it is less difficult for me to sympathize with the man to whom it made a difference than with him of easy tolerance and painless adaptation.

Somehow I cannot help feeling that toleration of a difference is not psychologically unrelated to toleration of an immoral act. That is, toleration of social deviation by others tends to lead to acceptance of it by oneself. Now, I know this is dangerous thinking, but the older I get, the more intolerant I become of moral relativism and easy virtue. To press the argument in another way, I believe there should be correspondence between our "Dunkardness" and our behavior. To use only one illustration, beards and plain clothes set us apart not only in the eyes of the world, but in our own as well.

I have no little experience in trials and hearings which largely revolved around the issue of "conscience"; and it is my conviction from these experiences that defections are few among those who have clear images of themselves. A Dunker's word is good because a Dunker's self-image is clear and influences his action.

Assimilating into the main currents of Protestantism because we are no longer different shortchanges both us and Protestantism. Frankly, keeping the peace is not always a virtue; and it seems to me that being a "peculiar" people means that we share our peculiarity. For example, if our chief virtue is pacifism, should it not be our responsibility to proselytize for our position, even in ecumenical ranks? I think so! In fact, I would be so forward as to argue that failure to do so is a tacit acknowledgment that we are more interested in harmony than in conversion.

Probably I am no little influenced by my labor experience, in my reaction to church ecumenicity. The C.I.O., as I have so often written, was built by "sectarians" with a mission — yes, men with a messianic compulsion. They were committed men, men who sang and testified and passed out literature. They were difficult men, too, men who when they were not busy fighting the devil of profit and unemployment fought each other. They had conflicting views of salvation.

Actually, the great tragedy of the coming together of the A.F.L. and C.I.O. is the fact that they could. And they could do so only when privileges for bureaucrats, the big offices with air-conditioning, etc., became more important than street-corner meeting agitation, and organization.

Today the percentage of o ganized workers in the tot labor force is much less than i 1941. Organized labor actuall lost membership during the la year — and this in spite grandiose plans for organizin with salaried workers and ad quate expense accounts.

The moral is obvious, it seem to me. Ecumenical organiz tion means ecumenical machi ery, and churchmen are huma too, human to the extent th keeping an organization goin and thus multiplying jobs an perquisites can become as im portant as proselytizing.

Actually, reading betwee the lines of reports from Ne Delhi, I was particularly im pressed by the control that th professionals had over the pr cedures, even to the rationa for the control, namely, th fixed orders of business wer necessary in order to expedit progress and save time.

For those who think abou modern developments, there something frightening in th mere size of the World Counci Now, I know there are thos who think size results in efficie

WHAT COLOR IS GOD?

ERNESTINE HOFF EMRICK

Somewhere a child is wondering . . .
What color is God?
Someone wrote long ago
That I am in his image,
And so he must be black.
What man will say to her . . .
The one who wrote was wrong;
Your God is white
And so you could not be
In his image?
Where is the man to tell her
What color is God?

and more witness, but I am one of them. I do not even it as a way to build a counweight to Catholicism or mmunism. I feel about the e of the World Council of urches as Jan Christian uts did about London when first saw it, with its congesn. "It (London) is not hunly manageable," he said.

Conversely, the genius of Brethren is that they are manly manageable. Theirs, n today, is the consensus of human; and the good modtor of Annual Conference is who has little respect or need Roberts' Rules of Order. d rue the day when the Holy irit gets bogged down in our lesiastical machinery.

Yes, I know the argument for chinery. How else can the spel train be kept on the ck? Are not order and unimity proper virtues? Again y I repeat that the "humanly nageable" means the autonoy of the units which make up e larger whole. In the humanmanageable the individual n volunteer his service. Bee me, there is a great differce in church or military tween volunteers and conipts. A cause is always more levant if it is one's own.

So New Delhi does not excite e. As we blend into the whole e inevitably subject ourselves liturgy and form. Why? Beuse the liturgical and formal worship are predictable and nsequently controllable. No llelujahs are likely to upset e decorum.

The recognition given to the ethren in the ecumenical ocess is intriguing indeed. In ct, it is, if I may be perfectly nk, an expression of confince in our tractability. We ill be good! Not having any eological eccentricities we ill not only be good but warded for our goodness. Therefore, let it never be said that respectability does not pay!

It is this very process of becoming respectable that destroys our genius. Having shaved our beards and doffed our ministerial garb, we look like honest civil servants (The Russians, at least the Orthodox, bearded and robed, do not blend so easily; hence, they may even be subversive.)

We Brethren, I conclude, not only look bourgeois and safe; we are bourgeois and safe.

And so we are no longer Brethren, no longer Brother so and so. We are Doctor so and so, or Professor so and so, or maybe even Bob or Dan! And in so becoming we have traded our uniqueness for a mess, if not of pottage, then of an even more insidious sort — middle-class respectability.

Frankly, I once thought we would go the other way, return to the people, to those who need the gospel, rather than to the phrase-makers and resolution-writers. You see, I am convinced that the problem of our time is the problem of delegation. In the National Council — and, I am convinced, equally so in the World Council — the Christian witness tends to become the testimony not of life but of resolutions. Problems of our time are considered by experts in the bureaucracy or individuals friendly to it; recommendations are made and then pressures are exerted on state and national legislatures. The natural consequence is often that the church becomes a lobby. The state (anti-Christ) becomes the implement of our Christian resolution. This is the paradox of our time.

Charity, for example, the care of widows, orphans, the aged, and all those who were once the responsibility of the fraternity (the church), has now become the responsibility of the state; and more often than not men and women become clients, rather than brethren in the church. We may smile at their recalcitrance, but the Amish were more nearly in the apostolic tradition when they refused to pay social security taxes because they took care of their own than we who go hat in hand to Washington.

This is the direction I would have us take: the creation of a personalized fraternity, one in which property becomes the means through which brotherhood is expressed. Instead, we, like all other groups, express our charity through our taxes. But I suppose my hopes are due to be frustrated; the acculturation and secularization of us Brethren has gone too far to ever turn about. A group which was once in tension with the state has now all but made its peace with the state. Incidentally, the significant difference between a sect and a church is exactly here!

Frankly, for a long time I thought the lessons of Brethren service were so well learned, namely, that a bit of the person must go with the gift, that our entire Brotherhood would apply the lesson to each and every corporate relationship; but not so. Even Elgin functions now

Continued on page 18

Winter Wheat

MARIAN I. SHANK

Can it be
That this green carpet,
Which not so long ago
Was but a dormant thing,
Holds deep within its very self
The warmth of summer still to come;
The destiny of people underfed;
The source from which we get
Our daily bread?

KINGDOM GLEANINGS

Mrs. A. M. Hamstead, Greenwood, Del., would like to obtain a copy of the book, The Storyteller, by Maud Lindsay, which is out of print. Anyone who has a copy he is willing to dispose of write Mrs. Hamstead at the above address.

In Costa Rica 150,000 homes were visited and over 100,000 Gospel portions were distributed recently in a five-month intensive campaign of "evangelism in depth." The Scriptures were provided through the Central America agency of the American Bible Society.

Elder J. W. Fidler of Greenville, Ohio, served on Standing Committee fourteen times between 1913 and 1941. One of these times was in 1918 at the special Conference held at Goshen, Ind. Brother Fidler is nearly eighty-seven years old and is in good health.

Juniata College's drive to reach a goal of $5,350,000 for its development fund has passed the million dollar mark. A total of $1,006,550 in pledges has been reported by President Calvert N. Ellis to alumni leaders.

The District of Southern Ohio, on Feb. 18, had a special district meeting to consider the statement on the international situation made by the General Brotherhood Board in November. W. Harold Row, executive secretary of the Brethren Service Commission of the General Brotherhood Board, was the speaker. The conference also included a panel discussion of the relationship of the Church of the Brethren to civil defense. The meeting was held at the Brookville church.

Brethren Tours, under the leadership of L. W. Shultz, North Manchester, Ind., is planning to take a busload of persons to Annual Conference at Ocean Grove in June. The tour will last from June 12 to July 5. En route to Conference the tour will go by Niagara, Toronto, Montreal, Lake Champlain, Rutland, Albany, and New York. After Conference the group will go to Philadelphia, New Windsor, Washington, Charlottesville, Bridgewater, Roanoke, Asheville, Cherokee, and return by the way of Knoxville and Lexington, Ky. The party will be limited to one busload, and will be at Ocean Grove from Tuesday until the following Monday morning.

TV Programs

Dramatic stories dealing with the concept of Christian vocation are being presented by Frontiers of Faith in an eleven-week series on the NBC-TV network which began on Feb. 18 (1:30-2:00 p.m. EST). The series, produced by the network religious unit in cooperation with the National Council of Churches, is taking a close look at the nature of work and workers in this country today.

Several scripts deal with the dilemma of men and women who see no way to express themselves as Christians in their jobs, and several will be true-life portraits of persons who have found satisfying answers to the problem. Others have to do with automation, leisure time, the American housewife and mother, "Sunday-morning-only Christians" and the self-serving "I've got it made" character.

A check of $1,000 was given to Elizabethtown l- lege by the Women's Auxiliary of the college durin ts annual meeting. This gift is part of a $5,000 pledg o be given by the auxiliary to strengthen the period ls section of the college library.

Dr. J. V. Longmead Casserley, a professor at a- bury-Western Theological Seminary in Evanston, l., will present a series of lectures on the Holy Spir at Bethany Biblical Seminary, beginning on March 5. l- ning lectures on March 5 and 6 will begin at 7 0. Morning lectures on March 6 and 7 will start at the 5 chapel hour. The public is invited to attend.

Licensed to the Ministry

Lonnie Paul Kelley, licensed in the Morgant n church, First West Virginia.

Thomas Shively, licensed in the St. Peters g church, Florida, Georgia, and Puerto Rico.

Yearbook Corrections

Walter A. Keeney's correct address is McKnig s- town, Pa., and not the address given in the new Y r- book. Brother Keeney serves Southern Pennsylvani as treasurer and as a member of the stewardship d finance commission. He also serves as moderator of e Marsh Creek church at Gettysburg, Pa.

Wilbur I. Smith has accepted the call of the Nich as Garden church in Springfield, Oregon, and began is service with the congregation on Feb. 18. His add ss as given in the Yearbook should be changed to 46(N. 21st St., Springfield, Oregon, and his name entere in the congregational listings at the proper place.

Books Needed to Complete Gish Fund Collec n

The Historical Library, aided by the untiring ef ts of L. W. Shultz, has been able to collect most of the (h Fund books issued from 1899 to 1944. During this e 346 titles were offered to the ministers. The follo g fifteen titles (with dates of issuance) are still neede to complete the Gish Fund Collection. If anyone has y of these books he is inv d to write to the Historical Library, Church of the Br h- ren General Offices, Elgin, Ill. The periodicals: Ch h Management for 1941 and the Expositor for 1941, 1 2, and 1943 are also needed.

Report of the Washington Missionary Conference (1 6)
When Liquor Was Legal (1931)
Reports of Second World Conference — Faith (19)
The Church in Rural Life — Lindstrom (1940)
Bartlett's Familiar Quotations — Morley (1940)
Christian Education and the Alcohol Problem — L ke (1940)
His Truth Endureth — Muir (1940)
How Does God Deal With Evildoers — Page (19)
Walker's Concordance — Walker (1941)
Jesus Christ the Same — Moffatt (1941)
The Christian Faith — Ferré (1942)
The Gospel of Luke — Erdman (1942)
In the Shadow of the Cross — Stamm (1942)
Paul's Way in Christ — Smith (1942)
The Quest for Preaching Power — Booth (1942)

The Barwick tour to the Holy Land planned for this s ing has been divided into two tours, one for thirty- s en days, sailing April 2, and the other for seventeen d s, leaving Oct. 30. This change was necessary be- c se steamship space was not available to all in the s ing because of late registrations. For further in- f mation and registration write: John Barwick, 123 E Market St., York, Pa.

Six congregations of the Church of the Brethren con- f red twenty-two God and Country Awards on Boy S out Sunday, Feb. 11. The Olympic View church at S ttle, Wash., topped the list with eight awards; next w re the Timberville church, Va., and the Hutchinson c rch, Kansas, with five each; the Harrisonburg church, V., gave two; and Trotwood, Ohio, and Panorama City, C lif., awarded one each. Last year a total of forty God a d Country Awards were given in Church of the Breth- r n congregations; in 1958, only twelve.

Y uth Study Government at First Hand

Three hundred seventeen church delegates from e hteen states attended the Church of the Brethren Y uth Seminar in Washington, D. C., and New York c Feb. 4-9. Under the theme, Government Is the C ristian's Business, it offered an opportunity for Chris- t n youth and their adult counselors to study the United S tes government and the United Nations at first hand.

An address, The Christian and Politics, by former C ngressman Byron Johnson, opened the seminar on M nday. In the afternoon the seminar attended meet- i gs on United States foreign policy at the Department o State. Visits followed to fourteen foreign embassies.

Monday evening dinner meeting was addressed by r searchers Robert Gessert and Arthur Waskow who e aluated America's disarmament and civil defense pro- g ams from a Christian perspective.

On Tuesday, the seminar divided into small groups t visit legislators, committee hearings, and Congress; d scussed the draft and alternative service and Brethren V lunteer Service programs; and heard representatives o the Republican and Democratic parties present their p rties' programs in Congress.

On Wednesday morning E. Franklin Jackson, a p ominent Washington Negro spoke on race relations a d a panel discussed methods of effective political a tion. In the afternoon visits were made to the Su- p eme Court, Library of Congress, Peace Corps, F.B.I., C urch of the Brethren Washington Office, and other p aces of interest. Warren Mullin, former editor of the S plinger Newsletter spoke on Wednesday evening on t e topic, You and Your Government in the Year Ahead.

A debate, Which Way to Peace? featured Thursday e ening's program in New York. The speakers were Dr. H erman Reissig of the United Church of Christ and J. Muste of Church Peace Missions.

On Friday the seminar groups visited twenty-eight U N missions, toured the UN building, interviewed UN l aders, and attended a UN committee session.

Directors of the seminar were Ralph E. Smeltzer, d rector of peace and social education, Brethren Service C ommission, and Joseph Long, director of youth, Chris- t n Education Commission, General Brotherhood B ard.

The Brethren Youth Seminar this year was the thir- t enth in the history of the program. On March 4-9 a B ethren Adult Seminar with a similar program will be h ld in Washington and at the United Nations.

J. N. Byler, for many years director of relief activities for the Mennonite Central Committee and a close friend and colleague of many Brethren, died Feb. 14, at Lancaster, Pa.

Dedications

South Bay Community Church of the Brethren at Redondo Beach, Calif., will dedicate the new sanctuary and administrative wing on Sunday, April 1, at 3:00 p.m. Harry K. Zeller, Jr., pastor of the La Verne church, Calif., will bring the dedicatory message.

The Sidney congregation, Southern Ohio, will dedicate its new church building on Sunday, April 8. Services will be at 10:30 a.m. and 2:00 p.m. Paul M. Robinson, president of Bethany Biblical Seminary, is scheduled to speak.

The Church Calendar

March 4

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: No Stealing. Ex. 20:15; Luke 19:1-27; Mark 11:15-19; Joshua 7:19-26; Matt. 22:15-22. Memory Selection: Let the thief no longer steal, but rather let him labor, doing honest work with his hands, so that he may be able to give to those in need. Eph. 4:28 (R.S.V.)

March 3-4 Western Region executive committee and district executive secretaries
March 4-9 Adult Seminar, Washington, D. C., and New York City
March 7 Ash Wednesday
March 9 World Day of Prayer
March 9-10 Historic peace churches conference, Germantown, Ohio
March 11 One Great Hour of Sharing

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Jesse W. Whitacre of Keyser, W. Va., in the Sharpsburg church, Md., March 18-25; in the Koontz church, Pa., March 28 – April 8.

Bro. Frank S. Carper of Palmyra, Pa., in the Gettysburg church, Pa., March 11-18.

Bro. Owen Stultz of Eglon, W. Va., in the Martinsburg church, W. Va., March 11-18.

Bro. S. Clyde Weaver of Lancaster, Pa., in the Swatara Hill church, Pa., March 11-25.

Bro. Kenneth Hollinger of New Paris, Ind., in the New Philadelphia church, Ohio, March 18-25.

Bro. Lester Bucher of Claysburg, Pa., in the Diehl's Cross Roads church, Clover Creek congregation, Pa., March 25 – April 1.

Bro. R. E. Mohler of McPherson, Kansas, in the Shelby County church, Mo., April 1-8.

Bro. Luke Bowser of Mechanicsburg, Pa., in the Bunkertown church, Lost Creek congregation, Pa., April 1-8.

Gains for the Kingdom

Two baptized in the Fredericksburg church, Iowa.

Four baptized in the Woodland church, Ill. **Ten** baptized in the Columbia City church, Ind.

Two baptized in the Glendale church, Md. **Three** received by letter in the Hatfield church, Pa. **Seven** baptized and ten received by letter in the Lancaster church, Pa. **Two** baptized and four received by letter in the Martinsburg church, Pa.

Six baptized in the Martinsburg church, W. Va. **Five** baptized and two received by letter in the Morgantown church, W. Va.

New Delhi

Continued from page 15

more like a corporation than a fraternity.

Recently I received a book entitled God and the H-Bomb, a collection of official statements of concerned churchmen of all faiths. The purpose of the collection was to rally men everywhere to the cause of peace. Choose, said every one of God's spokesmen, between God and the bomb, life and death. Frankly, reading their statements depressed rather than encouraged me. The words did not take on flesh. Reading it was the greatest stimulant I had had for a long time to go on a peace march or picket a missile site. I would have us produce Christian militants, who live their witness, rather than resolution-writers, who only talk about theirs.

Each year I speak to thousands of students on The Sectarian Witness, and their responses are to "primitive" Brethrenism, "peculiar" Brethrenism, not to the "all-things-to-all-people" kind that is evolving today.

So New Delhi does not excite me, nor do announcements of appointments of Brethren to this board or that. What does excite me are heifer programs, and CO's in lonely places, peace marchers, and protesters, gadflies, and prophets.

• • •

Now man has been given undreamed of powers to interfere with the "natural" course of events by keeping human bodies alive long after the mind has ceased to function, by preventing conception, by interrupting pregnancy virtually without risk, by changing with a stroke of the knife a madman into a placid automaton. These vast powers over the lives of individuals confront us with a new range of choices involving deep moral issues and basic human rights. — *Dr. James M. Faulkner, director of Boston University Medical Center.*

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessa ily constitute an unqualified recommendation. Purchase can be made through t Church of the Brethren General Offices, Elgin, Illinois. Titles recommended f church libraries are marked with an asterisk (*). —Editor.

The Bible: God's Word to Man. Samuel A. Cartledge. Westminster, 1961. 143 pages. $3.00.

This is a much needed book which deals frankly and fairly with such troublesome problems as inspiration, writing, assembling, and canonizing of the Scriptures. Steering a clear course between arid literalism and legalism on the one hand and an equally arid scientific liberalism on the other hand, Dr. Cartledge presents a view of Scriptures that is at once reverent and appreciative without being obscurantist and blindly conservative. Especially helpful to many will be the discussions of the way in which the particular books of our Bible came to be chosen for the canon and the best methods of interpretation of those books. This is a book that may bring nothing new to the trained clergyman but which will open a whole new world of understanding to many laymen struggling to understand the basic documents of his faith. — *Chalmer E. Faw, Chicago, Ill.*

God's Great Plan for You. Richard R. Caemmerer. Concordia Publishing, 1961. 90 pages. $2.50.

Here is an attempt to portray in vivid, down-to-earth language the idea of the image of God in man — and its consequences for man. Dr. Caemmerer does a commendable job of putting theological terms into layman's language, but it is this reviewer's feeling that in his attempt he has produced a concept that is so general in nature and so easily understood, that little new or relevant is actually said. His style is good, but not outstanding. The book occasionally hits on good solid ground, but frequently borders on sameness and lacks originality. — *Ralph McFadden, Lafayette, Ind.*

The Layman Examines His Faith. Gustave A. Ferre. Bethany Press, 1960. 96 pages. $1.95.

There is no question that the need for theological writing for laymen is great. There is a great deal of question whether the volume here under review, in spite of its hopeful title, contributes significantly to this need.

Dr. Ferre attacks important themes in this little book, and for that we can be grateful. His orientation is useful, trying as he does to engage his readers in a "convers tion" between Christian faith and t major questions of human existenc There are illustrations from co temporary literature which ac spice. Nevertheless, in addition some illuminating passages, a gre deal of writing is pedantic and som times downright obscure. Any rea er, lay or theologically literate, w wonder what is going on.

Wanted: writing on theologic themes in language and style whi really does speak to laymen. — *Ric ard A. Bollinger, Topeka, Kansas.*

Communion Messages. Frank Mead, editor. Fleming H. Reve 1961. 123 pages. $2.50.

Frank S. Mead has here broug together thirteen sermons for the o casion of communion, written l some of the able preachers of Am ica, and, in the case of Gord Powell, of Australia. Most of the sermons are "tops" in quality, ri in insight, filled with excellent illu strations, and highly suggestive a devotional in character. One cou well afford to purchase the boo just for two or three of these sermo

Among those whose sermons ha been selected are such outstandi ministers as G. Ray Jordan, Gera Kennedy, Gordon Powell, and Fre erick B. Speakman. — *Charles Zunkel, Port Republic, Va.*

The Healing of Marriage. Willia L. Carrington. Channel Press, 196 255 pages. $3.50.

Every minister at some time another becomes involved in heali sick marriages. Most of us minist are not well enough prepared f the job nor can we decipher t much technical information ava able. The Healing of Marriage one of the most practical, simp written books on marriage couns ing that I have read in a long tim The writer covers rather adequat the questions that the nonprofessio al counselor would ask. The bo deals with the definition of couns ing, the setting of marriage couns ing, the initial interviews a subsequent interviews, gives help the arranging and handling of joi interviews, and deals with the m ters of extended interviews and r ferrals. Possibly the most help section of the book to me was t

cussion of the special assets and problems of ministers, doctors, and members of other professions with regard to counseling.

Here is a helpful book that should be in the hands of every ministerial student upon graduation from seminary. It would refresh the older ones should they read it. — *Robert Mack, West Milton, Ohio.*

Answer to Conformity. Perry Epler Gresham. Bethany Press, 1961. 160 pages. $3.50.

This book is an affirmation of the beliefs that the soul of man is worth more in God's sight than anything else in all of his creation and that each individual is in himself a unique being. The author outlines ways in which each person can discover his real personality. He explores ways, through self-management, in which persons can express their uniqueness in all areas of life. It shows how one can, through faith in God, and without submerging self into conformity with others, meet life triumphantly in work and play, love and marriage, friendship, illness, trouble, sorrow and death. It is a book to inspire and help the young and the mature person alike. Laymen and ministers will appreciate it. Perry Epler Gresham, an experienced educator, churchman, and writer, is well qualified to produce a work such as Answer to Conformity. — *Ruth B. Statler, Johnstown, Pa.*

The Most Comfortable Sacrament. James W. Kennedy. Seabury Press, 1961. 148 pages. $3.25.

This little book of 148 pages is just what it is said to be on the title page, A Primer of Eucharistic Devotion, for preparing and guiding the worshiper before, during, and after communion. Although we Brethren would find the liturgy of the Anglican tradition upon which it is based somewhat strange to our practice, the great importance and deep significance which this tradition attaches to the communion should be a challenge to us. To whatever degree we might agree or disagree with the author, we need very much the deep insights which he so vividly reveals. This book could help us plumb the depths of this sacrament which we have probably never done so thoroughly as have other traditions. There is theology aplenty in the book as indicated by one quotation out of many that might be given: "The atonement is God's emergence in a moment of history to make possible a way back to oneness and reunion — after separation and alienation — by the shock treatment of his death." This book would be an excellent piece in the hands of our pastors, as they seek to interpret the communion and lead their people into a more meaningful experience in it. Many of the insights might be used as "sermon starters," or as a basis for discussion in study groups or membership classes. — *G. A. Zook, McPherson, Kansas.*

The Eucharistic Memorial. Max Thurian. John Knox Press, 1960. 117 pages. $1.75.

This book is a contribution to ecumenical theology by a member of the Brotherhood of Taize in France. The author is concerned to uncover the meaning of the Eucharist (Lord's Supper) by way of the interplay between Biblical theology and the church's historic liturgy. He believes that the sacrificial character of Israel's worship is essential to a proper understanding of the Eucharist. The whole essay is an attempt to expound the meaning of the Eucharistic liturgy in relationship to Old Testament forms of worship.

What emerges from this study is a solid argument for viewing the Eucharist as "the action of Christ in his church." Such a view affirms the presence of Christ, the communication of salvation, Christ's effective intercession, and the proclamation of the Word — all within the liturgical action of the Eucharist.

Although somewhat technical in nature, The Eucharistic Memorial is worth studying for at least two reasons. One is that the reader will gain a new appreciation for the interdependence of the Old and New Testaments. The other is that one is challenged to go beyond a merely "spiritual" interpretation of what goes on in the service of communion. — *Richard A. Bollinger, Topeka, Kansas.*

The Knowledge of the Holy. A. W. Tozer. Harper and Brothers, 1961. 128 pages. $3.00.

This is a book of twenty-three rather brief but pointed chapters outlining the attributes of God and their meaning for the Christian life. Each chapter begins with a prayer of unusual depth and piety. The author, while conversant with both the liberal and the fundamentalist points of view, is clearly of the orthodox theological persuasion.

One of the most helpful chapters is the one on the Sovereignty of God in which the author attempts to reconcile the Calvinist and the Arminian positions regarding the divine sovereignty and the free will of man. Here, he makes a helpful contribution to an understanding of this problem. His style is mystical and devotional. This does not rob him of clarity. His favorite theologian seems to be Anselm. The author is pastor of the Avenue Road church, Toronto, Ontario.

The reviewer believes this is a helpful book but not definitive or outstanding. — *Wilbur R. Hoover, Rocky Ford, Colo.*

The Epic of Revelation. Mack B. Stokes. McGraw Hill Book Company, 1961. 240 pages. $4.95.

In these essays in Biblical theology the author pursues a format which might well be imitated by more teachers and preachers in the treatment of the basic doctrines of the Christian faith. He first presents the Biblical foundation for the doctrine. Next he engages in theological elaboration, in which he examines the historical and contemporary views, alternatives, and problems. Always, however, he concludes with the existential relevance, by which he demonstrates the applicability of the doctrine to man's present personal and social situation. His belief in natural theology accompanied by an awareness of its inadequacies along with his strong Methodist stress on the doctrine of the Holy Spirit corrected by an awareness of the dangers of mysticism, are representative of a theological balance which should appeal to Brethren. Here is an opportunity to read sound Biblical theology combined with a real awareness of theological trends. — *Dale W. Brown, McPherson, Kansas.*

Worship in the World's Religions. Geoffrey Parrinder. Association Press, 1961. 239 pages. $3.75.

"Worship," writes Geoffrey Parrinder, "is taken in the broad sense of what is seen and shared by the laity, not rituals performed by the priest alone." Thus does the author lay down the scope for his discussion of ten of the principal religions of man, which claim two and one half billion adherents.

The book begins with the preliterary animistic faiths of Africa and continues through the most complex religious systems of the West and Far East. Sacrifices, relics, adorations, pilgrimages, temple worship,

and private worship are each explained and contrasted.

For any one who wishes to understand Christianity in relation to and in contrast to other world religions this is preeminently a book to own and to read and reread in the light of major changes in world history. With the rise of nationalism in many countries of the world there is a return to the religion upon which their culture has been based. It is the author's thesis that Christianity with its strand of mysticism provides a bridge to the understanding of Eastern faith. Furthermore, the book makes clear how popular beliefs widely held by average Western Christians concerning some of the other faiths consist of almost total misapprehensions. — *Mrs. Virginia S. Fisher, Elizabethtown, Pa.*

If With All Your Heart. Roy O. McClain. Fleming H. Revell, 1961. 190 pages. $3.00.

The pastor of the largest Protestant congregation in the Southeast (First Baptist, Atlanta), wrote this portrait of faith's true fulfillment, an insistence that the Christian's goal is not a stagnant sterility of peace of mind but rather the art of living zestfully, unapologetically and with an enthusiasm which does not deny problems and anxieties but conquers them.

Life at the Breaking Point, If I Should Die Before I Live, and When Religion Gets You Into Trouble are the better chapters.

A good book of sermons. Hardly a great book, but better than most. Pastors hard pressed for sermon ideas and illustrations will find it fertile. — *Harold Z. Bomberger, McPherson, Kansas.*

***Toddlers at Church.** Jessie B. Carlson. Bethany Press, 1961. 80 pages. $1.00.

What is the church's responsibility to toddlers and their parents? This new book should be studied by Christian education commission members, directors of the children's program, and nursery workers and parents of toddlers and infants.

Specific help is given in the following areas related to toddlers: philosophy of the church's ministry to families with toddlers, motivation and qualification of leadership, space and equipment, parent and teacher cooperation, resources, organizational structure for the small, medium-sized, and large church. (Special attention is called to page 74 — noting that in the Church of the Brethren the local director of children's work is directly responsible to the Christian education committee or commission.) — *Mary E. Spessard.*

Flower Arranging by Number. Peggy Boehm and Shizu Matsuda. Sterling Publishing Company, 1961. 124 pages. $2.50.

Despite the title, Flower Arranging by Number, following the suggestions in this book will not be as mechanical as painting by number. The clear directions should prove helpful not only in making pleasing designs immediately but also in developing a sense for good original arrangements. There are many basic arrangements with seasonal variations on each. Common garden flowers, branches, leaves, and grasses are the suggested materials. — *Grace Hollinger.*

Fallout Shelters

Continued from page 2

Christian answer. The shelter becomes your god.

If the private shelter becomes the ultimate of one's concern, then it is less than Christian. The man who, having built his shelter, loses his concern for a community approach, who arms his shelter with weapons to shoot down his neighbor or his neighbor's child who in frenzied fear may seek refuge, who is looking out only for himself and his family has drawn his circle of concern far too small. For though Christianity celebrates life, it celebrates life in community. In fact, it says that a person cannot love God if he does not love his neighbor, and neighbor includes the man across the ocean.

If it becomes the ultimate of one's faith, then it is more to be feared than fear itself. Let those who have faith in shelters as a deterrent to war remember that a nation that has weapons is strongly tempted to try them out, that a nation that feels itself protected is more likely to take chances, and that a nation that places its faith in anything less than God is more to be feared than death.

So let this be the third affirmation: that the Christian faith is interested in more than mere animal survival. To celebrate life implies an interest in celebrating it with others and with God.

Examining these affirmations, one can find nothing in them that would rule out family shelters for Christians, and yet one feels that the presence of a shelter is a const temptation to slip into un-Christi choices, not between black answ and white answers, but betwe lighter and darker shades of gray.

In the final analysis, both t Christian with the shelter and t Christian without need to be in f lowship one with another to thi to talk, to pray it through. Togeth we must stand on both sides of t door, praying one for the other, a in our sin, seeking God's forgiven and grace. Having, with my fami made the choice not to build, I m reassure my friend that if the al should sound I will not try to cro into his shelter so as to force h to kill me. — Richard N. Miller, 9 Hollendale Drive, Kettering, Ohio

The Brethren and Civil Defense

Talk about radioactivity, fall shelters, and civil defense has creased in a rising crescendo newspapers report the latest da developments in the war of ner between the East and the West.

Most of this talk seems to co from the urban and metropoli centers, which, people are assumi are going to be in the target a in case a hot war should break o The Church of the Brethren has ways been considered a rural chur and our attitudes characteristica reflect the more placid points of vi that come from a people who h always been close to God in natu

The attitude that Brethren take toward civil defense is that should be continually directing efforts toward peacemaking, and our energies be used in this w This is based on the valid assumpt that if as much energy were direc toward peacemaking as is now be directed toward preparations for there would be no need for c defense.

The very idea of civil defens based on certain basic assumpti many Christians in the Church of Brethren cannot accept. We m intensify our peacemaking effo through the many channels that open to us. We must not be carr away by the present excitement o civil defense. We must recogn that civil defense, as such, inclu some presuppositions we can accept.

There is another side to this c Our Lord talked much about kingdom of heaven, and he left doubts about his work of find citizens for the kingdom of hea At the same time, he was sym

c with and understood what was
g on in the minds of those who
no interest in the kingdom of
en. By this sympathy and un-
anding he was able to bridge
gap between the kingdom of
en and those who might be its
e citizens.

he church must try to be sympa-
c with people who are caught
n the feverish activities of civil
nse. It must try to understand
they feel and why. The church
ot dismiss all this emphasis on
defense just simply as the futile
of "mixed up" and "misguided"
le. It must not disdainfully
er up its robes so they are not
aminated by all this dust. If
le are thinking about civil de-
e the church must recognize civil
nse as a real force in their lives,
though there are many things
t civil defense as we know it
are extremely vulnerable to the
of the Christian gospel.

nally, war is a possibility, and it
st common sense to make what-
preparations may be necessary
reserve life if war should come.
have always believed that God
s care of those who take care of
nselves. That has been a part
ur rugged pioneer heritage. Is
ght that we should refuse to
me acquainted with the basic
of survival in an atomic age
he bland assumption that God
take care of us?

s a church we are intensely inter-
l in ministering to people in the
e of Christ. We have done this
imes of peace and in times of
Our most vivid experiences
war, in recent years, have been
wars that were fought else-
re. If large scale war really
es again it is most likely that
ill be at home as well as else-
re. Should we not, therefore, try
repare ourselves so we can in-
l minister at home if war should
e? There is knowledge that we
gain now, and there are modest
arations that we can make now,
will greatly increase our effec-
ness in ministering in the name
hrist in the heat of battle.

Whatever the church says about
defense, it cannot afford to ig-
it. – Earl E. Snader, 3437 Kyle
, N., Minneapolis 22, Minn.

Fundamental Principle

am quite certain that the church
no right to tell its individual
bers whether they can or can-
not build shelters, nor has it any right to answer the question for any of its members as to whether or not they ought to build shelters. Nor can it in the last and final sense determine whether those who have built shelters will protect themselves even to the extent of using a gun against others from their neighborhood and even of their families who had no shelters and wanted to save their own skins too.

But I do feel it is the responsibility of the Christian church to lay forth one great fundamental principle suggested by Jesus Christ upon which all life is to be based. It is this: Jesus said, "Whoever would save his life will lose it, and whoever loses his life for my sake will find it. For what will it profit a man, if he gains the whole world [including life] and forfeits his life? Or what shall a man give in return for his life?" The answer, of course, is nothing. You can give nothing in return for your life except life.

These words uttered by Jesus Christ have relevance to me. They say to me rather plainly that physical life is not worth having if it can be preserved only by satanic means. Thus the preservation of my life no matter the extent to which I must go to preserve my life is never justified. These words of Jesus Christ say to me that if I want life I must be spending myself in the work of the kingdom standing with the self-sacrificing Christ and for the uncompromising Christian ethics of love and selflessness. This is what Jesus Christ came to tell to all who would listen. This is why the gospel writers so many times – not just once but many times throughout the pages of the gospel stories – recorded these words of our Master, for they are so basic to life here and life hereafter. "Whoever would save his life will lose it." And I think this means literally as well as symbolically in terms of spiritual life. – Duane Ramsey, Washington, D. C.

The Only Defense Is Peace

The only real shelter against nuclear war is a just and workable peace. Anyone who is interested in saving the future for our children, and even in saving the lives of most of us now living, must give himself unreservedly to the making and keeping of peace. Any thoughtful person, be he pacifist or not, can readily see that war is obsolete, and too utterly horrible ever to be used again. Far more dangerous to our country and our civilization than any Communist is the man who says that war is inevitable and that we must regretfully go at it to preserve our civilization. War can no longer do that.

The proposed civil defense program, with its billion-dollar shelter boondoggle, militates against peace. It wastes the money we ought to be using to initiate bold and creative ventures in removing the causes of war. It initiates another phase of unproductive race against the communist countries. The real competition is in the area of freedom, democracy, economic uplift, better standards of living, a workable faith for living. If we win in these areas, we shall utterly destroy communism as a way of life. If we lose in these areas, there will be few persons left around to pick up the pieces. And the utterly unchristian armaments and shelter race will not contribute to victory, but only push all of us, in all the world, nearer to utter annihilation.

The Christian's symbol is not the worm or the mole. His ultimate shelter is not a hole in the ground from which he will drive away with a shotgun his neighbor and his little ones. His symbol is rather the eagle, who with his great wings soars high where he can see clearly, the symbol of freedom and clear vision. It is rather the cross, the symbol of love which is always redemptive, even at the cost of suffering. – Edward K. Ziegler, Oakton, Va.

Atomic Atheism

An outstanding editor recently endorsed the right of his constituency to shoot "in the name of Christ" any trespassers into their fallout shelters.

His assumption that the only way for his people to save themselves in an atomic holocaust is to revert to primitive savage survival instincts could be questioned. A large part of the world recently has accepted leaders who renounce God and the Bible moral standard, in an all-out effort to get food and material things. Repeatedly the result has been a superfamine. There is good reason for believing that our present population cannot survive without a high moral standard. . . .

Probably one law of survival is to maintain the ideals and the values which have helped us survive up to now. Caveman tactics may drag the few who survive back to cave man living conditions, with a mud sauce to every meal and grubworms for desert. – Roy White, 116 Corpus Christi, Bristol, Tenn.

News and Comment From Around the Wor

Walter Tong Elected Heifer Project Chairman

Walter Tong of the service division staff of The United Church of Christ was elected chairman of the board of directors of Heifer Project at its annual meeting in January.

Among those elected to the executive committee are Virgil Deeter of Greenville, Ohio, and Raymond R. Peters, chairman of the Brethren Service Commission. Dan West was recognized for his longtime contribution to Heifer Project with the title, Honorary Chairman. Thurl Metzger of North Manchester, Ind., continues as the executive secretary.

Southern Presbyterians Approve Missionaries' Return to Congo

In an effort to strengthen its work in the Congo, the Board of Missions of the Presbyterian Church in the U. S. (Southern) voted to remove all restrictions on sending denominational missionaries to that politically unsettled African nation. The report said that while there is still trouble in the Katanga Province, conditions are quite settled in the Kasai, where Southern Presbyterian missionaries are stationed.

Southern Presbyterians had more than 100 missionaries in the Congo before it became independent. Last fall there were sixty-six, but this number has now dropped to fifty-five.

122 Cleveland Clergymen Oppose Nuclear Tests in Atmosphere

A total of 122 clergymen in the Cleveland, Ohio, area recently signed a petition asking President Kennedy not to resume nuclear testing in the atmosphere. The signatures represented many Protestant, Jewish, and Eastern Orthodox groups. A group of nineteen clergymen originated the statement. Only a few ministers in the area sent letters saying that they disagreed with the petition distributed by the Cleveland Church Federation.

MEDICO Merges With CARE

MEDICO, international medical relief agency cofounded by the late Dr. Thomas A. Dooley, has merged with CARE, the Cooperative for American Relief Everywhere. A joint announcement by the two world agencies said MEDICO will operate as a service of Care and its board will act as a medical advisory unit. It will continue to send teams of American doctors, nurses, and technicians and medical supplies overseas, while CARE will assume administration and continue its own assistance program of food and self-help supplies to needy people abroad.

Dr. Peter D. Comanduras, who founded MEDICO along with Dr. Dooley, will be in charge of the medical program as assistant executive director of CARE. Founded in 1958, MEDICO has twenty medical teams and programs in twelve countries. CARE, started in 1945, operates programs in thirty-two nations.

Religious Leaders Back Statement Supporting U.S. Policy in Congo

A group of about seventy-five prominent persons in the fields of religion, education, business, government, labor, and international affairs signed a full-page advertisement commending the U. S. policy of supporting the Central government in strife-torn Congo.

The signers declared, "It is in our tradition to support the desire of the people of the Congo to maintain their freedom and independence by upholding their constitutionally elected Central government." Many of the college and university professors signing the advertisement are engaged in teaching and research in African affairs and some have lived in Africa for extended periods.

Physical Abuse of Children Held Growing in the Nation

Physical abuse of children is increasing in the United States and a government-sponsored conference held in Washington warned that the problem requires the attention of welfare, social, religious, and government agencies.

A group of legal and social work experts emphasized three main points:

1. The problem of physical abuse appears to be a growing one.

2. It is a complex problem, one requiring the combined efforts of medical, legal, and social workers to correct.

3. Parents who abuse their children are the most difficult to reach in ways that will assure the abuse is stopped.

Senate Bill Would End Airline "Free Drinks"

A bill to prohibit the servin free cocktails on airliners has introduced in Congress by Sen Olin D. Johnston of South Caro The bill would require any line s ing alcoholic beverages to charg amount sufficient to cover the of liquor and service involved.

Senator Johnston said, "Ther no reason in the world why pas gers who do not drink, but wish to travel first class cannot so without paying a price that co the cost of liquor they do consume."

He told the Senate, "It is only unfair to nondrinking pas gers to have to pay for alcohol se to others, but it is a source great embarrassment, harassm and sometimes serious phy threat to other passengers."

The bill was referred to the Se Committee on Interstate Comm

Peiping Broadcast Confirms Red Tactics to Create Independent Church

Confirmation of the grinding p sure and terror methods used b government of Communist Chi force the country's Catholics to s their ties with the Vatican and c an independent national church seen in a broadcast over the Pei Radio.

The broadcast gave a len report of the second national ference of the Chinese Pat Catholic Association. The r said the sessions were attende many archbishops, bishops, deacons, priests, nuns, and lay gates, as well as by a numb high-ranking government off who "informed the delegates re ing the government policy religion."

Christian Churches' Gains at Slower Pace in Japan

Church membership among estants, Roman Catholics, and O dox in Japan reached a tot 727,445 last year, or .8 per of the country's 93,600,000 mated population.

The figures represent an inc of nearly 25,000 over the pre year — the smallest annual gain the end of World War II. In dition to those who are recogniz

ch members, there are thou-
s of persons who belong to the
hurch Christianity movement.
rding to the Japanese Institute
Statistical Mathematics, about
e per cent of the population call
iselves Christians.

ne of the fastest growing church
es in Japan is one called the
t of Jesus Christ, an organization
has no missionaries and no con-
ions abroad. It works mainly
Okinawans and others in the
r economic scale. It has in-
sed in the last decade until the
p now claims 41,244 members.

tralian Methodists Plan h Anniversary Observances

ecial observances early in
ch will launch a series of year-
activities throughout Australia,
ing the 150th anniversary of the
odist Church of Australasia.

ne church, which now has about
million members, began March
312, without a minister. It built
of its earliest chapels partly from
ale of rum and had an ex-forger
s first lay official.

ustralian Methodism was started
group of thirteen unknown lay-
in a penal colony in Sydney,
e years before the arrival of the
Methodist minister. Born amidst
erty, hunger, and despair of mor-
ntipathy and social indifference,
church has retained its passion to carry the gospel into the context of the times and make it relevant.

In connection with the anniversary, the denomination's home mission department is launching an appeal for about $165,000 for expansion in new housing areas and for its television ministry.

World Council Unit Asks Funds Totaling $7,804,509

Funds totaling more than $7,800,000 have been asked for by the World Council of Churches' Division of Inter-Church Aid, Refugee and World Service to maintain its 1962 program and list of projects. The figure is an increase of more than $2,300,000 over the amount requested last year. It does not include appeals for national emergencies made from time to time by the World Council. Church World Service of the National Council of Churches and denominational relief agencies in this country provide a large part of the program.

German Church Leaders Urge Prayerful Pre-Lenten Observance

Two leading Protestant churchmen in Berlin urged that West Berliners refrain from boisterous fun making during the pre-Lenten carnival season in view of the serious division of the city between East and West.

In a joint statement, Lutheran Bishop Otto Dibelius of Berlin and Dr. Kurt Scharf, chairman of the Council of the Evangelical Church in Germany, asserted that West Berliners must demonstrate that "we are fully aware of the dangerous situation which has developed not only in Berlin but in the whole world."

Their statement declared that confidence grows from faith and moral strength and not from organized and commercialized fun making. The forthcoming pre-Lenten season should find us praying in churches, rather than frolicking in dancing halls and at expensive parties."

Industry Urged to Improve Ethical Standards

A call to American business to intensify efforts to maintain and raise standards of ethical conduct was made by the Better Ethics Advisory Committee of the U.S. Department of Commerce after a meeting with President Kennedy.

The committee of twenty-six leaders of business and the professions, including four clergymen, was appointed in May 1961 by Secretary of Commerce Luther Hodges and is the first advisory body of its kind appointed by the government.

The statement issued by the committee said, "The ethical standards of American businessmen, like those of the American people, are founded upon our religious heritage and upon our traditions of social, economic, and political freedom. They impose upon each man high obligations in his dealings with his fellowmen and make all men stewards of the common good."

The committee issued a series of questions designed to help businessmen examine their ethical standards and performances. The committee urged business firms to keep their advertising "truthful and fair," adding that it should give customers a "fair understanding of the true quality, function, and price."

New English Bible to Be Issued in Paperback

A paperback edition of the New English Bible's New Testament will be issued March 14 by Cambridge and Oxford University Presses to mark the first anniversary of the Bible's publication.

The Bible's American edition is now in its eighteenth printing and has sold more than 750,000 copies in this country. Worldwide distribution of the Bible has been placed by the publishers at about 4,500,000.



Annual Conference Continuing Committee on District and Regional Or-
ation and Realignment meets to consider its work. From the left, standing,
Warren Hoover and Samuel Harley; sitting, Don Rowe and Gorman Zuck

Detroit Church Council to Build Interdenominational Seminary

Plans to build an interdenominational theological seminary in Detroit were announced at the annual meeting of the Detroit Council of Churches.

Estel I. Odle, executive director of the council's research commission, said it would be the first ecumenical seminary founded in America, although others founded by denominations went on to become ecumenical institutions. He said the seminary probably would provide a Bachelor of Divinity program and other related courses and is expected to fill the need for 600 ministers to serve new congregations.

Gradual Progress Noted in School Desegregation

Thirty more school districts were desegregated at the beginning of the 1961 school year, says a report compiled by the Department of Racial and Cultural Relations of the National Council of Churches. A survey of the first six months of 1961 noted that two of the South's ten largest cities — Atlanta and Dallas — were among the thirty.

Elsewhere in the South, the report indicates that only nine of the thirty districts which desegregated the schools did so under court orders. The twenty-one others did so voluntarily but are located in states where court orders have caused other districts to integrate. The report concludes that progress has been slow but steady, leaving only South Carolina, Alabama, and Mississippi with no integrated public schools at all.

Stricter Law Defining Drunkenness Endorsed by Rhineland Church

The Evangelical Church in the Rhineland has given strong support to plans by the West German government to introduce a bill drastically reducing the concentration of alcohol in the blood required to prosecute drivers under traffic laws.

Under the proposed amendment, drivers with an alcohol concentration of .008 per cent (reached after consuming about a quart of beer, or a quart of wine or three ounces of whiskey) would be automatically liable to imprisonment, confiscation of their cars, and loss of their licenses. Penalties would be incurred whether or not the driver was involved in an accident or violated traffic laws.

The German church group warned Christians that they are bound by conscience to observe the greatest possible care on the road as drivers, pedestrians, and cyclists. Stressing particularly the frightful extent to which alcohol is responsible for traffic accidents, the statement of the church said that "even if the police are out of sight, God is always watching us."

Repeal of Nebraska Laws Barring Interracial Marriages Asked

The Nebraska Council of Churches has adopted a resolution calling on the state to repeal its laws barring interracial marriage. Nebraska's current laws, which were adopted in 1852 and in 1905, rule marriages invalid when one party is white and the other is possessed of one-eighth or more Negro, Japanese, or Chinese blood.

Nine states now bar such marriages — Nebraska, Indiana, and seven Southern states. The Indiana Council of Churches recently urged the Indiana Legislature to rescind the state's antimiscegenation laws.

News Briefs

Anglican bishops, meeting in L don as the Upper House of Convocation of Canterbury, g unanimous support to the campa for abolition of capital punishm in Britain. Their resolution called for such treatment and pun ment for convicted persons as wc assist in their own rehabilitation insure the safety of society.

Major Richard Lawson, Bri officer engaged in rescue work the United Nations, has repo that all European Roman Cath priests and nuns have been ev ated from North Katanga. Pri and nuns at Kasongo in Kivu p ince are no longer in danger and staying on.

A legislative study of Sunday l in Pennsylvania has been prop in a bill submitted to the Gen Assembly. It calls on the joint s government commission to mak study of existing laws relating to ular activities on Sunday and to particular attention to their pre need.

Bible Reading in the Public Schools

► Are court suits the only way to solve the troublesome issue of religion in the public schools, or does interreligious group study and discussion of the matter promise the best solution?

In Pennsylvania last month, Attorney General David Stahl reported that state authorities were considering an appeal to the United States Supreme Court against a decision of a three-judge federal court in Philadelphia which ruled that Bible reading in the public schools constituted a religious ceremony in violation of the First Amendment of the U.S. Constitution. Pennsylvania has been one of the eighteen states in which reading of a portion of the Bible every day in public schools is required by law.

Meanwhile, in Washington, D.C., a Baptist official made a notable appeal for interreligious conversations in the community rather than reliance on court litigation alone to solve not only such matters as Bible reading in the schools, but also prayers and observances linked to religious holidays.

The churchman was Dr. C. Emanuel Carlson, executive secretary of the Baptist Joint Committee on Public Affairs. This group represents all major Baptist Conventions in the U.S., including the nine mi member Southern Baptist Con tion, the American (formerly N ern) Baptist Convention, the large Negro National Convent the Baptist General Confer (Swedish), and the North A erican Baptist General Confer (German).

Although his committee, in with Baptist tradition, has tak strong stand in favor of church- separation, Dr. Carlson declared "intergroup conversations thr the courts" leave much to be de in solving the issue of religion i schools.

"These problems are not basi legal or constitutional," he said, are problems of living toge Furthermore," he warned, "the to litigation" in the courts wa be regretted because it forest the kind of studies and discus which might produce "mature u standing" among America's di religious groups.

"Only when every resource failed and when basic issues re unsolved by responsible group sultations," Dr. Carlson ar "should the judges be asked to c the requirements of law upon free spirit of American educat

In weighing what is proper i

ic schools, he suggested that ol boards and parent-teacher ps should hold "organized hear- of all viewpoints," and commu- tensions should be reduced ugh conversations among reli- s leaders.

r. Carlson's remarks constituted mplicit endorsement of the re- action of the National Confer- of Christians and Jews in setting a nine-man Council on Public irs and Religious Freedom to e as an advisory body in dealing both social and political prob- involving religious differences.

ccording to NCCJ president, Dr. is Webster Jones, the council is of a new project whose overall ose is to raise the general level ublic discussion and understand- especially among religious ps confronted by controversial es. Bible reading in the public ols is one of these issues, as are ral aid to private and parochial ols, birth control legislation and day closing legislation.

he federal court's ruling against Pennsylvania law requiring Bible lings in the public schools — and the practice in some schools of ing daily recitations of the Lord's er — was its second such deci- in three years. In 1959, it held the state law violated the rights tudents and teachers. It noted that the law permitted the firing eachers who refused to cooperate made it mandatory for students articipate in the Bible reading gram.

he court's latest decision was rred by an amendment passed by Pennsylvania legislature in an ef- to preserve the Bible readings. t amendment exempted teachers did not wish to participate and vided a system wherein children ld be excused from the program.

he federal suit was won by Ed- d I. Schempp, fifty-three-year-old tronics engineer of Roslyn, Pa., is a Unitarian. His lawyer ar- d that Bible reading was "a reli- us ceremony which offends the its of children." He said that to se children from the reading was fficient because it "would make n conspicuous and get them led as 'oddballs,' or even as eists."

n New York City, the American ish Congress hailed the court's ision as a "major victory for reli- us freedom." It said such free- n can best be guaranteed "if the l of separation between church and state is maintained secure and impregnable."

Last month the congress called on the New York City board of education to end the reading of the Bible in the city's public schools, saying it had received "numerous complaints" from its members about the practice. In Albany, meanwhile, Charles A. Brind, counsel for the state education department, declared that under state law, "reading of the Bible as a religious exercise is unconstitutional" in the public schools.

Other states in which Bible reading is prohibited are Arizona, California, Illinois, Louisiana, Nevada, New Mexico, Utah, Washington, Wisconsin and Wyoming. States requiring Bible reading include Alabama, Arkansas, Delaware, Florida, Georgia, Idaho, Kentucky, Maine, Mississippi, New Jersey, and Tennessee.

In Washington, D.C., a comprehensive study of Bible reading and other religious practices in the public schools of the District of Columbia and the surrounding suburban areas of Maryland and Virginia is being undertaken by the National Capital Area Council of Churches. This is in response to letters of protest sent to school boards by the Jewish Community Council of Greater Washington.

Pending adoption of a report on the controversial issue, Dr. Charles D. Kean, president of the Council of Churches, has asked the school officials not to "prejudge the mind of the Protestant community." He said the report will try to arrive at welfare of all children and the conclusions that "seem best not only for Protestants but for the general schools."

Meanwhile, the Rev. James O. Duncan, editor of the Capital Baptist, official weekly publication of the District of Columbia Baptist Convention, placed himself on the opposition side by warning church members that the "revealed work of God" should not be used in schools for "casual reading . . . out of obligation."

"Is the Bible," he asked, "to be studied as just another piece of literature or is it to be thought of as the revealed word of God? If it is the revealed work of God, should more reverence be given to it than just casual reading by a public school teacher who reads it only out of obligation to duty?"

These questions, Dr. Duncan declared, "should be given serious consideration, for we must face them at parent-teacher meetings, before school boards, in the classrooms, and with our neighbors and friends." — *Religious News Service.*

Anniversaries

Mr. and Mrs. Harvey Hammer of Myerstown, Pa., celebrated their golden wedding anniversary on Oct. 7, 1961. Both are members of the Myerstown church. They have one daughter, three sons, and eleven grandchildren. — Mrs. Charles Donley, Myerstown, Pa.

Mr. and Mrs. Ernest Petit celebrated their golden wedding anniversary on Jan. 27, 1962, at Broadway, Va. They are members of the Linville Creek church. They have five children and fifteen grandchildren. — Mrs. W. Wallace Hatcher, Broadway, Va.

Mr. and Mrs. John Poorman of Elizabethtown, Pa., celebrated their fiftieth wedding anniversary on Jan. 7, 1962. They are members of the Conewago congregation. They have one daughter and three sons. — Mrs. Abram H. Hoffer, Elizabethtown, Pa.

Mr. and Mrs. Ray Shively celebrated their fiftieth wedding anniversary on Nov. 29, 1961. They have nine children and twenty-seven grandchildren. — Mrs. Maude Kincanon, Empire, Calif.

Obituaries

Anders, Cathryn, daughter of Jacob M. and Mary E. Layton Seese, was born April 22, 1880, in Rummel, Pa., and died Jan. 30, 1961, at Salix, Pa. She was twice married, first to James Newcomer and second to Ralph Anders, both of whom preceded her in death. Surviving are three daughters, two sons, ten grandchildren, fifteen great-grandchildren, and one sister. She was a member of the Maple Grove church, Pa. The funeral service was conducted at the Holsinger church by Bro. Richard Gillin, assisted by Bro. Thomas Shoemaker, and burial was in the Mock cemetery. — Mrs. Harold Trent, Johnstown, Pa.

Armantrout, Reuben H., was born June 22, 1874, in Wabash County, Ind., and died Nov. 22, 1962, at Peru, Ind. He was a member of the Mexico church, Ind. In 1896, he was married to Samantha English, who died in 1941. Surviving are three daughters, one sister, fourteen grandchildren, and thirty-three great-grandchildren. The funeral service was conducted by Bro. Donald Ritchey, and burial was in the Greenlawn cemetery. — Mrs. Harley Kinzie, Mexico, Ind.

Balsbaugh, Henry A., was born in Miami County, Ind., March 8, 1898, and died at Mexico, Ind., Dec. 13, 1961. On March 8, 1919, he was married to Ella Frances Bowman, who survives. Three sons, one sister, one brother, and seven grandchildren also survive. He was a member of the Mexico church, where he had taught a class for several years. The funeral service was con-

ducted by Bro. Donald Ritchey, and burial was in the Greenlawn cemetery. — Mrs. Harley Kinzie, Mexico, Ind.

Beers, John W., son of David and Kathryn Landis Beers, was born May 20, 1878, and died Jan. 11, 1962, at Lewistown, Pa. He was a member of the Bunkertown church. Surviving are two sons, one daughter, six grandchildren, nine great-grandchildren, one brother, and two sisters. The funeral service was conducted by Bro. Forest Gordon, and burial was in the Bunkertown cemetery. — Elsie K. Leonard, McAlisterville, Pa.

Behney, Irene, daughter of George and Emma Heffelfinger Behney, was born March 18, 1898, and died Aug. 14, 1961, at Asheville, N. C. On Dec. 15, 1916, she was married to Franz Behney. She was a member of the Myerstown church, Pa., for forty-four years. Surviving are her husband, one daughter, two sons, and nine grandchildren. The funeral service was conducted in the Myerstown church by Bro. Frank Layser, and burial was in the Mt. Aetna cemetery. — Mrs. Charles Donley, Myerstown, Pa.

Berkebile, Emma, daughter of Albert and Christina Shaffer Berkey, was born in Somerset County, Pa., March 24, 1880, and died Nov. 25, 1961. She was married to Harvey A. Berkebile, who died in September 1961. Surviving are two children, two stepchildren, seven grandchildren, and two sisters. She was a member of the Walnut Grove church, Pa., and had served as a deaconess. The funeral service was conducted by Bro. Joseph Whitacre, and burial was in the Berkey cemetery at Windber, Pa. — Elda Wertz, Johnstown, Pa.

Berkebile, Harvey A., son of Louis and Matilda Foust Berkebile, was born in Somerset County, Pa., Dec. 8, 1875, and died Sept. 2, 1961. He was twice married, first to Carrie Ripple, and second to Emma Berkey. Surviving are three daughters, one son, two sisters, and two brothers. He was a member of the Walnut Grove church, where he had served in the office of deacon and as a trustee. The funeral service was conducted by Bro. Joseph Whitacre, and burial was in the Berkey cemetery at Windber, Pa. — Elda Wertz, Johnstown, Pa.

Beydler, Elizabeth, daughter of William and Mary Beydler, was born Jan. 23, 1873, and died at Frankfort, Ind., Jan. 10, 1962. She had been a member of the Rossville church since her childhood. Surviving is one brother. The memorial service was conducted by Brethren A. P. Wenger of North Liberty and H. F. Richards of Rossville, and burial was in the Pleasant View cemetery. — Mrs. Lillian A. Hufford, Rossville, Ind.

Blocher, Myrtle, daughter of S. W. and Catherine Glunt Blocher, was born Aug. 6, 1878, near Greenville, Ohio, and died Dec. 29, 1961, at the Greenville Home. She was a member of the Poplar Grove church, Ohio. Surviving are three brothers. The memorial service was conducted by Bro. Clarence Fairbanks, and burial was in the Greenville cemetery. — Grace Rhoades, Greenville, Ohio.

Book, Ida E., was born June 15, 1862, and died Dec. 28, 1961. She was married to Samuel Book, who died in 1951. Surviving are one son, one granddaughter, and two great-grandchildren. She had been a member of the church for many years. The funeral service was conducted at the Panther Creek church, Iowa, by Brethren Paul Miller and L. A. Walker, and burial was in the Panther Creek cemetery. — Mrs. Martin Stine, Adel, Iowa.

Brown, Alice, died Feb. 1, 1962, at Cridersville, Ohio. She was married to Ulysses Brown, who died in 1944. Surviving are one foster daughter, three grandchildren, and seven great-grandchildren. She was a charter member of the Elm Street church at Lima. The funeral service was conducted by Bro. Dean Farringer, and burial was in the Memorial Park cemetery. — Mrs. O. C. Anspach, Lafayette, Ohio.

Dadisman, Marie, daughter of William and Louisa Jasper, was born Feb. 9, 1880, in Warren County, Iowa, and died at Nevada, Iowa, Jan. 4, 1962. She became a member of the Church of the Brethren early in life and was active in the work until her death. She had spent fourteen years in the Douglas Park mission. In 1927, she was married to Jacob A. Eby, who died in 1950. In March 1952, she was married to Lee Dadisman. Surviving are her husband, one brother, two stepdaughters, and two stepsons. The funeral service was conducted in the Des Moines Valley church at Elkhart, Iowa, by Bro. Harold Smith, assisted by Bro. W. Ethmer Erisman, and burial was in the cemetery at Elkhart, Iowa. — Mrs. Harry Purdy, Elkhart, Iowa.

Ernst, James William, son of Harrison and Sarah Stoudt Ernst, was born March 27, 1885, and died July 10, 1961. Surviving are two brothers, one half brother and one half sister. He was a longtime member of the Myerstown church, Pa. The funeral service was conducted by Bro. Frank Layser, assisted by Bro. Alan Whitacre, and burial was in the Royers cemetery. — Mrs. Charles Donley, Myerstown, Pa.

Flora, Ida, was born July 16, 1872, and died Jan. 20, 1962, near Boones Mill, Va. She was a member of the Monte Vista church. Her husband preceded her in death sixteen months ago. Surviving are two daughters, four sons, and several grandchildren and great-grandchildren. The funeral service was conducted in the Monte Vista church by Brethren Dewey Fleishman and Ezra Bowman, and burial was in the church cemetery. — Pauline K. Bowman, Callaway, Va.

Garner, Carrie Louise, daughter of Jasper C. and Hannah Salome Yon Garner, died at the Fahrney-Keedy Home, Boonsboro, Md., Nov. 21, 1961. She had been a member of the Church of the Brethren from her youth. The memorial service was conducted by Bro. DeWitt H. Miller, and burial was in the Pipe Creek church cemetery. — Ruth Niswander, Union Bridge, Md.

Heiss, Amos B., was born Aug. 13, 1874, in Manheim Township, Pa., and died Dec. 10, 1961, at Columbia, Pa. He had been a member of the Salunga church for many years. He was married to Annie Behmer, who preceded him in death. Surviving are one daughter, one grandson, one great-grandson, one brother, and one sister. The funeral service was conducted by Bret
Robert Turner and Norman Bo
and burial was in the Salunga ch
cemetery. — Mrs. Mary Y. Herr,
caster, Pa.

Henderson, Robert James, son of
and Lurene Reppert Henderson,
Oct. 30, 1961, a week after his b
Surviving are his parents, two brot
and one sister. The funeral service
conducted by Bro. Ernest Detrick,
burial was in the Oakland cemete
Mrs. Vernon Reppert, Stanley, Wis.

Holsinger, Stanford Wilbur, so
Leonard R. and Elizabeth Hetrick
singer, was born Aug. 15, 1907
Waterside, Pa., and died at Bov
Green, Ohio, Dec. 20, 1961. He
a member of the Church of the B
ren. Surviving are his wife, Helen,
sisters, one brother, his father, an
stepmother. Burial was at Bov
Green, Ohio. — Mrs. C. O. Beery,
tinsburg, Pa.

Johnson, Ella M., daughter of J
D. and Fannie Hollinger Gruber,
born June 9, 1881, at Astoria, Ill.,
died Jan. 26, 1962, at Lincoln,
She was married to John J. John
who died in 1939. With him,
served in the pastoral ministry at D
and Canton, Ill., Omaha, Nebr., Sp
field, Ohio, and Logansport, Ind. B
was in the Astoria cemetery, Ill.,
Bro. Galan Gerdes officiating. — V
G. Johnson, Lincoln, Nebr.

Knepp, Mary Etta, daughter of J
and Annie Magill, was born Jar
1885, at Belleville, Pa., and died
1, 1961, at Lewistown, Pa. Earl
life, she became a member of
Spring Run church. Her husband,
iel Knepp, died in 1942. Survivin
two sons, four daughters, twent
grandchildren, sixteen great-grand
dren, and one sister. The funeral
ice was conducted by Brethren
Driver and Fern Dunmire, and b
was in the Mattawana cemetery. —
Luther Dunmire, McVeytown, Pa.

Lewallen, Fannie May, daught
J. J. and Minnie Gensinger, was
Oct. 20, 1899, near Bisbee, N.
and died Jan. 18, 1962, at C
N. Dak. She was an active me
of the Church of the Brethren at
and Cando, serving as church s
superintendent and teacher, an
financial secretary of the church.
is survived by her husband, Dan,
sons, one daughter, ten grandchil
and one sister. The funeral service
conducted at the Cando church by
Ernest Walker, assisted by Bro. E
Snyder. — Dora E. Patterson and
ona Maust, Cando, N. Dak.

Miller, Florence Elizabeth Sh
died after an automobile accident
19, 1962, at the age of eighty-six y
She was a member of the Hyn
Methodist church, Pa. The mem
service was conducted by the u
signed. — John H. Buffenmyer,
berland, Md.

Muir, Mary Amanda, daughte
Austin and Hetta Moherman, was
April 20, 1961, near Ashland,
and died Dec. 17, 1961, at Pasa
Calif. She attended Ashland and
Morris colleges. In 1892, she was
ried to Freeman George Muir,
died in March 1946. She had be
member of the Church of the Bre
for over seventy years. Survivi

daughter. — W. Glenn McFadden, lena, Calif.

illips, Victor Aldine, son of George d Mary Brower Phillips, was born 14, 1886, and died Jan. 22, 1962. Nov. 25, 1920, he was married to Emelia Kagey, who survives. son, two daughters, eight grand- ren, and two sisters also survive. He a member of the Barren Ridge h, Va., where he served in the of deacon and as a trustee. The al service was conducted at the n Ridge church by Bro. Norman arsh, and burial was in the adjoin- emetery. — Mrs. John W. Gilbert, nton, Va.

ce, Ida, daughter of Daniel and Nissley Royer, was born Jan. 9, , and died July 9, 1961. Her hus- Charles F. Price, preceded her ath seven years ago. She was a ber of the Myerstown church, Pa. ving are one son, two daughters, sisters, and one brother. The fu- service was conducted by Bro. Layser, and burial was in the stown Union cemetery. — Mrs. les Donley, Myerstown, Pa.

sser, Wayne, son of Elmer and h Risser, died as the result of tomobile accident, April 18, 1961, e age of thirty years. He was a ber of the Myerstown church, Pa. ving are his wife, Ellen Achen- , two daughters, one son, his par- his paternal grandparents, two ers, and three sisters. The funeral ce was conducted by Rev. Luther r, pastor of the St. James Lutheran h, Lebanon, Pa., and burial was the Ebenezer cemetery. — Mrs. les Donley, Myerstown, Pa.

berts, Mary Elizabeth, daughter of el and Nancy Parker Jacobs, was April 8, 1870, near Lima, Ohio, died Jan. 3, 1962, at Fostoria, Ohio. ept. 18, 1895, she was married to y E. Roberts, who preceded her ath eleven years ago. Surviving ne foster daughter, two grandsons, reat-grandchildren, and one broth- She was a member of the Church e Brethren for sixty-six years. The al service was conducted at the ant View church by Bro. David pler, and burial was in the adjoin- cemetery. — Mrs. Paul Rusmisel, mbus Grove, Ohio.

nk, Charles F., son of David and ha Frantz Sink, was born Oct. 10, , in Franklin County, Va., and died 3, 1961, at Flora, Ind. On March 01, he was married to Ida Wray, died April 22, 1941. Surviving are sisters and five brothers. He d in the office of deacon for sixty- years. The funeral service was ucted at the Bachelor Run church ro. Dolar Ritchey, assisted by Bro. les DuMond, and burial was in the le Lawn cemetery. — Edna All- h, Bringhurst, Ind.

ull, Carrie N. Yoder, daughter of than and Susan Pugh Barkley, was in Westmoreland County, Pa., . 22, 1878, and died Dec. 8, 1961, ohnstown, Pa. Surviving are her and, Ira D. F. Stull, six children, een grandchildren, twenty-four t-grandchildren, one brother, and sisters. The funeral service was ucted by Bro. Richard Gillin, and l was in the Dunmire cemetery, Salix, Pa. — Mrs. Harold Trent, Johnstown, Pa.

Swihart, Bessie Mabel, daughter of Mr. and Mrs. T. E. George, was born in Keyser, W. Va., Nov. 12, 1898, and died at North Manchester, Ind., Jan. 16, 1962. She was a longtime member of the Church of the Brethren. On July 18, 1921, she was married to Walter Swihart. Surviving are her husband, six children, sixteen grandchildren, and two great-grandchildren. The funeral service was conducted by Bro. Hubert Newcomer, and burial was at North Manchester. — Ira H. Frantz, North Manchester, Ind.

Wainscott, Sharon, daughter of Charles and Marie Cripe Aldridge, was born March 17, 1935, in Decatur, Ill., and died Jan. 19, 1962. In March 1955, she was married to Wilbur Wainscott. Surviving are her husband, her parents, one son, and one brother. The funeral service was conducted in the Cerro Gordo church, Ill., by Bro. Ralph Skaggs, and burial was in the Cerro Gordo cemetery. — Mrs. Daniel Hissong, Cerro Gordo, Ill.

Warner, Philip, son of Harrison and Lydia Bressler Warner, was born March 8, 1874, and died June 22, 1962. Surviving are four sons, three daughters, five brothers, twenty-one grandchildren, and twenty-five great-grandchildren. He was a member of the Bunkertown church, Pa., where the funeral service was conducted by Bro. John Sellers. Burial was in the Bunkertown cemetery. — Elsie K. Leonard, McAlisterville, Pa.

Whistler, Paul Ray, was born Aug. 1, 1954, and died at Carlisle, Pa., Jan. 26, 1962. The funeral service was conducted by the undersigned, and burial was in the Huntsdale church cemetery. — Kenneth R. Blough, Carlisle, Pa.

Wingert, Sudie May, daughter of Laban and Prudence Stover Wingert, was born Aug. 23, 1875, at Waynesboro, Pa., and died Jan. 27, 1962, at the Fahrney-Keedy Home, Boonsboro, Md. She was a longtime member of the Waynesboro church. Funeral service was conducted by Brethren Harry M. Gardner and DeWitt H. Miller, and burial was in the Ringgold cemetery. — Thelma M. Widdowson, Waynesboro, Pa.

Wray, Charles W., son of Benjamin and Amanda Potete Wray, was born in Franklin County, Va., Aug. 1, 1887, and died Jan. 4, 1962. On Nov. 27, 1919, he was married to Clyde Sink, who survives. One daughter, two grandchildren, and one sister also survive. The funeral service was conducted in the Bachelor Run church, of which he was a member, by Bro. Dolar Ritchey, and burial was in the Maple Lawn cemetery. — Edna Allbaugh, Bringhurst, Ind.

Yeatter, Henry Snyder, was born Aug. 17, 1876, at McVeytown, Pa., and died Dec. 29, 1961, at Burnham, Pa. He was married twice, first to Emma S. Breneman and then to Anna B. Cripe. Both are deceased. Surviving are three daughters, one son, three stepdaughters, and two stepsons. He had been a member of the Church of the Brethren from his youth. The funeral service was conducted by Bro. Clarence E. Quay, assisted by Bro. Earl Strauser. — Mary E. Quay, Burnham, Pa.

The theological basis of Christian ethics

The Context of Decision

GORDON D. KAUFMAN

This succinct introduction to the central problem of ethics — decision making — describes in forthright terms the theological context of the Christian life. Dr. Kaufman's analysis of the nature of the self and the nature of decision is concise enough not to be encumbered with technical terminology, yet long enough to give a picture of the "Christian point of view" on ethics. **$2.50**

Church of the Brethren General Offices, Elgin, Illinois

York, Dorothy, was born July 16, 1926, and died Dec. 28, 1961. She was married to Carroll York, who survives. Two sons, one brother, four sisters, and one half sister also survive. The funeral service was conducted at the Panther Creek church, Iowa, by Brethren Paul Miller and L. A. Walker, and burial was in the Panther Creek cemetery. — Mrs. Martin Stine, Adel, Iowa.

Church News

Northern California

Empire — The new church year was begun with a rally day program in the morning and the love feast in the evening. The temperance director, Oma Ruth Fike, planned a temperance program and film for the first part of November. Fred Butterbaugh and his family showed pictures and souvenirs of Africa at an early Thanksgiving celebration. Over $400 was collected for the support of Andrew Holderreed, our missionary in India. Arlo Hilkley and Wilfred Weaver and the pastor, Clifford Ruff, reported on the peace con-

New CHURCH PROGRAMS with the Aging

ELISE T. CULVER

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General Offices
Elgin, Illinois

ference which they had attended at Asilomar. The congregation has extended an invitation to the district meeting for 1962. On Dec. 17 Jacob Mummert and C. Ernest Davis gave a program centered on the Bible. They had a fine display of old Bibles. A men's yokefellow study group has been formed, following the presentation of the idea at district meeting. A women's fellowship group is also meeting. We began the new year with a communion service during the morning worship. — Mrs. Maude Kincanon, Empire, Calif.

Southern California and Arizona

La Verne — At the council meeting on Jan. 17, delegates to Annual Conference were chosen; they are Leona Ikenberry, Marvin Snell, and Dayton Root. The pastor, Harry K. Zeller, Jr., will serve as assistant moderator. Vernard Eller recently brought an interesting series of messages entitled Who Are These Other Brethren? During the month of November, the pastor preached a series on peace. The theme of the January school of missions was The Forward Look in Missions. Presentations were made by Mr. and Mrs. Russell Johnson, Karen Klessig, Arlen Strietzel, LeRoy Doty, Jr., and Lucile and Clarence Heckman. All of these had had some experience in foreign lands and so brought firsthand information. The youth of the congregation had charge of the worship service on Jan. 28, Youth Sunday, and the sermon was preached by Ron Riggins, a ministerial student at La Verne College. — H. M. Brubaker, La Verne, Calif.

Washington

Ellisforde — The pastor, Lorell Weiss, was the director of a peace seminar in Germany last summer. During his absence, the pulpit was filled by local people and Eliud Maluki, a college student from Africa, Noble Deardorff of Wenatchee, Mr. and Mrs. Ben Hylton, the "bicycling BVS'ers." In October the pastor reported on the seminar and showed pictures of the countries he had visited. The women's fellowship met for a three-day retreat at the camp in August. Delegates to district conference were Bessie Moothart, Esther Colbert, and David Shamberger. Bro. R. H. Miller, interim pastor at the Wenatchee Valley church, was the speaker for the harvest festival on Nov. 19. Between Thanksgiving and Christmas, we had a school of peace. At Christmastime, the Sunday school presented the pageant, Come to the Manger, and we had a late Christmas Eve worship service. Emert and Pearl Verbeck were the directors for the school of missions in January. — Mrs. Lorell Weiss, Tonasket, Wash.

Sunnyslope — We observed the love feast on World Communion Sunday. On Sunday evenings following prayer meeting and a song service, Harlan Brooks, former missionary to India and the new pastor of our congregation, has been showing pictures taken in India. On Layman's Sunday, the men and women were in charge of the morning service and the young adults of the evening. The men of the church have been working one night a week on the building in order to complete it. Seven members attended district conference at the Sunnyside church. Bro. Jay Eller of the Wenatchee Valley church was the guest speaker for the harvest festival. The young people of the church have organized a band, directed by John Carlson, and have given several programs of music. At Christmastime, the mothers and daughters brought gifts of money for overseas relief. The white gift service was observed on Dec. 17. The Sunday school children gave a program on Dec. 24 at the morning service, and the junior highs, a pageant at the evening service. Two babies were also dedicated in the morning. — Mrs. Charles E. Holland, Wenatchee, Wash.

Iowa and Minnesota

Panther Creek — The first district conference of the newly created district of Iowa and Minnesota convened in our church on Aug. 25 to 27. Several members attended the regional conference at the South Waterloo church in October. In September, David Hykes was ordained to the ministry. Several of our young people are attending college at McPherson. Phil Bradley of Marshalltown was the speaker for the father and son banquet in November. The farm sale netted nearly $1,800. The young people were represented at rally at the Ivester church. At the business meeting, the commission of organization was adopted. Christmas program was given on evening of Dec. 16. — Mrs. M Stine, Adel, Iowa.

Northern Illinois and Wiscons

Lanark — Members of the congr tion, including the pastor, gave a s ice at the Mt. Morris Brethren H in December. They also conducte service at the Shannon nursing h Churches of the community take t holding services at the county jai Mt. Carroll. At a family supper Nov. 19, Betty Kindell, a studen Bethany Seminary, showed pictures she had taken in a Mexican vil during the summer. The white offering of $30 was sent to an orp age in that village. Ten women of group served a pre-Christmas di to fifty-seven women with whom work one day each week at the D state hospital. The women also don $50 for powdered milk purch through the CROP program. The M chester College a cappella choir present a program during Holy Wee — Mrs. Ben Mathias, Lanark, Ill.

Middle Indiana

Mexico — Bro. Dean Frantz, a m ber of the Bethany Seminary fac conducted a weekend spiritual life s ice, closing with the love feast. Orville Sherman is the director of newly organized junior choir. We an every-member visitation in the i est of loyalty to Christ and the ch The women's fellowship meets twi month, sewing for overseas relief. one meeting in the month, a prog is given. Brother and Sister M Hiers are sponsors for the young pe Nine have been baptized and fou ceived by letter. The women mee Bible study once a month under leadership of Lillian Grisso. The p officiated at the Christmas Eve ca light communion service. Bro. Ch DuMond was the speaker in our ch on pulpit exchange Sunday and Bro Ritchey, our pastor, preacher at Pike Creek church. — Mrs. H Kinzie, Mexico, Ind.

Northern Indiana

Elkhart Valley — On Sept. 1, former pastor, John McCormick, to begin service with the Free church in Northeastern Ohio. Charles Albert, formerly pastor of Auburn church, took up the wor Elkhart Valley. Bro. Charles Sto pastor of the Second church in S Bend, conducted the evangelistic m ings. At the council meeting in J ary, Mr. and Mrs. Albert Bowser, and Mrs. Dwight Roush, and Mr. Mrs. Larry Woodwiss were electe the office of deacon. Bro. Charles bert will represent the congregatio the Annual Conference. Two of young people attended the youth s nar in Washington, D. C. — Mrs. F Stauffer, Goshen, Ind..

Southern Indiana

Rossville — Rally day was obse on Oct. 1. The following Sunday

a reception for the pastor, H. F. ards, and his wife. The pastor ts with the group each Sunday ning for membership training. her Richards was the speaker for union Thanksgiving service at the hodist church. In order to become ainted with the members of the gregation, Brother Richards and his had an open house on Nov. 26. women's fellowship, besides sewing relief, worked two days at the panee Service Center. At the ly night sponsored by the youth, film, Teenagers' Parents, was n. Brother Richards will serve as gate to Annual Conference. In aration for the Christmas season, women's fellowship and youth ed in a number of homes. The g people and the choir presented hristmas program. We also had a h night observance. Speakers at school of missions were: Rev. Frank r of Frankfort, a Methodist itinerpreacher in Latin America, and Mr. Mrs. Rolland Flory of Lafayette, served the Church of the Brethren Ecuador for a number of years. — an A. Hufford, Rossville, Ind.

nion Grove — During the past rch year, twenty-five were received baptism and letter. The church parated in the world day of prayer seven other churches in the comity. Grayce Brumbaugh, missionto Nigeria, showed films at the her-daughter tea. Sister Anna B. v of Roanoke, Va., conducted a one-k revival meeting. After five years ervice, the pastor, B. D. Hirt, has elected to an indefinite period of ice. Since September, thirteen bers have been received into the ch. The youth in several Sunday ol classes sang carols to the shut- The baptistry was remodeled and rge picture painted in the backnd; maroon velvet draperies con- the baptistry when it is not in Bro. Paul Haworth of Fostoria, o, will conduct the spring evanstic meeting. We had a 100% senger club in 1961. — Connie Wor-, Muncie, Ind.

Michigan

ake View — David Eiler of New ey, son of the pastor, Austin Eiler, ght the message one Sunday morn- During the pastor's absence, hren Donald Crouch and Virgil e had charge of the services. The btedness on the parsonage has been off. Brother Eiler attended regionnference in October. Charles Bald-, missionary to Nigeria, Africa, gave llustrated address in October. Del-es to district meeting were Mrs. e Rose and Mrs. Edna Eiler. On . 19 the district executive secretary, . J. F. Baldwin, brought the mes-. The churches of the surrounding took part in the song festival in church in November. The youth t trick or treating for CROP on lowe'en. — Ethel Sturdevant, Brethr, Mich.

Northeastern Ohio

eading — Four youth and their leadattended the district rally at the odworth church the first part of January, and three the subdistrict rally at the Bethel church a week later. The Friendship class is sponsoring two students at the Calderon mission in Ecuador for one year. The junior choir sings at the church service once each month. — Mrs. Edward E. Braid, Homeworth, Ohio.

Northwestern Ohio

Fairview — Bro. Floyd Bantz of Kansas brought inspirational messages at the spiritual renewal meetings in November. Eight were baptized. The Christian education committee plans a monthly fellowship so that we might become more familiar with the areas of our church's total program. The pastor, Bro. Ivan Gascho, is conducting a midweek Bible class, using the Book of Acts. The women of the church meet twice each month. One time is spent in various service projects, and the other is an evening meeting for business and inspiration. Dr. Leonard Blickenstaff spoke to the group in February. Three of the youth attended the youth seminar. In cooperation with the children's department, the youth presented the play, The Town That Couldn't Have Christmas. The children's director, Miss Lorrayne Stutzman, and the pastor are planning for the Bible school in early June. A junior choir has been recently organized, and once each month they sing during the morning worship hour. — Mrs. Ivan Gascho, Metamora, Ohio.

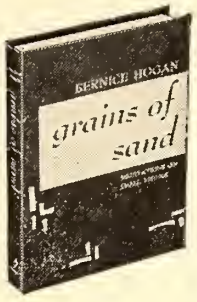
Marble Furnace — Bro. Glenn Rummel is serving as the pastor of this congregation as well as of the Bethany and Strait Creek churches. He has been preaching sermons on basic beliefs, and he and his wife have visited in many homes. A friend of the church gave funds to remodel and make improvements, especially in the basement. We had a Christmas program and gift exchange. Two films, Song of the Shining Mountains and Child of Bethlehem, and the filmstrip, A Chance to Live, were shown. Since the death of Bro. Howard Erbaugh, Bro. H. H. Helman has been serving as moderator. Brother and Sister Homer Koogler were delegates to the district meeting. The pastor distributes a monthly newsletter to all of the members of the congregation. — Irene McGowan, Peebles, Ohio.

Eastern Pennsylvania

Myerstown — The church has enjoyed a number of inspiring experiences. Bro. Nevin Fisher of Elizabethtown College conducted a music institute. Reverend Johnson, pastor of the St. James AME church of Lebanon, brought the message on Brotherhood Sunday. Bro. Guy Wampler was the speaker for the church workers conference and fellowship meal. Bro. J. Herbert Miller conducted evangelistic services. Henry Hackman showed pictures which he took in Poland. The church was represented at the Christian education conference at Hatfield, at the regional conference at Roaring Springs, the men's fellowship rallies at Florin and at Lancaster, and at the ministerial meeting at Big Swatara. Brother and Sister Mark Keeney and his family showed pictures and brought a message about the work in Africa. The older members of the church were guests at a golden age dinner. The Myerstown congregation was chosen as one of the churches to participate in a pilot project in family life education. Filling the pulpit in the absence of the pastor were Brethren Frank Layser, Armon Snowden, Earl Forney, and Robert Byerly. In the summer, a number of the members spent time cleaning up the church grove. Bro. Eugene Bucher brought the morning message one Sunday. Bro. Frank Layser has been reelected moderator for a three-year term. A number of our people attended the Billy Graham crusade in Philadelphia in September. Several of our choir members participated in the district choir concert at Lebanon. Bro. Howard Bernhard was the speaker for the homecoming service at the Tulpehocken house. — Mrs. Stella Donley, Myerstown, Pa.

Reading — The women's fellowship had a birthday party at the Neffsville

Meditations on small things

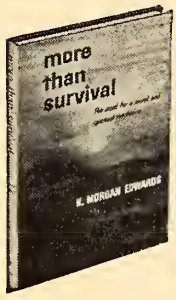


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Church of the Brethren General Offices, Elgin, Illinois



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Home. Ray Kurtz was the speaker for the homecoming service in August. Some of our choir members participated in a district choral festival at the Lebanon high school. Some of the members with Bro. Ray Kurtz visited the New Hope Baptist church, when Brother Kurtz was the speaker. The food brought to the harvest home service was given to the Neffsville Children's Home. A number of the women have joined the Godparent's Auxiliary for the home. Bro. James Daughtry conducted the evangelistic service which closed with the love feast. The morning message on Oct. 9 was brought by Bro. Carl Zeigler of Elizabethtown, who installed the new pastor, Donald Robinson. Our women were represented at the district women's fellowship meeting at the Chiques church. The youth fellowship has started a library. On Nov. 5, Rev. Mervin Heller, executive secretary of the Greater Reading Council of Churches, brought the morning message. The choir took part in the music festival at the Ziegler church. The women made garments and schoolbags for Latin American children, a project of the United Church Women. Twelve of our women ironed and mended at the Neffsville Children's Home. At Christmastime the cantata, Everlasting Joy, was given. The children presented a Christmas program, followed by a candlelight service. The church is sponsoring a basketball team, coached by Richard Thomas. Attendance at church is increasing under the leadership of Brother Robinson. — LaRue H. Bassler, Sinking Springs, Pa.

Middle Pennsylvania

Hollidaysburg — The newly organized treble choir sang for the first time at the children's Christmas vesper hour. The youth and three choirs went caroling, including the Hollidaysburg County jail in their places to sing. The church enjoyed a candlelighting service on Christmas Eve. Mr. and Mrs. Joe Reasy are directors for the newly organized junior high youth group and Mr. and Mrs. Marion Clapper are directors for the high school youth. The women of the church have been meeting twice monthly in all-day sessions; they have made nine large comforters and three baby comforters. On Youth Sunday, the young people had charge of the morning services, and in the evening, Glenn Koontz of the Everett church spoke and showed pictures of his trip to Ecuador. Some of our youth are planning to attend the youth conference at Estes Park. — Mrs. John Werking, Duncansville, Pa.

Martinsburg — Six of the women attended the women's workshop at Juniata College. On the last day of September, we had an all-day prayer vigil at the church. The congregation has organized with a board of administration. Different groups have had charge of the Sunday evening services. On World Community day, the women contributed yard goods, underclothing, children's clothes, and money to the project of materials for Latin America. Floyd Mitchell conducted the spiritual life preaching mission, basing his messages on the Beatitudes. Mary Dadisman, whom the congregation supports in Nigeria, was present for both services on Nov. 19. In the evening, she showed slides of her work. Our congregation was host to the community Thanksgiving service. The children's Christmas program was given on the morning of Dec. 17, and in the evening, the mixed choir in cooperation with the youth, presented a program. We had a watch night service on Dec. 31. Brother and Sister Paul Brumbaugh have been received in the office of deacon in our congregation; they were installed previously at the Fairview church. On Jan. 7, Prof. Warren Kissinger, a member of the Juniata College faculty, brought the message. Floyd Mitchell, Virgil Wineland, Leon Kensinger, and Janet Bush will represent the congregation at the Annual Conference. Mrs. Delbert Hanlin of Woodbury, Pa., showed slides and reported on the trip she and her husband had made to the mission in Ecuador. The pastor at present is giving a series of sermons on the Book

Brethren Placement Service . . .

This column is conducted as a f service in the interests of assist individuals or families to relocate secure employment in Brethren cc munities. It does not provide for advertising of goods or property sale or rent. Information on paid vertising may be obtained from Church of the Brethren General Offi

This service is part of the Broth hood program, assigned for adminis tion to the Social Welfare Departm of Brethren Service.

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No. 555. Wanted: A married cou for dairy farm and general farmi Modern two-bedroom home. Five m to Brethren church. Good wages w extras. Contact: Harvey Moeckly, F City, Iowa. Phone 984-6086.

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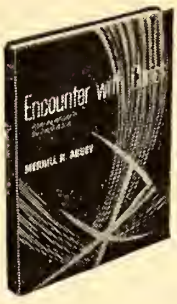
No. 557. School superintend wanted! Elementary and second teachers needed, also, by the Ola city schools, Kansas. Olathe Church the Brethren, 20 miles from Kan City, is eager to help place Breth teachers. Contact: Rev. James L. M nich, 301 South Pine St., Olathe, Kan

of James. The women spent a day New Windsor helping to process cl ing. The women's fellowship presen a program on peace, using a film. have been baptized since our last port. — Mrs. C. O. Beery, Martinsb Pa.

North Atlantic

Green Tree — Bro. Raymond Bau er, associate moderator, officiated at love feast, assisted by the pas Wayne Dick. One letter has been ceived. Bro. Warren Kissinger the speaker on Juniata day. Dr. Cha Weaver was the speaker for tempera Sunday. Cereal for the needy was project of the vacation Bible sch More than $100 was received. August, eight of our members assi at the chicken barbecue supper at Neffsville Home. On North Atla District night at the Billy Graham sade, a busload of our members tended the meeting. The congrega was host to the district training sc

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CHURCH of the BRETHREN GENERAL OFFICES . . . Elgin, Illinois

four Monday nights in October. hren Robert Smith, Bruce Tiffiny, ald Smith, Ronald Smith, and the or were speakers on Layman's Sun- Bro. Donald Leiter, pastor of the i fellowship, spoke one Sunday. istmas was observed with a program he children in the morning and a llelight service in the evening. A or high choir has been organized er the leadership of Mrs. Wayne k. The children's choir has been ing at some of the services under leadership of Mrs. David Famous. congregation was represented at training conference at the Coventry ch, which was directed by Elgin members. — Mrs. Harry Buckwal- Norristown, Pa.

Southern Pennsylvania

untsdale — The congregation made ossible for one youth to attend ual Conference by paying the ex- es. Three youth attended the re- al youth conference and a number nded summer camp, the church as- ing partial payment of the fees. youth and a married couple are serving in BVS. Some of the mem- sent contributions to the pennies- peace project at New Windsor, Md. one week in July, ten members ed to process clothing at New dsor. Five fresh air children from imore, Md., spent one week in the gregation in July. The donations of at the harvest home meeting were n to the Cross Keys Home for the l. Bro. James Berkebile, a member he Elizabethtown College faculty, a Bible institute in November. following Sunday a student group Elizabethtown dramatized the of the prodigal son during the hip period. Three members have received by letter. On Youth Sun- a number of youth participated in church school program as teachers Sunday school superintendent. ing the morning worship hour Bro. Williams, who completed his I-W ice in December, brought the mes- . We have set up an emergency to help folks in the community ase of fire or accident. Health aid ets and relief clothing and com- rs have been sent to New Wind- — Mrs. Kenneth R. Blough, Carlisle, Pa.

gar Valley — Earl S. Kipp brought message when the annex to the ch was rededicated. Bro. Ray A. z of Richland, Pa., conducted the gelistic meetings. Four were bap- and two received by letter. Five h attended the regional youth con- ce at Juniata College, and five the at Mechanicsburg, Pa. William izer, who is in Brethren Volunteer ice at the Fahrney-Keedy Home at sboro, Md., gave an account of his s there. The Mount Olive young le were in charge of the morning ce on Oct. 1. Our congregation host to the district meeting in Oc- r, the first to be held here. The s' aid is sewing clothes for relief making comforters. Two groups ed process clothing at New Wind- during the year. On Dec. 3 An- an Van Maas gave the morning age. Four babies were dedicated. young girl has entered BVS. — Gale Walizer, Loganton, Pa.

Western Maryland

Maple Grove — Bro. John J. Jackson served as the pastor the past year, preaching at the three houses in the congregation. During the summer months nineteen were baptized. Since Oct. 2, Bro. Galen Fike of Eglon, W. Va., has been serving as pastor. J. Stanley Earhart is the moderator. Bro. Richard Grumbling, a former pastor, was the speaker for the homecoming service. The women's fellowship meets each week to do relief sewing. They plan to send seeds overseas. The youth have been meeting twice a month in the homes under the leadership of Brother and Sister Allen Green and Brother and Sister Holly Atwood. Some of our men attended the district men's fellowship banquet and the women the district women's fellowship rally. Several visited the Goodwill Mennonite home at Christmastime. The Sunday school has decided to present each child a Bible on entering the junior class. — Mrs. Grace Resh, Grantsville, Md.

Tennessee

Pleasant Valley — Seven have been baptized and two received by letter in recent months. On Sept. 3 the pastor, Bro. Robert Rowe, was ordained by Brethren G. W. Petcher and Niles Hilbert. A junior high school class was added to the church school at the beginning of the new year. The youth have been studying a course on preparation for marriage. The offerings of the fourth Sunday of each month are added to the building fund. The children cooperated with the area Halloween drive for UNICEF. Three members attended the district leader's retreat at Johnson City. Several of the youth attended the district watch night party at Kingsport. Two plays, Christmas Around the World and Greater Than Gold, were featured on the Christmas program. Recent guest ministers have been Brethren G. W. Petcher and Howard Kaucher. — Mrs. B. J. Wampler, Jonesboro, Tenn.

Second Virginia

Lebanon — On Sept. 1, Bro. Carl E. Yoder became pastor of the congregation. The installation service was in charge of Bro. Samuel Flora, Jr., the district executive secretary. Four letters have been received. The district church leaders conference met in our church on Sept. 23. The church officers and teachers were installed at a morning service. We observed the love feast on World Communion Sunday. Tracy Wine and J. D. Wine represented the congregation at district conference. The choir sponsored a hymn sing one evening. A sacred concert was given by the men's and women's quartets of Bridgewater College. The offering at the family fellowship was given to relief. We were host to the community service on Thanksgiving evening, with Rev. Bruce Pfeiffer, pastor of the EUB church, bringing the message. Bro. William Longenecker of Mt. Joy, Pa., conducted the revival. Four were baptized and one rededicated. The children presented a program on Dec. 24 at the morning worship hour, and the youth and the choir were in charge of the candlelighting service in the evening. — Mrs. Boyd Cupp, Staunton, Va.

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Staunton — Our church was host during September and October for the crusade for excellence which is to implement the building program of Bridgewater College. During the week of Nov. 5-12 our revival services were conducted by Bro. Robert C. Bowman, son of the pastor of the congregation. Fourteen persons were added to the church. Our church serves the area as a depot for relief. The women's fellowship spent one day in February making comforters for overseas relief. At Christmastime the women brought cheer to the women of the local hospital. Our Christian education committee planned the mission study classes for the four Sunday evenings in February. The pastor, Clarence R. Bowman, is moderator for the second district conference. On Dec. 17 we had a program of music by the choirs and a candlelighting service. On March 4 the district Brethren Service Commission sponsored a peace institute, with Tart Bell of the American Friends Service Committee as the speaker. Five Brethren churches of the area are combining services for the five Sunday evenings of Lent. — Anna F. Flory, Staunton, Va.

Southern Virginia

Collinsville — On Feb. 5, the congregation had a ground-breaking service for the first unit of the new building. Construction began in April and such progress was made that the vacation Bible school was held in the new building in June. On July 23, we had our service of dedication. Samuel Harley, executive secretary for the Southeastern Region, delivered the dedicatory address. Bro. Wilmer Hurst, the pastor, and a planning committee revised the organization of the congregation, adding more commissions. The program has been in effect for the past three months and seems to be meeting the needs of the congregation. — Mrs. Claude N. Russell, Collinsville, Va.

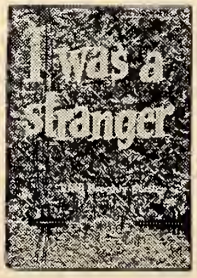
Topeco — Some of the women met for one day in November to make quilts for relief. What Our Church Has to Offer the Different Age Groups was the theme for the fellowship supper on Nov. 17. The pastor and several of the men worked on one of the cabins at Camp Bethel one day. Our congregation was host to the Thanksgiving service sponsored by the county ministerial conference. Bro. Mark W. Wolfe, pastor of the Copper Hill church, brought the morning message. The offering was given to provide a wheelchair for those who might need it. The Christmas program was presented on Dec. 17. At the council meeting in January the planning committee recommended that the church make provision for more classrooms in the basement of the church and install some earphones in the sanctuary. The love feast will be held on April 19. — Hattie Keith, Willis, Va.

First West Virginia

Morgantown — The congregation planning to build a new church. bids were opened in February and is hoped to break ground in the spri Bro. Lonnie Paul Kelley was licen to the ministry for one year. We a "blanket Sunday" in February in swer to the appeal of Church W Service. On the Friday evening bef Christmas a program was given un the direction of Joann Guthrie and pastor's wife. On New Year's Eve pastor, Wendell Bohrer, conducte candlelight watch service. Since last report five have been baptized two received by letter. Two bal have been consecrated. Once e month the members meet at the chu for a fellowship meal. — Allie D. F Morgantown, W. Va.

I Was a Stranger

RUTH B. STATLER



Plotted in simple fashion, this novel tells the experiences of a German girl from the time she first hears about the high school student exchange program, through her weeks of competing for a place in the program, her voyage to America, and her year in this country, on to her return to her home. During her stay in the States she was the foster daughter in a Brethren home in Pennsylvania. For youth and adults. **$3.00**

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

MARCH 10, 1962



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Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - - Editor
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Our Contributors

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READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

CHRISTIAN UNITY

Christians can agree that as members of the body of Christ they should be united. But what is the nature of Christian unity and how shall it be manifested? Does unity require organic union of denominations? Are church mergers always desirable? Will cooperation lead to organic union? These are some of the questions that continue to trouble Christians. Some of them have been discussed in editorials and articles. Other aspects are revealed in such correspondence as the following selections from letters and articles that have come to the Gospel Messenger office. — Editor.

No Right to Close Any Path to Christ

Jesus himself initiated the organization of the twelve. In Luke 8:25-29 we find that Jesus initiated another movement not organically affiliated with the twelve. When the Gadarenes asked Jesus to get out of their country, the one out of whom he had cast the demons asked to become part of the organization immediately associated with him. Jesus told the Gadarene to stay where he was and witness there, reaching those whom the main organization was not permitted to reach.

In Luke 9:49-50 we find that Jesus gives his positive approval to still other movements. John, thinking he would get a pat on the back, told Jesus, "Master, we saw a man casting out demons in your name; and we forbade him, because he does not follow with us." Jesus told him, "Do not forbid him; for he that is not against you is for you."

The most frequently cited basis for the ecumenical idea is John 17. To get this idea, ecumenical leaders put a period in the middle of what is obviously a sentence where Jesus prays that his followers may be one. The rest of the sentence is "as we are one." *As* used as a conjunction means "in the same manner that." The important question then is: In what manner are they one?

Even without the second part of the sentence it is obvious that Jesus and the Father are not organically one — not one identity. Praying here, Jesus was not merely mumbling to himself; in the Garden he prayed, "Not my will but thine be done"; and on the cross he said, "Why have you forsaken me?" Of course, many other examples could be given. The second part of the sentence ma it imperative that we find the un ing factor in the two organically s arate identities, the Son and Father.

Infrequently cited as a basis one organically united church is 1:18, where Paul describes Chris the head of the body, the chu In his letter to the Romans, 12: Paul gives us a clue to this "onene There are many members in makeup of one body. The he lungs, kidneys, feet, and other m bers of the body do not mix up become one sterile, undifferenti mass incapable of accomplish anything; all work together, supplementing the work of all others.

This answers the question, what manner?" Jesus, God, and Holy Spirit are each supplemen to the other two, together for our triune God. Each has his to do. All work together to b people into suitable fellowship God the Father. In like man each of our denominations has function to perform, supplemen the others in furnishing paths Christ so that no one regardles his mental and emotional mak will be barred from finding C and God. Jesus said, "I am the the truth, and the life, and no comes to the Father but by Since Christ's time there is but path to the Father — but many proaches to Christ. We have right to close any path still ser as an approach to Christ, thus s ting out any soul from finding C and the Father.

Some ecumenical leaders de that all Christians must become denomination "that the world know." Jesus tells us in John 1 the "oneness" by which the w will know: "By this all men know that you are my disciple you have love for one another." John 14:15, 21, 23 and 15:10. is the visible, convincing unity which Christ prayed. . . .

We should not kid ourselves long as freedom of religion e there will be some variety of C tian denominations. From the F cal evidence it is God's plan. in the past — from the time John, through the settlers of M.

Continued on page 21

Pioneers of Faith Challenge the Unknown

ONLY a few short years ago most people would have said it was impossible — for human being to watch three sunsets in the ce of a few hours. But now, after John H. nn ventured into outer space at a speed of re than 17,500 miles an hour, we have his rd that it can be done. Three times around globe in the time it takes to drive a few dred miles. Three sudden changes from light to dusk and from night to day — but in one day's incredible journey.

Pioneers have a way of challenging the unwn. No matter how carefully they prepare any eventuality, there is always some unainty about the success of their ventures. his day Abraham of Ur must have been an erienced traveler. Before he set out to seek untry that he had never seen, he must have ed to pilgrims and traders, he must have sulted whatever guidebooks were available him, he must have counted carefully the cost oving with his family into the vast unknown t lay beyond the desert. Yet with all his culating he could not anticipate what would pen. "He went out, not knowing where he s going." He went in faith, looking for the of God.

The modern astronaut must also be a man aith. He must have confidence in the comx mechanisms that can chart his path with zing accuracy. He must trust the knowledge judgment of the minds that seek to make journey safe as well as successful. He must end upon the terrific thrust of physical ver that can lift his capsule off the earth's ace and launch it into orbit within a matter minutes. He must be guided by instruments yet untried but specially designed to help pilot his pioneering course.

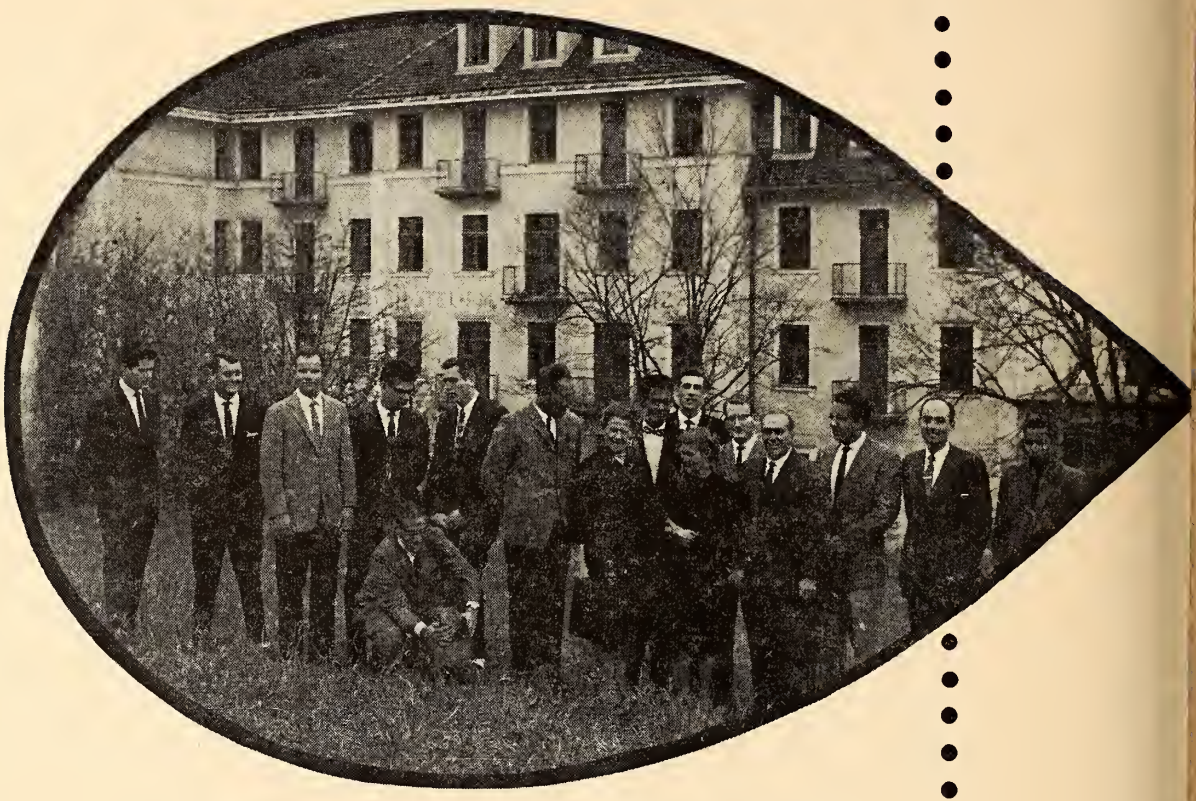
Yet faith in science, faith in physical force not suffice. Like Abraham of old, the first n — or the second or third — into space goes into a world unknown. Having trained oughly for his testing, having taken all the cautions that are available, he still faces the nent when he confronts the untried, the uniliar, the unknown. The radio announcer ld say it so matter-of-factly: "leaving the osphere, now entering space," — as if it were nore than leaving Ohio and entering Indiana. the border of the unknown cannot be apched so casually. Who can be certain that astronaut who orbits just a hundred miles or so above the earth's surface can reenter the atmosphere and live to tell his story?

But a man of faith will try. If his name is Christopher Columbus, he will urge his companions to keep sailing westward, toward the unknown, even when they are ready to turn back. If his name is Alexander Mack he will counsel his companions to sit down and count the cost; but then, having calculated gains and losses, he will urge them to join him in a venture of faith.

If his name is Wilbur Stover, he will not be discouraged by all the arguments against foreign missions, but after counting the cost he will pioneer in a new endeavor for God. And if the contemporary explorer happens to be John H. Glenn, an active Presbyterian Sunday school teacher, he will have faith in far more than the human intelligence and human calculations that prepare for his journey; he will rely personally on the eternal God who controls the vast unknown beyond man's knowledge.

But the new frontiers of 1962 are not only in Washington or at the threshold of outer space. There is need for pioneers of the spirit to cross over a hundred border lines where other men have stopped, saying, "It is impossible to go any further." The Christian church, for example, now has material resources undreamed of in earlier years. But the church is holding back in presenting its message to its day, as if to say, "We are reluctant to go forward." And so the church falters for lack of faith, for lack of the pioneering spirit that was so well described by the writer of the letter to the Hebrews. Having recounted the thrilling record of the faithful, he continued, "Since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith. . . . Therefore, lift your drooping hands and strengthen your weak knees, and make straight paths for your feet."

Evidently God has an orbit for each one of us to enter, yea, even for those of us whose hands too often droop and whose knees too frequently tremble. It is time now for Christians to move over to the launching pad, start a program of rigorous training, and prepare for the "lift-off" that comes when God's spirit takes over. — K.M.



TALE from the VIENNA WOODS

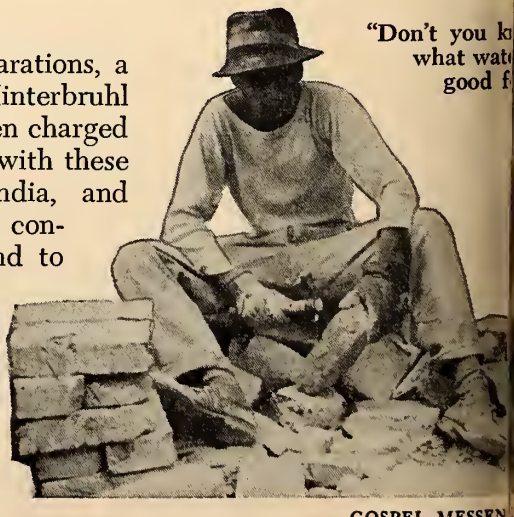
An internatio l group of volunteers is telling a ne kind of story

by Udo F. A. Rotzoll

DESPITE 50-megaton bomb blasts and war preparations, a small group of young men is working for peace in Hinterbruhl in the Vienna Woods. They belong to a generation often charged with producing juvenile delinquents. But a short talk with these young people coming from Austria, Germany, India, and America, shows their energetic and uncompromising conviction to do what they can to preserve a peace and to act always in a vital and important way for peaceful understanding.

"Timber!" Isn't that the shout used by American lumberjacks cutting down a tree?

But here in the Vienna Woods no trees are being cut down; on one of the former Hotel Radetzky's balconies, Duane Harmon, who graduated this year



"Don't you k w what wat s good f "

n La Verne College, is
nping a wheelbarrow of
ble. Creating a lot of noise
dust, half bricks and
seled-out pieces of plaster
ble down the chute.
Don't you know what water
ood for?"
brown-skinned Indian en-

Hinterbruhl team: sixteen per- from three continents with main idea — to work for peace

oped in a cloud of dust tries
explain to his American
ow worker, that it would be
ter to wet the rubble down
ore dumping. When the
y cloud his cleared away a
le bit, he and a young Ger-
n pick up their shovels and
the next wheelbarrow to
pty it on the rubble pile in
garden nearby.

What really is going on here?
Bill Switzer, twenty-two-
r-old Modesto boy, wants to
come a teacher. Last Janu-
he came to Austria, and it
remarkable how well he
eady speaks *"Wienerisch."*
re is what he has to say
ut the project.

"The Americans here are
mbers of the Church of the
ethren. But we also have Indian Hindus, German Protestants, and Austrian members of the Reformed Church, as well as American Mennonites and Quakers. We believe that all human beings, no matter what nationality, race, or religion they are from, can live together in peace and coexistence. We, therefore, refuse to sanction war and its preparations and all killing as a way to establish or to preserve peace. We consider these things to be simply unworthy of human beings. They inescapably lead into misery, harm, and finally the total extermination of the human race.

"We try on an international basis to present a positive, practical, and realistic witness for peace by building peace in the social, economic, and religious life of men. We all are volunteers here, and none of us has a special training in building construction. We get an allowance of ten dollars a month. In building an old folks' home in the marvelous surroundings of the Vienna Woods we try to make it possible for old people to live here a quiet and contemplative decline of life."

Bob Sesser, another Modesto boy who was in the same training unit at New Windsor as Bill, touches an important point when he explains the problems in the contacts with the Austrian neighbors.

"Sure we have a lot of troubles to overcome the culture and language barrier. But we work hard on understanding this European country and its people, and also help them to understand our thoughts and philosophy of life."

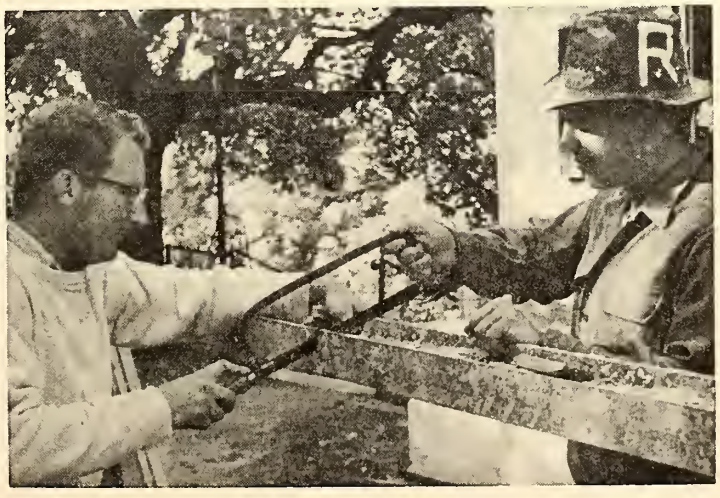
Merlin E. Garber, founder and first director of this project, explains the different ways of solving these problems.

"We have language studies twice a week, and in working for understanding we give programs in various congregations of the Protestant churches in Austria. We had a deputation trip to Linz, where we gave a two-day program together with young Austrian boys and girls. We had slides, quartet singing, discussions, and a visit to the former nazi concentration camp Mauthausen. In this extermination camp, where hundreds of thousands of people, mostly antifascists and pacifists, were killed, we had a few moments of silent prayer to thank the Lord for giving us the chance to work for peace in a positive way recognized by the government of the United States as conscientious objection."

"e have trouble to overcome the ctural and language barrier"



"Do you remember that nice electric torch in your father's shop, Bob?"



Mike Vidaver and John Stoltenberg from California had worked together with American Mennonites on the reconstruction of the Vienna Karlsschule, which was destroyed during World War II. A few weeks ago John left Europe for his bonny Pacific coast.

About the two years he worked in Europe he said: "I made many mistakes, but I think I have learned a lot. My time in Germany and Austria was a great experience for me."

In India they do not have a compulsory military service, and Biplap Kumar Sarkar is pretty proud to come from one of the world's most democratic countries. Since May he has belonged to the Hinterbruhl group, and he is happy that his friend, Satya Ranjan Chaudhury of New Delhi, has also come to contribute working toward the establishment of peace all over the world.

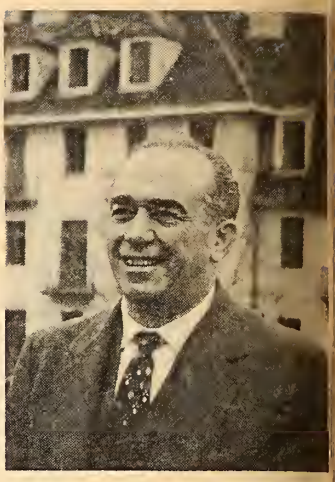
Last summer a group of American girls: Carol Nordstrom, Carole McGreevy, June Ellen Davisson from La Verne College, and Carolyn Erskine from San Diego State College joined the Hinterbruhl work unit. Their comment: "It was a worthwhile experience we had there."

Many Hinterbruhl inhabitants remember the time when the German storm troopers occupied this hotel. And after the national socialist government was brought to an end by the German surrender in May 1945, the Russian occupation army was quartered here.

On a sunny afternoon in June 1958, the director of the Evangelische Innere Mission, Dr. Blaschek, passed by several of these villas and hotels formerly occupied by the Russians and now standing abandoned in the Vienna Woods. He thought of reconstructing one of them into an old folks' home. After one year of negotiations the parliament of Lower Austria finally decided to sell the Hotel Radetzky to the Innere Mission for the purpose of building an old folks' home.

But to begin the construction right away was impossible; money was lacking. At this time the director of the Brethren Service Commission in Austria, Merlin E. Garber, offered to send young volunteer service workers to Austria to give them the opportunity to work for peaceful understanding. So on the first of April 1961, after a long period of planning, the work started.

And how many things were to be done! The wooden beams and supports of different ceilings were so rotten that a simple touch with a hammer sufficed to cause the whole ceiling to collapse. A lot of walls were to be taken out, to make it possible to replace the old wooden ceilings by new ones of reinforced concrete. All electric wiring and the entire water and heating system destroyed by the Russians must be put in, and the walls to be plastered again. The whole roof construction is changed,



Merlin E. Garber, director of project: "We thank the Lord giving us the chance to w for peace in a positive w

and it gets a brand new loo

A good part of the work already done. Director Bl chek said: "In the short ti it has been here, this admiral work unit has accomplish more work than we ever v tured to expect they could d

Ardon Denlinger, the n director of the Hinterbr project, who took Dr. Garb place in the beginning January gives this expla tion: "Through every se ice, through every donati through every deed we want



"It was a worthwhile experience"

e a complete Christian wit-
s, that this service itself is
oyful answer of the Lord's
of grace."

n 1963 the first old people
l move into "their" home.
ere is still a good deal of
k to be done, and surely
ny American, Indian, Austri-
and German drops of sweat
l drip before the keys are to
handed over.

ut by American, Indian,
man, Austrian, and later on
Polish and Spanish hands,
old folks' home is going to
built here, by hands working
peace in spite of all 50-
gaton bomb blasts. Vol-
eers — because Christ has
ed all his members to be
ry moment and in every
a of life always a true ex-
ssion of his love.

THE ETERNAL

JEAN HOGAN DUDLEY

Beneath the surface of the day,
Its bright facade, reflected shine,
Its sunlit oaks that sparkle sway
And burnished hillfolds' curving line,

There is the steady heart of things
Untouched by light or shadow's change,
Unstirred by sudden winds or wings,
Calm, deep, and strong, and almost strange

To eyes sharp dazzled with the light
And shimmer thrown from leaf and blade,
(A steadfast earth below, which bright
Resplendency has overlaid).

So joy and love shed golden glow
Across the depths of God below.

The Sin Against the Holy Spirit

by Corda W. Krieger

RECENTLY, while reading J. B. Phillips' book, Your G Is Too Small, I was again c fronted with the puzzling q stion of sinning against the H ly Spirit. He described it as "i fusing to recognize truth and re using to allow the heart to lc e others." This set my mind a heart to thinking through th se statements.

What is the nature of God the F her, God the Son, and God th Holy Spirit? God is our F her, Creator, and Sustainer, b he was limited in saving m nkind from sin until he sent h Son to live and die for man's sa vation. Jesus was limited in li ng here on earth in human fo n forever. He had to live a l die for us and then his w rk was done. But he said he w uld project his life in us in a ther person — the person of th Holy Spirit. So the Holy S rit lives here on earth in h nan hearts.

My next problem was: Does he live in my heart? Have I accepted him by faith? Since God is truth and God is love, any refusal on my part to accept truth and love is a sin against God the Father, God the Son, and God the Holy Spirit. Whenever we are faced with truth and refuse to recognize it because we do not want to be changed by the acceptance of that truth, we are sinning against the Holy Spirit.

When we refuse to accept or allow the person of the Holy Spirit to live in our hearts, to recreate us into new creatures, we sin against the Holy Spirit. It is God the Holy Spirit in us that recreates us, that makes us "born again," that gives us power for service. When he indwells us, we become "transparent to the light" within us.

How much do I love? Do I love him with all my heart? Do I love my neighbor as myself? Do I love all my children alike, or is there a "rejected" child in the home? Do I love the unlovely as well as the lovely? How many harbored resentments are festering in my flesh in the form of arthritis, ulcers, high blood pressure, or migrain? Am I refusing to allow my heart to love others and thereby sinning against the Holy Spirit?

Many long-faced Christians seem never to arrive at a knowledge of the truth. They look as if their hearts were hungry, famished, empty. They are not whole Christians, they are two-thirds Christians. They do not know God the Holy Spirit. They say they believe in the Trinity, but they do not seem to know the person of the Holy Spirit, who will dwell in our hearts at our bidding.

The Holy Spirit is our down payment on eternal life. We must go to our secret place of worship and stay there, consecrating ourselves and claiming the presence of God's Holy Spirit in our hearts until his light breaks upon us, and his Spirit bears witness with our spirit that we have been adopted into the kingdom of God. We need not plead that the Holy Spirit be given. He has been given. Let us claim him, just as we are, and let him cleanse us, fill us, recreate us.

Then, instead of asking, "How can we accomplish God's will?" "What is wrong with our program?" "Why are we so ineffective?" we will be saying, "There is now no condemnation to them that are in Christ Jesus." "I am justified by his grace." "Thanks be to God for his unspeakable gift." "It is not I that live, but Christ [the Holy Spirit] lives in me." We have at last become whole Christians. Let us not commit the unpardonable sin of refusing to recognize the Holy Spirit and of showing him hospitality in our hearts.



Religious News Service

Unexpected

THERE is not a man living who does not like to receive an honest compliment. Mark Twain once said that he could live off a compliment for two weeks, and praise is especially pleasing when it comes from unexpected sources.

The Gospels do not record many instances when people complimented Jesus. He was criticized, condemned, and misunderstood, but not frequently praised. This was especially true on the day they crucified him. Long months of planning, scheming, and backstage maneuvering had paid off; now Jesus was dying on a cross and his enemies were in control of the field. Only those who were part of the conspiracy or who were in sympathy with it spoke out; his disciples and friends maintained a discreet silence.

But there was one friendly voice in the crowd that day. It was an unexpected voice because it came from a pagan — the Roman centurion who had charge of the actual execution and whose responsibility it was to guard the crosses until all three — Jesus and the two criminals — had died. At the moment Jesus died, there was a terrific earthquake and the centurion cried out, "Truly this man was a son of God."

What he meant by this cry which he directed to his companions and the still form on the central cross, we do not know. Certainly, when he said of Jesus, "This man was a son of God!" he did not mean what we mean when we say of Jesus, "He is the Son of God." However, we are safe in making several observations.

The first thing that impressed this Roman soldier in charge of the crucifixion was the fact that he saw man as he was intended to be. There has never been a man of normal intelligence who did not ask himself over and over again: "Who am I? What did God intend for me to be? If I were to become the man God intended, what would I be like?" Schopenhauer was a famous German philosopher noted for his gloom and pessimistic view of life. When he was an old man h became confused and lo Someone stopped him and sai "Who are you?" And Schope hauer replied, "I wish you cou tell me."

All of us would like to kn who we are. And when we find out, we are shocked a frightened. Robert Burns on said of himself, "My life minds me of a ruined temp What strength, what prop tions in some parts! What u sightly gaps, what prostra ruins in others!"

When we get a good look ourselves we discover that are men and women with sp disintegrated personalities. love the best but do the wo We have high hopes and aspi tions yet spend so much of time with the inferior and t second-rate. Our dreams are the stars but we wallow in t mud.

We can sympathize w Paul when he cries out, "S find it to be a law that whe want to do right, evil lies cl at hand. For I delight in t law of God, in my inmost s but I see in my members other law at war with the l of my mind and making captive to the law of which dwells in my membe Wretched man that I am! W will deliver me from this bo of death?" (Rom. 7:21-24).

The centurion was a man above-average intelligence, a this problem of knowing w he was must have bothered h many times. And now, in

Praise

by John C. Middlekauff

ng Jew, he suddenly sees at man can and ought to be, he sees in Jesus the embodint of man at his highest and t. In the Sept. 10, 1955, is- of the New Yorker, there s a most interesting cartoon F. B. Modell. It showed two victs in a jail cell and the says to the other: "Oh, the tes were perfect enough, but urned out the ten I used as odel was counterfeit."

ll of us need a perfect patn for our lives, for unless we y our lives after the finest the best, we will be in the t in which that counterer found himself. If you nt to know God's idea of at man ought to be, look at us Christ, and, like the cenon, you will say, "Truly this n was a son of God."

n the second place, I think Roman centurion exclaimed, uly this man was a son of d," because of the patient Jesus bore his suffering. a soldier, he had participated many battles and he had n hundreds and perhaps usands of wounded men. He l heard their shrieks, their ses, their groans as they suf- d and died. Undoubtedly, had carried out a number of cutions for the Roman auities, many of them by cifixion. He had heard men for their lives, whimper ir fears, curse their fate.

ut he had never before exed anyone like Jesus. He did curse his enemies, his exioners, his God. As they drove the nails through his hands and feet, and as they lifted the cross and let it drop with a thud into the hole that held it upright, he made no sounds, and this startled the centurion.

All of us need to learn this lesson from Jesus. Pain, suffering, adversity are the lot of every man who lives. How we react to it is a measure of our faith. The whole problem of suffering — especially the suffering of the innocent — is one of the most difficult problems a man faces. Not even our Lord was exempt from suffering. And while this created a problem for his followers, it did not upset his tranquility or rob him of his patience. He knew that suffering can be redemptive and that in the will of God it serves his purposes.

The second thing that we need to remember about suffering is that, since Jesus suffered, he understands when we suffer. Reuben K. Youngdahl in his book, The Secret of Greatness, writes: "I often think of the little boy I saw sitting outside of the walls of Versailles. He was holding a little sparrow with a broken wing. A kind



"Truly this man was a son of God"

Drawing by Durkee

lady came along and asked, 'Sonny, would you like me to take this sparrow home and nurse it back to health? I promise I will bring it back to these gardens when it is healed and let it fly free again.' The little boy thought for a moment. Then he said, 'If you don't mind, Madam, I will take care of the bird myself.' He paused momentarily and then added, 'Because, you see, I understand this bird.' The woman could not quite get what the boy meant until he stood up. Then she saw that his left leg was in a cast. Because he was crippled, he understood the suffering bird's problem." Then Youngdahl added: "The God whom I know became incarnate in Jesus Christ and came into the world to learn what problems I must face in life, so that he can match the strength I may need in order to face those problems triumphantly. That is why, when I walk with him, I can have such confidence."

There was a third reason for this statement by the centurion: I think he was startled by the indestructible faith in God which Jesus possessed. It is easy to believe in God when the sun is shining, the birds are singing, and the flowers are nodding their heads in the gentle breeze. But it is a vastly more difficult thing to maintain your confidence and trust in God when the night is black and the icy rain drenches you to the skin, when all your dreams have burst like soap bubbles and all the world seems against you.

We often think that life treats us unfairly, that we never get the breaks. If we feel this way — sinful, rebellious, disobedient as we are — how much more justification would Jesus have had! He had devoted his life to the will of God so that his dedication was complete. He had lived for others and given himself without reservation to the service of God's children. He was without sin and even those who sentenced him and carried out the execution confessed that they found no fault in him. And yet here he was at thirty-three, dying on a cross. He could have been bitter and cursed God. But he did not. And his last word was an affirmation of his faith and trust: "Father, into thy hands I commend my spirit."

But I believe that there was a fourth thing that this man saw in Jesus which caused him to exclaim, "Truly this man was a son of God." And I suppose that this was the most impressive thing of all because it was the most Godlike thing that Jesus did on the cross: He forgave his enemies and those who, in ignorance, had crucified him. It is not hard to believe in the power of God or his goodness and his justice. But it is difficult for many people to believe that God forgives, and that he does it freely, fully, and f ever.

What is the greatest thi that Jesus came to tell us abo God? Was it not that his lo and grace offers forgiveness all his children! And wh hanging on the cross in ago of body and spirit, Jesus offer a prayer of forgiveness, t centurion could only exclai "Truly this man was a son f God."

The Russian novelist Vla mir Koronlonko tells the st of an old man who for most his life had been the one ring the bells in the vill church. He had outlived all sons and had even seen some his grandchildren buried in churchyard. His age made duties a burden and he was s that each spring would be last and then he felt that should be at rest.

At last there came a sta night in the spring when, l tern in hand, he painfu climbed to the belfry to r

THE DREAM

JEAN HOGAN DUDLEY

Last night I dreamed that bombs rained through the sky,
The nation's cities burned from shore to shore,
And loud above earth's weeping came a cry:
"What have you done to keep us from this war?
How often have you reached a friendly hand
Across the barriers of race and State?
What peoples have you learned to understand?
Have you, yourself, renounced the paths of hate?"

I answered, "But the choice that war shall cease
Must come from statesmen, mighty ones, and kings."
"Not so," the words came back, "We all build peace
By justice and by love in little things."
. . . I woke, thanked God for time when men still could
Try ways of peace, and love, and brotherhood.

bells at Easter. He looked over the village with its lights glimmering in the kness. The night was so still t he could hear the barking a dog and the jolting of a on the rough cobblestones. m the tower, the old man ked over the village. Below he cemetery he could see crosses standing with outtched arms, as if they sought protect the graves of the d. In the distance he could the Easter procession makits way to the church, and e began to ring the bells.

When the bells ceased their ling, the service began. The man stayed in the belfry began to think back over life. He remembered his ents, his childhood, his wife their children, the hard k, sorrows, cares, and little pinesses of his adulthood. n he remembered his enes – especially a rich man he hated with all the strength was in him. Even after y years, his heart was hot e thought of this man.

ut as he thought of the ves below, he bent his head asked God to forgive him. l as the tears rolled down cheeks, he crossed himself. w futile his hatred had been; foolish he had been to rish his hatred through the rs. It was all past and God ld be the judge. By now the ice was over. He rang the s for the last time, but his rt was light and there was at joy in it.

orgiveness is one of the most icult lessons we have to n, and many a man who s himself a Christian has learned it.

ur happiness and our useess depend on our willings to forgive, to cast hatred of our hearts, to have the iving spirit of Jesus. We ht to remember this word which Paul wrote: "Let all bitterness and wrath and anger and clamor and slander be put away from you, with all malice, and be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you (Eph. 4:31-32).

The Christian Faith and Anti-Communism

by Virgil D. Weimer

SINCE anticommunism has become a mood and a movement, organized and unorganized, absorbing the resources, time, and energy of many people, some Christian groups have become committed to the cause. A recent experience with a public anticommunist meeting sponsored by a Christian group provoked the question of the relationship of the Christian faith to anticommunism.

At this meeting the most undesirable aspects of the speaker's experiences and observations in Russia were selected for emphasis. Guesses and opinions were set forth as facts. Statements were made which contradicted information from other reliable sources. The spirit of the meeting was intended to arouse emotions rather than be informative.

While the Christian faith is by nature and content anticommunist, it is also concerned with obtaining and reporting the truth in order that we might rightly assess communism and act in a wise and responsible manner. And in the search for the truth every effort must be made to guard against error, distortion, and irresponsible judgments and conclusions.

While the Christian faith lends its support to anticommunism, this should not constitute an uncritical endorsement of all its methods, motives, and tactics. We must realize that anticommunism can lend itself to motives and actions which are incompatible with the Christian faith. For example, at this particular meeting the prevailing attitude was one of hostility. Anything resembling the spirit of love, forgiveness, redemption, reconciliation, or understanding was absent. For this reason Christian individuals and groups should guard against becoming the tool of anticommunist movements, for Christians should be free to give their independent witness in distinctly Christian terms.

Another area of difference between anticommunism and the Christian faith pertains to the evils involved. There was a tendency at this meeting to foster the impression that the evils which are being opposed are limited or confined to communism. This is a false idea. While the evils involved may currently be concentrated in communism, these evils existed long before current communism developed, and they are by no means currently limited to communism. But many who are zealously anticommunist fail to oppose these same evils elsewhere in society with equal zeal. At this point the Christian faith parts company with anticommunism, because it

Continued on page 13

THIS S-T-R-E-T-C-H-I-N-G PROCESS

by Enola Chamberlin

SOME doctors make the claim, and I have proved to myself that it is a pretty valid claim, that you can literally stretch your way to health. The morning is the best time, they say. Stretch in bed if you are too lazy to get out of it, but the floor is the best place. And do not be unconcerned about the stretching process. Stretch as if your life depended on it. Reach for one wall with your toes, the opposite wall with your fingers. Bow your back, twist, and turn. Go limp. Breathe deeply and stretch again. Do this a time or two and see how you tingle. See how all the dead weight of the sleepy night has been washed out of you. See how wide-awake you are, how vitally alive you feel.

After a time of this body stretching, I decided that if it is good for the flesh it must be good for the mind, the heart, and the soul. But how apply a stretching process to such intangible things as these? Stretch the mind? Well, it can be done. Experts claim that actually most of us use very little of our potential mind power, that we learn so little compared to what we could learn.

Stretch the mind by deliberately learning something new every day. Take up the study of something, the stars, trees, the oceans, other cultures, biographies, places, anything that will broaden the outlook. Squeeze out the dead cells of ignorance. Alert your mind. Make it eager to go on into new fields of learning.

With myself I made my mind stretching a conscious and voluntary thing. I read a lot. But my mind stretching was something over and beyond, outside of my normal reading schedule. I made a point of deliberately setting aside a few minutes each day for the sole purpose of stretching my mind.

You will be surprised, once you have tried it, how much more you can gain from any study when you approach it as a mind stretcher. Things you read stay with you more easily. You find your whole being concentrated on the meanings before you. There is none of this reading a paragraph and then having to go back and read it again to see what it contained. Those few dedicated minutes each day can be worth more than hours spent in halfhearted study.

I was stretching my body; I was stretching my mind. After a few weeks the world had become a more wonderful place. Living had become somethi to be more savored, to be m deeply enjoyed. And now found I could not stop. I h to go on, not from dreary co pulsion, but because of the ke delight in everything I did. was Kipling's adventurer, le ing the fences, the edge cultivation, and striking out to the unchartered. "Somethi lost behind the ranges, lost a waiting for you, go." So thing waiting for me, yes, stretching of the heart. A with what unequaled zest I out to accomplish it.

But how do you stretch heart? There is but one w that I know of and that is give love and more love, to rid of all emotions that counter to love by squeez them out as the poisons squeezed out of the cells body stretching. And then nothing but love, live, healt vital, positive love, back in fill the vacancies.

Expand in love. Love ev one more. Let people k that you love them, especi those in your own fam Whenever an opportunity sents itself give praise. M the opportunity yourself. F the praise in your heart. F the love. Feel the heart exp with the poignancy of it. F

pen wide, clean and uplifted
you breathe a deep breath
utter joy. Then with a smile
ming right from the heart,
e out your gesture of love,
ur gesture of praise.

What an experience! The
e of the one to whom you are
ing will light up as you per-
ps have never seen it light up
fore. This one will feel the
ense emotion back of your
sture, your words. He will
se their sincerity, their
pth. You will have passed on
beautiful thing, and yet, para-
xically, you will have kept
the beauty for yourself.

Very shortly I found there
s no dedicating a few min-
es a day to heart stretching.
e heart simply took over and,
if it had been waiting years
r just such a go-ahead signal,
ept me along as a leaf is
ept by the wind. All day and
ery day heart smiles played
my lips and in my eyes for
y family, my friends, and
rangers I met. Gestures of
ve, words of appreciation and
aise were always being born
the awakened center of me.
course, I still take time
casionally to give myself a
liberate exercise in heart
retching. Bright as all this
s made the lives of all around
e, it has made my own much
ighter.

I was still not through. The
own was waiting. Body, mind,
d heart were stretched and
ntinually being stretched.
here was still the soul. Oh,
s, I had times of prayer, times
thanking God, times of let-
g him know my gratitude for
s love and care. Now, in my
retched condition, I saw how
eble, how prefunctory these
nes really were. Surely, I
uld do better than I had been
ing. Surely, if I dedicated a
w minutes each day and con-
crated myself, I could stretch
y soul, squeeze out all things

foreign to God and then let him rush in filling me completely.

This was an easier process than I had anticipated. The other stretching had led up to it. I found the way paved, waiting only for me to travel it, waiting only that I take the time needed for the complete seeking of God, the finding of him by the stretching of my soul to him. In a very short while I became a paean of praise because my soul was reaching heights never before attained, and gratitude for the experience was a song within.

This stretching of the soul, this intense reaching for God, though simple in its consummation is yet more difficult of attainment than any of the other stretchings. More difficult because the very nature of it demands that we be alone. It is not easy during a busy day, with people around, to withdraw ourselves completely and be conscious only of our soul and of God.

But how rewarding it is! The world falls into perspective. Things of the earth, petty, transient things both of the material universe and of the senses take their rightful place in the scheme of living. It is not that we slight things, it is only that we take them in stride, knowing that no loss can really hurt us so long as the soul is in touch with God.

The Christian Faith

Continued from page 11

stands opposed to the evils involved wherever, whenever, and by whomsoever practiced.

Another area of disagreement lies in the area of procedural attitudes. Anticommunism by nature is almost wholly negative to the neglect of the positive. At this point anticommunism and the Christian faith part company, for the chief responsibility of the Christian faith is devotion to the good according to the mind of Christ. While the Christian faith by nature and content is anticommunist, the strength of its opposition does not lie in the negative approach but in the positive promotion of its own principles and theology.

While not overlooking the value and necessity of the negative approach to evil, the Christian faith would subscribe to and support the principle that the most effective form of anticommunism is devotion to all that is good in our faith and national heritage according to the example and mind of Christ.

Seduction of the Scientist

THOUGH THE ROCKET may very well place us upon the "stairway to space," its use as a thermonuclear ICBM — and that is its primary use today — places us upon the threshold of annihilation. Those who build and perfect the devices which become part of our inhuman arsenal ought never to be allowed to ignore this frightening fact. It ought to be impressed relentlessly upon them — upon every scientist and engineer, upon every assemblyline worker, salesman, consultant, executive, and stockholder in this grim enterprise — that their fascinating "hardware," their would-be space-ships, their "technological breakthroughs" all become instruments of death. They may even believe in the cruel and confused policies that demand such weapons. But they should never be permitted to masquerade their work as an exalted search for the truth. They should never get away with prostituting to such demonic purposes the nobility of pure intellectual aspiration.

For the weapon makers do not share in that nobility at all. What the munitions industry in its public relations presents as the sacred calling of scientist and engineer is in reality service rendered to one of the shabbiest businesses under the sun: the manufacture and sale for profit of weapons of war. The only new frontiers they are exploring are the frontiers of maniacal destructiveness. And all the streamlined propaganda the ad men turn out is only another contribution to the oldest sport in human history: the dodging of one's moral responsibility. — Dr. Theodore Roszak.

He Carves the Bible Into Glass



The luminous stories of the Bible are coming life in a new medium – that of carved glass. Usi nothing more than a sheet of smooth glass and sor highly compressed air and sand, Duncan Niles Ter of Rosemont, a suburb of Philadelphia, Pennsylvan has carved a career from glass and religious figures

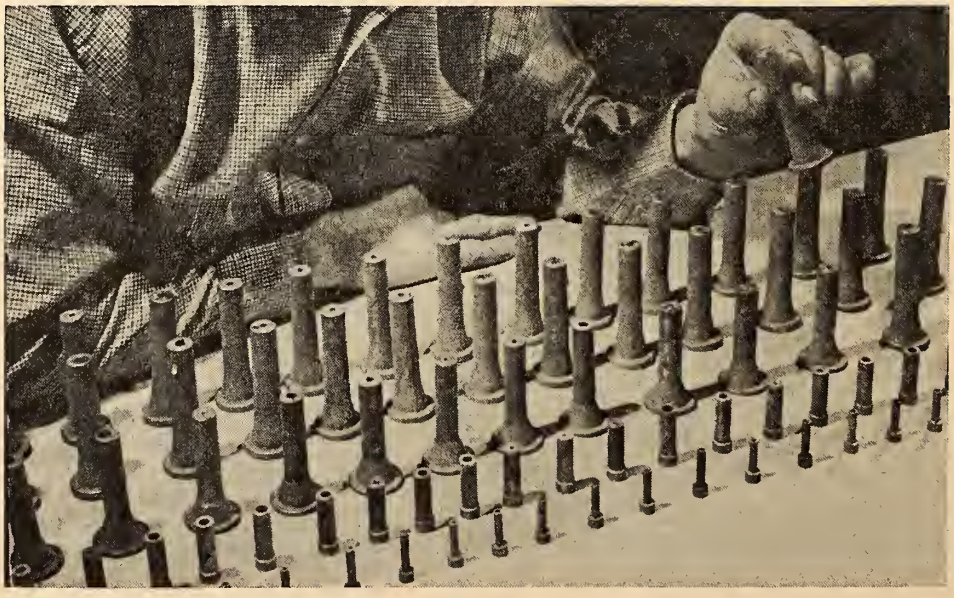
Using sand under eighty pounds pressure in airbrush sort of device, Terry draws lightly on t surface of glass or carves like a sculptor in de intaglio.

While sand carving Mr. Terry wears a respirat He used to wear goggles, too, like any sandblast wor er. Now he has a shield with a window through whi he can see his work, and a flap through which he c hold his carving nozzle.

The glass artist has nozzles ranging from a need point to a knitting needle in diameter. He is th able to make flat opaque tones as well as line desig If he uses a fine sand he can make a smooth whit tone. A coarser sand will make a contrasting textu and tone.

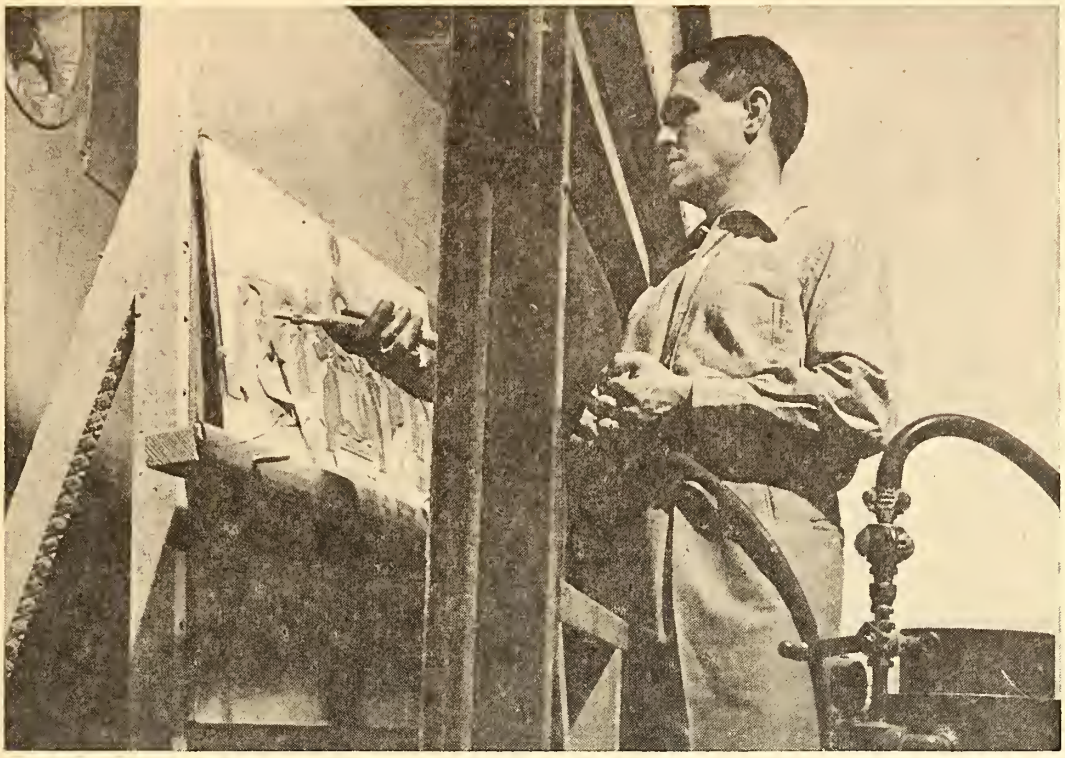
Mr. Terry does a stained glass job once in a whi "Stained glass should be seen only with light comi through it. But carved glass looks well from eitl side."

From childhood glass has fascinated Duncan Ter He took art courses at the Boston Museum's scho but won scholarships to Europe in 1931 and 19



Using a soft pencil the artist first makes a ske of the design he wishe to blast out on glass. This version of the nativity is not the larg he has done

Some of the artist's "brushes," nozzles tha range in size from a needle point to the diameter of a knitting needle



Standing behind a shield of glass to protect himself from the flying particles of sand and glass, the artist observes his work. He wears heavy gloves to protect his hand, while an exhaust fan draws off the particles



David, the king and psalmist, in a panel

there delved into the mysteries of working with World glass and craftsmanship of blown and ned glass. He was the only American student ad- ted to the London Central School of Arts and fts, where he studied more about glass.

He has to date carved life-size figures on a one hundred-square foot glass mural, or he has put a dicate tracery on a tiny two-inch glass.

Duncan Terry's work now reaches beyond the seum and his own workshop. The front doors of Good Shepherd church of Rosemont, near Philadelphia, are graced with fourteen panels of carved ss done by the artist. Coincidentally, the Good pherd Home of Allentown, Pennsylvania, has an rance with four doors done by Mr. Terry. One ge panel shows Christ and a crippled child; another Good Shepherd and a lamb.

Photos by George Pickow from Three Lions

KINGDOM GLEANINGS

William L. Gould, pastor of the Lebanon church, Pa., is also serving the Lebanon County Council of Churches as executive secretary on a part-time basis.

Arthur L. Dean, church building counselor for the Brotherhood, has resigned his position effective about June 30. He has served on the staff of Ministry and Home Mission Commission since May 1956.

Donald E. Stern, director of stewardship education, recently was guest leader and teacher of a course on the Basic Concepts of Stewardship at a seminar for African Methodist Episcopal ministers. The five-day seminar was held in St. Louis, Mo.

Norman J. Baugher, secretary of the General Brotherhood Board, will be the speaker for the New Era banquet at La Verne College on March 16, honoring contributors to the college. The banquet draws about 1,100 persons each year and is noted as the largest annual dinner party in the Pomona Valley.

The twelve-page leaflet, A Week of Family Devotions, is available for use during Christian Family Week, May 6-13. There are worship suggestions for each day. The programs are 10c each or $7.50 per hundred. Order a supply for your congregation by writing the Church of the Brethren General Offices, Elgin, Ill.

La Verne College was featured in a thirty-minute program on the weekly television program, College Report, KRCA, on March 4. In pictorial illustration and narration the college was portrayed as the "growth of an ideal." Don Murray was the principal narrator. College Report is sponsored by the twelve-member institutions of the Independent Colleges of Southern California, Inc., and is produced each Sunday by one of these colleges.

As a result of recent California state legislation affecting teacher education and credential programs, La Verne College will initiate a fifth year and graduate study program next year. Tentative projections include provisions for graduate emphasis in history and social sciences. A minimum of one academic year and two summers will be required to earn both the credential and the Master's degree. Courses leading to the Master's degree will be offered for the first time at the 1962 summer session, June 25 — Aug. 3.

The faculty of Bethany Biblical Seminary announces a recognition dinner in honor of the three members of the Bethany faculty who will be retiring this year, William M. Beahm, Floyd E. Mallott, and Lois A. Eller. The recognition dinner will be held at the York Center Church of the Brethren on Tuesday, May 8, at 7:00 p.m. The price of tickets will be $2.00 each, and requests for tickets should be addressed to Miss Linda Binkley, Bethany Biblical Seminary, 3435 W. Van Buren, Chicago 24, Ill. Please enclose money with your request for tickets. The limit of those who may be accommodated at this dinner will be two hundred, so tickets will be sent out on a first-come, first-served basis.

Ross D. Murphy, pastor of the Shippensburg churc Pa., is in the Chambersburg hospital, Pa., suffering fro a heart attack. His condition is satisfactory and he m be able to leave the hospital in about two weeks, accor ing to word received on Feb. 26.

Protestant church groups in the United Stat formed thirty-three new credit unions last year, accor ing to the Credit Union National Association. Th brings to 333 the number of credit unions serving Pr estant organizations in this country.

Robert Neher, assistant professor of life science La Verne College, has been awarded a National Scien Foundation full-coverage study fellowship in a progr designed to encourage and stimulate college scien teaching. He will become a science faculty fellow Indiana University during the 1962-63 academic ye

Over 3,000 Bibles lost in Louisiana and Texas victims of Hurricane Carla have been replaced by t American Bible Society. The society offered such placements through the churches in the stricken ar and by announcements in local newspapers and on ra and television stations. Bibles have been made availa in Spanish and French as well as in English.

Chalmer E. Faw, Bethany Seminary professor a moderator of First church, Chicago, Ill., presented paper on the Bible and Modern Man on WIND, a C cago radio station. The presentation was followed b panel discussion in which three ministers of the a participated. Brother Faw will be responsible for thirteen-week series on TV, Channel 11, in the fall.

The college booster campaign in McPherson beg Feb. 22 and will conclude March 24 with the Boos banquet, when the college boosters will be guests of college at a dinner in the new student union. This ca paign and banquet were initiated more than thirty ye ago as a means of securing financial support for the c lege from businesses and individuals in the city McPherson.

A National Science Foundation grant of $9,380 v awarded Manchester College for the support of a "su mer science training program for secondary school s dents" in chemistry, President A. Blair Helman announced. The project will be under the direction Dr. Harry R. Weimer, head of the department of che istry. Dr. Edward Miller and other members of science faculty will assist Dr. Weimer. The progr will last for eight weeks, June 11 to Aug. 4.

The Manchester College March of Progress ca paign has passed the halfway mark in its drive for c ital funds, according to Rufus B. King, director development. More than $500,000 dollars in gifts a pledges has been reported in the campaign for $1,0 000 by the seventy-fifth anniversary year in 1964. O thirty area campaigns have been conducted in North and Middle Indiana, Southern Ohio, Northwest Ohio, and other areas of alumni concentration. chief objectives of the campaign are a new library an new student center.

The Scripture needs of Cuban refugees in Miami are g served by the American Bible Society. For three ths, the society assigned a Spanish-speaking repre- tative to work in the area and plan for an efficient ibution program. The representative, Dr. B. Steele , was formerly head of the Spanish department of hwestern University in Georgetown, Texas. By December, 98,200 Bibles, Testaments, and portions estaments had been distributed. A mailing offering ish Scripture portions was sent to every pastor in rea.

The fourth Brethren Homes and Social Welfare ference was held Feb. 28 to March 2 in Chicago, Ill. st speaker, Willard W. Maginnis, supervisor of the al volunteer patient program of the National Insti- of Health at Bethesda, Md., spoke on the topic, Aging and the Normal Volunteer Patient Program. r leaders were administrators from Brethren Homes General Brotherhood Staff personnel, who discussed cs such as The Church's Role in Social Welfare, hren Homes and Social Welfare, and The Role of Administrator. The itinerary included a field trip e Presbyterian Home in Evanston, Ill., and to the rch of the Brethren General Offices in Elgin, Ill. -two persons representing fourteen coast-to-coast hren Homes participated in the Conference.

nges of Address

D. J. Lichty, from Franklin Grove, Ill., to 750 stnut St., Greenville, Ohio.

Dr. Wilbur McFadden and his family are now lo- d at Ambon. The address is Sekolah Theologia M., Tanah Lapang, Ketjil, Ambon Kota, Maluku, nesia.

Janice Kennedy, a Brethren Volunteer Service work- s serving at the Hillcrest School, Jos, Nigeria.

evision Programs

ABC-TV is scheduling a daily program for children, covery, at 4:30 p.m., starting October 1962. The gram is designed to set "a new standard in construc- television entertainment for children." The series range over the entire spectrum of a child's interest — n a camera's-eye journey deep under the sea or far into space to all sorts of do-it-yourself home projects. to be bracketed daily with the program, American vsstand, and together they will provide variety, en- ainment, adventure, and news for youthful viewers.

NBC-TV will have two programs on Palm Sunday t will be of interest to TV viewers. The Hall of ne program will repeat the drama, *Give Us Barabbas,* ch was highly acclaimed last year. This drama is a y of what might have happened to Barabbas after te, heeding the mob's cries to "give us Barabbas," re- es him and orders Jesus delivered for crucifixion. program can be seen at 6:00-7:30 p.m. EST.

The other Palm Sunday presentation is a sequel to ject 20's Christmas presentation of the Coming of ist and is titled *He Is Risen.* Art masterpieces of late Middle Ages, the Renaissance, and the Baroque iod, shown by the still-pictures-in-action technique d in the Coming of Christ, will be utilized in the ter production. The presentation will treat the last s of Christ's ministry, the Last Supper, the agony in hsemane, the betrayal, the trial before Pilate, the cifixion, the burial, and the resurrection. It is sched- d for 8:30-9:00 p.m. EST.

The District of Southern California and Arizona Ministers Association and La Verne College will cooperatively sponsor the Dr. Roy A. Burkhart Institute in Human Relations and Counseling, April 30 — May 3 on the college campus. Sessions will be geared to pastors, full-time staff personnel, and lay leaders. A similar series with Dr. Burkhart was held last year.

Ordained to the Ministry

Mark S. Roller, ordained in the Valley Pike church, Woodstock congregation, Va.

Dedication

Mechanicsburg congregation, Pa., will dedicate its new building in the Orchard Crest development, on Sunday, April 15, at 2:30 p.m. M. Guy West, pastor of First church, York, Pa., will deliver the dedicatory sermon. Special services are also being arranged for the morning and evening. Howard Whitacre, a former pastor, will be the speaker for the evening service.

The Church Calendar

March 11

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: The Obligation to Be Truthful. Ex. 20:16; Matt. 12:33-37; 26:69-75; Prov. 12:17. Memory Selection: By your words you will be justified, and by your words you will be condemned. Matt. 12:37 (R.S.V.)

March 9-10 Historic peace churches conference, Germantown, Ohio

March 11 One Great Hour of Sharing

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Michael Oliver of Roaring Spring, Pa., in the Welsh Run, Pa., March 25 — April 8.

Bro. Richard Gottshall of Bassett, Va., in the Spray church, N. C., April 1-8.

Bro. William Longenecker of Mt. Joy, Pa., in the Mechanic Grove church, Pa., April 8-15.

Bro. Edgar Petry of Dayton, Ohio, in the Poplar Ridge church, Ohio, March 18-25.

Bro. Caleb A. Kreider of Lebanon, Pa., in the Manheim house, White Oak congregation, Pa., March 25 — April 8.

Bro. Frank S. Carper of Palmyra, Pa., in the Meyer house, Fredericksburg congregation, Pa., April 1-8.

Bro. John C. Hurst of Union City, Ind., in the East Dayton church, Ohio, April 9-15.

Bro. R. E. Mohler of McPherson, Kansas, in the Panther Creek church, Iowa, April 15-22.

Bro. Carl Hilbert of Mooreland, Ind., in the Upper Fall Creek church, Ind., April 15-22.

Bro. Vernard Eller of La Verne, Calif., in the Modesto church, Calif., April 15-22.

Bro. A. Stauffer Curry of Elgin, Ill., in the Trotwood church, Ohio, April 8-15.

Gains for the Kingdom

Two received by letter in the First Central church, Kansas City, Kansas.

Six received in the Bear Creek church, Ohio. Two baptized and two received by letter in the East Dayton church, Ohio.

Twelve baptized and one received by letter in the Chiques church, Pa.

Six baptized in the Collinsville church, Va. Thirteen received by letter in the Mountain Grove church, Va.



National Youth Conference

► With only five months remaining, Brethren youth in thirty states and Canada are making plans to attend the third National Youth Conference of the Church of the Brethren. On Monday afternoon, August 20, two thousand senior high and older youth, along with a number of adult leaders and counselors, are expected to arrive at the YMCA conference grounds near the town of Estes Park, Colorado, in the midst of the majestic Rocky Mountains.

Located at the eastern edge of Rocky Mountain National Park, the "YMCA of the Rockies" as it is called, is about sixty-five miles northwest of Denver, Colorado. The elevation ranges from 8,000 to 14,000 feet, with snow the year round on the highest peaks and even some glaciers in the high sheltered gorges.

At the Conference

The conference, which will end at noon on Friday, August 24, has been planned by the national CBYF cabinet and staff under the theme, "Temper My Spirit, O Lord," from a poem by Jean Star Untermeyer.

Activities for the conference include a daily Bible hour, addresses by some leading speakers from the Church of the Brethren and other denominations, small group discussions, worship services, a youth choir and orchestra, drama by the University of Redlands Drama Trio, recreation, and singing from the new revised Alleluia songster, which will be introduced and used at the conference.

Who Goes?

National Youth Conference is open to senior high youth who will be in the tenth, eleventh, or twelfth grades in the fall, and older youth not over twenty-one at the time of the conference. There is also a place for some adults – youth counselors, church school teachers of youth, and pastors. Because Estes Park can handle only 2,000 people, this has been made the maximum attendance. Regional quotas have been set up so that there will be about one adult for every nine youth who attend.

The values of attending National Youth Conference for the adult church worker are many. Viewing the interest and dedication of the youth should help ke alive his faith in the younger generation and renew t challenge of youth work for him. He will be alerted what is happening in the youth program of the denon nation and will have an opportunity to discuss his ide with other adult youth leaders.

Adult Leaders and Youth Share

The informality of travel and of the conference its provide an excellent opportunity to share with you each learning to know the other better, and each comi to appreciate more the other's needs and interests.

In the months following the conference the ad may play an even greater role. By having been National Youth Conference, he will be better able understand the conference experiences of each yo and encourage them when, as so often happens, th quickly lose the enthusiasm with which they return to the local church.

Already announcements of National Youth Conf ence have appeared in Horizons, Friends, and m district newsletters. Districts are making plans for tra portation to Estes Park. Posters have been mailed youth counselors in each church and more informati will be on its way in the near future.

Register Now!

The important thing to take care of now is y conference registration, which begins March 15. Reg trations postmarked before this date will not be cepted. Since there is a limited number who may atte the conference it is important to register early if y want to insure a place for yourself.

The conference fee is $40, which includes roo board, insurance, and registration fee. A check money order for this amount must accompany the reg tration blank. If after registering you are unable attend, a full refund of the amount sent in will be gi on cancellations made up to July 15; after that d they will be made at the discretion of the plann committee. However, fees may be transferred to ano er person up to the time of conference.

late registration fee of $5 will be required on all rations postmarked after June 15. *No registrations e accepted after July 15.* This is necessary in order Estes Park may be notified thirty days before the rence of the number coming and for each person eive preparatory materials before leaving for the rence.

o room assignments will be made in advance. Be- most rooms are of the semidormitory type there be little chance for husbands and wives to stay her. However, there are many motels in the vicinity could be used by couples if they wish to find their housing.

he registration blank provided here is for your Registration forms have been sent to youth in the church by the district youth cabinet. Other regis- n forms will appear in Horizons and Friends on h 11.

ttendance at National Youth Conference should be ght of, not as a special favor granted to privileged , but rather as a vital religious experience which congregation wants for its young people.

IONAL YOUTH CONFERENCE REGISTRATION BLANK

Estes Park, Colorado, August 20-24, 1962

Please type or print plainly

e .....

ess .....
Street or Rural Route

.....
City and State

ict ..... Region .....

☐ Female ☐ Age (as of Aug. 20, 1962) ....

YOUTH ONLY — Have you attended National outh Conference before? Yes ☐ No ☐

ear in school ('62-'63) 10 ☐ 11 ☐ 12 ☐ College ☐ Out of school ☐

arent's name .....

nd address .....

heck ONE if you would like to participate: Choir ☐ Orchestra ☐ Speech Choir ☐

nstrument or voice part .....

ADULTS ONLY — What relationship do you have o the youth program? (teacher, counselor, pas-

or, etc.) .....

onal Youth Conference Registration **$40.00**

Registration Fee (after June 15) $5.00 .....

Amount Enclosed With Registration .....

e checks and money orders payable to the Gen- ral Brotherhood Board

ch and mail this form with your remittance to:

YOUTH DEPARTMENT
Church of the Brethren General Offices
Elgin, Illinois

The transforming power of
Christ's Gospel

by Chandu Ray

BEFORE I became a Christian, I spent a night with a friend in a Christian hospital in India. One of his eyes was to be removed the following morning to save the sight of the other eye. In the evening he said to me, "Take my Bible and read to me the fourteenth chapter of John before I lose my sight completely." As I read the stirring words of Jesus to him, suddenly I put the Bible down and exclaimed, "You are not going to go blind! And what's more, I am even now recciving my own spiritual sight. I am beginning to see the Light!"

We spent the rest of the night in devotion and prayer, with the result that at dawn I surrendered my life to Christ. At nine o'clock in the morning the surgeon entered, looked at my friend's eye through his magnifying glass and excitedly called to his assistant, "Quick, get me the other lens!" The assistant brought the more powerful lens. Examining the eye further, the surgeon said in absolute amazement, "Something has happened here. Tell me, were you conscious of anything happening in the night?" The patient told him how two men had read God's Word and prayed through the night hours, and how he had introduced me to the Master.

"But — were there any tears shed?" the surgeon demanded curiously. "Yes, doctor. There were many tears shed," came the reply after a few moments.

"That explains it," said the surgeon. "It must have been the tears. Something has happened to dissolve the center of tension. I am going to postpone the operation." That operation never took place. Today the patient can see with both eyes as clearly as most of us.

When we pray and study God's Word like this, then unity of fellowship becomes so real that the world can see in us the transforming power of Christ's Gospel.

Leader of the Anglican Church in Pakistan

IF ONLY THEY WOULD!

If only men would boldly and clearly speak out the truth that has already been revealed to them of the brotherhood of all nations and the criminality of exclusive devotion to one's own nation, the dead false public opinion upon which the power of governments and all the evil produced by them rests would drop off of itself like dried skin, and make way for the new, living public opinion which only waits that dropping off of the old husk that has confined it in order to assert its claims openly and with authority, and to establish new forms of life that are in harmony with the consciences of men. — *Tolstoy.*



From the left: John David Glick, R. Norman Johnson, William Wash, Maurice S. Frantz

Empire Church Honors Four in Full-time Service

■ The Empire Church of the Brethren in Northern California has taken seriously the need to call people to full-time Christian service. Last September, an impressive program honored four men who were soon to leave our midst to enter pastoral work or to train for the ministry. A dinner was held in the social room of the church after the morning service. In a special program, each of the men was presented with a book of worship aids.

A year ago R. Norman Johnson was licensed in this church, having previously been licensed in the Waterford church, which license h lapsed. He was called last fall serve the South Modesto church a part-time basis. He is teachi school full time. Last May Da Glick was licensed. He has ente La Verne College to prepare for ministry. William Wash was cal from his own business to enter ministry. He was licensed in Aug and in October went to Medfo Oregon, to serve as full-time pas He plans to attend college there p time to better prepare for his wo Since that time the district eld body, cooperating with the elders Oregon, have decided to ord him.

Honored at the same time as th younger men was Maurice S. Fra who was soon to leave for Spri field, Oregon, to serve the Ni olas Garden church on an inte assignment.

UN Official Receives National Council Award



■ Andrew W. Cordier (left), assistant secretary general of the United Nations, receives a lighted globe from Dr. Roy G. Ross, general secretary of the National Council of Churches, as a token of the first Walter W. Van Kirk award for Christian statesmanship. The award is newly established by the National Council's Department of International Affairs in memory of the late Dr. Van Kirk, the department's first executive director.

In his acceptance speech at a luncheon in New York City, Mr. Cordier said that Christian values such as the sense of the equality and dignity of the individual lie at the heart of successful communication which is essential to keeping world peace. He urged Christians to work for a world "where healing and growth are possible, where wisdom becomes a fact, and where people can be creative and live together in peace."

Mr. Cordier, an ordained Church of the Brethren minister, is completing sixteen years in key UN posts where he has served as adviser to General Assembly presidents and secretaries general. Prior to joining the original UN Secretariat in its formation in 1946, Mr. Cordier been a technical expert at the Preparatory Commission in Lo in 1945. A former head of the partment of history and politica ence of Manchester College, he joined the Department of Stat 1944. Mr. Cordier is a memb the general committee of the Na al Council of Churches' Depart of International Affairs.

At the close of the session o UN General Assembly, Mr. Co will become dean of the Scho International Affairs of Colu University.



tor Challenges District to Increased Outreach Giving

Earl Mitchell (standing) is pictured above as he challenged the District irst Virginia to a greater sense of mission. The pastor of Roanoke's First ch was speaking at a district self-allocation meeting on Jan. 30, one er fifty held across the Brotherhood in January, February, and early ch.

"Giving to outreach is absolutely essential for all churches, regardless eir debts or other local obligations," said Pastor Mitchell, a member of General Brotherhood Board. "Any church that spends all its money e local program will soon become stagnant and self-centered and will its sense of mission. There should be a balanced relationship between ach and local expenses; the Annual Conference suggests a minimum of $1 for outreach for every $2 spent for the local program. For those ning this level, there is a challenge of an equal division of monies locally in outreach mission.

"Begin where you are with a ratio of $1 to $5, or $1 to $4, and try to e up to a higher proportion for outreach each year. The amount of g for outreach should always be a stimulating challenge to the local ch, never an impossible burden or yoke upon it. Plan carefully and erfully for the distribution of your outreach giving in approved channels ervice — the district, the college, the seminary, and the Brotherhood."

Also participating in the First Virginia self-allocation meeting to train ors who will then go to local churches, were Paul H. Fike (left), chair- of the district church extension commission; and Douglas Nininger ter), representing the college.

ellowship of Brothers

An informal fellowship of peni- e called Brothers has been ed in a movement concerned the racial crisis.

s symbol is a little lapel pin worn members of various Christian ies. In their pockets they carry a which pledges them to remem- at mass, holy communion, quiet s, worship services, and in their ate devotions, the brokenness of ist's body because of racial divi- s. If one inquires what the pin ns, the Brother shows his card h explains the fellowship. If nterest is expressed, he is given card and pin, and the Broth- er writes for another for himself.

Although there are no official sponsors, four offices have participated in promoting the fellowship — a Roman Catholic organization, an unofficial Anglican organization concerning itself with racial and ethnic disharmony, a local church, and the Department of Racial and Cultural Relations of the National Council of Churches. No one anticipates in this an early union of Rome, Canterbury, and the rest of Christendom, but at least members of the separate branches of the holy catholic church, even if at the unofficial and local level, are being brought by the racial crisis to a more friendly recognition of the existence of the other.

Readers Write

Continued from page 2

chusetts, to the present day — there will probably always be those who try to force all people into one mold, one pattern, one ecumenical church. — Fred Cripe, 504 First St., Wenatchee, Wash.

Time to Evaluate Our Position

I have been studying the second edition of Frank S. Mead's book, Handbook of Denominations in the United States. According to its index there are now in the United States some two hundred eighty-four separate sects and denominations. The smallest of these in membership is the Church of Jesus Christ (Cutlerites) with but eight members and one congregation. The largest single denomination is that of the Roman Catholic. There are forty-six church bodies with less than one thousand members. There are eighty-one groups with memberships of one to ten thousand. Adding these two groups together, there are one hundred twenty-seven church bodies with ten thousand or fewer members.

Divisions, according to the brief histories of this book, seldom occur over the great cardinal doctrines of the church, such as belief in God, in Christ, in the Holy Spirit, in the church. There are, however, exceptions to this in such groups as the Unitarian, Unity, Universalist, Jehovah's Witness, Mormon, Ethical Unionist, Hebrew, Buddhist, and Hindu.

Personalities have been one of the largest factors in divisions. Usually a sect starts under the leadership of either a single person or a small group of persons who, either because of waning prestige, or because of some one specific teaching, separates from the larger group. Seldom have there been any large numbers of persons involved. There are, of course, some exceptions to this.

Some of the forms and ordinances which have been most divisive are: baptism, infant baptism, creeds, disciplines (such as the "ban," amusements, dress, secret societies, etc.), millenniums and/or second comings, speaking in tongues, Sabbath observance, church government, (congregational, episcopal, representative), social structures (individual ownership, communal living).

There are ninety-one churches that practice baptism by immersion. All others, so far as I am able to determine, practice aspersion (sprin-

kling or pouring). There are thirty-eight denominations that indicate the practice of feet washing. This does not include the Roman Catholic Church, which practices the rite in a limited way (clergy of bishop rank or above).

According to my survey the immersion churches and those practicing feet washing are largely the churches which claim the Bible or the New Testament as their rule of discipline. Those practicing aspersion are the churches that are governed by creeds.

One of the encouraging things in the book is the fact that there are nine rather large denominations that are now negotiating toward merger. This would decrease the total number of denominations by six.

The thing that pains the hearts of many and surely the heart of God, is the many small groups, and larger ones also, who have no really basic differing tenets from those of many, many others. Yet for some unknown reason they insist on remaining separate groups. So often the thing that divides is not of eternal significance.

Brethren, is it not time for us to honestly reevaluate our position and try to discover what it is that keeps us separated from many others in the larger fellowship? — James H. Elrod, 8601 W. 91st Terrace, Overland Park, Kansas.

Dare We Face Merger?

One of the outstanding reasons for merger is the little congregation. Most denominations have them. Most of our congregations are too small. Negotiate with a prospective minister for your church. He must have a salary, a house, a mileage allowance, insurance, and pension. Not many congregations under two hundred members can raise the money necessary to meet the standards set for trained or even semi-trained leadership.

Now take the church Yearbook and see how many congregations have more than two hundred members. We are not facing facts when we say that the small church has a chance these days. Even if all the Protestant small churches merged in many communities they would still be too small to meet today's standards.

Many of our churches are not only small but are in locations where growth cannot be anticipated. Not a few are in rural sections where the population is decreasing. Many new churches in suburban areas are not yet established and must receive support from the small country churches, the larger churches, and the Brotherhood Board.

The mobility of our population is working against us. Millions of Americans are changing locations every year. Brethren go where there is no Church of the Brethren and since the church is so much like other churches they do not have the urge to help start a church such as was had by those of earlier generations. Furthermore, people moving into new communities tend to affiliate with "brand name" churches just as they buy brand name foods or other products.

There are additional factors which must be taken into account. Can a denomination made up of congregations too small to sustain adequate leadership expect to finance a world-wide program? In fact, why should many denominations be duplicating their efforts in publishing literature, building institutions and otherwise doing things which could be better done through merger?

We need also to consider our lack of numerical growth. The population growth in the country is greater than our denominational growth. This is not true of some other sects and denominations much younger than we are. This may seem a dubious point to raise as far as merger is concerned but it is a part of the entire picture. We have become much like other Protestant groups but are not known to an extent th gives us drawing power.

There are certain principles i volved wherever mergers take pla All over the country there are bu nesses and organizations bei merged. Some do it out of choi others do it out of necessity. would seem much more desirable do it out of choice, to merge fr a position of such strength as have rather than postpone it u signs of weakness become obvio

There are those who simply ca harbor the thought of the Chur of the Brethren losing its identi They would have to give up goi to Conference every year and losi all the fine fellowship that the nomination has afforded. Such de tion and loyalty must not be treat lightly. But we do well to remem that the Church of Jesus Christ much greater than the Church of Brethren or any other denominati A small loyalty sometimes betray larger loyalty but a larger loya never betrays a smaller loyalty Chauncey Shamberger, R. 3, Wei Idaho.

That They All May Be One

The splendid write-up of World Council of Churches Asse bly that was held in New De by Bro. Edward K. Ziegler in Jan. 20 issue of the Gospel Mess ger is greatly appreciated by writer. It must have been thrill to sit with the leading represe

Middle Pennsylvania Board Adopts Resolution or Nuclear Tests

■ Feeling the urgency of the current world situation and the responsibi of all Christians to exercise responsible Christian citizenship, the dist board of Middle Pennsylvania passed the following resolution, which been sent to the President of the United States and other officials Washington.

Be it resolved that the District Board of the Middle District Pennsylvania of the Church of the Brethren, meeting at Bellwood, Pa., Jan. 26, 1962, go on record as commending to the President of the Un States and all pertinent individuals and agencies the testimony of convictions against nuclear testing.

This testimony is based on our interpretation of the teachings of Cl and the New Testament and reinforced by the testimony of nuclear scient

It is our hope that this testimony will aid you in making the wei decisions that come before you. We further commend to you the pos approach of peacemaking which we believe is reflected in the Testament.

We also pledge our active promotion of all efforts toward good gov ment, world brotherhood and international peace. Respectfully submit The District Board Members, Dr. Morley Mays, Chairman, Fred M. Bowr Secretary.

Representing the fifty-two congregations of the Church of the Bret in Middle Pennsylvania, the twenty-five member district board is respon for implementing the program of the district between the annual ses of the district conference.

of so many Christian bodies nearly all parts of the world. of the members came with and gown, thus setting forth osition they held in the church. rs came dressed in the clothing e citizens of the country they from. (No mention is ever that Christ ever wore a special) Some of us remember when stress was brought to bear upon ch members to wear special ing.

e writer has read the Gospel enger for more than seventy . Through the year nothing in- ted me more than the news from al Meeting. It would seem that Conference should foster oneness e church. Many divisions that through the years came at An- Meeting. This does not imply we should dispense with Con- ce. We might do well to have r Conferences or represent by cts instead of by the districts ocal churches. We are growing me and abroad. Some change eded. It is the Lord's money we are spending. Let someone with a better plan so that all have equal representation.

e source of divisions is the car- nind (1 Cor. 3:3). Our church suffered too many divisions. may have gained greater spir- insight when they joined the p that formed a new church. hey would have the same bless- f they sought it while they were bers of the main body.

rely the Lord would be pleased would unite and become one . Great good should come from effort of the World Council of ches, "That they all may be — Joseph N. Cassel, R. 1, Col- ille, Pa.

"Oneness" for Which Jesus ayed

on investigating Jesus' prayer hn 17, "That they may be one," l this request is invariably mod- by the additional words, "as re" (King James) or "as we ne" thus specifically limiting the of oneness. What then is the ess for which Jesus evidently ed?

neness in truth: "Sanctify [make y] them in the truth; thy word uth." This is the only means which oneness can be attained, is the oneness for which Jesus ed.

neness in thought and spirit: t they may all be one; even as thou, Father, are in me, and I in thee, that they also may be in us." This oneness then depends wholly upon our taking God at his word, as it was lived and taught by Jesus while here on earth.

Oneness in purpose and obedience: "I glorified thee on earth, having accomplished the work which thou gavest me to do" — even unto death. Therefore, oneness in obedience to him.

I am not in favor of interdenominational union because at least one and probably all concerned would have to modify their understanding of the meaning of God's word, and of many of our Savior's commands in order to conform to that of the others in the union. In doing so we surrender our individual right to our freedom of religion; we can no longer worship as we had chosen to do in the past, whether we go along with the church union or not.

In uniting with other bodies, churches or otherwise, it seems probable that each group will lose its identity as a body. They will lose title to all property held by them; neither will they have the right to use the name by which they were formerly known. (As a basis for these last two reasons see the book, Methodist Union in the Courts by Walter McElreath.)

It seems to me that it is our duty and calling to preach and live in harmony with the teachings of our Savior as we have them plainly recorded in the Bible and neither to join organically nor interfere with any other church's affairs. — E. O. Slater, 1005 Broadway, Kansas City 5, Mo.

Religion of Individual Faith

One of the principal topics on the agenda of recent Annual Conference is serious consideration of the unification of churches.

But Christianity, the only religion with the power to save souls as I understand it, is neither a building, even though seemingly dedicated to God's service, nor any church organization, but one of individual faith in God, his Word, power, and promises, shown before the world in, or by, his daily practicing of Christ's teachings.

Therefore, real Christianity consists of much more than repentance, confession, baptism by some certain prescribed mode, communion, feet washing, nonresistance, faith healing, settling personal disputes without resorting to civil law, freewill offerings (tithing), or even regular attendance and supporting of its services, its tenets and programs, all good and essential, as required by Brethren and many other church organizations. Any unification which ignores other requirements for Christians is bound to be weak and ineffective.

We (individuals) who profess Christianity are not our own. We were bought with a price, which should make us as stewards of the Master's business constant vigilantes, active, peaceful opposers of all sorts of evils or destructive doings.

Everyone who sees and is willing to acknowledge the problems which beset our nation today owing to such evils knows that any enaction of more man-conceived laws with stiffer penalties will cause little, if any, appreciable decrease in such evils, because those who will not respect and obey God's laws will not respect those of men. Therefore, it is only by the teachings and example of true Christians that such a miracle can be brought about.

Therefore, true Christianity requires that, in all times and seasons of world conditions, all individuals who expect to be saved observe by their pens, speech (vote), and example, total nonconformity to the world's standards of requirements.

Yet, as I understand it, such nonconformity consists not alone in conforming to their church's policies and practices, but of its individual members of their own volition becoming active, concrete, definite opposers of evil. — Lottie M. Bollinger, Edgar Road, R.D., Vestaburg, Mich.

Differences Are Small

The letter by John Woodward in the Gospel Messenger of Dec. 23, 1961, hit upon an important point concerning the union of Christian churches. I, too, was raised in the Church of the Brethren and lived most of my adult life where I could not attend the Church of the Brethren. However, I feel I have had a rich experience in Christian living by attending and understanding churches of other denominations.

My strong desire would be to have one Protestant Christian church. I feel that much would be gained throughout the world if there was one church for all Christians of the Protestant faith. Much is said about the differences of each denomination. But very little is said about the factors common to all Protestant churches.

When one actually studies the differences they are minor in nature compared to the one common factor that they all are trying to live in accordance with the principles of Christian living as taught by Jesus and his disciples and apostles. Does it really matter how one is baptized, if one fully repents and his inner life is changed to the Christian way?

One of my richest experiences was as a member of a larger united Protestant church which had its membership from seventeen denominations. I was a member of the official board representing the Church of the Brethren. In spite of all the many different viewpoints the church had very few problems. I think most of us finally realized how small were our differences and how great were our common Christian principles.

Would we not be in a much better position to overcome the communist threat if we had Christian unity? Would it not be much better to go into the mission field as one Christian church? I can only imagine the confusion in the minds of people we are trying to convert to Christianity caused by the strong denominational character that usually accompanies missions.

If one studies the various denominations one will usually find that the differences within one denomination are greater than between denominations. This difference within a denomination is greatest between rural and city churches.

One always finds strength in unity but at the same time we as Protestants must protect our strongest precept, which is the individual's interpretation and understanding of the Bible. It is possible to have unity and still protect an individual's or a group of individuals' right to understand God and the Christian life in the manner that they interpret the Bible. All of us need a great deal of help to interpret and understand the teachings of Jesus, but there is only one Christian way of living.

I can only suggest that each one attend the church of another denomination once or more times per year and that ministers of different denominations exchange pulpits on the same frequency. In this way we can all learn how small the differences really are among the many Protestant churches. — E. J. Reber, 1101 Lexington Ave., Schenectady, N. Y.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

Play Activities for the Retarded Child. Bernice Wells Carlson and David R. Ginglend. Abingdon Press, 1961. 223 pages. $4.00.

Coauthored by the mother of a retarded child (who is also a well-known author of recreational books for children) and an experienced teacher of retarded children, this book makes a most important contribution to the field of recreation for the mentally retarded. Pointing out the basic needs of retarded children in general the authors help one to see clearly that many of these needs can be met through the medium of play. Games and ideas are suggested for those specific areas of development in which a child may be deficient, such as muscular coordination, communication, and social and interpersonal relationships. Dozens of suggestions are made for the use of everyday materials for creative and imaginative play. Ideas are introduced for many types of simple handicraft and many simple games and ideas are given for helping the child to develop pride in self-management. The section on choral speaking and musical games and rhythmic dancing is particularly intriguing. Although written with the specific needs of the retarded in mind, this reviewer feels the book would be most valuable for anyone concerned with recreation for small children from four to ten years of age. — *Mrs. Max A. Murray, Roanoke, Va.*

Yankee Si! Edmund W. Janss. William Morrow, 1961. 182 pages. $3.75.

This is a book which tells the story of the Christian Children's Fund, as administered and promoted by J. Calvitt Clarke. It is an account of some 36,000 children in 48 countries around the world, who have been lifted out of squalor and starvation and placed into more than four hundred orphanages and hundreds of homes. It is another book which breaks one's heart just to read the truth. It is a book similar to Let My Heart Be Broken concerning the work of World Vision. Both books which should shake comfortable Christians wide-awake and cause them to give liberally to such worthy work.

It seems almost impossible to most Americans that such terrible conditions could exist anywhere in the world and that little children could suffer such indignities, but illustrations and case histories are given and the reader must believe them.

Yankee Si became the term of endearment which thousands used for Dr. Clarke and for the love they knew had been given to them through the gifts which he administered on their behalf. — *Anetta Mow, La Verne, Calif.*

Christ and Selfhood. Wayne E. Oates. Association Press, 1961. 2 pages. $4.50.

The author is well-read and well-informed in both psychology and theology. His own conservative position and language communicates to those inside better than to those outside the household of faith. The book's thesis is that selfhood, whose health and life is jeopardized without an adequate center, finds this organizing center in Jesus Christ. The author demonstrates how the necessary psychological factors of acceptance, meaningfulness, and decision are best supplied by the gospel. He lays emphasis on the necessity of decision in modern psychological and philosophical existentialism should be of great interest to Brethren who have preached repentance and decision before baptism. This book is complete with references to name psychologists and theologians that is best read by those who have some acquaintance in these areas. — *W. Brown, McPherson, Kansas.*

Reluctant Rebels. Howard J. [illegible] Association Press, 1960. 234 pages. $5.00.

This is a close-up view of Woodmarsh School, a community for disturbed boys from ten to four[teen]. The hurt of being unloved at home is quite evident. The need for genuine acceptance is also quite in evidence. Woodmarsh School was a laboratory using basic psychological principles in helping these disturbed children find some growth toward maturity. The book's chief value, it seemed to me, is in its vivid case studies and illustrations which are almost a [story] of everyday life in this community. — *W. Glenn McFadden, Pasadena, Calif.*

ews and Comment From Around the World

eran Unit Opposes tracts With Peace Corps

recommendation calling on hes to stay out of contractual onships with the Peace Corps approved by the National Lun Council. At the same time, ver, the council adopted a reso- which expressed general en- ment of the objectives of the e Corps, commended the Presi- and Congress for inaugurating rogram, and encouraged qual- Lutherans to participate in the s.

iginally, Peace Corps Director argent Shriver had said the or- ation would enter into contracts church groups only if they d agree to permit "no religious lytizing or propagandizing."

another statement made in ington in December, Mr. Shriv- id the agency would not aid private missionary organizations ow missionary or denomination- oups to operate Peace Corps cts.

anley Jones Nominated Nobel Peace Prize

. E. Stanley Jones, missionary, gelist, and author, has been nated for the 1962 Nobel Peace . The nomination was made by thodist pastor and a member of wedish parliament.

. Jones has served as a Meth- missionary in India for more fifty years and has conducted preaching missions throughout His books have been trans- into some twenty languages have sold millions of copies d the world.

pitality Program Planned oreign Students in Capital

e National Council of Churches he National Capital Area in ington D. C. is studying a plan will help to provide hospital- homes for the more than 3,000 nts from other countries who tudying in colleges and uni- ies in the capital area. The il's Department of Service to national Students has proposed n to make available each year or more returned missionary es to serve foreign students a t a time.

merous instances have come to in which international students, who later go back to become leaders in their own countries, have received a very unfavorable impression not only of American hospitality but also of the Christian churches while in Washington.

Church Gifts Provide Homes for Refugees

The dedication of twenty-seven simple stone cottages built on a hillside by Hong Kong Church World Service recently marked the beginning of a new life for 162 refugees from Communist China. The twenty-seven families moving into the cottages were selected from a long waiting list of recently arrived refugees who had become squatters or street dwellers because of the crucial housing shortage in the crowded colony.

Built on land provided by the Hong Kong government, and with funds contributed by individuals and churches in America and by the Refugee Migration Unit of the American Consulate, the cottages cost $350 each. Fourteen additional cottages are being planned. Eventually it is hoped to cover an entire hillside with homes.

Collection of Bibles to Christian University

Forty Bibles in thirty-one languages and dialects have been presented to the library of International Christian University in Tokyo, Japan. The collection is the gift of the members and sponsors of the Women's Planning Committee of the Japan International Christian University Foundation. The multilingual set of Bibles is of special significance not only to students of the Scriptures but to those studying comparative linguistics as well.

Canterbury Group Endorses Communion With Proposed North India Church

The Upper House of the Convocation of Canterbury (Church of England body) endorsed by a vote of thirteen to nine a recommendation approving full intercommunion with the proposed new United Church of North India and Pakistan. At the same time, the House made it clear it recognized the existence of some anomalies in the union plan.

The plan calls for a merger of the Church of India, Burma and Pakistan (Anglican), Methodist Southern Asia Central Conference, British and Australian Methodist Conferences, Church of the Brethren, Disciples of Christ, Council of Baptist Churches, and the present United Church of Northern India.

The recommendation approving communion came after a report by the joint committee on relations with the proposed new church had been discussed in full synod. The report said, "No one can visit India without realizing the urgency of Christian unity. At present the tiny Christian minority is tragically divided and its witness, as a result, is disastrously weakened."

French Protestant Federation Widens Membership

The Council of the French Protestant Federation has approved an amendment to its constitution designed to give Protestant lay organizations a direct responsibility in governing the federation. In the past the council was made up solely of representatives nominated by member churches.

Under the new amendment, council membership will be open to representatives of Protestant institutions, charitable organizations, and lay movements approved by the federation's general assembly.

Negro Churches Targets in Birmingham Bombings

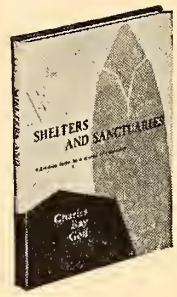
In January three Negro churches were bombed, two sustaining heavy damage, in racially troubled Birmingham, Ala. Police said evidence indicated the bombings were part of a coordinated plan. Authorities could find no motive for the coordinated bombings. None of the churches involved or their ministers was engaged in antisegregation activities in a city racked by racial tensions.

Allow Unity of East-West Churches, Reds Urged

A West German Protestant bishop asked the Soviet Zone government to make it possible for East and West German Christians to remain united.

Dr. Ernst Wilm of Bielefeld, president of the Evangelical Church of Westphalia, recently returned from a preaching visit to East Germany, where he met with Hans Seigewasser, head of the state secretariat for church affairs in the Soviet Zone.

The bishop said many East Berlin



SHELTERS and SANCTUARIES

CHARLES RAY GOFF

Men and women looking for a note of hope in the confusion of today's world and ministers searching for fresh ideas will welcome this new collection of Dr. Goff's messages. In the first chapter Dr. Goff contrasts air raid survival shelters with sanctuaries where man finds hope for survival through Christ. Other chapters proceed to show that we are worth saving and that God is concerned about the lives of each and every man, woman, and child today. **$2.25**

Church of the Brethren General Offices, Elgin, Illinois

Christians are depressed about the erection of the East-West Berlin wall, particularly because it severs personal and family ties with West Germany. In speaking of the unity of East and West Protestants, he said he was thinking especially of their common affiliation with the Evangelical Church in Germany.

Dr. Wilm gave a major address at the 250th anniversary of the Church of the Brethren held in Schwarzenau, Germany, in 1958.

Christians in Nepal Released After One Year in Jail

Eight of nine Christians in the small, mountainous country of Nepal have been released from prison after having been held awaiting trial for a year. The Nepali Christians had been charged with the violation of an ancient law which forbids the changing of religion. The principal religions of the country are Buddhism and Hinduism.

The Christians were charged and held in prison awaiting their trial by the supreme court of the land. The trial was held last August, but it took the judges three months to reach a decision.

The pastor of the group was the only one convicted. He was sentenced to six years in prison, but is expected to be released soon upon condition that he leave the country.

While the Christians were in jail, fellow believers supplied them with extra food, washed their clothes and upheld them in prayer. During the imprisonment two couples who had most recently been baptized decided to renounce their faith, but later revoked the recantation.

Christian missionary work in Nepal began ten years ago. Before that the only means of evangelism was to reach Nepalese outside their own country. With the making of a new constitution in the country a measure of religious freedom has been granted.

Protestants Mark Anniversary of First American Foreign Missionaries

Protestants in this country and abroad were "spiritual participants" in a commemorative service held in Salem, Mass., marking the 150th anniversary of the sailing of the first American foreign missionaries.

The event was held in the 300-year-old Tabernacle Congregational church, where five young Congregational ministers were ordained Feb. 6, 1812, prior to leaving for India shortly after. They were sent by the former American Board of Commissioners for Foreign Missions, oldest missionary organization in America, which had been founded two years previously in Bradford, Mass. The board is now part of the Un Church Board for World Minist

On exhibition at the comm orative service were a numbe historical objects related to the sionary project 150 years ago. first missionaries sent out by American Board were Adoniram son, Jr., Samuel Newell, and San Nott, who were accompanied their wives, and Gordon Hall Luther Rice. The Judsons and N ells sailed from Salem, and the M Mr. Hall and Mr. Rice from P delphia, both groups bound for cutta, India.

While in Calcutta, Mr. and Judson and Mr. Rice changed Congregationalists to Baptists asked for Baptist support. Ba churches in America responded a new mission board, the Ba Missionary Union, came into b

Quotes in the News

George Loft, director of the Q er UN program: "If the new n bers of the UN are not perfect, have not had perfect example follow. Most of them, however trying to find the best internat course for their own countrie follow in this early stage of independence. Weakened U.S. p port for the UN may not result matically in pushing these n states into the Communist camp it is hardly likely to strengthen allegiance to the West."

John Ramsay, United Steel V ers of America: "I think the ch responsibility is to send people religious ideals into a job to and let them through their w living show their way of reli

Dr. Dan M. Potter, executiv rector of the Protestant Coun the City of New York: "It's the old disease, the same old cance same old basic philosophy. Cri elements tend to get into every of gambling. It's the same ki philosophy a criminal has wh into a bank and holds it up."

Dr. Granger Westberg, Univ of Chicago: "It is our respons to see to it that more and of the teachers of tomorrow equipped with a mature conc the message and spirit of the g Perhaps the major task of the in theology is to stimulate th cussion of religion among pro in other fields and then let professors interpret the gosp today's inquiring students."

Anniversaries

Mr. and Mrs. Hugh Cline celebrated their fiftieth wedding anniversary on Nov. 16, 1961. They have four children and twelve grandchildren. They are members of the Summit church, Va. — Mrs. Sada Craun, Bridgewater, Va.

Mr. and Mrs. William Humbles celebrated their sixtieth wedding anniversary on Nov. 19, 1961. They have children, eighteen grandchildren, and twenty-eight great-grandchildren. They are members of the Upper Fall creek church, Ind. — Mrs. Martha Fiddler, Middletown, Ind.

Mr. and Mrs. William Earl McFarland celebrated their fifty-seventh anniversary on March 4, 1962. — Ella Miller, East Dayton, Ohio.

Mr. and Mrs. William Yerger of Myerstown, Pa., celebrated their golden wedding anniversary on Oct. 7, 1961. They are members of the Myerstown church, Pa. They have three daughters and nine grandchildren. — Mrs. Charles Boltzfoey, Myerstown, Pa.

Mr. and Mrs. Alvin R. Young of Hartville, Ohio, members of the Hartville church, celebrated their sixtieth wedding anniversary on Oct. 24, 1961. They have six children, fifteen grandchildren, and twenty great-grandchildren. — Miriam Young, Pasadena, Calif.

Obituaries

Ault, Mary, died in 1961. She is survived by her husband, Roy Ault, one son, two daughters, four grandchildren and one great-grandchild. The funeral service was conducted at the Mary Grove church, W. Va., of which she was a member, by Brethren Earl Hamilton and Walter Van Sickle. — Mae Bailey, Bruceton Mills, W. Va.

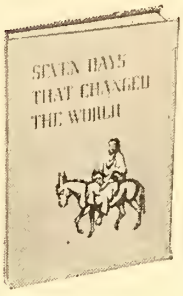
Barron, Florence Hower, was born Jan 19, 1922, at Hunker, Pa., and died Jan. 29, 1962. She was a member of the Mount Joy church, Pa. Surviving are her husband, Paul Barron, and four children. The memorial service was conducted by the undersigned, and burial was in the Green Ridge Memorial Park. — John M. Geary, Mount Joy, Pa.

Berryman, Lois W., was born Feb. 20, 1906, and died Aug. 21, 1961. She was a member of the First church, Baltimore, Md. Surviving are her husband, Edwin Berryman, two daughters, grandchildren, her mother, Anna Ward, four sisters, and seven brothers. The funeral service was conducted by Bro. David J. Markey, and burial was in the Druid Ridge cemetery. — James C. Blough, Baltimore, Md.

Bowman, Elsie, daughter of J. F. and Martha St. Clair, was born Dec. 31, 1904, and died Nov. 1, 1961. She was a member of the Bassett church, and served with her husband in the ministry, when the church was first organized. She was married to Price Bowman on June 12, 1924. Surviving are her husband, one daughter, and two sons. The funeral service was held in the Bassett church by Brethren S. H. Hylton and the undersigned, and burial was in the Roselawn Burial Park. — J. Edward Gottshall, Bassett, Va.

Easter

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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Ill.

Bussard, Mary E., daughter of Anthony and Elizabeth Miller, was born in Augusta County, Va., Oct. 23, 1888, and died at Harrisonburg, Va., Jan. 20, 1962. She was married to John W. Bussard, who preceded her in death. Surviving are one daughter, one son, one stepson, and four granddaughters. She was a longtime member of the Church of the Brethren and had served as church treasurer in the Valley Bethel church, Va., for forty-six years. The funeral service was held at the church by Brethren George Robertson and Simon D. Glick, and burial was in the Big Valley cemetery. — Mrs. Vernie M. Bussard, Bolar, Va.

Christner, Harold Gene, was born in Mount Pleasant Township, Pa., Oct. 31, 1916, and died in Downey, Calif., Jan. 22, 1962. He was a member of the Mount Joy church. Surviving are his wife and two children. The memorial service was conducted at the Mount Joy church by the undersigned, and burial was in the church cemetery. — John M. Geary, Mt. Pleasant, Pa.

Clark, Lulu B., daughter of J. A. and Sarah Zimmerman, was born in Ashland County, Ohio, May 23, 1872, and died Jan. 10, 1962, at Marion, Ohio. On June 28, 1906, she was married to John S. Clark, who preceded her in death. She was a charter member of the First church, Ashland, Ohio, and served as a Sunday school teacher for many years. Surviving are one son, five grandchildren, nine great-grandchildren, one sister, and one brother. The funeral service was conducted by the undersigned at the Dickey cemetery. — J. Perry Prather, Ashland, Ohio.

Clingenpeel, Ethel Beckner, died in January 1962, at the age of sixty-two years. Surviving are her husband, Thomas D. Clingenpeel, one son, three

Superintendent's

Guide

FOR 1962

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daughters, four brothers, one sister, nine grandchildren, and one great-grandchild. The funeral service was conducted at the Ninth Street church, Roanoke, Va., by Brethren Paul R. White and H. Allen Hoover, and burial was in the Antioch church cemetery. — Mrs. J. R. Flora, Roanoke, Va.

Cuppett, O. P., died Oct. 6, 1961, at the age of seventy-six years. Surviving are his wife, Etta, two sons, six grandchildren, and three great-grandchildren. The funeral service was conducted at the Clifton church by Bro. Tony Wolfe. — Mae Darby, Bruceton Mills, W. Va.

Deuel, Gertrude, was born May 9, 1883, at Redfield, Iowa, and died Nov. 1, 1961, near Morrison, Ill. On Jan. 1, 1907, she was married to Charles Deuel. Surviving are two daughters, seven grandchildren, and three great-grandchildren. — Mrs. Ben Mathias, Lanark, Ill.

Dye, Theodore D., died in 1961. He was a member of the Shady Grove church, W. Va. Surviving are his wife, Edna Thomas Dye, one stepson, and one daughter. The funeral service was conducted at the Shady Grove church by Bro. George Jeffreys and Rev. H. L. Short. — Mae Darby, Bruceton Mills, W. Va.

Faulkner, Susie Guthrie, died Jan. 19, 1962. Her husband, Marcellus, survives. She was a member of the Shady Grove church, where the funeral service was conducted by Brethren Earl Dietz and Walter Van Sickle. Burial was in the church cemetery. — Mae Darby, Bruceton Mills, W. Va.

Fitzwater, Carson Wilmer, was born Oct. 15, 1893, and died July 16, 1961. He was a member of the First church, Baltimore, Md. Surviving are his wife, four sons, two daughters, ten grandchildren, and five great-grandchildren. The funeral service was conducted by Bro. David J. Markey, and burial was in the Meadowridge Memorial cemetery. — Frances C. Blough, Baltimore, Md.

Fore, Thomas Sparrol, died in January 1962, at the age of sixty-four years. Surviving are his wife, Maude Murray Fore, one daughter, two brothers, two sisters, and two grandchildren. The funeral service was conducted at the Ninth Street church, Roanoke, Va., by Brethren Paul R. White and E. J. Jacobs, and burial was in the Blue Ridge cemetery. — Mrs. J. R. Flora, Roanoke, Va.

Garvick, Ira B., died Jan. 28, 1962, at the age of eighty-two years. He was a member of the Black Rock church in the Upper Codorus congregation, Pa. Surviving are one daughter, one son, eleven grandchildren, six great-grandchildren, and four sisters. The memorial service was conducted in the Black Rock church by Bro. Earl K. Ziegler, and burial was in the adjoining cemetery. — Lydia R. Resser, Manchester, Md.

Church News

Northeastern Kansas

Richland Center — The former pastor, Robert Teegarden, resigned and for sometime we were without pastoral help. Since we are in a co-operative arrangement with the United Presbyterian church, the pulpit was filled by them for a time. Now the new pastor, John Dolan, a Presbyterian from California, has come to take up the work here. We had our Christmas program on Dec. 17. The women baked cookies for the Children's League in Topeka, as they do each year. In the winter time the women meet every two weeks in the homes to quilt and sew rags for rugs. On family night, we had a supper and a program. The young people took cookies to the old folk's home. One baby was dedicated on Feb. 4. — Eva Williams, Summerfield, Kansas.

Western Kansas

Eden Valley — On Sept. 1, the Larned church merged with the Eden Valley church with all the members of the Larned church automatically becoming members of Eden Valley. Many of the church supplies and the furniture and the building were given to the Eden Valley church. The building will be moved at a later date. Also, on Sept. 1, Charles Cupp of McPherson began his pastoral service, driving out each Sunday for the morning worship. On harvest Sunday, Oct. 1, the church was decorated with farm produce and crops. We had our Lord's Acre sale on Oct. 11. The Western Kansas foreign and home missions workshop met in our church the first Saturday night of December. We had our love feast on Dec. 10. One Sunday a group went t the Cedars, the home for older fo at McPherson, and had a worship s ice. The children gave a Christmas pr am on the Wednesday evening ore Christmas. The young people eet every other Sunday evening. The mn- en's fellowship is making com ters and rolling bandages. — Mrs. I urn Thomas, St. John, Kansas.

Garden City — On Oct. 1, eigh un- iors were presented Bibles. Nin ave been baptized and two receiv by letter. E. P. Rogers preached o Oct. 8. For the Sunday evening s ices during October and Decembe we studied the Book of Mark, two ch ters at a time. The members of our c gre- gation served a Thanksgiving ner for the thirty junior college st ents who were not able to go home the holiday. Mark W. Emswiler con cted the one-week evangelistic m ing, Nov. 26 to Dec. 3. We entered float in the city Christmas parade, the eme of which was Twenty Centuri for Christ. The pastor, Dorsey E. R uck, was the speaker for the Garde City Youth Council banquet. He also serving as president of the Gard City Ministerial Alliance. — Mrs. gene Sonnenberg, Garden City, Kansa

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No. 557. School superinte ent wanted! Elementary and seco ary teachers needed, also, by the C he city schools, Kansas. Olathe Chu of the Brethren, 20 miles from K sas City, is eager to help place Bre ren teachers. Contact: Rev. James L. in- nich, 301 South Pine St., Olathe, K as.

Take time for meditation

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Southern Illinois

lnut Grove — Philip Kessler mod- l the council meeting on Feb. 3. aster services will start on April th the love feast and will continue Easter night. Brother Kessler will e preaching. — Mrs. D. A. Ridgely, rsburg, Ill.

Southern Indiana

ayette — The minister has a class the meaning of existence, which of the purposes of the "Experi- in Faith and Life" meeting. It twice each month for two hours. show that there are possibly sixty Church of the Brethren students e campus and about twenty mar- students and their families. The st in the church and its program een gratifying. We had a com- n service on Oct. 1. The every- er canvass was conducted on Oct. his was followed by the loyalty r. The attendance has hit a new - 155 for the worship services. McFadden, the pastor, is director nstructor at the Brethren Student lation. It is a cooperative venture Brethren and Methodist churches, the facilities of the Wesley Foun- at Purdue University. The s are designed to assist students due, and are meant to supplement rmal academic pursuits. Several e youth attended the fall youth ence at Anderson. The men liv- the Stellar Brothers Cooperative ed the highest scholastic index e last semester and also scored highest in the cooperative track meet. The pastor was in charge of morning meditations on the local radio station for one week. Brother McFadden and his wife attended a retreat at Rich-

Continued on page 32



KERMIT EBY

For Brethren Only

The author — a Church of the Brethren minister whose major life activity has been in the field of teaching the social sciences and working in labor unions and other social movements — looks at his church from the viewpoint of a devoted critic. Illustrating his philosophy from a wide variety of experiences, he writes in a reverent and sensitive manner which makes his observations and conclusions refreshing, pertinent, and stimulating. **$3.00**

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Continued from page 29

mond, Ind., at the Yokefellow Institute. Rev. Paul Stopenhagen of the Methodist Student Foundation brought the message in the absence of our pastor at the Brethren Student Christian Movement conference at Elizabethtown College. At the quarterly meeting of the combined circles of the women's fellowship, Mrs. J. H. Baker, president of the County Council of United Church Women, gave a talk on the Holy Land, illustrated by pictures. The Christmas program, The Glory of the Lord, was presented on Dec. 17. The congregation is participating in the every family plan for the Gospel Messenger. Bro. Claude Wolfe, a former missionary in Ecuador, brought the message at a morning worship service, discussing the work in Ecuador. In the evening he showed pictures and led a discussion. The church has decided to build an addition to the present building for educational purposes. — Mrs. Byrel Leslie, Lafayette, Ind.

Upper Fall Creek — The congregation has decided to buy an acre of ground for the new camp site Southern Indiana is acquiring near Cicero. The children's department gave a program on Dec. 17, and this was followed by a showing of slides of the Christmas story, with an adult class singing a song to suit each picture. On New Year's Eve, the women's fellowship was in charge of the program for the watch night service. Perry Hoover, the pastor, conducted the worship. We had a song fest on Jan. 7 and another on Feb. 4. On the other Sunday nights of each month, the pastor leads a group in Bible study. — Mrs. Martha Chandler, Middletown, Ind.

Michigan

Detroit, First — The new church year began with an all-church dinner at which the slogan, Commit Thyself, was suggested. We observed communion on World Communion Sunday. On Oct. 27, Charles Baldwin, missionary to Nigeria, spoke at a family night service. Gene Butler, Margaret Stites, and Dale Slaubaugh spoke on Layman's Sunday. In preparation for Christmas, the play, White Christmas, was given; the members of the Trinity and Bethany churches were our guests. The women's associations Christmas tea, the Sunday school Christmas pantomime, the senior choir's singing of four Christmas selections from The Messiah, special music by the junior choir, and the Christmas Eve communion service were other highlights of the Christmas season. Ora Huston was at the church recently to discuss the peace position. The January family night was planned jointly with the fellowship and outreach commission on a South American theme. The pastor has started a Sunday evening series on Examining Our Christian Faith. Floyd McDowell of the Bethany Biblical Seminary spoke briefly about the plans for relocating the seminary. The pastor, Lloyd Stauffer, is beginning a membership class for the third-year juniors. The choirs of the First Trinity and Bethany churches are preparing an Easter cantata to be given at Bethany. — Mrs. Wilbur Heisey, Harper Woods, Mich.

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ANNUAL CONFERENCE acc modations — Chalfonte, 9 O Ave., Ocean Grove, N. J. Dire at boardwalk and ocean front, o double-bedded rooms from $1 week each person and up. F few private baths. Also twin b Write address above.

Eastern Maryland

Baltimore, First — Bro. Murra Wagner conducted evangelistic ser which were preceded by cottage p meetings. The choir combined w group from Carlisle, Pa., to pres concert of sacred music. The men fellowship sponsored a This Is Your program for the pastor, Bro. Da Markey. Kurtz Hersch was the and-serve worker for the summer is now a student at Bethany Sem Twenty members of our congreg attended Camp Woodbrook durin summer, and six adults served as ers. The Bridgewater College qu presented a program at a Sunday ing worship service. The Chri family workshop, sponsored b women's fellowship, met on Dec. church school children present Christmas pageant and the fa were instructed in seasonal craft worship. We have five of our yo Bridgewater College this year. ministerial licenses of Thomas G and Clifford Tussing were extend another year. The former is a s year student at Bethany. We re elected a long-range planning co tee to study the future need program of the church. — Franc Blough, Baltimore, Md.

minister's Book of the mont

SELECTION for APRIL

EVEN UNTO DEATH

J. C. WENGER

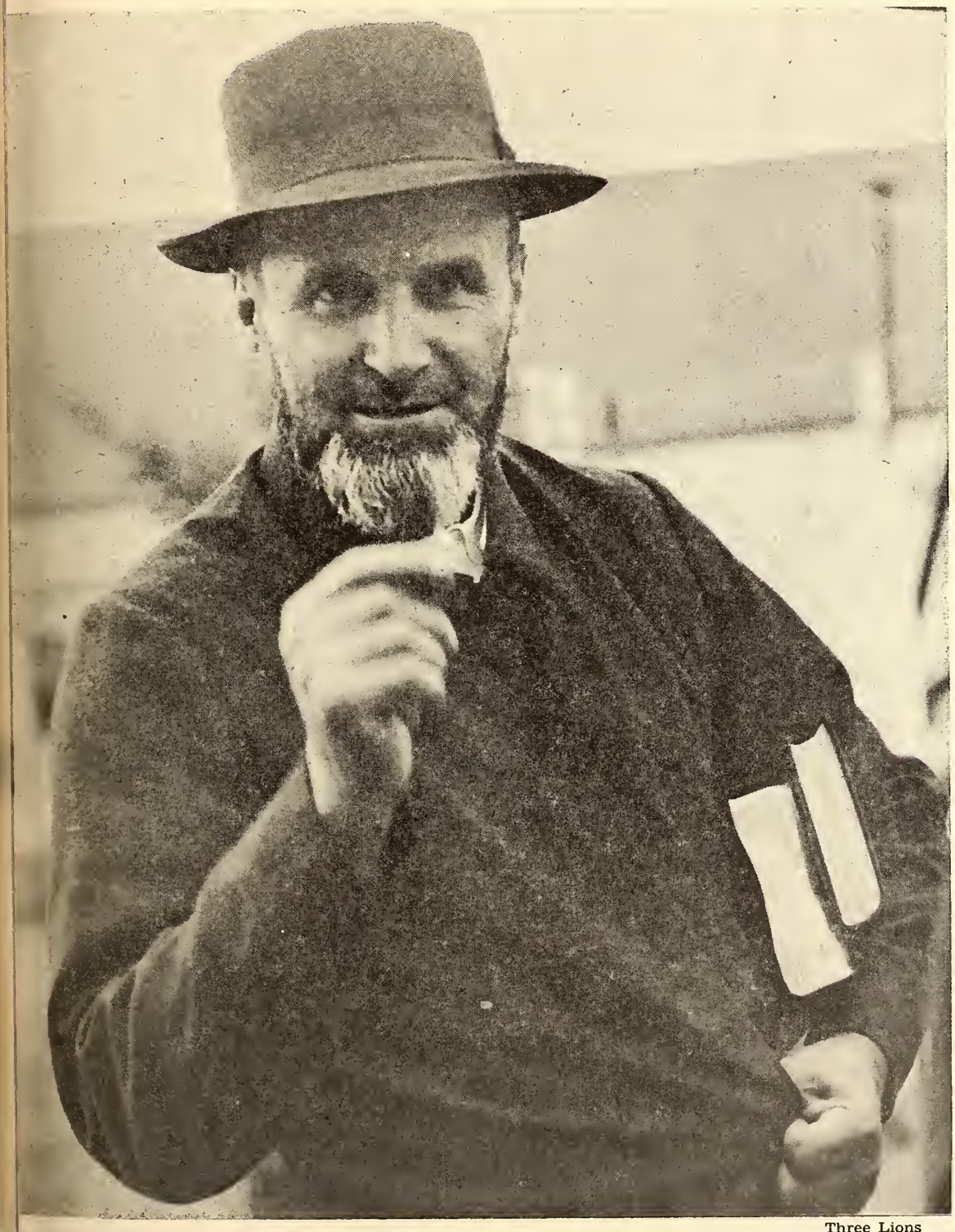
This book interprets 16th century Anabaptists through their letter tracts, books, confessions, and court testimonies. Appealing t these primary sources, it presents with understanding and con passion the story of these courageous people. The author is pr fessor of theology at Goshen College Biblical Seminary.

Regular price $2.50; to members $1.75 plus postage and handlir

CHURCH of the BRETHREN GENERAL OFFICES . . . Elgin, I nois

urch of the Brethren
Gospel MESSENGER

MARCH 17, 1962



Three Lions

A lay minister of the Hutterite community (see page 18)

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

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Ernest Jehnsen is the pastor of the First Grand Valley church, Colorado.

Joel Thompson is teaching at the theological school at Ambon in the Molucca Islands, Indonesia.

S. Loren Bowman is the secretary of the Christian Education Commission of the General Brotherhood Board.

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

Employ Force of Reconciling Love

An editorial in a recent issue of the Messenger asks the question, "How Do You Witness for Peace?" This question is raised as a springboard for describing different protest demonstrations against the mounting arms race. I would like to share a few reflections on this question.

First, I should say that I am not necessarily opposed to mass protest demonstrations against the various evils which afflict our society, war and the threat of annihilation being perhaps the chiefest. Having participated in picket-line demonstrations against our nuclear weapons madness, I believe that positive results are possible through this kind of effort. Also, these may have a limited usefulness in revealing to ourselves something of the robustness of our courage in declaring our intention to be in, but not of, the world.

However, I have strong reservations about calling this a "strike for peace." This stems from my belief that peace will not suddenly be accomplished by a massive direct assault against the evils of war nor by individual or collective harangue, but rather will be the result — almost the casual by-product — of right relationships between individuals and among the peoples of the earth. Many believe that this must be preceded by a right relationship between man and God.

I fear that we understand only vaguely the causes and roots of wars and the feverish arms races which attend them. I would assume as a starting point that these are the result of social, economic, religious, and political injustices and that these in turn issue from the sins which beset all of us and which are manifested in our individual and collective fear, greed, hatred, arrogance, indifference, and other ills too numerous to mention.

You asked for a better way to witness. If the foregoing is accepted as valid, then I would suggest that something more creative if less dramatic is called for. I do believe that some of the more hopeful ways consist of such things as setting aside each day a portion of the food which gluts our tables and dedicating it to the feeding of some hungry person in some part of the world.

Space and lack of resourcefulness limit the examples which can be given here. Many are embodied in various phases of our Brethren Service program. These projects can serve as vehicles of reconciliation in our world cry out for broad support, more fearless and dedicated implementation, and quickened imagination, in applying the force resented to tension situations in the world. I can think of no better to begin than to seek earnest to employ the creative force of reconciling love in all of our individual personal relationships, then to expand this to embrace groups peoples, particularly those caught in conflict and strife. — Joseph Dell, 1600 Lynn Ave., Modesto Calif.

Change Human Nature

We hear a lot of talk, and read a lot about peace currently, but personally I am afraid it is all in vain. Why? Guided by greed and lust, man is once again bent on conquest and destruction. The earth is in dire peril, as frightening as it seems. British scientist Sir Robert Watson-Watts, the developer of radar, says there are now three ways by which the world's population can be wiped out in a few hours.

The first is by the hydrogen bomb. The second is by a deadly toxin which can easily be produced in the botulinus organism. It would take only a half pound to kill the animal and human population of the world. And it is easily produced. The third method of destroying mankind he listed by nerve gases. Three ways of worldwide annihilation! One high Pentagon official in Washington, D. C., put it bluntly, "We're prepared to death even to mention germ (botulinus) warfare. Science seems ready to confer upon us, as the final gift, the power to erase human life from this planet."

It seems that we have arrived at the point, where nothing can save us except a change in human nature, in man's character. In spite of all the professing Christian churches, in spite of the feeble efforts of the United Nations, in spite of everything man is doing to bring peace and happiness, total war looms just ahead. What is the answer? Only God can change man's character, and

Continued on page 25

d Has Work for the "Unfit" to Do

[ANY years ago a young man was considered medically unfit for missionary work e tropics. But somehow he managed to go e South Pacific in spite of the judgment his health. Now he is eighty-four years having served for sixty years in the malarial ns of the Solomons. And Charles Elliott the Anglican missionary, is also a world rity on the Melanesian languages.

he history of the Christian church is filled examples of men and women whom their mporaries judged unfit for duty, but who how managed, by the grace of God, to their judges wrong. To point out that nfit" often turn out to be excellent servants d is not to disparage the judgment of the rs, teachers, or officials who do the best know in selecting candidates for Christian e. It is rather to emphasize that the Holy is not limited to the findings of aptitude or even to minimum health standards.

friend of ours, reflecting upon his college of many years ago, observed that some of ast promising members of his class had oped into strong leaders in their chosen while others, considered most likely to ed at the time of graduation, had turned be disappointments. There are frequent reminders that our initial estimates of a person's capabilities are likely to be misleading. Even experienced counselors, aided by the best tools for testing ability and talent, may occasionally overlook the hidden resources in a human personality.

By all means let us use the aid of trained counselors in choosing men and women for positions of leadership. We need all the information that is available. But let us not then assume that there is no work remaining for the unfit, the misfits, the handicapped, the retarded, or those who just cannot conform to accepted standards. We should remember that God still has important work for those who have little to commend them except their dependence upon his grace.

Perhaps Paul of Tarsus was himself something of a misfit — if he had waited for some latter-day mission boards to approve him, he could never have become a Christian missionary. But he knew what could happen to a man who trusted in the sufficiency of God's grace. Out of his own experience he could write to the Corinthians that God even chose what was foolish, weak, low, and despised so that if any one should boast, it would not be about his own gifts but rather "of the Lord." — K.M.

e Case of the Misplaced Decimal

VERAL metropolitan newspapers a few eeks ago printed a letter from a profes- critic of the United Nations in which he lained about the heavy burden of financial rt the American people carry on behalf of nternational organization. According to uring, the UN was costing each American sixty dollars a year.

hen a short time later the critic discovered is arithmetic was wrong. He had mis- l the decimal point. So he wrote to the newspapers again to inform them that the as actually costing each American only nts a year, or $2.40 for a family of four.

e suspect that many other Americans, so to point out the obvious weaknesses of ited Nations, have misplaced the decimal Where could they find as worthy an in- ent of a few dollars to help preserve the of the world?

y we suggest that those who are mathe- lly minded figure out, just for purposes of comparison, what is each American's share in our tremendous budget for national defense. This may even reveal that here is a case, not only of misplacing the decimal, but of misplaced values as well. We are not contending that the United Nations already has the answers for our world — we are quite certain that it does not. But at least it offers a meeting place in which some workable solutions can be sought. And it has helped us to have time in which to work for more lasting solutions. The United Nations is far from perfect and its future may be precarious, but at sixty cents a year, the cost of only two milkshakes, where can you find a better bargain? — K.M.

If the experience of the United Nations should spur the free world to a deeper seriousness about the possibilities and limitations of international organization in general, then a new realism will come upon the stage, dispelling many an old illusion and blazing forth many a new hope.

Dr. Charles H. Malik
former president, UN Assembly

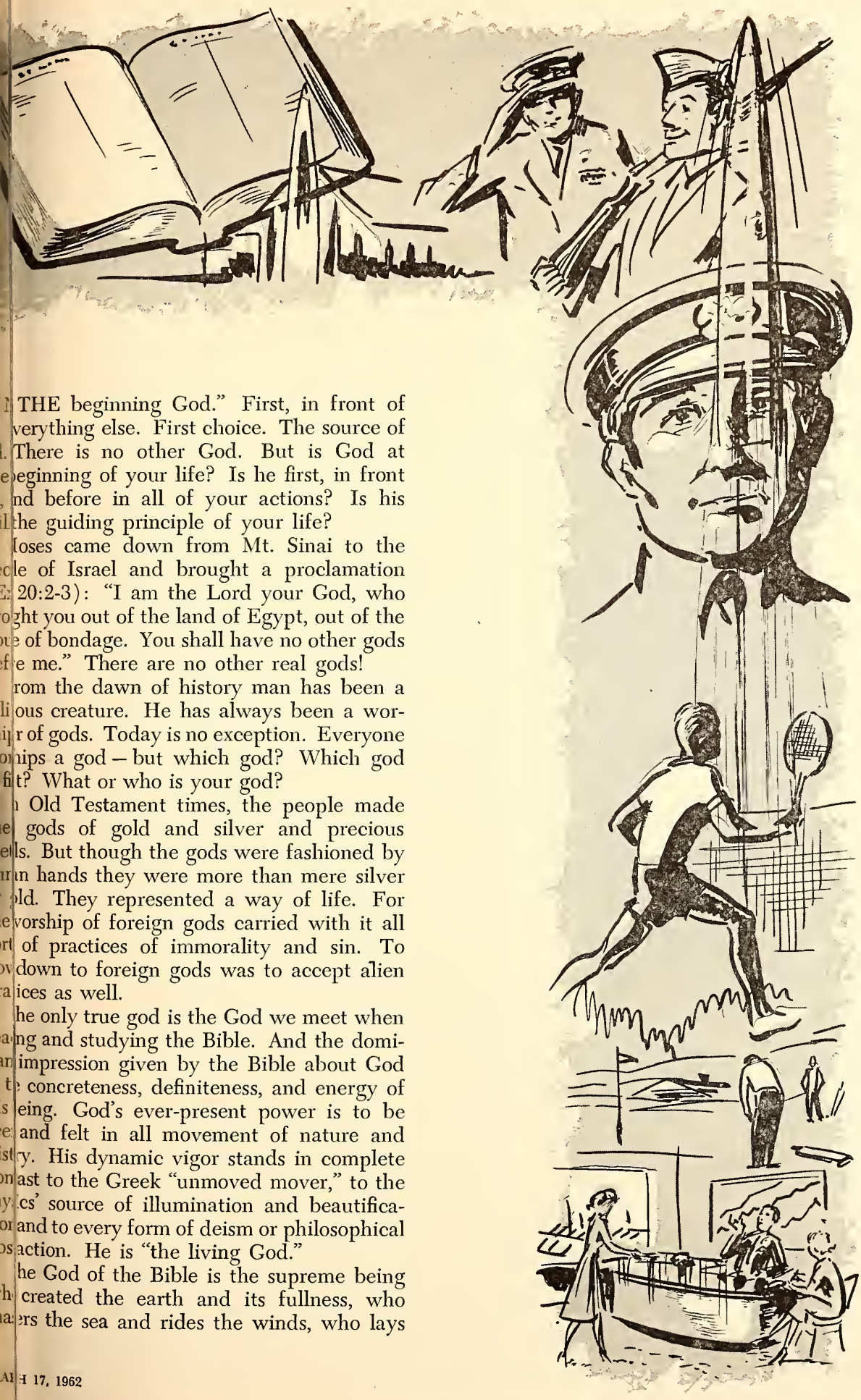


GOD

WHICH

ONE?

by Robert Mock



THE beginning God." First, in front of verything else. First choice. The source of There is no other God. But is God at eginning of your life? Is he first, in front nd before in all of your actions? Is his he guiding principle of your life?

loses came down from Mt. Sinai to the le of Israel and brought a proclamation 20:2-3): "I am the Lord your God, who ght you out of the land of Egypt, out of the e of bondage. You shall have no other gods e me." There are no other real gods!

rom the dawn of history man has been a ous creature. He has always been a wor- r of gods. Today is no exception. Everyone ips a god — but which god? Which god t? What or who is your god?

Old Testament times, the people made gods of gold and silver and precious ls. But though the gods were fashioned by n hands they were more than mere silver ld. They represented a way of life. For orship of foreign gods carried with it all of practices of immorality and sin. To down to foreign gods was to accept alien ices as well.

he only true god is the God we meet when ng and studying the Bible. And the domi- impression given by the Bible about God concreteness, definiteness, and energy of eing. God's ever-present power is to be and felt in all movement of nature and y. His dynamic vigor stands in complete ast to the Greek "unmoved mover," to the cs' source of illumination and beautifica- and to every form of deism or philosophical action. He is "the living God."

he God of the Bible is the supreme being created the earth and its fullness, who rs the sea and rides the winds, who lays

out the glorious expanse of the heavens as a garment, beyond whom is no power, and beside whom is none other god. This God calls Abraham to his service; he converses almost man to man with Moses; he inspires the prophets; and he extends his providential control over the life of his nation, giving that nation rein to stray away to the point of apostasy and destruction, but always working out in spite of this his own goals.

God alone is the source of both creative and destructive activity. Baal may be away on a journey or asleep (1 Kings 18:27), but God never sleeps (Psalm 121); his directing presence is the comfort of the faithful, the terror of the wicked, and the problem for which Job seeks an answer (Job 7:17-21).

And most astonishing of all, this God of Abraham, Isaac, and Jacob, the God of Moses, this torrential power of judgment speaking doom to the nation through the prophets, this compassionate and eager master, lord and savior of Israel, becomes in the gospels a living man, whose life and teachings introduce us to the same might and loving will. As that man, Jesus, wrestles with the dire enemies, sickness, sin, and death, he employs human power which has, nevertheless, been elevated to invincibility by divine love.

The God of the Bible is a personal being, who has not only imposed natural laws for the universe as a whole, but moral laws for the well-being of man. And man will reach fulfillment of his life only in obedience to the laws which have been designed for the harmonious living together of all creation. "Thou shalt," insists Jesus, "love the Lord thy God and thy neighbor." Only then will the creative purpose of God be realized and the joy of living be experienced by you and me.

So while it is true that we are wholly dependent upon the continued activity of God's spirit, the realism of the matter is quite something else. Is anyone here so placid and saintly, so little frustrated and confused by the events and pressures of our time that he has felt no need to question the activity and involvement of God in the affairs of his personal life and of our world? The existence of God is not so much in question in our day. It is rather the powerful, direct, energetic, and pervasive activity of God that is the source of man's difficulty. Granted as we look back we see that God spoke and acted in the events related in the Bible. But the question arises in every searching mind, Why does God seem so silent in a world so filled with noise? Why does he not speak up and mak noise so we know he is around?

Long ago during the Hebrew exile, wl proud Babylon violently ruled the earth, great prophet Isaiah cried,
"Truly thou art a God who hideth thys O God of Israel, the Savior."

So while the true God is silent we go gr ingly through the world, creating lesser god color and noise and worshiping them. In m ways man today is more creative than ancient Hebrews. Not only are our gods gold and silver, but of other metals and plastic and glass, of paper and liquid, and e "the weed." The family, the church, the Bi the nation, the military — all of these can come a god.

Many are the things for which some pe live and sometimes die — money, Ford Thun birds, ranch style homes, being liked by c fellows, and having fun. Some worship he from the world of sports or from Hollyw Some of our modern gods are even creatio the mind and not fashioned by hand at all. the ancient Greeks, some worship beauty physical strength or speed in travel.

The prophet Isaiah long ago asked a que regarding his people that applies to us: "Is to make gods for himself — gods that are no at all?"

We humans are naturally sensitive to n Loud things claim our attention. Yet whe go deeply even within ourselves to note means most to us there, how soon we en quiet realm where, to quote Harry Em Fosdick, "great thoughts walk with still The creative factors in our lives dwell i realm of silence. It is there that personall meet God. Elijah was once reminded that does not speak in the thunder or earthqua well as he does in a still small voice. psalmist says: "Be still and know that God," and Jesus invites us to "come all ye labor and are overburdened, and I will re you."

In these days filled with the din of brutality and the noise of machines ever sti our ears, with the hubbub of living that pu nerves on edge, we need to find the cr power that really abides. Our ultimat comes when we are sensitive to the still voice of God that steals in upon our cons ness through our earthquakes, winds, and when in place of lesser gods we choose th who was "in the beginning."



Why would a Pennsylvania builder travel 9,000 miles to help Indians build their own homes? The mayor of an Indian city knew why: "You are here because of the teachings of Jesus Christ"

Faith Takes a Name

The story of Jacob Hoffman's person-to-person program of self-help for the homeless

by Ruth B. Statler

FAITH is "the assurance f things hoped for," then b M. Hoffman surely be- among the faithful. Like saints of old he set his toward a strange land, not ving precisely what he d find. The Lord led him ndia to walk among the eless. There he put up his and declared his purpose uild for future years.

aving already attained to years than the allotted e-score and ten," Jacob man is looking forward to ccomplishment that others have to complete. But does not dampen his en- asm for helping low- and lle-income groups in India vn their own homes.

. Hoffman is not a novice in ing people to help them- s toward this end. Since he has been helping young lies to buy homes in the Belmont section of Johnstown, Pennsylvania.

In his younger years he was comptroller for Cambria County. He was also interested in the state department of parks and forests. In 1921 he purchased a plot of land in an area overlooking the city of Johnstown. When a change of politics forced him to change his work he began to build homes on his land. Through this enterprise, Jacob M. Hoffman, Inc., Home Builders came into existence.

Reared in the Brethren home of Noah and Elizabeth Holsopple Hoffman, Jacob soon manifested his Christian training in his business dealings with people. Along with honesty and fairness he was eager to see families get ahead, not only for the sake of financial security, but to produce stability of character.

Jacob Hoffman's philosophy of self-help is well stated in his ideas on the Indian project. It follows: "Instead of being merely a stimulus to an economy that must be continuously directed, it will be a self-creative industry, inducing self-reliance. After initial training, the individual must be left to stand on his own feet and work on his own initiative. The morale building, the awakening of self-confidence, the thrill of accomplishment are only a few of the by-products generated. In addition to providing homes by the self-help method, this program will inspire thrift, create a desire for better education and pride in family improvement, and even be a deterrent to oversized families."

This truth applies to people everywhere. It is altogether possible that Jacob Hoffman discovered it when working

with families in his home community. Many families find it difficult or even impossible to own homes because they cannot secure bank mortgages without having a sizeable equity in a property.

In his building program in Johnstown, Mr. Hoffman set up a plan whereby worthy families are able to work on their houses to earn toward that equity. He tries to discover what a family can do. Then those skills are put to work to earn. All are able to do the more menial jobs. It is not unusual for a man and his wife to work side by side digging ditches for drains, painting, and doing things not requiring technical training. Others add to those tasks electrical and woodworking skills, or they may do the plumbing. Each separate project is granted a certain credit. Often when there is need, one worker may find a job to do on a neighbor's home.

Almost a thousand homes have been erected under Mr. Hoffman's direction. Not all, but a majority have required the self-help. These families are generous in their praise and gratitude to their benefactor, for without his help home ownership would have been impossible. They also attest to the fact that the same house would have cost more elsewhere, for they know that for every dollar spent they received a full dollar's worth.

Jacob Hoffman is not only concerned with helping families to purchase their own homes, but he is also interested in helping them to keep them. With much unemployment in the Johnstown area many have had difficulty in keeping up home payments. For such, jobs are found which will enable them to earn enough to make the p ments. One woman was gi the work of cleaning up caring for a model home w it was open for public ins tion. Another helped with typing which was necessar the Indian project.

About ten years ago Ja Hoffman first became intere in extending help beyond borders. He attended a yearly meetings of the Qual His thinking on help to un developed countries coinci by and large, with theirs. questioned help through government's Point 4 prog because of its military bas

For a number of years did much investigation need in various areas of world. Plans began to cry lize within his mind as inquiry probed into r channels. He became vinced that a person-to-pe

From the left: Jacob Hoffman, Miss Phillips, Al-a-Moon, an Arabian, Mr. A. Phillips



am is by far the most ef-
e way to render help and
gain understanding and
among peoples of the
d.

te in 1958, armed with in-
ctions from our Depart-
of State and with their
y approval, he set out for
Orient. At the beginning
as not sure which country
d offer the greatest chal-
. But India, his first port
ll, presented a tremendous
bsorbing challenge. There,
elhi, his dreams began to
shape. For three months
nferred with various gov-
ent officials and business-

. Vaikunth, a man of un-
insight and publisher and
r of Humanity, was espe-
helpful in the various
cts in India. In May 1959
rote Mr. Hoffman of the
ess there since his return
merica: "I am glad to re-
that the government of
has accepted your scheme
sured mortgages in princi-

st two years after his first
Mr. Hoffman with Mrs.
man returned to India for
er three months of work
e project. These visits have
ted in definite progress to-
the stated end.

st November Jacob Hoff-
wrote in a letter to a
d, "My immediate project
ling in the working out of
gram for housing for the
middle-income people
have in very large numbers
d from the villages to the
areas of the principal
and, of course, the refu-
in the lower income areas
as those around the rail-
station in Calcutta, and
very poor everywhere.
t the only conception
can have of helping these
le is that of subsidized
c housing. I am attempt-

ing to raise some money to have a building corporation, using my business here as an affiliate, through the Export and Import Bank and thereby tapping the Cooley P.L. 480 funds." (These funds are the joint property of the American government and the Indian government.)

In an explanatory paper Mr. Hoffman wrote, "No more secure investment may be had than a mortgage on a home where much self-help is involved. . . . The borrowed money is spent for materials which generally can be secured near at hand and less cash will be required. . . .

"Through the Indian government's insuring the mortgage, money will become more readily available and through the stimulation that a housing program will produce in the general improvement of the community, state, and nation many people will be working for themselves in providing a product: a more desirable abode which will be of supervalue to them.

"Brick plants, cement works, small prefabricating factories, stone quarries, the wider use of steel, hardware, and lumber, and innumerable other businesses, including the legal and insurance business, will spring up and a chain reaction of industrial expansion will result, supplying a labor market for Indian citizens of at least several times the loan value of $200 per house."

This project in its end results would indeed fulfill the dreams Gandhi had for his beloved country. It is small wonder that the present Indian government is sympathetic and cooperative with Mr. Hoffman's plans.

Mr. Sahay, the mayor of Delhi, after conferring for some time with Mr. Hoffman concerning the housing project,



Mayor Sahay of Delhi and Hoffman

"One gains strength and personal improvement only when he conquers his own problem. It is only the assistance that spurs us to better action that brings us benefits. In addition to providing homes by the self-help method, this program will inspire thrift, create a desire for better education and pride in family improvement, and even be a deterrent to oversized families"



With Jacob Hoffman, social workers and an attorney, all of the untouchable class

showed signs of restlessness, then said, "I don't think I would make a trip of 9,000 miles to help any people."

Mr. Hoffman replied that he did not think he was making a sacrifice since he was sure that he was learning more than he was able to convey to the people.

Mr. Sahay put up his hand to stop him and continued, "No, this is not the reason you are here. You are here because of the teachings of Jesus Christ who came to help the sick, the poor, and those who are in dire need."

Jacob Hoffman finds the whole experience of working with the Indian people most satisfactory and revealing. Often they seem suspicious of strangers. For many centuries they were subject to outside authority, first to the Moslems, then until lately to the English. They insist that any proffer of aid be altogether altruistic and without any ulterior motivation. They believe deeply in the teachings of Christ but are suspicious of the church because of her close ties with Western civilization. They have witnessed too many unchristian Christians to want to follow their patterns.

They follow avidly the Hindu philosophy of reverence for life. They have seen the wars blessed by church leaders and fought in by Christians. They know too the power of Christ's teachings on the mount, for Gandhi put them into practice and the British had to give way. So they want to keep their Hinduism and add to it the practice of Christ's teachings in as far as they are able.

The problems of India with its millions of poverty-stricken people are staggering. But that does not deter Jacob Hoffman, a man of unflinching faith, from doing what he can to alleviate suffering. He visualizes the future when, with mortgage funds being reinvested over and over, thousands of people will be living in their own homes, having acquired a sense of independence and security.

With the patience and zeal of one possessed by a deep sense of mission, Mr. Hoffman planning another trip to In as soon as some pressing pr lems in his home area are solved.

The Hoffmans live in a sm modest home in the midst of homes he has built for oth They have one daughter four grandchildren. Mrs. H man was the daughter of Fr Brumbaugh and a niece Martin G. Brumbaugh. was reared in Huntingdon the house which is prese used as the Music Hall Juniata College. Both are fa ful members of the Moxl Church of the Brethren, w they have been Sunday sc teachers for many years.

Mr. Hoffman's ministry the gospel goes far beyond weekly class. It has been practice for many years to New Testaments to give people who are in special n Many thrilling stories coul related about the results these gifts. In India he sented a New Testament Moslem of Pakistan. Later man testified that it was

st wonderful thing that had
er happened to him.
Jacob Hoffman's life is proof
what can be accomplished
love and dedication to God
d others. If at this point
thing more were done in
dia on his part he has put
o motion there forces which
ll bear fruit in years to come.
e has made a witness to the
ve of Christ, and in it he has held up an ideal not impossible of accomplishment.

This dream for the people of India is deeply shared by those in the Belmont area who have reaped benefits from his self-help plan. It is also shared by countless others who are acquainted with it. Indeed, the life of this man is an inspiration and a benediction to all who are privileged to know him.

The Parish Ministry

by Ernest R. Jehnsen

THE parish ministry is a many-sided task. One has ly to run down through a t of books on the average stor's shelf to realize how any aspects of his work can presented. More than a few the writings dip deeply into e resources of modern psy-ology to give the pastor unsel in dealing with the sturbed personality. Others, ough unfortunately fewer in mber, consider his ministry the sick and the dying or the milies of the dead.

Some of these writings de-ribe the pastor's pulpit min-try as a calling and stress the oblems, the stresses and rains, and the opportunities d dangers in the struggle to main "single in heart."

The many phases of the min-ter's work need to be lifted p. However, the work of the arish ministry is pictured very ten as a saintly, religious odgepodge. The pastor is oked upon, now as an ama-ur psychologist, now as a ulpit orator, now as a door-to-oor salesman, and perhaps yet gain as a social-service direc-or. Some may even picture im as a scholar and Bible stu-ent. This is but the beginning of the fragmentizing of the pastor and his job.

Is it any wonder that, when a young person beholds the work of the parish ministry through one or more of these "broken lenses," each reflecting a partial view of the minister's real work, he is likely to turn away in confusion, and feel that for sanity's sake he had better seek another profession.

Many theological students, already preparing for the ministry, are also hindered by this schizoid view of what is supposed to be their life's calling. Many young men in the first years of their pastoral experience often flounder in confusion as they seek to become specialists in half a dozen areas, which they believe necessary in order to be a competent pastor. No doubt most of these men find out eventually that though the work of the parish minister is many-sided, the minister is still not just a "mind" directing slivers and fragments of himself.

While many learn the wholeness, saneness, and essential unity of the minister's task, the tragedy of many pastors and divinity students is that they completely collapse under the strain of trying to diffuse themselves through myriads of channels of specialization. This writer has seen many on the verge of breakdown, floundering because the essential oneness and wholeness of their calling had not become clear.

Much of our ministry has an eccentric pattern — that is our energies and abilities are turned away from our central calling and our central devotion to Christ. The road along which all parish ministers must travel is strewn with the evidences that many, frustrated and confused, have been led to pastoral and personal chaos.

Pastoral boards in local churches have often contributed to this fragmentized view of the pastor's work. They look for "good organizers," "good talkers" (to use a term that often is meant to describe preaching), "good visitors," or "someone good with youth." It is evident that they too regard the pastor's work as a series of loosely connected chores.

There must be at the heart of the parish ministry a spiritual center of strength and discipline and dedication from which all of the pastor's work evolves. His task is described by the word *ministry* itself. His native ability and interests may weigh one or the other fragment of the many-sided task more heavily, but he is by training and commitment a minister of spiritual things. This is the only specialization the pastor can afford.

The pastor will strive to be as efficient, helpful, and well-informed in as many phases of the practical aspects of his work as possible. He will organize his work about the Christ center. He will thus form a concentric rather than eccentric pattern for his ministry and also avoid confusion and breakdown.

Come over into INDONESIA



by
Joel Thompson

A SMALL group had formed outside the church doors during a bre in the "district conference" deliberations. A church official repli to my question without hesitation. "There are many challenges whi confront our church today, but the most serious is our shortage of ministe Just now there are over two hundred churches in the Moluccas witho pastoral care. That situation must be changed! We have to produce m who will shepherd those churches which are without leadership."

"Where will these men be found?" he asked, as his eyes glanced fro one face to another in the cluster around him. "Yes, some will come fro the seminary in Djakarta, that is true, but the great majority must be pr duced right here, in Ambon, in our own local school. We can turn nowhe else for the men and women we need."

The implication of his words were quite clear. The theological scho in Ambon, which had been built in the 1880's and which had provid



adership for the Moluccan hurch for over seventy-five ears, was much more than an istitution made up of a dormiory, a dining hall, an assembly oom, five or six classrooms, and couple of houses for its faculy. Rather, the school might be alled the lifeblood of the hurch. The school's accomlishment of its task to train astors means the difference beween the growth or failure of he ministry of the Word here.

This leader's words also gave import and meaning to a series of conversations I had a few months earlier just a few days after my arrival in Ambon.

The church appointed Benjamin Rohantoknam as acting rector of the theological school last fall when the full-time rector of the school left to study (for his doctor's degree) at Union Theological Seminary. Benny, married and soon to be a father for the second time, was a 1959 graduate of the seminary in Djakarta. By returning to a teaching position in Ambon he returned to his home community to serve his church.

The rector's answers to my questions about the school were frank and open. He said one very significant thing, "The tragedy of our situation is that we are already operating beyond our capacity. We have one hundred five students in five classes. Forty of that number are in their first year. About that same number wish to enter our school next September but because we will graduate only six men this year and because we already have seventeen students living in homes we will be able to accept only fifteen to twenty students at the most. At this rate we will not be able to keep up with the demand for ministers. Thus it has become our task to produce men and women who are spiritual leaders. They must be qualified academically, but they must be spiritual leaders first." He added, "This is now your task also. My church and your church, both have called you to aid us in our work."

As we talked we walked around the small campus so that I might drop in on some of the classes, meet some of the students and receive from the students the words of welcome, "*Selamat pagi, bapa*" (Good morning, father).

It was also the time that I met the other teachers on the staff. I found that there were eight part-time teachers and that I would bring the full-time staff to three. The part-time personnel were ministers, public school teachers, and others, all qualified, who take on this teaching load in order to aid their church's ministry. I found that some had studied abroad and some held degrees beyond college or seminary.

On that day I was also introduced to the "president" of the student body. Melianus Souhaly, a soft-spoken twenty-one-year-old student from Ceram, told me that he had been elected to his position just a few days earlier, a position he would hold for only one month. He said that this short term was due to the feeling that as many of the students as possible should hold a position of responsibility while still in school.

As the representative of the student body, it was Meli's task to make out the weekly work assignments for his fellow students; to aid in the purchasing of food and the supervision of the dining hall; to make the nightly bed check; and to be the chairman of the weekly "town meeting" when campus problems are discussed. In this position, he, and only he, might carry concerns about the food to the kitchen staff; he would be approached by any outside organizations with invitations for the school choir to sing or for the students to attend a



"We have to train men who will shepherd those churches which are without leadership. . . . They must be qualified academically, but they must be spiritual leaders first"



special reception; he would meet with the rector concerning campus problems and he would hold the responsibility of disciplining any who have neglected their assigned duties.

I must have shown my surprise upon learning that a student is given so much responsibility, because as we walked to the kitchen the rector told me that the students are in complete charge of the twenty-five minute morning and evening worship services. Students from the top three classes give the sermonettes. Only once a week an adult teacher leads in the devotional period.

The kitchen of the theological school is typically Indonesian. The cooks prepare the meals over wood fires. One can hardly believe that you can cook three meals a day for over a hundred persons over wood fires unless he actually sees it done. The kitchen staff, operating on a daily budget of four hundred rupiahs (less that $9), purchases fish, vegetables, fruit, rice, and wood. (Some of the rice used by the school is supplied by Church World Service because the rice demand usually exceeds the supply on this island.)

Part of the kitchen budget funds come from the students who pay about $1.75 a month in board, room, and tuition fees. Every day the cooks provide a rice and coconut breakfast; a rice, fish, and vegetable dinner, and a rice and fruit meal in the evening.

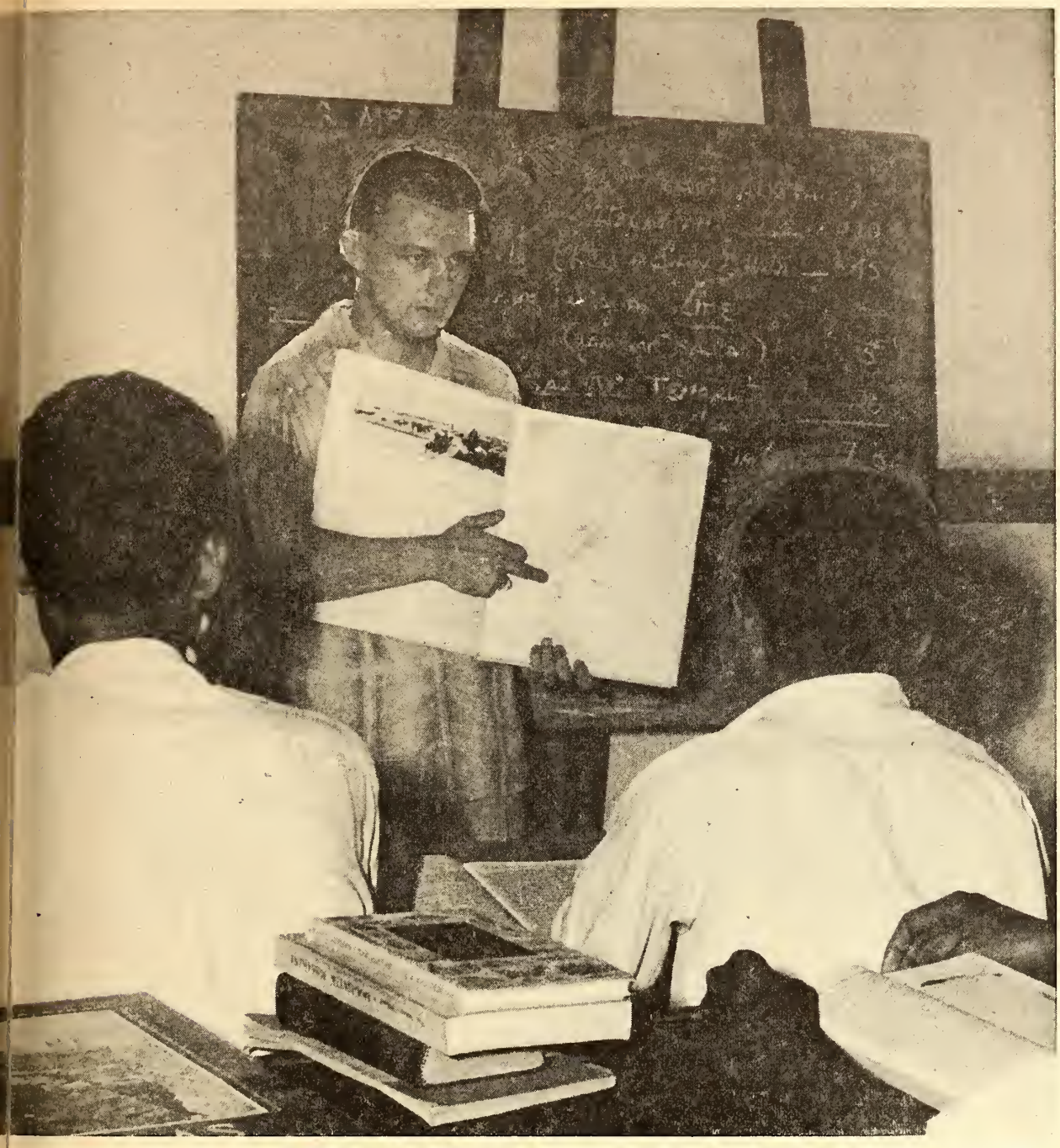
There were many other things that I found out the first day. In conversations with the students, I learned that their daily work schedule is well planned but tightly scheduled. Broery, a second-year student whose father was a graduate of the theological school twenty years ago, is up each day at 5:30 a.m. After doing his assigned work (raking the lawn sweeping the dormitory or hel ing to draw water from t well or scrubbing down t walks or working in the kitc en) he showers, shaves, a dresses for his 7:00 breakfa At 7:30 he attends worship a his classes begin at 8:00.

After a morning in which attends six classes he is rea for the 1:00 meal. Broe knowing the fatigue which ways accompanies the tropic heat, gratefully accepts the o and a half hour rest period f lowing the meal. In the l afternoon he joins some of t other students in a game volleyball, soccer or ping-po

Each evening at 7:00 Broe will study the notes he h taken from the daily lectures he will read his assignmen The evening study period two and one hours in leng and every student must present in the study hall j as if it were a regularly sche uled class. Following eveni worship, he will be in bed b fore the 10:15 lights out.

Broery's school year begi in September and continues u til the middle of next Augu He enjoys a one month va tion at Christmas, but oft cannot go home because tra portation among the islands so limited or overcrowded. H has a two-week rest period ea spring when the church us the campus for its conferen He will also have a two-we "breather" between school ye in August.

Entering students have h nine years of preparato schooling. In the theologic school the curriculum is bas on the European system, wi each student carrying abo fourteen different subjects p week. He may carry a giv subject for a two- or three-ye period. For example, a stude will study Introduction to t



the Indonesian language, Joel Thompson explains a map of the Holy Land to his class in Biblical archeology

ew Testament the first three ears of his five years in school. he school, believing that a pas- r must have a broad educa- onal base as well as a sound octrinal and Biblical educa- on, requires courses in sociolo- y, psychology, philosophy, and thics, as well as language — reek, Hebrew, German, Eng- sh, and Indonesian — music, dministration, preaching, doc- rine, and Biblical exposition.

"So this is the institution to which I will be giving the next four years of my life," I thought at the close of that first day several months ago. Then I was not yet sure that a teacher from the "outside" was needed or would be helpful.

Now, as the days begin to fly by and the teaching load begins to assume a larger and yet a more happy part of my time, I feel that the Church of the Brethren could not have begun its Indonesian work in a more strategic area. The theological school in Ambon, Moluccas, must meet the challenge that confronts it in this day and age. If it does not, where can the Protestant Church turn?

In October the Wilbur McFadden family joined the Joel Thompsons in Ambon. Dr. McFadden will give much needed help in the medical field, and thereby strengthen the Christian witness in the Moluccas. — Editor.

KINGDOM GLEANINGS

Guenevere Flory, the wife of Daniel C. Flory, pastor of the Springfield church, Ill., died Feb. 28, after a month's illness. Besides her husband she leaves three children. The funeral service was held on March 4 at the Springfield church.

Edward K. Ziegler, pastor of the Oakton church, Va., will be the keynote speaker at the meeting of the Administrative Council of the Virginia United Christian Youth Movement, March 23-25, at Richmond, Va. Operation — World Council, a study of the World Council of Churches, is the program theme.

Outstanding La Verne College students named to the current edition of Who's Who Among Students in American Universities and Colleges include Karen Klessig of Rosemead, Carol Nordstrom and Mel Heckman of Fresno, June Ellen Davisson of Glendora, Diane Bryant and Larry Deal of Pomona, Ken Whipple of San Dimas, and Quinter Beery of La Verne.

Clyde W. Holsinger, head of the Manchester College department of music, was elected a member-at-large of the six-member board of directors of the Music Educators National Conference. He will serve a four-year term. The Music Educators National Conference is one of the largest organizations affiliated with the National Education Association.

On May 5 Jesse H. Ziegler, associate director of the American Association of Theological Schools, will discuss counseling in the home and church for Christian vocations and higher education with pastors, youth counselors, and local church college representatives who bring college-minded secondary school students to Juniata College for the annual campus day.

Three new literature pieces of special interest related to communism are: How to Combat Communism, by Herman F. Reissig, 20 cents (15 cents for 10 or more); A Christian's Handbook on Communism, by the National Council of Churches, $1.00; and The American Ultras, by Irwin Suall, 75 cents. These may be ordered from the Church of the Brethren General Offices, Elgin, Ill.

Western Union announces personal opinion messages (tell the Western Union operator that it is a personal opinion message) to the President, Vice-President, senators, and representatives, sent only to Washington offices — 15 words for 75c plus 8c tax from anywhere in the United States. The message must have the name and address of sender, but there is no charge for this.

The second edition of How to Use Business Machines, a brief introductory course by Harold D. Fasnacht, president of La Verne College, and Harry B. Bauernfeind, professor of the School of Business and assistant dean of Technical and Adult Education, Southern Illinois University, has been released by the Gregg Publishing division of the McGraw-Hill Book Company, Inc.

About ninety persons participated in the Brethre Adult Seminar held in Washington, D. C., and Ne York, March 4-9.

The February issue of Brethren Service News co tains an annotated listing of materials on communis and anticommunism movements. Copies have bee mailed to pastors and Brethren Service chairmen an representatives. Additional single copies can be ob tained from the Church of the Brethren General Office Elgin, Ill.

The Brethren-Friends-Mennonite Conference wa held in Germantown, Ohio, on March 9-11. The them of the joint conference was Peace Witness in Christia Missions, with emphasis given to Africa. Brethren lea ers included: Norman J. Baugher, William M. Beahn Chalmer E. Faw, Robert Hess, Ora I. Huston, Roge Ingold, and W. Harold Row.

Christian businessmen in the Philippines are bein challenged by the Philippine Bible Society to discov imaginative ways to distribute Scriptures. Two ou standing results to date, according to a report receive by the American Bible Society, are a handbag manufa turer who inserts a copy of the Gospel of John in eac purse and a plastics manufacturer who places a Scri ture Portion in each clothing bag.

Bridgewater College announces the appointment Robert K. Burns as a member of the biology staff, b ginning with the academic year 1962-63. Dr. Burns h been an embryologist with Carnegie Institute sinc 1940. He will teach a course in embryology and co tinue his research on the analysis and control of se development in the embryo by means of hormon administered during the embryo's early growth.

A new training program was begun in the Churc of the Brethren mission area in India when Louis Sayre, a missionary nurse, and two students went to liv in a fishing village, where the villagers provide the h in which they live. The three are visiting and becomin acquainted with the people. Their schedule of activitie include prenatal and well-baby clinics, library and lite acy work, home demonstrations, and dispensary. Als there will be visiting, keeping their own home going starting their garden, and answering calls for hom deliveries.

Churches interested in securing the services of summer pastor are encouraged to file their application now with the Ministry and Home Mission Commissio Appropriate forms can be secured from district execu tive secretaries or by writing to the Church of th Brethren General Offices, Elgin, Ill. Summer pasto will be prepared to serve as assistant pastors or t assume full pastoral responsibilities during the month of June, July, and August. Churches using their service are requested to provide transportation from the sem nary, adequate housing, and a monthly salary of $25 for a married couple; transportation, board and roo and a monthly salary of $175 for a single student. Som financial assistance may be available upon request.

Shade Creek (Ridge) church, Western Pennsylvania, break ground for its new educational building on Sday, April 8, at 10:30 a.m. Glenn Bowlby, the dist executive secretary, will be present.

New trustees seated at the annual meeting of the McPherson College board of trustees included Clarence Sk, Jay Johnson, and Earl Goughnour, representing Ia and Minnesota; Ralph Hodgden, Southeastern Kansas; and Marion Stern, Texas and Louisana. Harold Mhler of Warrensburg, Mo., is the chairman.

In the March issue of the Church of the Brethren Leader, page 31, information was given about interdenominational laboratory schools. The schedule on some of these has been changed. If anyone from your district plans to attend the Faribault, Chicagoland, or Columbia schools write: Mary E. Spessard, Church of the Brethren General Offices, Elgin, Ill., immediately for information regarding the changes in schedule.

Annual Conference Information

Queries

The following queries have been received for the 1962 Annual Conference:

1. Query on Divorce and Remarriage
2. Query on Divorce and Remarriage, distribution of materials
3. Query on Family Planning and Population Growth
4. Query on Acquainting People with the Church of the Brethren
5. Amendments to the Ministerial and Missionary Pension Plan
6. Query on Brotherhood Theme
7. Query on a Study of the Small Church
8. Query on a Study of Tithing
9. Query on the Status of Ordained Ministers

These items of business will be appearing in subsequent issues of the Gospel Messenger.

If there are other districts that have queries to be presented to the 1962 Annual Conference, they should be sent immediately to the Annual Conference Secretary, A. Stauffer Curry, Church of the Brethren General Offices, Elgin, Ill., so that they can be included in the Annual Conference program booklet and printed in the Gospel Messenger.

Registration

Registration forms for Annual Conference were mailed to all pastors on March 8. All persons planning to attend the Ocean Grove Annual Conference, June 17-24, are urged to preregister. Program booklets will be available to delegates and nondelegates on May 1 and will be sent to all delegates who have registered. Nondelegates may order their program booklets on the registration form.

Children's Activities

Planned children's activities for primary and junior children will be available. To assure care of your children and assist those planning for the children's program, all parents are urged to preregister their children on the registration form.

Housing

A list of housing accommodations has been sent to pastors. If you desire a personal copy, please send a card to Donald E. Rowe, Annual Conference Manager, Church of the Brethren General Offices, Elgin, Ill.

Ernest A. Ikenberry, professor of chemistry at La Verne College, has been elected secretary of the San Gorgonio Section of the American Chemical Society.

The Cultural Activities Committee of Bridgewater College will sponsor a fine arts festival on the campus, April 26-28. The main events will be a premiere showing of the oils of Mrs. Olive D. Graham of Bridgewater, formerly instructor in art at the college; a program of oral interpretation by Mary Latimer, professor of speech at Madison College; an organ recital by Patricia H. Sherfy, a senior music major; and a concert by the Virginia Symphony Orchestra, directed by William Hooker.

Brethren en route to Annual Conference are invited to stop over at Juniata College in the beautiful foothills of Pennsylvania less than 300 miles from Ocean Grove. Turnpike travelers will reach Huntingdon by using Routes 22 and 522 between the interchanges at Monroeville and Fort Littleton. The college will provide lodging for $1.50, breakfast for 75c, luncheon for $1.00, and dinner for $1.50. The date and approximate time of arrival should be stated in correspondence directed to: Conference Accommodations, Church Relations Office, Juniata College, Huntingdon, Pa. The Stone Church of the Brethren, on the Juniata College campus, has arranged for a fellowship covered dish dinner at the church especially for Conference visitors following the morning service on Sunday, June 17.

The Church Calendar

March 18

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A

Sunday School Lesson: The Sin of Greed. Ex. 20:17; Mark 10:35-45; Luke 12:13-21. Memory Selection: Take heed and beware of all covetousness; for a man's life does not consist in the abundance of his possessions. Luke 12:15 (R.S.V.)

April 15 Palm Sunday
April 20 Good Friday
April 22 Easter

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Raymon Eller of York, Pa., in the Cedar Run church, Va., April 1-8.

Bro. Wilbur Martin of Pottstown, Pa., in the Quakertown church, Pa., April 1-8.

Bro. James Tyler of Sidney, Ohio, in the Springfield church, Ohio, March 18-25.

Bro. John C. Middlekauff of New Carlisle, Ohio, in the Nokesville church, Va., March 25 — April 1.

Bro. Howard Bernhard of Mt. Joy, Pa., in the Petersburg church, W. Va., March 25 — April 1.

Bro. David Albright of Ft. Wayne, Ind., in the Brookville church, Ohio, March 26 — April 1.

Bro. Ivan Fetterman of Hollidaysburg, Pa., in the Lower Claar church, Pa., April 2-6.

Bro. Eldon M. Petry of Anderson, Ind., in the Sugar Creek church, Ohio, April 2-8.

Bro. Jesse Whitacre of Keyser, W. Va., in the East Berlin house, Upper Conewago congregation, Pa., April 9-22.

Bro. Lawrence E. Lehman of Warrensburg, Mo., in the Peace Valley church, Mo., April 13-22.



At a young age the childre
are instilled with the
philosophy of "love thy
neighbor as thyself"

The center of the Hutterit
community is a common
home where the brethren
eat and pray. The interi
of the house cannot be
photographed





hile the community has no modern luxury appliances, only the very best farm machinery is used on the farms

A Hutterite Community

Photos by Three Lions

The Hutterite community in Manitoba, Canada, one of several settlements in Canada and South akota. The Hutterites are a body of Christians acticing strict communism based on religious prinples.

The brethren are descendants of those Moravian nabaptists who were followers of Jacob Hutter, a inister from Tyrol who was burned at the stake in 536. In the 17th century there were a number of utterite brotherhoods in Moravia. Persecution drove em eastward to eventual settlement in Russia.

In 1874, in company with the Russian Mennonites, group emigrated to the U.S., settling near Tabor, outh Dakota. Their doctrines and principles, aside om their practice of common ownership, are in acord with those of Mennonites in general.

In Manitoba, Canada, where the Hutterites have large settlement, the men are considered the best rmers in the area, producing more wheat than they n consume and outbidding other farmers in buying rm lands. Although their homes are not equipped ith modern appliances, they use the best farm achinery.

Every child born into the community is taken care because the community is responsible for clothing, uring, feeding, and educating its brethren. The utterite community is administered by an assembly ten persons elected each year who see that every erson in the settlement gets his due share of everying.

The Hutterite women are tall and statuesque. They all wear long identical dresses and scarves



The Board of Managers,

CHURCH WORLD

were challenged . . .



by W. Harold Row, executive secretary of the Brethren Service Commission to think of "new forms of service so that the compassion of Christ through his church might realize the fullest and most concrete expression of *agape* love in society.

Mr. Row warned of the danger of becoming static in our service — both in form and extent. Citing some of the barriers which deter the Christian church in new forms of service, he made reference to the call issued by the New Delhi World Council of Churches Assembly: "We need to think out together in concrete terms the forms of Christian service today and together act upon them."

Specifically, Mr. Row proposed the following three programs as representative of new undertakings for Church World Service:

★ **Church World Service Volunteers,** making CWS's "most precious value carrier" persons rather than materials. Patterned after Brethren Volunteer Service, the volunteers might be placed in all the countries where CWS now has a ministry.

★ **Mobile Service Teams and Disaster Services,** to serve as a Christian witness, quickly and effectively, in disaster and tension areas. "The project range is from fellowship (identification) to emergency disaster assistance; from the intangible values of concern with those who suffer to concrete acts of helpful service; from commiserating with people in travail to service with people in need of immediate succor. The concept emphasizes mobility, service, reconciliation and peace. Speed of action and quality of service are paramount."

★ **An Expanded Program of Exchange of Persons,** providing a structural means of mutual sharing among the churches of the world through persons. The types of exchange might include teen-agers, theological students, ministers, vocational and academic exchangees, and tourists.

The Board of Managers noted that, according to all reports, Haiti is the "hungriest country in the world." Ninety per cent of the people are illiterate; sixty per cent are jobless.

Church World Service, working in cooperation with the Brethren Service Commission in Haiti under the direction of Dale Snell, has found the task of meeting the food needs of this nation to be overwhelming. A local Haitian committee, appointed to guide Protestant efforts, is looking in the direction of self-help, such as craft centers, pig rearing, small irrigation projects, etc.

Welcomed was the possibility of the Church of the Brethren opening a hospital in the near future in Haiti.

reported . . .

■ Record quantities of clothing, bedding, ar other relief goods, valued at $26,900,00 sent to needy people around the world. Th represents over five million pounds of m terials. Of this, nearly 140,000 pounds, 2.6%, was contributed by Church of t Brethren congregations. Recipients we forty-one nations in Europe, Asia, Lat America, Africa, and the Middle East. T five countries receiving the greatest amou of material aid were: Greece, Taiwa Yugoslavia, India, and Korea.

■ There are some 15,000,000 refugees in t world today. Church World Service a sistance has helped to make possible t feeding, clothing, and training of ov 800,000 of these, mainly in Hong Kor India, North Africa, and Eastern Europe.

■ The Interchurch Medical Assistance agen has received almost $600,000 worth drugs, medicines, and hospital supplies a equipment. These are allocated to the co stituent members of the agency, includi the Brethren Service Commission.

■ The Orphan Committee of Church Wo Service is taking an increased role in wo ing with the Korean orphan problem. T committee recommended that CWS und take more direct orphan adoption.

announced . . .

a major community program to resettle mo than 100,000 Cuban refugees now in the M ami, Florida area. It is an appeal to one thc sand American cities to be responsible for c planeload — about eighty-five to ninety perso Cleveland, Ohio, will be the initial resettlem project of this kind. Others are desperat needed. Cubans continue to enter Florida the rate of 1,500 per week, and have been ing so for some months. During this peri CWS has been resettling them at the rate about 200 per month.

a new film documentary, Hunger, showing churches' overseas ministry to the people need. The motion picture makes a pierc survey of needs in India, Korea, Hong Ko Pakistan, and the Congo. (Hunger is availa from the Visual Education Service, Church the Brethren General Offices, Elgin, Ill.; ren $10.

SERVICE in annual meeting, Atlantic City, New Jersey



ced . . .

I Dale Ferris, Kansas director of Christian Rural Overseas
ogram, in recognition of Kansas being first among states in
hievement for CWS-CROP. Wheat, other grains, and cash
lued at $209,342 were given by Kansans in 1961.

Kansas CROP also received a third place award for
hieving a 24.2% increase over the 1960 contribution to
rld relief.

ought together . . .

t twelve directors of the Christian
ral Overseas Program who serve
individual states or areas compris-
groups of states. CROP is the
nmunity food appeal of Church
rld Service, and is now in its
th year.

In 1961, the value of commodity
l cash gifts to CROP was more
n $1,200,000, compared with
051,757 in 1960. An all-time
nty record was set by McPherson
unty, Kansas, with gifts of over
5,000.

Among CROP officials in attend-
e were Brethren (from left to
ht) R. Dale Ferris, Kansas direc-
; Elvin D. Frantz, Illinois director;
n D. Metzler, Jr., assistant execu-
e director of CROP; and Russell
Hartzler, Michigan director.

reviewed . . .

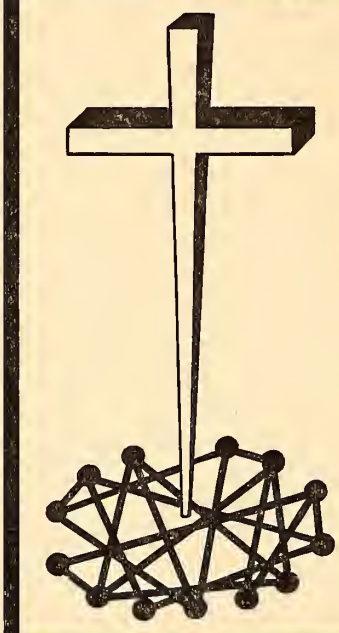
the disaster relief program in British Honduras. Hurricane Hattie hit Belize, Oct. 30, 1961, leaving the entire city under sea water and the land for ten miles into the interior.

Directing the program were Mr. and Mrs. Murray Meador. On the scene when the disaster occurred, they began immediately to distribute clothing and dry rations. They were soon joined by a four-man Brethren Volunteer disaster team, who worked for over two months in directing sanitary cleanup and in assisting in the distribution of supplies.

To the left, the Meadors (center) are pictured with W. Ray Kyle (left), and John H. Eberly, both of the Brethren Service Center, New Windsor, Md. The four first became acquainted when the Meadors were at New Windsor in training for their activity with Church World Service.

Drawing their attention is a piece of native handcraft, produced in British Honduras. It is a part of a self-help project. Such items are marketed through SERRV (Sales Exchange for Refugee Rehabilitation Vocations), an interdenominational program originated and now administered by the Brethren Service Commission.





New Dimensions in Training

by S. Loren Bowman

► A new training approach will be tested in the *Faith and Group Life La* for church workers being sponsored by the Brotherhood this summer. The la will be held on the campus of Manchester College, July 22-28, in cooperation college and the Central Region. Raymond R. Peters will serve as the director.

This laboratory will represent the second attempt in a week-long unified experience to combine some of the values of human relations training with bas logical insights. Some integration of the findings of these two fields is consid sential in preparing church leaders for their particular relationships as Christian needs to be understood, responded to, and communicated. At the same ti privileges and responsibilities that go with membership in the church shoulc flected in effective, creative relationship with others. If either basic relatio attempted alone — the person to God or the person to his fellows — life is not cl ized by wholeness. It takes both to make an individual one person.

The steering committee for the laboratory, Raymond R. Peters, Jesse H. and S. Loren Bowman, lists these purposes for this training experience: to opportunity for profound exploration of the Christian interpretation of the life

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

***How to Increase Church Attendance.** James L. Christensen. Fleming H. Revell, 1961. 126 pages. $2.00.

The title may lead one to suspect there is some cheap scheme or some "easy" methods suggested for increasing church attendance. Fortunately, the author is not guilty of this. In the first chapter he makes a theological analysis of the importance of church attendance, giving good insights into the fact the church is not an organization, but a fellowship.

There is then given a psychological evaluation of the factors which cause people to go, or not to go, to church. Along with this appear some questionnaires and charts as suggestions for a self-analysis and a self-study of one's church program.

Excellent practical suggestions are set forth for increasing church attendance, such as the following: love persons as persons, make your church friendly, involve all ages, divide and grow, develop an evangelistic concern, stop "fallouts," activate the inactive, etc. Good ideas are given for accomplishing these suggestions.

Unless there is a willingness to put in some hard work at the job of increasing church attendance, there is no use purchasing this book. — *Chester I. Harley, West Milton, Ohio.*

***Pictures From a Mediaeval Bible.** Commentary by James Strachan. Beacon Press, 1961. 127 pages. $3.50.

For those who love old woodcuts from the days of early printing, the Colonial Bibles, 1478, 1480, were among the earliest printed and two of the more profusely illustrated by woodcuts. Here are 102 of the woodcuts reproduced from the Cologne Bible with scriptural references and a short commentary on the cut. If you love medieval woodcuts, you will love this book. It also gives insight into medieval interpretation of the Bible. — *Ora Huston.*

The Tough-Minded Optimist. Norman Vincent Peale. Prentice Hall, 1961. 246 pages. $3.95.

The book would be better if the many stories were told for their own merits rather than for the purpose of exhibiting an individual as a "tough-minded optimist." Each reader must decide for himself his point of acceptance of the Peale message. Fundamentally, it is the message of giving one's self to God that one may cease worrying, be confident, healthy, successful, and op mistically tough-minded. There the unspoken hint that one shou love God for what God can do him. Mr. Peale is inconsistent wh he advocates both that one shou take God as a partner and that o should take him as Lord.

As is usual with this author, recounts numerous stories of num ous converts to the gospel as presents it. The entire book, writt in a folksy style, is easily read. T choice of words might be offens to some: the frequent reference spiritual practices as "techniqu and "methods" relegate them means to an end. Religion, throu out the book, is considered to for real two-fisted he-men. The m sized religion he talks about mal me wonder if it is for women, t

The fact that people come much of their troubles by the w of faulty thinking and wrong me and emotional patterns is well est lished. (However, Mr. Peale's pr entation on this theme is someh superficial.) Even so, there are m persons who can receive help fr this book for it is not untrue it can cause the reader to do so thinking. The author has much value to give to people that t might commit their lives in truth ness to God.

The last chapter in the book, Tough-Minded Optimist Looks the Church, is the most redeem feature. The author has taken to t Protestantism for becoming sophisticated and ethical minded

al in relation to the world, to hristians, and to God; to help rticipant be aware of the ice of his way of speaking g in his relation to others; to understanding of what con- to effectiveness or ineffec- in both teaching-learning decision-making groups; to w to make conflict over theo- deas or differing courses of roductive of the most good; de a theological basis for xamination of leadership and interaction, and a social asis for critical examination ogical teaching and discus-

urch leaders from congrega- tions and districts are urged to consider the value of such a laboratory experience in their training plans. Participants should be mature in their personal emotional and social development. They should be interested in a deeper understanding of the theological foundations of the Christian faith, and in developing greater skill in sharing their faith. In addition, there should be a desire to achieve greater self-understanding, to increase understanding of others, and to improve skills of functioning as a member of groups engaged in a common task. The goal is a more complete response to God that also leads to more effective participation in the groups that make up the setting of daily life.

Quotas have been established for the five regions: Central, 40; Eastern, 12; Southeastern, 10; Western, 5; Pacific, 5. These quotas will be ignored after May 1, and qualified persons will be accepted as applications are received.

Registration, room and board will be $35.

Inquiries may be sent to regional and district executive secretaries or to S. Loren Bowman at the Church of the Brethren General Offices, Elgin, Ill. Application forms will be available from all these sources. District leaders are encouraged to take initiative in securing persons to attend the laboratory.

lly heed the gospel. — *Glennis rks, Elgin, Ill.*

The Revelation of John, Volume William Barclay. Westminster ess, 1961. 231 pages. $2.50.

No book of the New Testament s given believers so much perplex- as has the Revelation of John. rtunately, in recent years, we have en blessed with a steady stream good guides to the book. Few, any, of these, however, have been mmentaries which deal with the tual words and phrases of the ok. Dr. Barclay's two volumes on velation serve both as guides and mmentaries, presenting as he has ne with other New Testament oks, both an original translation d a paragraph by paragraph com- entary. Rich in background infor- ation, informed both linguistically d theologically, this treatment of frequently misunderstood book is e of the clearest and ablest it has en this reviewer's privilege to ad. No longer need Revelation be "closed" book. — *Chalmer E. Faw, hicago, Ill.*

Physicist and Christian. William osvenor Pollard. Seabury Press, 61. 178 pages. $4.25.

This excellent book is a very help- l contribution to understanding be- een two seemingly irreconciliable ints of view and two rival commu- ties. The author knows whereof speaks, having made a name for mself first as a nuclear physicist d then taking ordination as a min- ister of the Protestant Episcoal Church.

The purpose of the book is to correct the erroneous conception of science — mainly physics — which many of us have and to compare its community to that of religion.

The first half of the book is devoted to a discussion of the nature and function of community as the author has known it in his dual role as physicist and clergyman. In the second half, he describes how a community equips those within it to acquire knowledge of that portion of reality, external to themselves, which the particular community possesses.

Two significant contributions to the general discussion in theological circles would be his emphasis upon the need for being a part of, and committed to, a community in order to know the truth of either science or Christianity, and his discussion of the problem of revelation in the last chapter. — *Wilbur R. Hoover, Rocky Ford, Colo.*

Personal Devotions for Pastors. William B. Williamson, editor. Westminster Press, 1961. 202 pages. $3.50.

What pastor who is continuously called upon to give spiritual ministry and guidance to others has not felt deeply the need for his own spiritual strengthening? A frequent request of parish ministers is for help in enriching their spirits by providing guidance in personal devotions. This book represents a worthy attempt by a fellow pastor to provide such a resource. It is presented with the recognition that the pastor must be a man of prayer, despite the pressures of the daily routine which can reduce his personal devotional life to a minimum. It is a guide to strengthen and stiffen the resolve to be faithful in observing the voluntary discipline of humble devotion.

Devotional resources for the pastor's many and varied needs are included. Especially rich is the section headed Devotions on My Ministry with practical helps under such subheads as On My Ordination Anniversary, Before a Service, Before a Funeral, Before Visiting the Sick, For Pastoral Faithfulness. Pastors concerned about deepening their own spiritual lives and thus ministering more helpfully to others will use this book with profit. — *Carl E. Myers.*

To Be a Man. Robert W. Spike. Association Press, 1961. 123 pages. $2.75.

The thesis of the book is stated in the author's own words, namely, "To be a Christian in any age . . . is to be fully a man" (p. 32). He explores the meaning of this concept for our own day and age as it relates to our initial response to Christ and to work, leisure, love, worship, and a way of life. In each of these areas he critically examines popular attitudes, suggests what is distinctly Christian behavior, and challenges the reader to further exploration. This book contains big thoughts. — *Virgil D. Weimer, Haxtun, Colo.*

News and Comment From Around the World

Methodist Church Reports Gains in Tension Areas of World

In spite of world and local tensions, the Methodist Church continues to show gains in Latin America, Southeast Asia, and North Africa. This was the conclusion of missions executives who reported to an annual meeting of the Methodist Board of Missions.

In Southeast Asia, church growth has slowed down in the Philippines and in Taiwan, but this leveling off is balanced by new vigor and new opportunities in Indonesia and among the Chinese people throughout the area.

Mali Assembly Passes Bill Insuring Religious Freedom

New legislation favorable to the free exercise of religion has been passed by the Mali National Assembly. The law replaces an earlier one adopted three years ago in the West African country that was based on the French church-state separation statutes. Mali, which achieved full independence from France in 1960, is now a member of the French Community.

The new statute establishes complete freedom in the exercise of religious beliefs, the establishment of missions and religious congregations, the administration of religious property, and the operation of private schools.

Soviet Youth Newspaper Cites Surge of Religious Influence

A newspaper published in Moscow by the Soviet Communist youth organization recently attacked religious activities in Vladimir, a city where a district meeting of the group was held.

The newspaper said that Vladimir is still "struggling with the influence of religion" and cited the ringing of church bells from morning to night. Asserting that "more babies were baptized in Vladimir last year than in 1960," the paper declared: "Most of the fathers and mothers who took their children to the church for baptism were young people, and some of them were even Komsomols." Communist authorities were disturbed by disclosure of the fact that six members of the Communist youth organization had been married in a church last year.

Recently an article published in the Literary Gazette, an organ of the U.S.S.R. Union of Soviet Writers, also complained that church christenings in Russia have increased from fifty to sixty per cent and that even many nonreligious families have their children baptized. The article said that Russian atheistic rites have failed to reduce the number of religious baptisms.

New English Bible Recorded for Blind

A recording of the entire New Testament portion of the New English Bible will soon be released by the John Milton Society, a Protestant agency that provides services for blind persons. Recorded by Dr. Robert J. McCracken, minister of the Riverside church in New York, the series of fifteen to eighteen long-playing records will be known as the Memorial Talking Book Edition.

The records are taken from a series of fifteen-minute daily readings of the New English Bible which Dr. McCracken did over the Riverside church's radio station. The records will be used by blind ministers, Sunday school teachers, laymen, and churches that have a ministry to their blind members.

N. C. Church Council Asks Action to End Race Bias

All citizens in authority were urged by the North Carolina Council of Churches to take immediate appropriate action toward the elimination of all racial discrimination in the state.

In a resolution the interdenominational body also assured its member churches "of our common concern" and offered them support "as they seek to face up to the implications of the gospel and to eliminate racial discrimination from our own lives." The resolution cited statements by various Protestant bodies in the South condemning segregation as unchristian.

Christian Churches Maintain Majority of Japan's Religion-Related Colleges

More than fifteen per cent of Japan's universities are sponsored by religious bodies, the majority of which are Christian. There are 226 institutions classified as universities and thirty-five of them are affiliated with religious groups. Sixty per cent of the religious universities are Christian.

Christian universities appear to have a near monopoly in higher education for women. Nine four-year women's universities are Christian while there is only one Buddhist institution and not a single Shinto university.

Pope John Announces Vatican Council Will Open on Oct. 11

Pope John XXIII announced recently that the Second Vatican Council will begin in Rome on Oct. 11. The announcement came a little more than three years after the Pope had announced his intention of convoking an Ecumenical or General Council, one of the chief purposes of which would be to study ways of bringing about unity between the Catholic Church and other Christian communities.

Pope John said he had chosen the date in October as the opening date of the council because of its association with the third General Council at Ephesus in 431.

The forthcoming council will be the first since the Vatican Council of 1869-70, at which the doctrine of papal infallibility was proclaimed. The Pope is expected to invite to the council observers from other Christian bodies.

United Lutheran Report Warns Members Against Faith Healers

The members of the United Lutheran Church in America have been warned by an official church report to shun faith healers, who were charged with "religious quackery" and interest in "attainment of prestige and financial gain." This warning came in a twenty-five page report prepared by a ten-member committee of Lutheran physicians, ministers and theological professors and climaxed a two-year study of faith healing.

The committee defined faith healers as those who "claiming to possess or convey spiritual powers that heal the sick, distort the gospel by trying to direct the power of Christ into a miraculous act of bodily healing."

It accused faith healers of great harm and charged eight abuses. Among them were failure to "recognize as God's gift to man proven scientific methods and recognized therapeutic procedures or to cooperate with those who practice them," misleading credulous people by offering physical cures "which cannot

nestly be promised by anyone"; d endangering the spiritual life of lievers "by claiming that God is le and ready to heal, leaving the plication that failure to be cured due to lack of faith on the part the afflicted."

The report was not so critical healing ministries practiced by ristian churches or by groups of ristians closely related to the tra- tional Christian churches, but it lvised United Lutherans to exercise ution and discretion in participat- g in such services. The report ade clear that the committee did t reject miracles of healing.

In other recommendations, the mmittee rejected the anointing of e sick with oil but supported the actice of "laying on of hands." he procedure was encouraged here it would serve as a sign of ncern and as a sign of a desired essing upon the sick person on the rt of the ministering person on behalf of the wider Christian llowship.

ritish Analysis Discloses uthenticity of Dead Sea Scrolls

A British study team has verified e authenticity and antiquity of the ead Sea Scrolls through a technical alysis of the parchment and leath- making techniques used in manu- cturing the Scrolls.

Dr. J. B. Poll and Dr. R. Reid of e University of Leeds indicate that e tanning process used on the rchment on which the Scrolls are ritten indicate that they were pre- ared according to the rabbinical adition of the early Christian era d probably by highly orthodox embers of a Jewish sect.

The two British scholars made a orough study of the ritually pre- ribed techniques for tanning skins examining the manuscripts. Ac- rding to the ancient rabbinical tra- ition, they noted the preparation of imal skins for parchment on which e Holy Books were written was nsidered an honorable calling, but e work of the tanner himself was eld in ill repute.

The scholars said evidence indi- ted that lime was not used in reparing the scroll parchment, but at chemical analysis of samples of th leather and parchment obtained om the caves shows that the skins ere first cured with salt and later eated with flour or vegetable mate- al in order to clean them and loosen eir fiber structure.

Churches Urged to Sponsor Orientation Centers for Southern Rural Negroes

A prominent Negro clergyman has proposed that churches cooperate with other groups to sponsor "orientation centers" in major metropolitan areas to assist Negroes newly arrived from the South.

Clarence M. Long, Jr., pastor of a Baptist church in Washington, D. C., urged churches to join with the National Association for the Advancement of Colored People, the Urban League, and other associations to help Negroes who have been used to rural farm areas in the South in adjusting to city living. He said that orientation centers should inform new residents of their rights and responsibilities in the city life they have entered.

East German Conscription Law Widens Rift Between Church and State

A new Soviet Zone conscription law passed by the East German parliament is expected to bring church authorities into new conflict with the Communist regime because the law makes no provision for conscientious objectors.

Prior to its passage, the management of the Evangelical Church of Berlin-Brandenburg had urged all its pastors to stand up for conscientious objectors in the Soviet Zone and thus demonstrate that the church's frequently expressed "protection of CO's is not a hollow phrase." But Communist propagandists have declared that refusal to serve in the Soviet Zone army would be a refusal to protect peace and thus "tantamount to supporting the enemies of peace."

Quotes in the News

Dr. George E. Sweazey, Presbyterian pastor in Webster Groves, Mo.: "The cozy old notion that 'heathen darkness' applies only to faraway places with strange-sounding names is neither tactful nor true. There are no Christian nations in the world today, and there are no completely pagan ones. In the so-called heathen lands you find groups of Christians hard pressed by a massive pagan culture, and in America you find groups of Christians hard pressed by the same massive pagan culture. Today in America every church is a mission outpost, thrust out on the frontier."

Dr. Clovis G. Chappel: "The failure of so many of us to give primary attention to the primary task of preaching has helped to bring preaching into disrepute. It is my conviction that the church of today can go far toward regaining its world-wide appeal and power by the right kind of evangelistic preaching."

Dr. Carl F. H. Henry, editor, Christianity Today — "The Christian message involves individual responsibilty to use personal possessions for the compassionate care of loved ones and of the needy; it suggests no assignment or transfer of legal responsibility to the state for the needs of others. The Santa Claus state which penalizes solvent taxpayers to preserve the insolvent inevitably undermines many of the Judeo-Christian virtues that underlie the majesty of Western culture."

Dr. Egbert de Vries, director of the International Institute of Social Studies at The Hague, Netherlands: "There is no such question as whether the churches of the ecumenical movement should withdraw from the dynamic changes going on in today's society. Rather, the issue is what type of participation we choose. Do the churches dare to live in this moving world in solidarity with the whole of mankind? Does the church preach a live, active participation, critical participation, sacrificial participation?"

Dr. Clara French, Methodist Woman's Division of Christian Service: "The church in Communist China continues, but under trying circumstances. As communes develop, first in rural and then in urban areas, the church program has had difficulty in functioning. Churches throughout China have consolidated. Church workers have been placed in 'productive labor,' and buildings have been 'given' to the government. The marvel is that addition to the churches has not ceased and that confessions of Christian faith by young people are still reported."

Readers Write

Continued from page 2

force men to learn the way of peace.

So why should not this Christian nation as well as others, go to God in prayer, just as they did back in the Bible times? If God answered prayers then, the same God will answer prayers for the Christian civilization today, providing we have the same faith. — Geo. J. Wine, North English, Iowa.

Recreation and the Local Church



Frances Clemens,
Robert Tully,
Ed Crill,
editors

The rightful place of recreation in the total program of the church is carefully and helpfully considered, along with methods of planning and carrying on a well-balanced recreational program. **$2.75**

CHURCH of the BRETHREN GENERAL OFFICES,
Elgin, Illinois

Anniversaries

Mr. and Mrs. Harvey E. Peck of Morrill, Kansas, celebrated their fiftieth wedding anniversary on Feb. 11, 1962. They have one daughter and six grandchildren. They are members of the Morrill church. — Mrs. Everett Fritz, Hiawatha, Kansas.

Mr. and Mrs. Marvin E. Sink celebrated their golden wedding anniversary on Feb. 11, 1962. They have been members of the Brick church, Wirtz, Va., for fifty years. They have six children, thirteen grandchildren, and two great-grandchildren. — Essie C. Boitnott, Wirtz, Va.

Mr. and Mrs. Elmon Sutphin celebrated their fiftieth wedding anniversary on Nov. 19, 1961, at Waterford, Calif. Brother Sutphin has served in the free ministry and also in the pastoral ministry over a period of thirty years. They are members of the Waterford congregation. They have six children and twenty grandchildren. — Stanley Sutphin, San Pablo, Calif.

Brother and Sister Joseph F. Tice of Lebanon, Pa., celebrated their sixtieth wedding anniversary on Jan. 25, 1962. They are members of the Midway church. They have three children, eleven grandchildren, and thirteen great-grandchildren. — Elizabeth B. Kreider, Lebanon, Pa.

Obituaries

Allison, Eldora, daughter of David and Sarah Miller Kingery, was born in Monroe County, Iowa, March 28, 1873, and died Nov. 27, 1961. She is survived by three daughters. She was a member of the Mt. Etna church. Burial was in the Mt. Etna cemetery. — Doris Gossard, Mt. Etna, Iowa.

Antrim, David, was born Nov. 16, 1874, and died Dec. 10, 1961. He was a member of the Liberty Mills church, Ind. Surviving are his wife, Elenora, two daughters, and one brother. The funeral service was conducted by the undersigned, and burial was in the Pleasant Hill cemetery, near North Manchester. — John M. Whitcraft, Liberty Mills, Ind.

Ashworth, Dorinda J., daughter of Isaac and Nancy Peters Bowman, was born June 23, 1888, in Franklin County, Va., and died Dec. 6, 1961. On Nov. 1, 1908, she was married to George Emmitt Ashworth. She became a member of the church in early youth and was active in the Antioch congregation, Va. Surviving are her husband, four sons, five daughters, six brothers, twenty-seven grandchildren, and six great-grandchildren. The funeral service was conducted in the Antioch church by Brethren C. M. Key and S. H. Flora, and burial was in the adjoining cemetery. — Blanche Jamison, Boones Mill, Va.

Bailiff, Peter, son of Peter and Mattie Bailiff, was born in Webster City, Iowa, Nov. 13, 1875, and died Sept. 25, 1961, at Winterset, Iowa. He was a member of the Church of the Brethren. He was the father of eight children. The memorial service was conducted by Bro. Leonard Lutz, and burial was in the Mt. Etna cemetery. — Doris Gossard, Mt. Etna, Iowa.

Beery, Victoria Strong, was born in Michigan, March 13, 1895, and died Jan. 28, 1962, in California. Surviving are her husband, Wilbur H. Beery, three sons, and four grandchildren. Burial was in the Lakewood Memorial Park near Modesto, Calif. — R. Truman Northup, Modesto, Calif.

Bloom, Wealthy, was born Jan. 22, 1906, and died Feb. 7, 1962, at Eau Claire, Wis. She was a member of the Chippewa Valley church. Surviving are one daughter, six grandchildren, and three brothers. The funeral service was conducted by the undersigned, and burial was in the Gilmanton cemetery. — Walter A. Miller, Mondovi, Wis.

Callaway, John, son of James and Maude Callaway, was born in Neatsdale, Ky., Jan. 28, 1896, and died Feb. 9, 1962, at Dayton, Ohio. On Sept. 2, 1919, he was married to Martha Frances Emerick. At the age of twelve he be came a member of the Baptist Churc Surviving him are his wife, one son three daughters, two sisters, one stepsis ter, and eleven grandchildren. The fu neral service was conducted by Bro Ellis Guthrie, and burial was in th Mound Hill cemetery. — Mrs. Myrtl Gauch, Eaton, Ohio.

Cook, Hazel S., daughter of William and Mandilla Sleighter, was born i Conemaugh, Pa., Jan. 8, 1897, and die Feb. 12, 1962. Surviving are her hus band, C. Furl Cook, three sons, tw daughters, fourteen grandchildren, fou great-grandchildren, and three sister She became a member of the Claysbur church thirty-three years ago an served in the office of deacon with he husband for many years. The funer service was conducted by Bro. A. Leste Bucher, assisted by the undersigne and burial was in the Fishertown ceme tery. — C. L. Cox, Claysburg, Pa.

Ferrier, Blanch Irene, daughter Mr. and Mrs. Jess Ferrier, was bor July 18, 1902, and died Dec. 23, 196 She was a member of the Purchase Lin church, Pa., for several years. Survivin are her father, two brothers, and tw sisters. The funeral service was co ducted by Bro. J. I. Thomas, and buri was in the East Mahoning cemete near Purchase Line. — Mrs. Lyle Wis Clymer, Pa.

Ganshorn, Rosetta C., daughter Isaac and Christina Henry Lozier, w born Jan. 8, 1872, at Etna Green, In and died Feb. 6, 1962. On March 1891, she was married to Daniel Ga shorn, who preceded her in death April 17, 1901. She was a member the Plymouth church. Surviving a one brother, ten grandchildren, twent five great-grandchildren. The funer service was conducted by Rev. R. Kenworthy and Rev. Lindy Russell, a burial was in the Stony Point cemete near Etna Green. — Mrs. Raymo Ullery, Plymouth, Ind.

Greer, David, son of Alvia and Ef Greer, was born July 24, 1946, and di following a tractor accident, Sept. 2 1961. He was a member of the Liber Mills, church, Ind. Besides his paren one sister and one brother survive. T funeral service was conducted by Re Richard Brown of Decatur, Ill., a the undersigned, and burial was in t South Whitley cemetery. — John Whitcraft, Liberty Mills, Ind.

Grossnickle, Effie Jane, was bo Dec. 1, 1877, and died April 24, 19 She was married to Robert L. Gro nickle, who preceded her in death. S was a member of the First church, B timore, Md. Surviving are one broth one daughter, three grandsons, a three great-granddaughters. The fun al service was conducted by Bro. Da Markey, assisted by Bro. David Armacost, and burial was in the M dow Branch cemetery at Westminst Md. — Frances C. Blough, Baltimo Md.

Hadden, William Henry, was b June 23, 1890, at Madison, Fla., a died Feb. 1, 1962, at Okeechobee, F On Oct. 29, 1938, he was marr to Rose Lee King, who surviv He became a member of the Okeec bee church in 1942. The funeral se ice was conducted by Bro. F. C. Rohr assisted by the Rev. A. P. Jensen, pas of the Assembly of God church,

al was in the Okeechobee cemeteries. — Mrs. Victor Domer, Okeechobee, Fla.

oover, Herma Bliss, daughter of liam and Henrietta Roadcap, was n Aug. 21, 1899, and died Feb. 8, 2. She was a longtime member of Mountain Grove church, Va., where was active in the women's fellowsl and in the church school. Survivare her husband, Robert L. Hoover, son, one daughter, three sisters, two brothers. The funeral service conducted in the Mountain Grove rch by Brethren Max Fisher and E. Dettra, and burial was in the rch cemetery. — Mrs. Thelma L. tra, Fulks Run, Va.

ohnson, David Elmer, son of August Mary Roher Johnson, was born . 8, 1881, in Kingman, Kansas, and l Feb. 1, 1962, at Astoria, Ill. On e 9, 1910, he was married to Lottie igard. He had been a member of Church of the Brethren for sixty- e years. Surviving are his wife, one one grandson, two brothers. The eral service was conducted in the oria church by Bro. Galen Gerdes, burial was in the South Fulton metery. — Lottie Johnson, Astoria, Ill.

Kinzey, Albert J., was born at New is, Pa., March 4, 1902, and died as sult of an accident near Ebensberg, Feb. 8, 1962. He was twice mar- . Surviving are his second wife, a V. Imler Kinzey, two daughters, sons, four sisters, and six brothers. was a member of the Martinsburg morial church, Pa., where the funer- ervice was conducted by Bro. Floyd chell. Burial was in the Fairview metery. — Mrs. C. O. Beery, Martinsg, Pa.

Kline, Frank G., son of John M. and becca Gassert Kline, was born Oct. 1872, and died Nov. 16, 1961, in caster County, Pa. He was married Rosa Wolbert Kline. Surviving are children, seventeen grandchildren, l twenty-two great-grandchildren. e funeral service was conducted in Mount Hope church by Brethren vid Gibble, Robert O. Hess, and G. Stauffer, and burial was in the ybills cemetery. — Mrs. Abram Zells, Manheim, Pa.

Knorr, Royal, son of Thomas and dorra Knorr, was born Dec. 22, 1893, l died Dec. 27, 1961, at Freeport, On Dec. 28, 1913, he was married Gladys Brill. Surviving are his wife, e son, two daughters, one brother, ht grandchildren, and two great- ndchildren. — Mrs. Ben Mathias, nark, Ill.

Kreider, Ucal S., son of Willis and arl Kreider, was born in Darke Coun- Ohio, Dec. 28, 1896, and died Oct. 1961, at Ashland, Ohio. He was rried to Clara Eberwein on June 21, 21. He was a longtime member of Church of the Brethren, serving a deacon and as superintendent of Sunday school. Surviving are three ughters and one son. The funeral vice was conducted by the under- ned, and burial was in the Ashland netery. — J. Perry Prather, Ashland, io.

Leffue, John Henry, was born near ones Mill, Va., June 4, 1873, and d Nov. 30, 1961. On Dec. 25, 1900, was married to Mollie Flora who died Dec. 9, 1944. He was baptized in his youth and had served as a deacon since 1918. Surviving are one daughter, two sons, eight grandchildren, and ten great-grandchildren. The funeral service was conducted in the Brick church by Eugene Lenker and Kermit Flora, and burial was in the Brick cemetery. — Essie C. Boitnott, Wirtz, Va.

Messamer, Don Howard, was born near Adel, Iowa, Aug. 15, 1886, and died at Modesto, Calif., Jan. 28, 1962. He was baptized in the Church of the Brethren when he was twenty years old. He was married to Ruth Fitz, who died a year later. On Dec. 20, 1916, he was married to Irene Peterson, who died less than a year ago. Surviving are one son, three daughters, ten grandchildren, two sisters, and one brother. Burial was in the Lakewood Memorial Park near Modesto, Calif. — R. Truman Northup, Modesto, Calif.

Myers, John H., was born Dec. 24, 1899, and died Dec. 12, 1961. He was a member of St. Peter's Lutheran church at Spring Grove, Pa. Surviving are his wife, Mary Fuhrman Myers, one son, two stepdaughters, twelve grandchildren, three great-grandchildren, three brothers, and one sister. The memorial service was conducted at the St. Peter's church by Rev. H. Snyder Alleman, assisted by Bro. Earl K. Ziegler, pastor of the Black Rock church, and burial was in St. Peter's cemetery. — Lydia M. Resser, Manchester, Md.

Pheil, Vallie, daughter of Franklin and Rose Shoup, was born Feb. 22, 1896, and died Dec. 12, 1961. On Feb. 4, 1915, she was married to Joe Pheil, who survives, together with one son, two brothers, and two grandchildren. — Mrs. Ben Mathias, Lanark, Ill.

Rotenberger, Edwin F., was born April 19, 1874, and died Feb. 8, 1962. He was the oldest member of the Quakertown church, in which he served as deacon. His wife, Mary Cassel Rotenberger, preceded him in death on April 11, 1956. Surviving are two sisters, two brothers, two daughters, three sons, thirteen grandchildren, and twenty-three great-grandchildren. The funeral service was conducted in the Quakertown church by the undersigned and Ralph H. Jones, and burial was in the Springfield church cemetery. — Luke H. Brandt, Quakertown, Pa.

Ruff, Clara Lankey, was born March 4, 1881, and died Feb. 5, 1962. She was married to Abraham L. Ruff, who died some years ago. She was a member of the Mt. Joy church, Pa. Surviving are four children, four stepchildren, twenty-eight grandchildren, one brother, and one sister. The funeral was conducted in the Mount Joy church by the undersigned, and burial was in the Brown cemetery. — John M. Geary, Mt. Pleasant, Pa.

Shaffer, Bryson, died Jan. 19, 1962. Surviving are his wife, Opal Herring Shaffer, one brother, and his stepmother. The burial service was conducted at Uniontown, Pa., by Brethren Robert Houff and Donald Fornwalt, and burial was in the Hopwood cemetery. — Mae Darby, Bruceton Mills, W. Va.

Shaffer, Rodney Lynn, infant son of Richard and Joy Shaffer, died Jan. 25, 1962. Surviving, in addition to the parents, are the grandparents and great-grandparents. The graveside service was conducted by Bro. Earl K. Ziegler at the Black Rock cemetery. — Lydia M. Resser, Manchester, Md.

Shank, Emmett H., son of Mr. and Mrs. Ben Shank, was born near Navarre, Kansas, Aug. 28, 1913, and died at his home there Jan. 20, 1962. He was a member of the Navarre church. Surviving are his wife, one daughter, two sons, and two sisters. — Mrs. Emory Shank, Abilene, Kansas.

Shelly, Lieuzetta, daughter of Abraham and Hanna Meyers, was born Sept. 20, 1872, in Ashland County, Ohio, and died Oct. 9, 1961, in Ashland, Ohio. On Sept. 8, 1898, she was married to W. I. Shelly, who died in 1951. With her husband, she was a charter member of the First church in Ashland, Ohio. Surviving are one daughter, two sons, eleven grandchildren, and fifteen great-grandchildren. The funeral service was conducted by the undersigned, and burial was in the Maple Grove cemetery. — J. Perry Prather, Ashland, Ohio.

Sites, William B., son of James and Laura Sites, was born Feb. 23, 1870, in Greencastle, Pa., and died at Lanark, Ill., Oct. 22, 1961. He was married to Anna Eiser in 1895. Surviving are one



HANDBOOK of DENOMINATIONS

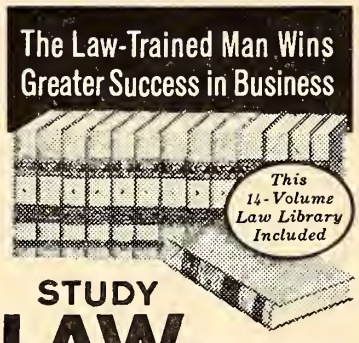
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son, one sister, two grandchildren, and six great-grandchildren. — Mrs. Ben Mathias, Lanark, Ill.

Thomas, William, died at Morgantown, W. Va. He had been a member of the Church of the Brethren for many years. The funeral service was conducted at Bruceton Mills, W. Va., by Bro. Earl Dietz, and burial was at Salem, W. Va. — Mae Darby, Bruceton Mills, W. Va.

Whitnable, Patience Maria, daughter of James Duncan and Sarah Hansel Milne, was born Jan. 5, 1876, near Elkport, Iowa, and died Feb. 2, 1962, at Fredericksburg, Iowa. She became a member of the Church of the Brethren in 1894. On Feb. 23, 1896, she was married to William C. Whitnable, who died Feb. 7, 1950. Surviving are one sister, three children, three grandchildren, and three great-grandchildren. The funeral service was conducted at the Fredericksburg church by Bro. Gerald Mease, and burial was in the Rose Hill cemetery. — Mrs. Alvin Stern, Fredericksburg, Iowa.

Yoder, John, son of George E. and Clara Beachy Yoder, was born Jan. 8, 1914, in Somerset County, Pa., and died Jan. 31, 1962, as a result of an automobile accident. Surviving are his wife, Iva Lillian Crist Yoder, one son, and one daughter. He was a member of the Scalp Level church, Pa. The funeral service was conducted by Bro. A. J. Replogle, and burial was in the Berkey cemetery. — J. H. Lehman, Windber, Pa.

Church News

Southern California and Arizona

Santa Ana — The school of missions with the theme, Churches for New Times, was held each Sunday evening during January. For one session Rev. Robert Ball of the Southern California Council of Churches spoke. The congregation is cooperating with the Santa Ana Council of Churches in producing the play, That Man of Galilee, which will be given during Holy Week at the high school auditorium. Our pastor, Robert Mays, is president of the Council of Churches this year. George Horner is moderator of the congregation. Lee and Jewell Daigle were recently installed into the office of deacon. Tom Guthrie, student minister at La Verne College, occupied the pulpit in the absence of the pastor. The women are making quilts, comforters, and children's clothing for the Modesto relief center. Clothing and blankets are also collected for relief projects. The youth were in charge of the morning service on Jan. 28. Two Yokefellow prayer groups are having weekly meetings under the guidance of the pastor. The church has voted to sponsor a Dutch family who are refugees from Indonesia. We had our birthday banquet on Feb. 23. Ten have been baptized and ten received by letter since the first of October. — Ira A. Carl, Santa Ana, Calif.

Washington

Seattle, Olympic View Community — Mr. and Mrs. James Brumbaugh of the Lakewood church gave three selections of music at the meeting of the women's service guild and Mrs. Douglas Chapman showed colored slides of her travels in Europe. Mrs. Kathleen Gaylord reveiwed the book, Dear and Glorious Physician, at the evening meeting of the interest groups and also at the luncheon given at the home of Mrs. Lee Newman. On Scout Sunday, Bro. Dewey Rowe presented his God and Country class with their awards. The new class was started on Feb. 15. The scouts were in charge of the service on Scout Sunday. The peacemakers mend at Fircrest one day each month. They also plan to supply around one thousand garments for the migrant workers of Washington. — Mrs. Calder Muirhead, Seattle, Wash.

Iowa and Minnesota

Mt. Etna — Bro. Leonard Lutz continues to serve the Mt. Etna and Salem churches. The youth meet once each month. The women meet at the church every two weeks, preparing comforters and quilting. Mrs. Vinnie Johnston is president of the group. Mrs. Glee Helvie is adult Sunday school superintendent. — Doris Gossard, Mt. Etna, Iowa.

Oklahoma

Bartlesville — We observed our love feast on Oct. 29. A week later Brethren Earl Frantz and Harvey Lehman of McPherson, Kansas, showed the film, Treasures in Heaven. Rev. Dan Felker from the Central Pilgrim College brought the message one Sunday morning and a quartet of the college furnished special music. The women's fellowship sponsored a birthday dinner on Nov. 24. The children and the young people gave a Christmas program on Dec. 17. One Sunday in January Robert Nance brought both the morning and evening message. Other speakers have been Noal N. Bonner and M. Coons, both of Central Pilgrim College. The pastor and two of the junior high attended the rally at Cushing, Okla. Each Wednesday evening, we have Bible study and prayer meeting at the homes of the members. — Mrs. T. Larmare, Bartlesville, Okla.

Southern Illinois

Kaskaskia — Bro. E. O. Slater of Kansas City, Mo., is serving as our pastor. Paul M. Bashore, who had served as pastor last year, suffered a heart attack in September. We have had an adult Bible study class each Sunday evening for the past year. The youth meet on Wednesday evening while the adults have a prayer service in the church. The children gave a Christmas program which was highlighted by a candlelighting service. A love offering was given Brother Bashore in December, and vegetables were sent to Chicago West Side Parish in the fall. — Bernice Childress, Beecher City, Ill.

Woodland — We have been studying the Book of Isaiah on Sunday evening. The men's work had a father and son banquet for the public at which Paul Brubeck was the speaker. The women sponsored the film, We Seek Peace, and the Brethren Service representative Virgil Bollinger, showed the film, For God and Neighbor. Our congregation was host to the community Thanksgiving service. James Bowman, missionary to Nigeria, brought the message at the joint harvest meeting with the Astor church. The young people presented the play, White Christmas, on Dec. 3. Emilee Kessler attended the youth adult Brethren retreat in Michigan over the New Year weekend. Bro. Calvin Bright of Richmond, Ind., conducted an evangelistic meeting in January. Five accepted Christ. The district meeting will be held in our church Aug. 24-26. — Emilee Kessler, Astoria, Ill.

Middle Indiana

Pleasant Dale — The women are making kits for Latin American boys and girls which will be presented at the spring rally. The Sunday school continues to grow. A new class was formed Feb. 4 for the younger married couples and single young adults. The women's fellowship is financing the work on the new kitchen in the church and will have it completed in time for the rally, April 5. The young people were in charge of the morning worship on Jan. 28; Bro. Bruce Weaver of Manchester was the guest speaker. On the evening of Jan. 14, we had a study of Ecuador directed by Pat Mitchell and Elaine Blume. — Mrs. Willis Landis, Decatur, Ind.

Southern Indiana

Kokomo — The new church was dedicated in September. Bro. A. Blair Hoffman, president of Manchester College, was the speaker for the morning a

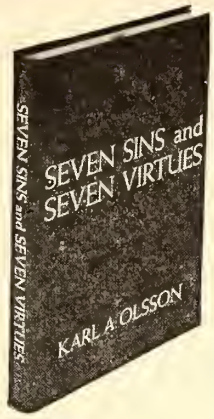
noon sessions. This day also ked the use of the sanctuary for first time. Several of the women nded the district workshop at the te Branch church. Mrs. Arthur n and Bro. Russell L. Showalter e delegates to the district conference nderson. During our pastor's ab- e, the following ministers preached: . Alexander, Henry Campbell, and sell L. Showalter. Eight of our ple helped process and sort clothes Nappanee. For the fall preaching sion, Bro. Robert Higgins of Coving- Ohio, was the minister. He ched from the letter to the Philip- s. Since the first of the year, we e received one member by letter two by baptism. We had an every- nber canvass in September. The gregation participated in the Indi- "chain of missions." The union nksgiving service for the city was l in our church. The congregation also host to the World Community service the first of November. rtha Hendrix is in the BVS unit at New Windsor, Md. We had a r-session school of missions with s and speeches, in addition to the group classes. On Feb. 11, a depu- on team from Manchester College the entire morning worship service gave a program in the afternoon the youth. — Mrs. Arthur Green, komo, Ind.

Michigan

ugar Ridge— Some of the highlights the past year have been the annual ther and daughter banquet in May, week of Bible school in July, and a vice called, Hymns of all Faiths, con- ted by David Young and Mrs. Gen- eve DeLauter, the son and daughter Pastor Walter M. Young. For one ek, Brother Young conducted morn- devotions over the radio. Mr. and s. Charles Baldwin and their sons, sionaries to Africa, spent three days the congregation. The district Chris- n education workshop was held in church. Brother Young dedicated of his grandchildren while they re visiting him in the summer. On t. 8, we had a consecration service the church school officers and teach- . The new electronic organ and the w piano were dedicated on Oct. 22. the evening the love feast was held. is organ was a gift in memory of ler Bruce A. Miller, who had served church for many years, from his fe and children. The women made ldren's clothing and schoolbags for tin American children. On Dec. 17 pageant, The Song of the Ages, s given. A watch night and candle- ht service closed the old year and gan the new. — Mrs. Leona Cable, ster, Mich.

Northeastern Ohio

East Nimishillen — The men's fellow- p made a stable for the nativity scene Christmas season. Recent projects of church were new treads for the sement stairs, new coat rack for the ildren, and three stands for chalk- ards. The white gifts given in De- mber were sent to the Apple Creek d Massillon state hospitals. We also de a donation to the West View nor. On Dec. 19 the senior aid appeared on TV on the One O'clock Club. They are making comforters for relief. The Roy Wise and Maurice Snyder families built an altar for the youth worship center in the church. Recently the movie, Which Way to Peace, was shown and also the the filmstrip, They Also Serve. This was followed by a discussion on alternative service. On Dec. 10 and Dec. 17, we had special Christmas services, one a musical program and the other a play given by the youth. On Christmas Eve, there was a service of dedication for parents and small children and a candlelighting. At Christmastime some of the children's classes collected canned milk for children overseas; others made storybooks from the Sunday school papers and sent them to the children's hospital in Akron. Two other classes visited shut-ins and had their classes with them. We had a watch night party with the worship service by candlelight on Dec. 31. Our school of missions was held Jan. 14 to Feb. 11 with the emphasis on mission work in Ecuador. On Jan. 20, the membership class for children began. Cub Scouting was explained on family night, and ideas regarding the building needs of the church were presented. Charles Baldwin, a missionary to Nigeria, gave a talk under the sponsorship of the Friendship Circle. This circle is also making bandages for Nigeria and has adopted and regularly visits a lady in the county home who has no other visitors. Mari Mark, a Swedish exchange student, spoke at one of the meetings and the book on the life of Tom Dooley was reviewed. — Mrs. Cora Stermer, Canton, Ohio.



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Southern Ohio

Bear Creek — The observance of the 150th year of the organization of the church continued throughout the summer and fall. A peace play, entitled

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Church of the Brethren General Offices
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John Kline, was presented by the youth in early September. We had an old-fashioned communion on Sept. 30, followed by a community breakfast on Sunday morning. Bro. Elmer Wall conducted evangelistic meetings on the Sunday evenings during October. The emphasis placed on the spiritual life during the past year has resulted in the formation of four prayer fellowships that meet at various times throughout the week. The Bear Creek church was host to the district conference in November. This congregation had served as host to the first district conference. Homecoming for the anniversary year was on Nov. 18 and 19. The gifts of money and food brought to the Thanksgiving service were sent to the Flat Creek mission. On Christmas Eve the choir presented a program in music as a part of the Christmas celebration. Eight of the youth helped to initiate a movement for and participated in a peace walk from the outer limits of Dayton to the downtown area. The youth group had a series of meetings in January on the topic, the Responsibilities of Freedom in the Christian Life. For three Sunday school sessions in February we studied missions in Latin America. This was followed on the last Sunday evening by a luncheon and final meeting. — Frances M. Yost, New Lebanon, Ohio.

Constance, Kentucky — The revival meeting was held in late August by Bro. Oliver Dearing. Ten were added to the church. The youth had a retreat with the district field worker, Rosalind Buck, in October. B. F. Click and Clifford Klein were delegates to the district meeting at the Bear Creek church. On the last Sunday of November, Mrs. Ivan Eikenberry and her sons, spent the day in our congregation. The boys told about their experiences while in Africa. The youth gave a Christmas program on Dec. 17, under the direction of their counselors, Mr. and Mrs. Paul Baker. The women are working on comforters for the county home. Recently the church sent a gift of $50 toward the Kulp Bible school in Nigeria. The congregation plans to add educational rooms and a baptistry soon. — Roberta Hardin, Hebron, Ky.

North Atlantic

Philadelphia, Bethany — The women of the church have joined the Godparents Auxiliary of the Neffsville Children's Home. We had our Thanksgiving service at 7:00 o'clock in the morning. Canned goods and staple goods were brought to this service. The congregation is supporting a missionary, Joel Thompson, in Indonesia. The men's fellowship sponsored a Christmas party at which a film was shown. On Dec. 17 the choir gave the cantata, Memories of the Manger; this was illustrated with slides. The children's department had a program during the Sunday school hour on Dec. 24. We had a watch night service on Dec. 31. In January, we had a covered dish dinner for the Sunday school teachers, officers, and their families. At this time, the picture, All for Him, was shown. We also discussed the spring program and activities. The love feast will be observed on Palm Sunday at 7:30 p.m. — Mrs. Anna B. Glessner, Philadelphia, Pa.

Western Pennsylvania

Mount Joy — While the pastor was holding evangelistic services in another congregation, the following guest ministers occupied the pulpit: Edward Cauffiel, L. R. Fox, George Detar, Fred Seese, Wilbur Fether, Albert Cordier, Ewing Jones, Charles Palmer, and John Strabel. Kristine Cordier presented her peace oration on the subject, At the Roots of Religious Freedom. The love feast climaxed a series of evangelistic meetings in September. Bro. Gerald Deffenbaugh of the Tire Hill church was the evangelist. Three were baptized and two received by letter. The children's Christmas offering was given to the American Indians. They also presented a Christmas program. The youth were in charge of the candlelight service on Christmas Eve and also of the New Year's Eve service. Bro. Guy Ludwig of the Mt. Pleasant church was the speaker for the latter. Several members attended the area interpretation meeting at the Mt. Pleasant church. — Lois Horner, Mt. Pleasant, Pa.

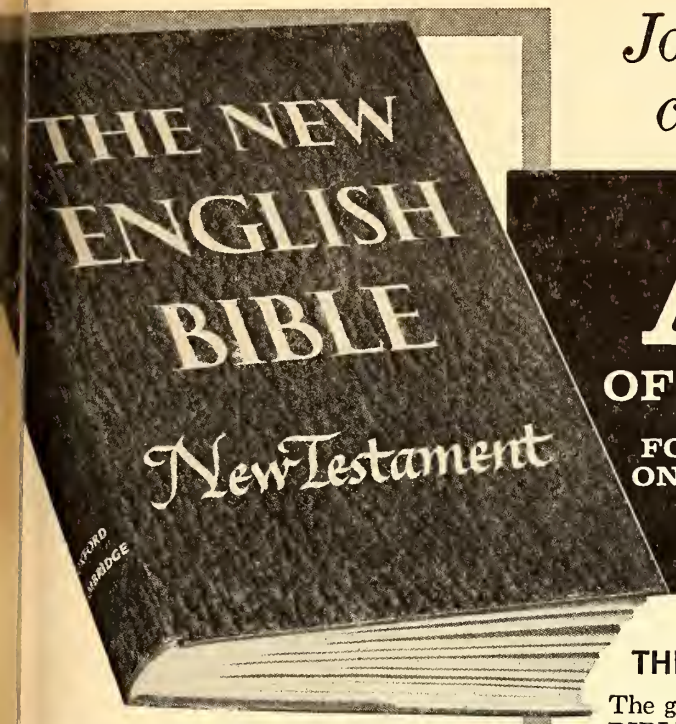
Scalp Level — The congregation observed the fifth anniversary in the new building on Jan. 28, with two services. Clarence H. Rosenberger of Huntingdon, Pa., who was the pastor from 1946 to 1954, brought the message at the 10:30 service. In the afternoon Lewis S. Knepper, who was pastor from 1922 to 1926, was in charge of the devotions, and Raymond R. Boose, who served the church 1954 to 1958 brought the anniversary message. The pastor George E. Yoder, was in charge of the burning of the church mortgage, which also took place at the afternoon session. Brother Yoder had also served the church from 1933 to 1946. All of the surviving pastors of the church for the last forty years were present and participated in the anniversary services. — J. H. Lehman, Windber, Pa.

Middle Maryland

Manor — Bro. DeWitt H. Miller of Hagerstown was the minister for the communion service. On Layman's Sunday, Bro. William Litten spoke at the Downsville church. Revival meetings were held at that place, Nov. 13-20 by Russell Beahm, pastor of the Broadfording church. Two were baptized as a result. Union Thanksgiving services were held at the Downsville Christian church with the pastor of the host church, Conrad McDonald, delivering the message. The women's fellowship presented a Christmas program at the Fahrney-Keedy Home. The film, The King of Kings, was shown. The Downsville Sunday school gave a Christmas program on Dec. 23 and the Manor Sunday school, on the morning of Dec. 24. The WCTU presented a program at the Hagerstown Union Rescue mission in January, and Joseph Queseberry, intern minister of the Hagerstown church, brought the message. Meetings are being planned for the week of April 29 to May 6 at the Downsville church. Bro. A. J. Caricof of Mountsville, Pa., will be the evangelist. — Naomi H. Coffman, Hagerstown, Md.

Martinsburg-Vanclevesville — The plan of reorganization presented by the committee was accepted by the church council. At the morning service on Oct. 1, a consecration service was held for the officers and teachers. In the afternoon, we observed the love feast. Three babies have been dedicated. Merl Crouse showed films and told about his work in Ecuador. Over 600 cakes of homemade soap and two quilts were sent to New Windsor in December. The senior and junior choirs had candlelighting service on Dec. 20, and on Dec. 24, the children gave a program. The young adult class was in charge of the watchnight service. South America was the topic for the mission study class each Sunday evening in January. The church attendance is increasing and interest is growing. A newsletter is sent out each month to every family. The youth were in charge of the devotions on Youth Sunday. Six have been baptized. — Blanche Spotaugle, Martinsburg, W. Va.

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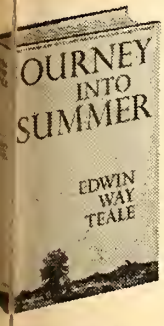
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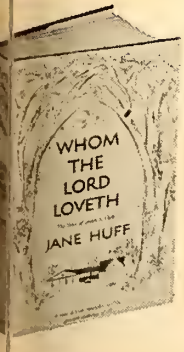
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First Virginia

Roanoke, Ninth Street — We observed the love feast in November with J. Weldon Myers officiating at the service. We had our annual Thanksgiving breakfast and a program of sacred music following it. Some of the Sunday school classes purchased a sink and painted the nursery I room. Love Transcending, the Christmas cantata, was presented by the church choir. The Crusader's class had a worship service with hymns, scripture, and scenes. The youth gave a Christmas party for some underprivileged children. The women's fellowship presented some religious recordings to one of the members, who is blind. — Mrs. J. R. Flora, Roanoke, Va.

Southern Virginia

Boones Mill, Cedar Bluff — Charles Pasley, who had served as pastor for the past year, resigned in order to work toward his master's degree at Northwestern University. Since September, Bro. I. D. Hoy has been serving as pastor and he will continue throughout the year. The attendance has increased and a young adult Sunday school class has been organized. A Christmas program was given on Christmas Eve. The women are sewing ready-cut garments for overseas relief. Eight of the youth attended a rally at the Christiansburg church. They have purchased a lawn mower to be used on the church and community center grounds. The youth are also making plans to repair a cabin at Camp Bethel. The J. T. Cummings family have donated a piano to the church in memory of their parents. Seven have been added to the church by letter. Mrs. Alma Mills has organized a cradle roll. — Lois B. Halterman, Boones Mill, Va.

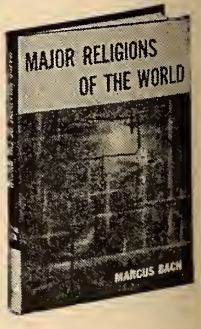
First West Virginia

Eglon, Maple Spring — The congregation was host to the First West Virginia district conference, Oct. 20 and 21. The guest speaker was Earle W. Fike, Jr. Two of the lay delegates gave a report of Annual Conference on Layman's Sunday. The women cooperated with the other churches in the observance of World Community Day, Nov. 3. The service was held at the Texas Methodist church. During the evenings of Thanksgiving week, we had a school of family living. On Thanksgiving Day, the pastor, Bro. Clyde Hylton, conducted a service; and in the evening, we had a fellowship meal in connection with the school of family living. At the morning service of Dec, 3, Brother and Sister Arvin Harsh and Brother and Sister Harold White were consecrated as lifetime deacons. Each Sunday school class participated in the Christmas program of music on D 17. The women have been quilting a making comforters for relief. The yo participated in the morning wors service on Youth Sunday. — Mrs. E Harsh, Eglon, W. Va.

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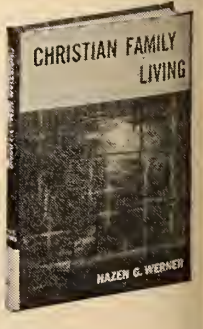
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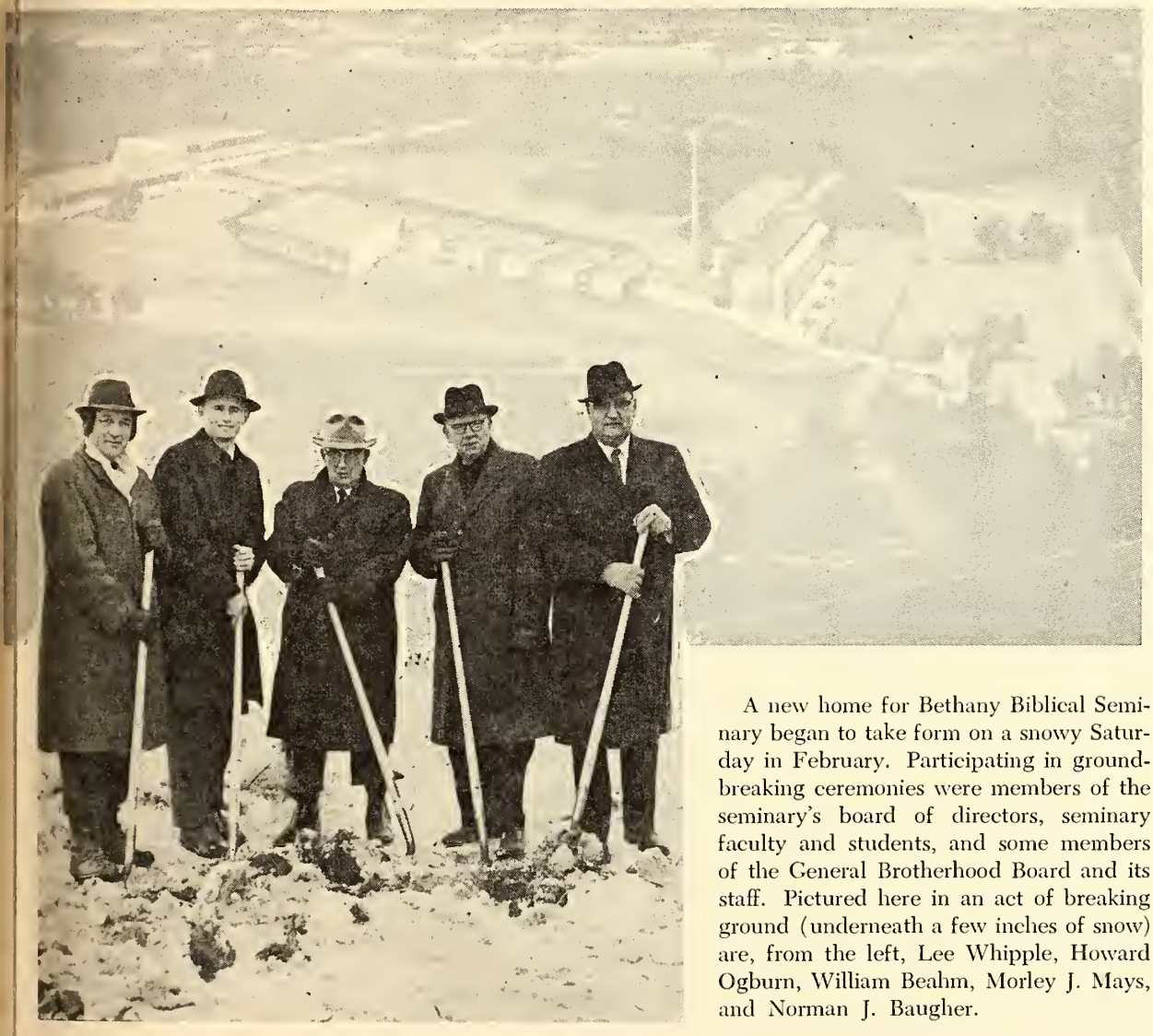
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Gospel MESSENGER

MARCH 24, 1962



A new home for Bethany Biblical Seminary began to take form on a snowy Saturday in February. Participating in groundbreaking ceremonies were members of the seminary's board of directors, seminary faculty and students, and some members of the General Brotherhood Board and its staff. Pictured here in an act of breaking ground (underneath a few inches of snow) are, from the left, Lee Whipple, Howard Ogburn, William Beahm, Morley J. Mays, and Norman J. Baugher.

A DREAM TAKES FORM (story on page 18)

Also in this issue —

The Hate Makers, by Ernestine Emrick

Food in Today's World, by Ove R. Nielsen

The Evangelical United Brethren Church, by J. W. Krecker

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

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*READERS WRITE . . . to the edit*r

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Superficial Level

In reference to "The Truth About Dancing," your editorial of Jan. 6 . . . why don't we, in our searching, look for things that are of significant value and really make a difference? Why don't we ask someone what he thinks, how he reasons, and what is his relationship to his God, man, and himself? Why do we spend our energies on petty ideas that are unimportant to the total Christian life? Why, then, do we criticize man at such a superficial level?

Just one closing idea — when the final important decision comes between man and God, then the real question will be, not did you spend your relaxing hours in frivolous activity, but what have you done with your life in the service to God and mankind. — James E. Tomlonson, Beatty Memorial Hospital, Westville, Ind.

Only Consistent Practice

I have felt there was enough discussion about withholding income tax because of its military use without my getting into it. But I have felt that the most basic fact has been omitted throughout the discussion. I believe those who wish to withhold income tax would admit that their "way of life," materially speaking, is supported by the military economy. That is, that American prosperity has been based on war from the extermination of most of the Indians down to the present employment for military purposes. Although there are certainly better ways to attain prosperity, our present high rate of employment at high wages is maintained by the constant military propaganda and war preparation.

In the Jan. 27 issue you give the challenge in the editorial page for a "more constructive way of witnessing against the use of tax money for destruction." I think a more constructive way, and the only consistent practice of withholding such money, is to reduce the standard of living, individually and voluntarily, to more of a subsistence level. This would mean such a drastic reduction in salary that there would be no income tax due. It would also mean revising our standards of living, materially speaking, such as mode of travel and home conveniences to what would be necessary if the military preparations and expe li- tures were suddenly and drasti ly curtailed.

Personally, we have been c n- pelled to live very economically ll of our lives. So, following the al e suggestions would be less of a s i- fice for us than for some who a o- cate withholding income tax. ut although I consider myself a pac t, I do not advocate the above o- cedure. But I do think that n- sistency would demand such n adjustment by any who are co i- entiously bent on withholding x support of the military machin l think outspoken pacifists, of ll people, need to be thorou ly consistent.

In summary: Much of the e ra money and most of our mo rn conveniences are the result of the n- natural military expenditures. Th e- fore, rather than having extra inc e that can be taxed, it would be re consistent to serve voluntarily or less wages so there was no tax le income, than to refuse to pay inc e tax after having received taxabl n- come. Wouldn't it? — John B. e- and, Batavia, Iowa.

A Shining Example

As one formerly associated th First church, Chicago, I was st interested in the recent two-par r- ticle, "West Side Story." My pe n- al experience with First ch ch began in July of 1958, whe l started serving as a I-W at ne by Bethany Hospital. At this ue, phases of service now so evid dly under way were in their first st es. To discover that the program as progressed to its present poin of effectiveness in the area of estab h- ing and developing a succe ul interracial ministry is cert ly heartening. This pioneering ver re by the Church of the Brethre to dedicate itself to the service o all peoples, can and should b a shining example to all congrega ns everywhere.

My two-year association th First church enabled me to g a firsthand look at the maze and m- plexity of some of the seemingl in- solvable problems that confro ed the initiation of such a b ad program.

And there were, to be sure, r ny

Continued on page 16

The Strategists and Their Human Pawns

LEAVE it to the Russians to add a dash of ballet to the game of chess. A few weeks ago in Moscow two chess champions from the Soviet Union matched their wits in a contest played with human pawns on a giant chess board before a huge crowd. Instead of using pieces of wood or ivory, the players signaled their moves to ballet dancers dressed as pawns or kings, queens and castles, who pirouetted into position. According to news reports, the game ended in a draw, but the crowd seemed to enjoy the novelty.

Reading about a Soviet chess game with human pawns tempts a Western observer to think about other human beings caught in the midst of totalitarian pressures. It often looks as if the master minds in the Kremlin have little regard for personal liberty, when they plot the steps they hope will lead to the triumph of communism. However, in actual life, as many persons living behind the iron curtain can testify, the movement of human pawns at the snap of a commissar's finger is hardly as graceful or as attractive as a dancer's pirouette. More often it seems like either the mechanical obedience of well-trained puppets or the unwilling submission of slaves.

But the temptation to use human pawns is not limited by geographical boundaries. Even in the so-called free world there are plenty of master minds whose well-planned chess games involve the use of human players. There are corporations that seem to delight in moving their junior executives hither and yon without much warning — so frequently that some of them never become identified with a church in their community. And we have some government leaders, too, who insist on the principles of military conscription to make it simpler to deploy men where the strategists think they are needed. We frequently hear protests from individual workers who do not care to be pawns in the hands of a union official, or from others who dislike the tyranny of a time clock and the ever-watchful eyes of the organization that claims them, even though its fringe benefits be ever so generous.

In a polite society the lines of control are never so obvious as they are in a police state, but such means of direction nevertheless exist. Surely the Christian gospel has something to say both to men in power and to their human pawns.

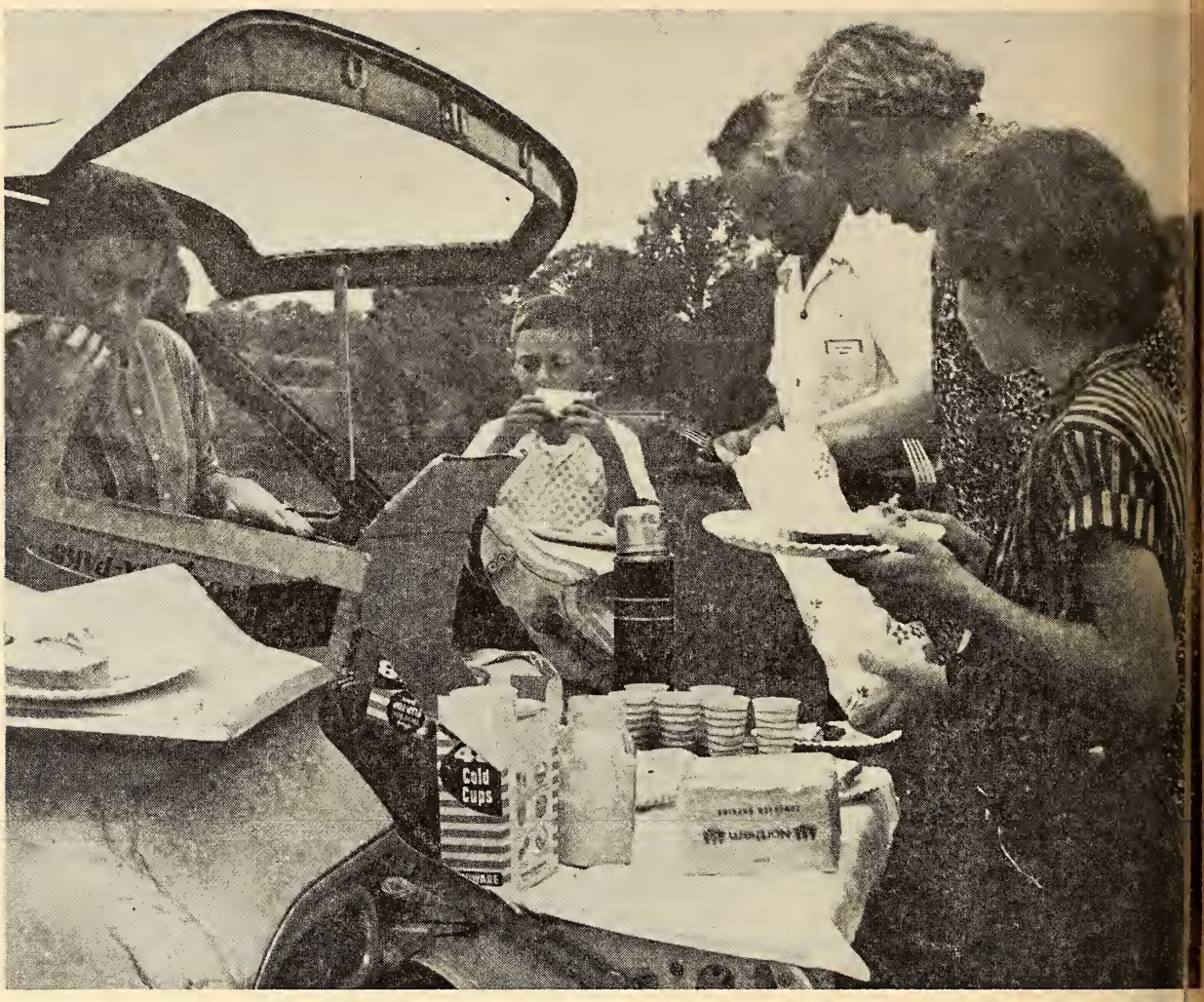
It would remind the "master minds," whether they sit in the Kremlin, around a board of directors' table or in some smoke-filled back room, that persons are valuable in God's sight as persons — not as tools, not as playthings, not as statistics, but as persons for whom Christ died. And the gospel would inform all men wherever they live and to whatever orders they must submit, that their essential freedom is to be a child of God, loyal first of all to his claims upon them. Through Jesus Christ and his cross God's love makes its appeal to strategist and pawn alike. — K.M.

Take a Look at Other Protestant Denominations

HOW well do you know the other Protestant churches in your community? If you are like most Christians your knowledge is limited to one or two that you occasionally visit. Cooperative work may bring church leaders into frequent contact with one another's programs. But it must be admitted that most active Protestants are so wrapped up in their own local church activities — and for good reasons too — that they seldom visit another denomination's worship service and may be quite ignorant of what their fellow Protestants believe.

There is widespread discussion these days about the ecumenical movement and what cooperation among churches involves. Unfortunately, nearly all the discussion takes place among national and international church representatives. Even in local communities where there is an active council of churches it seldom happens that Protestant churches existing side by side take the time to communicate with each other about their similarities and differences, about their beliefs and practices, about their common concern and distinctive viewpoints.

As a small contribution toward helping our readers know more about other churches, the Gospel Messenger, beginning this week and continuing irregularly for some time, will carry informative articles about other denominations. The initial article, describing the Evangelical United Brethren Church, was written by the editor of that church's official paper, The Telescope Messenger. Next week readers will have an opportunity to become acquainted with the Church of God in North America, another church movement originating in Pennsylvania. — K.M.



Gary William

The Christian Family a

HERACLITUS, the early Greek philosopher, maintained that change was one of the basic characteristics of all that we know and experience. Henry Lyte in his well-known hymn, Abide With Me, wrote, "Change and decay in all around I see . . ." History and culture have always been marked by change; however, in recent decades the tempo of change has seemed to quicken at an astounding pace.

It may well be that much of our present anxiety can be attributed to this rapid rate of change. As the familiar landmarks go fleeting by, man becomes anxious because he needs the assurance that amid the temporal is the eternal, that in the midst of the changing there is the changeless.

Change can be creative and purposeful, but only if we have a secure standpoint from which to view and interpret it. If such a vantage point is not a reality for us, then life may be little more than a "rat race" or "sound and fury, signifying nothing."

Protestant churches in the National Council of Churches have taken as a coordinated emphasis for this church year The Christian Family and Ra Social Change. Their hop that a consideration of theme will have at least broad results. First, l churches should study, anal and evaluate, in the light the Christian gospel, the pact of our culture on fa lies. Secondly, family mem should come to a realizatio their responsibility as a Cl tian family to clarify, articul and demonstrate their Chris commitment in the culture, to work for a transformatio that culture. Moreover, church must continually

fresh ways of strengthening families to fulfill these responsibilities.

The rapid social change that such an obvious mark of our time threatens to disintegrate the family as a vital, cohesive force in our culture. Since family life and the life of the church are so interdependent, the church must confront these signs of the times, and ask anew whether she has any "word from the Lord" which can give us perspective and guidance.

Since this article will be read mostly by members of the Church of the Brethren, let us raise some questions which may be of special relevance for us. How can we preserve our cherished understanding of the simple life in the midst of a culture which is becoming more and more affluent and which is putting increasing emphasis upon the consumption of goods which are not needs but luxuries? Can a sense of family solidarity be preserved as the role of the family as producer decreases and as each member of the family goes to his various meetings and activities? How can people experience a feeling of belonging and of community in a population that is so highly mobile (about 20% of the American people move from one place to another each year)? How can a church like ours reorient its evangelistic task from that directed to a stable, rural setting to that of a changing, urban one?

These are but a few of the questions that face today's Christian families in this time of rapid social change. To the above we could add such problems as marriages at an earlier age, employment of women outside the home, the rush toward suburbia, changing sexual mores among the youth, increasing contact with peoples of other cultures and races, a more permissive attitude toward divorce and remarriage, the pressures toward conformity and even mediocrity.

During this church year we should be raising questions like those above in our church school classes, youth groups, men's and women's fellowships, class meetings, Sunday evening schools or study groups. Momentous changes have taken place in American family life. It is in the church that we should be seeking to understand and to evaluate these trends. For before we can act or do we must know. John Oman reminded us that before we can be "life changers" we must be "life understanders."

The problems that confront Christian families and the church today appear to be so complex and formidable that we are tempted to throw up our hands in despair, thinking that we are caught in a swirling deluge whose course we are powerless to control. There are others who, in the name of orthodox theology, take the attitude that there is nothing that we can or should do except to wait for God to bring this evil world to judgment. Thus we can close our eyes to the reality of the present in the belief that the end is at hand. Still another response is a romantic yearning for those former times when the waters were calmer and the problems less perplexing.

None of these responses is adequate. "For God did not give us a spirit of fear but a spirit of power and love and self-control" (2 Tim. 1:7). God's call comes to us, not to serve an unrecoverable past or an anticipated future, but the present age.

If we are to have a sense of perspective amid the change and decay that seems to be all around us, we will need to become more clear about both the nature of our commitment and that reality to whom we are committed. In our families and in our own spirits we will have to hammer out a theology of history and a theology of culture.

As we turn in commitment to him who is the Lord of men and nations we will experience his judgment upon our motives and our actions. In the light of his righteousness we will see the darkness of our little schemes for self-agrandizement and our thinly veiled attempts to deny our membership one with another through pride and will to power. But at the same time we may discover a fresh source of grace and power — grace and power which can change us from conformers to culture to transformers of culture.

Amid rapid social change our families should attempt to become islands of stability in an ocean of instability. By resisting the pressures of a mass culture and by exposing the members of our families to good literature, music, art, recreation, and above all to the resources of the Christian faith, we can yet be salt and light and leaven. In the name of Christ and his

Continued on page 13

rapid Social Change

by Warren Kissinger

The Evangelical United Brethren Church

by Joe Willard Krecker

First in a series of articles on the history and beliefs of various denominations, this article appeared in the Church Advocate, the official organ of the Churches of God in North America, and is reprinted by permission of the editor and the author. Next week we shall take a look at the Churches of God

STRICTLY interpreted, the Evangelical United Brethren Church began November 16, 1946. On that date the Church of the United Brethren in Christ and the Evangelical Church formally declared themselves to be "one church." The place was Johnstown, Pennsylvania, in a uniting session of General Conference. Union was consummated after conversation and negotiations over a period of ten years or more.

In that significant union there was almost a unanimity. Few individuals in the separate denominational conferences expressed themselves at serious variance with the plan and basis of union previously drawn up through several years of work. Comparatively few annual conferences or congregations went on record as being unsympathetic. After the union was consummated and formally declared, most significantly not a single congregation, not even a single member, withheld cooperation or withdrew from the fellowship.

OTTERBEIN AND THE UNITED BRETHREN

Antecedent to that union consummated at Johnstown, however, there was about 150 years of history. Philip William Otterbein, a German immigrant minister of the Reformed faith, came to have "a more perfect consciousness of salvation in Christ." After pastorates at Lancaster and Tulpehocken in Pennsylvania, Frederick in Maryland, York in Pennsylvania, he concluded his ministry in a pastorate of nearly forty years for a semi-independent congregation in Baltimore.

Some of his early associates in evangelistic zeal among German-speaking Americans were Martin Boehm of Mennon connections, a simple and pi man, and Christian Newcon of Swiss ancestry and M nonite background, a natu organizer. Beginning as movement of evangelistic c cern among certain gos preachers, the United Breth in Christ gradually took form a church organization in p gressive steps dating back 1809, 1812, 1813, and especia to 1817, when Newcomer v elected bishop by a gene conference.

It was, however, on Pen cost 1767, that Otterbein s to Boehm, "We are brethre and there is record of meeti of revival preachers under terbein's influence in 1789, 17 and 1800.

ALBRIGHT AND THE EVANGELIC

Jacob Albright was born America of parents who ca

re from Germany. He had n military service in the volutionary War. Unlike Ott bein, who was well educated f the ministry and ordained, bright was a layman with le formal education — a tile ker and a farmer. Of a nventional Lutheran back ound, he became genuinely nverted in the summer of 91. Methodists and Otter in-Boehm people were a lpful influence leading to his nversion. He joined a Meth ist class, in which he later came an exhorter.

He became convinced of his l to preach — especially to fellow Americans of the rman language, little used by e Methodists. With Albright re associated such kindred rits as John Walter, George ller, John Dreisbach, and l later John Seybert.

Albright died at an early age, 1808. Never ordained in an clesiastically regular way — if mechanical apostolic succes n means anything — Albright s nonetheless recognized by associates as a genuine spel preacher and the first hop of his group. The ocess of organization dates m about the year 1800, ough there was a meeting of ders as early as 1797. At t classes or congregations t in homes, barns, school uses, even in the open air — d occasionally in a church ilding with a friendly pastor.

LUCTANT TO USE THE ORD "CHURCH"

Interestingly both these eams of evangelistic concern ly gradually assumed formal clesiastical organization. Only uctantly was even the word *urch* employed. One group s known as United Brethren Christ, the other as an Evan ical Association. Each was rn of the Spirit in the "Second Awakening" in America, at the turn from the eighteenth century to the nineteenth. As parallel spiritual streams they bore witness to the urgency and necessity of a vital and personal commitment to God.

Evangelical United Brethren are not the result of a split or division from some other group. Otterbein was a Reformed minister to the end, as John Wesley in his time remained a clergyman of the Church of England. Albright grew up in the Lutheran fellowship, later found Methodist associations more congenial to his spirit, but his preaching was a protest only against worldliness and sin and for the spiritual redemption of his people.

Historians are unanimous in their description of the times as lacking in vital spiritual leadership. Immorality and lawlessness were rampant. German immigrants in Pennsylvania and Maryland suffered an isolation because of their language. In addition to this, many of them, though an industrious people, were economically impoverished. Moral and cultural standards sagged; ignorance and superstition led to mental and spiritual stagnation.

To minister to the real needs of people such as these, God called men like Otterbein and Boehm and Newcomer, Albright and Dreisbach and Seybert. Not that true spiritual leaders were totally lacking in denominations already accepted, but because in a plenteous harvest field the laborers were so few.

SIMILAR TO THE METHODISTS

Through the course of 150 years of history the question again and again has arisen as to why this evangelistic movement developed apart from the Methodist Church. Evangelical United Brethren candidly admit that their form of church government, their emphasis on personal Christian experience, even their doctrinal accents are all directly traceable to the Methodists rather than to any other group or groups. It is known that Otterbein and Asbury were personal friends, each holding the other in high regard. It is known also that there were early conversations which considered union of spiritual forces, of Methodists in relation to Evangelicals as well as United Brethren.

The Methodists were sufficiently foresighted to see that the future language of America would be English and their organizational emphasis was consistent at that point, though they did evangelistic work in the German. They declined to encourage German-speaking conferences; men like Albright and Otterbein believed that both were necessary to do the work so urgently at hand. Now, in our present time, most interestingly there are again being conducted lively conversations which look toward the prospect of union of Evangelical United Brethren with Methodists.

DO NOT HAVE DISTINCTIVE PECULIARITIES

Evangelical United Brethren have no clear-cut and distinctive peculiarities. Even their accent on personal experience of repentance and faith and their emphasis on a personal commitment to God are not decidedly different from the common evangelical message of the Protestant Reformation. These emphases are certainly quite identical with traditional Methodism as led by the Wesleys.

In observance of the Lord's Supper, Evangelical United Brethren are permitted to attend with any Christians who invite them, and they them-

selves invite to holy communion anybody and everybody who loves the Lord and is sincerely committed to him in obedience. In respect to baptism, there is no specific requirement as to the manner of applying water or the age in life when it is to be administered. In church architecture there are noticeable trends, but there is no required arrangement or other structural directive.

In doctrine, the statements follow quite accurately the Methodist line, which in turn is traceable to the Thirty-Nine Articles of the Church of England; there is a specific spelling-out about sanctification and perfection.

In moral standards Evangelical United Brethren people have from the first been clear in their opposition to all use of and traffic in alcohol, as well as their opposition to all forms of human slavery. Largely because of the latter position, this denomination, which originated about sixty years before the Civil War, has very few churches in the deep, old South, though the work in Virginia and Maryland has been strong almost from the start.

Another characteristic of the Evangelical United Brethren is their ecumenicity. From the very beginning of these cooperative agencies, Evangelical United Brethren have been active in the National Council of Churches and the World Council. Out of proportion to size, they provide leadership in cooperative, interdenominational activity, both in local associations as well as general. And on mission fields the Evangelical United Brethren have clearly been committed to the development of missions, not as an extension of the denomination but as fraternal cooperation in building an indigenous church.

Overseas missionary interests are in operation in Japan, Hong Kong, the Philippines, Indonesia, Sierra Leone, Nigeria, Brazil, Ecuador, the Dominican Republic, and Puerto Rico. There are conferences in Europe also, especially Germany and Switzerland, where work was transported many years ago by returning Germans who had caught spiritual insight and fervor from the evangelistic movement in the States. In Canada also, especially in Ontario and in provinces of the west, there are vital conferences; work here also began originally among German immigrants.

Particular home mission centers are in Kentucky among the mountain people, and in New Mexico and in Florida among people of Spanish descent. Right now there is in progress a Mission Advance Program that is strengthening the lines both at home and overseas.

The Evangelical United Brethren Church is a denomination of only medium size and moderate social influence. It is so small that some impressed by bigness ignore the fellowship. But it is so large that it is an important force in the religious and social life of any community where it has extended. Membership in North America is approximately 762,000.

There are two publishing houses — in Harrisburg, Pennsylvania, and in Dayton, Ohio. These two cities are officially the two headquarters of the denomination, though many more general offices are at Dayton than at Harrisburg. There are seven bishops, supervising the work in that many geographical episcopal areas. The denomination supports and promotes seven colleges and three theological seminaries, one of them in Germany.

The Cross--Idea or Symbol

by Margaret J. Anderson

✚ One day my husband and I were driving along a highway when suddenly I cried, "Look! My sign!"

"You're right," my husband answered, slowing the car's pace so we could read the copy with ease.

It was a slogan, broken up into syllable groupings to fit five small, evenly spaced roadside signs. A catchy parody submitted in a national contest, it had merited a cash award and roadside display privileges.

"Of what does it remind you?" I asked.

My husband squeezed my hand. Both of us were thinking of the time, when bedridden, I had turned to "contesting" to relieve the monotony of long, pain-crowded days. To us, as to no one else, the sign was a symbol of victory through trial.

In the same way a gift is a symbol of love. Yet, as long as merchandise remains on a store counter or shelf it means nothing at all. It is only an idea for a gift. It is the execution of the idea that makes it a valid symbol of love.

The same is true of the cross. Someone has said, "At the cross God took all mankind in his arms." His love was only an idea until he put it into action on the cross. And the cross is symbolic to me only as I appropriate this meaning personally.

Food in Today's World



Authenticated News

by Ove R. Nielsen

Hunger is presently imprisoning most of mankind

TO SPEAK of food in today's world could imply there is enough food. There is not. Nearly two thirds of the world's people suffer from hidden hunger, which is another word for malnutrition. It is a close and constant companion of poverty. It leads to impaired vigor and results in lowered vitality. It means idle hands, tuberculosis and much suffering which is preventable but not prevented.

In South India I visited Dr. Lars Strom of Stockholm, who was there for the World Health Organization. He told me that he had been examining children in that part of India for six months and seventy per cent of those he examined suffered from tuberculosis. Have you seen a child who is only a skeleton except for a bloated stomach? Have you seen the agony of centuries in the face of such a child? Do you know that there are hundreds of thousands of such children in India and other lands? Do you know that a glass of reconstituted pow-

dered milk for each child each day would have prevented that condition?

Famine, in the starkest sense of its meaning, is no longer found in the free world. Outright starvation for great masses of people is rare now. There have been cases of some scarcity of food such as in northwest Brazil recently, when some two million people gnawed cactus roots in an effort to survive, and such as existed for the proud Masai in Tanganyika last year when cattle died in such numbers that hyenas were no longer interested in the carcasses, and the stench of rotting meat polluted the air over vast areas. The people of northeast Brazil need thousands of shallow wells for irrigation. The Masai need a diversified economy.

Food shortages remain to some degree for roughly two thirds of the world's people. These underfed people are found mainly in part of the Caribbean, northwestern South America, parts of Central America, all of Africa except the Republic of South Africa and the federation of Rhodesia and Nyasaland, and in nearly all of Asia south of Russia.

In most of these countries population increase is pressing very hard on food supplies. Malnutrition is widespread and persistent. There is no likelihood the food problem soon will be solved. Best available studies from the United States Department of Agriculture projecting production and imports in the less developed countries for 1962 indicate that consumption will fall far short of nutritional standard.

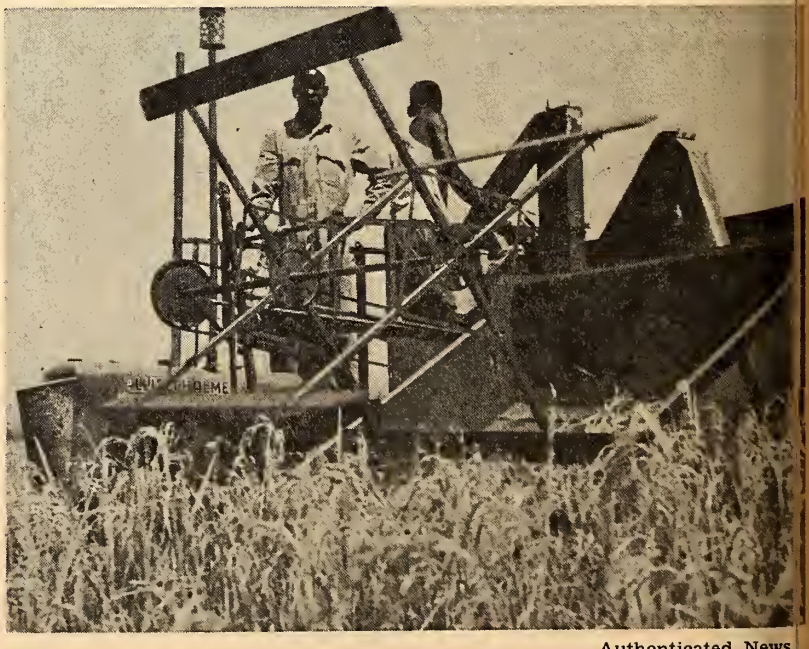
For purposes of illustration, let us look at this nutritional gap superficially so that we can better understand it. If all the food necessary to fill the nutritional gap could be and would be shipped from the United States where we groan about our surplus food, which Secretary Freeman has called our crisis of abundance, we find that the food needed in the countries which have a nutritional gap would fill two freight trains the length of the distance from New York to Seattle.

Let me, at the same time, make it abundantly clear that if we had all the food required, and were willing to send it, there would not be enough ships to carry it, there would not be enough ports in most receiving countries for unloading, there would not be sufficient transportation facilities in receiving countries to transport it inland, there would not be adequate organization to distribute the food, and such an amount would throw the economies of most receiving countries into utter chaos.

American voluntary agencies such as Catholic Relief Services, CARE, Church World Service, Lutheran World Relief, and others have long been helping needy overseas. Their largest shipments in poundage and value consist of surplus fo given them by the Unit States government for distrib tion to the needy without d crimination as to race or cre with the understanding th such food shall not go in market channels, and that t recipients must be told the fo is from the people of t United States.

The U. S. government or go ernments of recipient countr reimburse the ocean freig costs on nearly all of the shipments, and almost all cipient countries pay inla transportation costs. With of these resources available them, the voluntary agenc are shipping food in the equiv lent of less than five per ce of the world's nutritional ga A few agencies may be sh ping as much as they can pos bly distribute. Others are mo cautious.

This year the volunta agencies estimate that th programs will provide supp mentary food to some 64 milli people in more than 100 cou tries and territories throu



Authenticated News

To meet the need for more food the farmers of less developed countries being taught newer methods of agriculture adapted to their conditi

orts such as school lunch ograms, refugee feeding pro-ams, institutions, maternal d child care centers, and mmer camps. New programs expected, for the first time, reach some 560 thousand ople in 8 countries and terri-ies.

Mammoth feeding programs difficult for voluntary agen-s to administer, as the agen-s need to rely heavily on lunteers in the distribution ograms. Many of these pro-ams have grown like Topsy. ere are indications that some urch-related voluntary agen-s, in their enthusiasm to tribute food, may have ex-nded their programs beyond at they can control effi-ntly. Nevertheless, volun-y agency feeding programs ve helped enormously.

Mr. Hugh Farley, who is ecutive director of Church orld Service, said recently en interviewed by the New rk Times that church relief encies should move beyond e dole and work for the in-grity of the people they are ding. The dole, if extensive d continuous, becomes a cor-pting influence among local ople distributing the aid and ose receiving it. Mr. Farley id that while direct church lief to the destitute in less veloped countries will be eded for a long time, many urch World Service pro-ams will be addressed to the uses of hunger, unemploy-ent, and disease.

At a time when government making so much food avail-le to voluntary agencies, ere is basically unhealthy mptation on the part of some deceive themselves into be-ving that they are doing their st work by feeding people on day-to-day basis, rather than get at the root causes of nger. There is even the



Religious News Service

Food supplied from United States surplus stocks can make for a generation that is saved from malnutrition and its accompanying diseases

possibility that some agencies are sacrificing their voluntary character, relying more upon governmental resources than on their own constituency.

The United States government has its Food for Peace program. This is a valiant effort to share with newly developing countries our nation's agricultural abundance. The Food for Peace program is calculated to aid these countries in the attempt to provide a more adequate diet for their people and to promote growth of their economies. Food for Peace wants to help these countries develop into stronger members of the community of nations. It has been called a humanitarian concept in dynamic action. Its goal is to have the United States use its agricultural abundance in a coordinated long-range attack on hunger and poverty in countries where these twin troubles are chronic.

George McGovern of Mitchell, South Dakota, is director of Food for Peace. Mr. McGovern and the men with whom he works, such as Secretary of Agriculture Freeman and Herbert Waters of the Agency for International Development, have been called upon to perform a Herculean task. No one knows that better than they do. These men are not starry-eyed visionaries. They are realists who have the courage and fortitude to work with problems that are seemingly very nearly insoluble.

The Food and Agriculture Organization of the United Nations, under the direction of B. R. Sen of India, is sponsoring a Freedom from Hunger campaign. It hopes to gain the active support of many nations. The Food and Agriculture Organization has established a World Information Service in the fields of agricultural economics and technology, fisheries, forestry, and nutrition. Its activities have influenced programs in nearly every part of the world. Trade policies and

programs are frequently affected by FAO sponsored discussions. In scores of countries agricultural research programs are being enriched and accelerated by the information which the Food and Agriculture Organization helped technical workers to exchange.

The Food and Agriculture Organization has sent some 2,500 technicians into more than 60 countries. The United Nations agency is working to generate a tempo of development which might break the cycle of stagnation and poverty and lead to self-sustaining growth. In so doing, it is trying to find answers to such questions as how the farmers of less developed countries can be taught the newer methods of agriculture, how well these methods can be adapted to tropical conditions, what the significant gaps in knowledge are, and what new research is needed.

It is also trying to learn what changes should be made in the traditional patterns of land tenure, of farm credit, and of marketing in the less developed countries to create favorable economic and social conditions for agricultural development. To help find answers to these questions and to apply the answers, the Food and Agriculture Organization is seeking both national and international action. It is fostering concerted action on a worldwide basis.

Not only the United Nations and its specialized agencies, but also national governments, nongovernmental organizations, religious bodies, foundations, and citizens' groups should participate fully so that initial steps might be taken in the direction that might lead to man's emancipation from hunger.

There is no spectacular known way of solving the food problem in the world, but some things are being accomplished and others can be done. There are some excellent school feeding programs in various countries where food is supplied in whole or in part from United States surplus stocks. Immediate results of such programs can be the lessening of tuberculosis.

But there are other possibilities. They can make for a whole generation of people growing stronger and better able to learn in school. They can mean human beings who have been lifted up out of the quagmire of centuries of malnutrition and accompanying disease. They can mean a generation given energy and stimulation who will want to achieve great goals politically, economically, and culturally. The school feeding programs can result in a generation with the courage and ability to look forward, to cope with problems, and to solve at least some of them. They can mean a generation better able to provide for its children and its children's children.

In most countries of nutritional deficiencies the Christian churches have had missionaries at work for many decades. In cooperation with the churches of such countries, Christians of America can do much toward increase of food production. With the encouragement some friends, a woman Liberia who is a missionary w able to get a start on a pil project of introducing anim husbandry into the life village people. She has train a number of villagers in t proper way of raising chicke rabbits, goats, and hogs, and getting them started in the bu ness of supplying some of t articles of protein food whi are so vitally needed to supp ment the inadequate diet whi ordinarily prevails among t people of the hinterland.

I visited with a missionary Assam. Over the years he h sold more than 200 steel b tom plows to the farmers his area. These replaced t plows which were little mo than sticks in the ground pull by oxen and followed by t man's family carrying sticks a breaking the resultant clods earth. That missionary has a acquired a Ford tractor wi which the mission does custo plowing for some of the farme When such custom work contracted for, the missiona

To supply the world's nutritional lag a boatload of food with cargo weighing about 11,400 tons would need to leave American ports every three hours, night and day, during 1962. Of such boats

92 would head for western Asia,

177 would head for Latin America,

171 would head for Africa,

735 would head for Communist Asia,

1,776 would head for the Far East.

Such shipments would require most of the food we hold stored in glistening bins from Poughkeepsie to Eugene, from Duluth to Brownsville, plus a great deal more.



Ove R. Nielsen, assistant executive secretary of Lutheran World Relief, Inc., since 1956

anges to have the tractor erate night and day to impress upon the farmers the importance of good plowing.

Where that missionary works re is a fine high school surnded by 100 acres of good d. How splendid if that h school could also become agricultural school so that e young men attending it uld learn new farming methods by working the soil around e school with more modern uipment. The people in that ea produce only one rice crop year, but I have been told at, with proper conservation actices, that land could yield o crops per year and help f at least some of the starving machs in India.

Throughout the world I think ere are hundreds upon hundeds of opportunities which uld be utilized more fully and od production increased vast- if more missionaries would mulate pilot projects. Such mulation, with proper guidce, could result in the orization of credit unions, arketing cooperatives, and althy action in the field of mmunity development.

Eric Severeid has told how and a companion, when just t of high school, decided to from the Twin Cities to udson Bay by canoe. It was long and tedious journey. The ys were about to despair ong the way when they enountered a wise trapper who ld them to think each morning ly about the objectives they anted to reach on that parcular day. When they did at, they were able not only reach the objectives set for ch day, but Hudson Bay as ell.

We must not be overhelmed by the world food roblem. Rather we must have e patience to work at it methodically, intelligently, and determinedly that hunger shall be banished. That can be accomplished by enlightened people working unselfishly for the benefit of all mankind. We must remember the words of John Donne: "Never send to know for whom the bell tolls; it tolls for thee," and also the words of Eugene Debs who said, "While there is a soul in prison, I am not free." Hunger is presently imprisoning most of mankind.

The Christian Family

Continued from page 5

Gospel each will have to demonstrate by his own attitudes and life that "man cannot live by bread alone," that our ideas of race and class, of creed and nation, are but reflections of our own sin and insecurity.

Not one of us knows the final answers as to what it means to serve Christ in this kind of world. We are perplexed and overwhelmed. We do have our fears and our doubts. Perhaps after we have made our most profound cultural and sociological analyses and after our words of wisdom seem like noisy gongs or clanging cymbals, there remains but one thing to do, and that is to turn in trust to him who alone can give us courage and wisdom for the facing of this hour and for the living of these days.

The Salt of the Earth

by Cora W. Helman

FOR the most part we moderns are quite unaware of the important role that salt has played in the history of man. We use phrases and axioms involving the element without any idea of their origin, their significance, or the testimony they bear to its importance.

To say that a man "is not worth his salt" originally did not imply that he was not worth an infinitesimal part of his keep, as is often supposed. The phrase originated from the fact that men were once paid for their labor in rations of salt. In fact, the word *salary* originated in this practice. So, when a man was not worth his salt, he was not worth the salary he was being paid. Conversely, "a man true to his salt" earned his pay.

When Pompey captured the palace of the king of Pontus, he found a recipe that was claimed to be the universal antidote for poisons. Being a skeptical Roman, he remarked that the treatment needed "to be swallowed with a grain of salt." The remark still retains its original implication of cautious skepticism — as though a grain of salt could correct deficiency of the recipe.

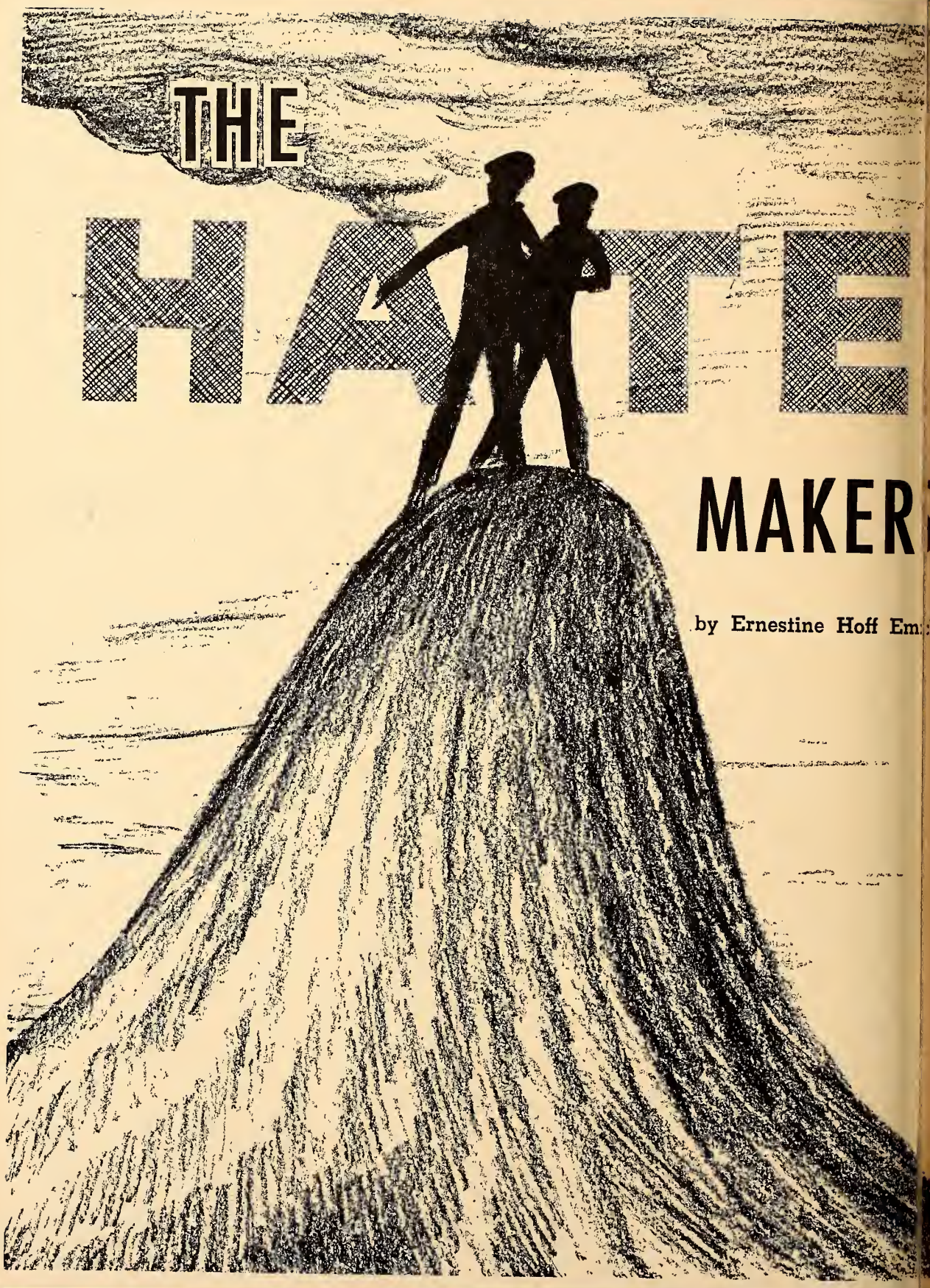
An ancient belief was that *salt spilled at a table* indicated an impending quarrel. Throwing salt over the left shoulder with the right hand was believed to avert such an untoward consequence. Leonardo de Vinci gave credence to the early belief that Judas spilled salt at his last meal with Jesus by showing a tipped salt dish on the table in front of that disciple in his famous painting of the Last Supper.

Among some ancient tribes, particularly among the Arabs, *to eat a man's salt* was equivalent to a vow of fidelity. The most dastardly thing that could be conceived was that of doing harm to some one after partaking of his salt. Because bread contained salt, eating another's bread came to mean the same thing.

The author of the 41st Psalm (verses 4 to 9), picturing treachery at its worst, ends by saying, "Even my bosom friend in whom I trusted, who ate of my bread, has lifted up his heel against me." A portion of this passage was quoted by Jesus concerning Judas, who for three years had been one of his companions.

The earliest trade routes of Asia Minor carried salt from its source at the sea inland where it was lacking, yet craved by the inhabitants. Marco Polo referred to the use of salt for trade and barter in the early Mongol empire. Indeed, in those early days, salt was more valuable than gold or gems, for the latter were

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by Ernestine Hoff Emrick

THERE came a day when Old Nick himself went up into a high place and surveyed the earthly domain of his iniquity. He looked across the vast stretches of Asia, Africa, Europe, and Latin America and beheld his handiwork of violence, hatred, oppression, and distrust. And he saw that it was good. Oh, there were isolated areas infested with those troublesome Christians, where progress had been greatly hindered. But, on the whole, things were going better than usual. And he was well pleased.

Then Old Nick looked across the waters to North America. There was much there that gave him satisfaction — materialism, bigotry, and pride, as well as his other usual successes. But, as he looked, a worried furrow creased his brow, and he pushed his handsome red hat back over his horns. It was plain that the Love-Maker was making more headway than he had thought.

And he summoned Faithful, his apprentice in deviltry. And he said to him, "There is work for us to do. Behold, how these Christians begin to love one another! They put aside their quarrels and divisions. They no longer regard one another as rivals but as brothers. Worst of all, they are uniting their efforts in a great ecumenical movement for an all-out assault on our long-established evils. See how their combined action toward reducing suffering, illiteracy, and superstition is making inroads on our fine underprivileged areas. Behold, how their revolutionary gospel is causing distressing changes among our nicely oppressed millions — and peaceably too! One of these days they will have us nothing more to promise, thus depriving us of our greatest appeal. This love is getting out of hand!"

And Faithful said, "Here I am, Nick, send me."

And Old Nick took a red hat like unto his own and placed it fondly on the head of his young assistant, saying, "Wear it proudly, as your badge of infamy. Never remove it, as it so cleverly covers the horns."

And he continued, "Let us now go even into America and see this thing which has come to pass." And as they journeyed, Faithful said unto Nick, "Teacher, will they not regard us with suspicion because of our unusual red hats?"

And Nick answered and said, "You say well. I have heard that these American are very partial to red, white, and blue. Let us stop at a wayside variety store and acquire some white stripes and blue stars with which to decorate our red hats. Then we shall be most acceptable to them." This they did. "Now let us plan our strategy."

Then Faithful, with the impulsive enthusiasm of youth, said, "What we do, let us do quickly. Let the Christians be separated from among them and deported to Siberia or stood before the firing squad."

But Old Nick, who had been around for quite a while, said, "No, for then they would be revered as martyrs. Let us take the slower, more subtle method of discrediting them in the eyes of their countrymen and the world. Or better still, let them discredit one another."

And they plotted together how they might destroy them.

"We cannot succeed against this love, this brotherliness, this determination 'that they all may be one.' Let us make them into our own image — little apostles of hate, warring with one another, and so belying the Love-Maker, whom they call their 'Prince of Peace.'"

"How, then, shall we do this, learned teacher?"

"It is said that the word *communist* is to Americans like waving a red flag. Perhaps a few whispered insinuations, a finger of suspicion here and there pointed in the right direction, and they will do the rest themselves. They always do. Hate invariably mushrooms when fear abounds — and the bigger the mushrooms, the better these days."

And they rejoiced at their ingenuity.

And, lo, when they came to the far country, the people were delighted with their lovely red-white-and-blue hats. And they said, "We perceive that you are very patriotic."

And the two passed among them as one of them, and their words were accepted and bore fruit. And they remained with them many days and did their works of wickedness.

And the people said, "Let us make for ourselves copies of these fine red-white-and-blue hats in great quantities, so that whosoever wears one will know he is on the right side." And many acquired them and along with them the divisive words of the Hate-Maker and his attractive young colleague.

And among their company were even a few

My great objection to communism is . . . that it is based on hatred, not on love. . . . The great tragedy is that the Soviets are pushing us into their image. . . . We are becoming a hating society, not a loving one.

— Columnist John Crosby, in *South Bend Tribune*

who claimed to be ministers of the Christ-followers. They turned aside from their mission of compassion and appointed themselves crusaders for the company of the red-white-and-blue hat. And their recriminations of fellow Christians over the air waves and in the printed word were heard and read far and wide.

And many believed and followed them. And the people held giant hate rallies and organized witch-hunting societies to consider how they might spy on their neighbors and accuse those who did not conform.

And the Hate-Maker and his apprentice congratulated themselves on their successful American campaign, saying, "Behold how these Christians are again divided and serving our cause. Their thrust is diverted toward each other, and their world witness is weakened. Their Prince of Peace is, for a time, rendered i effective and, in fact, quite laughable. On again evil triumphs!"

But there were some who reasoned wi themselves thus: "Their words have a forei sound. We will not buy their little ha neither will we be deceived by them. F patriotism does not come in size 6⅞, and wh counts is what's under the hat. Red, white, a blue are fine colors, but our loyalty to the Lo Maker needs no badge of identification f men to see. Our deeds will speak for us.

"We will not be made into the image of t Hate-Maker. We will hold fast to the Chr image and not be afraid for what men can to us."

And the end of the story is not yet.

The Salt of the Earth

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luxuries, whereas the former was considered to be the stuff of life.

A conflict in which salt was the bone of contention occurred in rather recent years between England and India. In this conflict Gandhi resorted to the laborious process of distilling sea water to provide salt for himself and his people, rather than to buy it from England on their terms.

That salt is an important element in the life of the beasts of field and forest, as well as in the life of man, may be observed by the animal paths radiating from natural salt licks. In some states game animals are protected from the rush of would-be hunters by making it illegal to salt selected spots before the hunting season in order to lure unwary creatures within reach of the hunter's gun. For fenced-in cattle artificial salt licks are provided by animal husbandmen in the form of salt blocks.

Figuratively, the word *salt* is used in various ways. In Shakespeare's Merry Wives of Windsor, we find the sentence, "We have some of the *salt of youth* in us," which implies snap and vigor. Booth Tarkington is the author of "I know he is anything but miserly, but I can't help but think he must be *salting* money away." Here the language implies the banking or laying away of money as man once hoarded his salt.

Attic salt was a common expression in both Greek and Latin countries; it indicated sparkling thought well expressed or delicate wit. A *salty* speech is something else. It indicates sharpness of tongue. Too much of what is otherwise good! The expression may have originated from the fact that perspiration is salty and one making a salty speech is all heated up.

The fact that for some centuries salt was the stuff of salaries, a medium of exchange, and could be hoarded led men (being the avaricious creatures that they are) to attempt increasing their assets by adding sand or other foreign substances to their salt. This, of course, tended to make it lose value and become an increasingly worthless commodity.

When Jesus used salt as a figure of the basic worth of the good life, he was aware of all the connotation associated with the element. When he said to his disciples, "Ye are the salt of the earth," he referred to pure salt — a stable product retaining its intrinsic properties, satisfying the craving of man, and preserving that with which it comes in contact. When he spoke of "salt that had lost its savor [or taste]" he referred adulterated salt, which was good nothing but a footpath.

The first requisite of the salt the earth is that it be genuine. O pure and unadulterated salt is worthy salary, a savory element riching the lives of those about and a preserving factor in civilization.

Readers Write

Continued from page 2

barriers to hurdle in successfu launching it. The fact that it l advanced to its present level is tribute to the faith and sincere int of all those who have so devote and earnestly dedicated themsel in this effort. God has surely bless the work at First church. But t is only the first chapter in the finished story of First church. M his divine guidance and const love continue to be a source strength and inspiration to all w participate in adding future ch ters. — Kenneth D. Cripe, 335 So Ave., Van Wert, Ohio.

• • •

Willingness to negotiate does demonstrate weakness. It demonstra a concern for mankind, and the kind moral courage required of great le ers. — *Senator Hubert Humphrey.*

KINGDOM GLEANINGS

Social Security for Ministers

The Pension Plan office recently mailed printed pieces entitled *Dear Mr. Clergyman* and *Minister's Social Security Guide* to all ministers whose names are on the weekly packet mailing list. It is urgent that all other ministers should send for these items.

The minority of the ministers who have not elected social security benefits are strongly urged by the twenty-five member Pension Board to do so *before the final opportunity expires on April 15, 1962.* If additional information is required, ministers are advised to go to their nearest social security office previous to April 15.

The Central America agency of the American Bible ciety reports that the largest hotel in Nicaragua is w offering its guests free Scripture portions in Spani and English. The Scriptures are provided by the ble Society and are displayed in a stand on the hotel's ception desk.

If parsonage is not provided and a cash rental allowce is given to the pastor in lieu of parsonage, this owance is to be added to the salary of the pastor fore the Pension Plan rates are applied to the resultg salary basis in computing pastor-church contribuns. Because some overlook this, the Pension Plan cretary desires to alert pastors and lay officials conrning this procedure in arriving at the salary basis.

The fourteenth annual Religious Drama Workshop ll be conducted at Lake Forest College, Lake Forest, ., July 21-28, 1962. This workshop provides training periences in various aspects and forms of religious ama. It helps delegates to find deeper meaning and sight in the Christian faith through participation in ama work groups. Interested persons may secure a scriptive folder which contains an application form m the Christian Education Commission office, Gener- Brotherhood Board, Elgin, Ill. Approximate cost is 5.

nergency Disaster Famine in Indonesia

A severe drought in Indonesia has resulted in an nergency situation, particularly in Java. Needs during e next few months will be most critical. On March 8 rethren Service made an allocation of $500 for food pplies in Indonesia. This was made from the General otherhood Board's Emergency Disaster Fund.

This is the second major disaster to which the hurch of the Brethren has responded this year, a evious one being in British Honduras. If we are to spond to future disasters, it is imperative that the mergency Disaster Fund be replenished by the gifts of ose who are concerned. Contributions designated for is fund may be sent to the Church of the Brethren eneral Offices, Elgin, Ill.

Add to your list of television programs for the Easter season the miracle play, *Laudes Evangelii.* It will be telecast by CBS on Sunday, April 8, at 3:00-4:30 p.m.

C. E. Copeland, a representative of the Central Region on the Men's Fellowship Council, died on Feb. 26, at his home in Mansfield, Ohio. He had been suffering with a heart condition for a number of months.

Elizabethtown College, in cooperation with the Pennsylvania School of Alcohol Studies, will offer for college credit a two-week summer course on alcohol problems beginning July 23. The course, Alcohol Problems in Modern Society, will include an academic session and the regular session of the PSAS, July 30 — Aug. 3. Two semester hours of college credit will be given. An additional hour of credit may be arranged through independent study under the direction of the college. Roy E. McAuley, president of the college, will be the dean. For further information write to the college, Elizabethtown, Pa.

The Church Calendar

March 25

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: The Greatest Commandment. Deut. 6:4-5; Lev. 19:18; Matt. 19:16-22; 22:35-40; Luke 10:25-37. Memory Selection: You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself. Luke 10:27 (R.S.V.)

April 1

Sunday School Lesson: Christ — Center of Our Faith. 1 Timothy. Memory Selection: There is one God, and there is one mediator between God and men, the man Christ Jesus. 1 Tim. 2:5 (R.S.V.)

April 15 Palm Sunday
April 20 Good Friday
April 22 Easter
April 27-29 Eastern regional conference, Hershey, Pa.
April 29 Christian College Day
April 30 —May 6 Christian Education team visits in Western Region
May 4 May Fellowship Day
May 5 Southern Pennsylvania men's fellowship spring rally, Center Presbyterian church, Loysville, Pa.
May 6-13 Christian Family Week

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Edward L. Murray of Roanoke, La., in the Osage church, Kansas, April 4-15.

Bro. Milton Hershey of Manheim, Pa., in the Upton house, Back Creek congregation, Pa., April 8-22.

Bro. J. E. Dettra of Fulks Run, Va., in the Crab Run church, W. Va., April 8-15.

Bro. Samuel Harley of Bridgewater, Va., in the Longmeadow church, Md., April 8-15.

Bro. Mark Y. Schrock of Nappanee, Ind., in the Douglas Park church, Ill., April 15-22.

Bro. Joseph Long of Elgin, Ill., in the Codorus church, Pa., April 15-22.

Bro. Allen H. Herr of Crab Orchard, W. Va., in the Copper Hill church, Va., April 8-15.

Bro. Kenneth E. McDowell of Elgin, Ill., in the Prairie View church, Kansas, April 15-22.

Bethany Biblical Seminary's

Dream Begins to Take Form

THE five-year dream for a new home for Bethany Biblical Seminary is beginning to take concrete form as the result of several recent events.

Construction began March 5 for the Church of the Brethren theological training center at a new suburban site eighteen miles west of its present Chicago campus. According to Paul M. Robinson, president of the seminary, a target date of fall 1963 has been set for occupancy.

Ground breaking was held Feb. 17 following the spring meeting of the seminary's board of directors. The directors received a total of sixty-one bids and awarded contracts to five firms. The contracts totaled $2.3 million, ten per cent less than the architect's estimates. These eleven buildings will be constructed:

Chapel. As worship center of the campus, the chapel will be used for daily services, convocations, graduation exercises, meditation, and other devotional uses. Two hundred fifty worshipers will be accommodated in the nave. Another 200 can be seated in the lower level assembly room where seminary students will learn radio and TV skills. Cathedral glass windows to complement present chapel windows being moved to the new campus will enhance the simple architectural lines.

Educational unit. Classroom facilities for 250 students are provided in this wing including five lecture and five seminar rooms. Faculty offices will be immediately adjacent to the classes allowing for more frequent interchange between the faculty and students.

Library. Space for 100,000 volumes in an op stack arrangement will be available in the ne three-story library. Other facilities will inclu private study desks, soundproof typing rooms a a microfilm viewing area. Special arrangemer are also being made to preserve valuable historic documents and books. Windows in a two-sto reading room will open onto the main campus.

Administration building. Visitors to the ne campus will enter through the administrative buil ing. A reception lounge, eleven administrative a secretarial offices and a large conference roc comprise its facilities.

Four apartment buildings. Accommodations w be provided for sixty-four married couples apartments with from one to three bedrooms. La for additional apartments is available when neede

Dormitory. Single students will be housed an attractive two-story dormitory where each st dent will have his own room. Guest rooms and apartment for houseparents are also provided.

Commons. Dining facilities, lounge, booksto recreation room and other student services a housed in this building. It will serve both marri and single students.

Service building. All of the maintenance sho including electrical, plumbing, and woodworki plus garage, heating and power plant are includ in the service building. All campus buildings w the exception of housing will be heated from t central plant.

To be constructed of masonry, steel, and glass, t buildings will rise from a knoll and will be gned with the natural contours of the site. A r-acre lake will provide a vista for the campus ldings and will control surface water. Roads, tracing, parking, and walks were included in the ntracts already let. Landscaping and furnishings l be covered in future contracts.

Sings effected

The directors reduced the overall cost $75,000 modifying accommodations for single women dents. An alternate plan will be put into effect provide these facilities. Also, a gymnasium has en omitted in the initial building plan since this ility may be shared with other institutions locat- near Bethany.

The directors, in consultation with the execu- e committee of the General Brotherhood Board, t sufficient funds were on hand to begin construc- n. To complete the development, the seminary, h General Brotherhood Board authorization, dertook a loan of $1.2 million. The continued pport of churches and individuals over a period of rteen years will be required to complete the bt-reduction terms of the loan.

Since October 1, the seminary has received 0,000 in cash contributions from churches and ividuals. Included in this was a gift of $100,000 m an anonymous Brethren donor. Contributions m churches are ahead of expectations based on f-allocation proposals for the current year.

Se of old campus

Regarding disposition of the present Bethany perty, a six-month option has been taken by the icago City Missionary Society, an agency cooper- g with Protestant denominations in ministering the inner city. The society's decision on purchase aits final clearance with denominationl leaders re- nsible for urban ministries. If it moves to the Van Buren Street campus, the society will train and ministerial workers for the inner city. The iety presently provides salary for one of the tors of Chicago's First Church of the Brethren.

Northern Baptist Seminary, an institution of t American Baptist Convention and located on icago's near west side, has made its first pay- nt on sixty acres owned by Bethany Seminary. e tract, adjacent to the new Bethany site, was d at cost by the Bethany directors in order to engthen possibilities for interdenominational co- eration in graduate theological education.

George Williams College, one of two training ools for the Young Men and Young Women's ristian Associations, currently is looking at a ct of property near the new site. Like Bethany, t college is crowded on a tiny campus in Chi- go. The college already has outlined a $10 lion development campaign for relocation. The jected development will provide facilities for a dent body of 850.

Four uniting Lutheran bodies, which are merging their independent seminaries into one new seminary, earlier had explored locating in the complex at the new Bethany site. Presently negotiations have been curtailed, however, as the merging boards expressed preference in locating at a university.

The new Bethany site is one mile south of the York Center Church of the Brethren, a congregation serving the interracial York Center community. To the south, the suburban residential community of Oak Brook is being developed over an area of six square miles. The natural scenic spots of Oak Brook are being preserved to maintain the beauty of the spacious rural locale. A $75 million shopping center in the development opened this month. From a major access point one mile from the new campus a network of tollways and expressways leads all directions, with Chicago but twenty miles away.

Ground breaking participants

Participants in the ground breaking were representatives of the following bodies: Norman J. Baugher, Church of the Brethren; Morley J. Mays, Bethany Board of Directors; William M. Beahm, Bethany faculty; Howard L. Ogburn, Bethany students; Lee G. Whipple, Bethany alumni, and Dean L. Frantz, building committee. Other program participants included Earle W. Fike, Jr., Chicago; Harold D. Fasnacht, La Verne, Calif.; Paul M. Robinson, Lombard, Ill.; Ralph E. White, Frederick, Md., and T. Wayne Rieman, North Manchester, Ind. Members of the General Brotherhood Board and staff and of the Bethany board and faculty, along with students and visitors, were present for the ceremony.

The Bethany Board of Directors includes ten members elected by Annual Conference. They are: Homer L. Royer, Dayton, Ohio, chairman; Morley J. Mays, Huntingdon, Pa., vice-chairman; Merlin L. Frantz, McPherson, Kansas; Wilbur R. Hoover, Rocky Ford, Colo.; Ray Petersime, Gettysburg, Ohio; T. Wayne Rieman, North Manchester, Ind.; Perry L. Rohrer, Downers Grove, Ill.; Donald M. Snider, New Windsor, Md.; Ralph E. White, Frederick, Md.; and Harper S. Will, Fort Wayne, Ind. President Robinson is an ex-officio member of the board.

Plans for the new campus were drawn by Charles E. Stade, of the firm of Stade, Dolan, and Anderson Associates, Park Ridge, Ill. Mr. Stade is a recognized architect in religious and educational circles and has been honored for his creative designs. His firm also has drawn plans for the Church of the Brethren homes at Mount Morris, Ill., North Manchester, Ind., and McPherson, Kansas.

The move to the new campus will signal other changes for Bethany. Extensive studies are already under way to reevaluate her purpose, goals, methods and curriculum in an effort to continually raise the standards of excellence of the seminary. A long-range development program built on a flexible "academic blueprint" will emerge in the next several years.



Gustave Doré Authenticated News

Now the whole earth had one language and few words. men migrated in the east, they found a plain in the land Shinar and settled there. And they said to one anoth " . . . Come let us build ourselves a city, and a tower wi its top in the heavens, and let us make a name for ourselv lest we be scattered abroad upon the face of the wh earth." . . .
And the Lord said, "Behold, they are one people, and th have all one language; and this is only the beginning of wh they will do; and nothing that they propose to do will n be impossible for them. Come, let us . . . confuse th language, that they may not understand one anothe speech."
So the Lord scattered them abroad from there over the fa of the earth, and they left off building the city. Therefore name was called Babel" (Gen. 11:1-9)

by Jacques Vaneau

Will the Tower of Babel Be Rebuilt?

AFTER twenty-five centuries the people between the Tigris and Euphrates have embarked on a gigantic task – the rebuilding of the Tower of Babel. The government of modern Iraq has opened the first shops on the historic site, along the left bank of the Euphrates. Soon a host of stonemasons and carpenters, followed by bulldozers, giant cranes, cement mixers and pile drivers will invade the site.

Built by the descendants of Noah, according to the Bible – "bricks served as stone and bitumen as cement" – the Tower was meant to reach the skies, as everybody knows, when the Lord, angered by these mad endeavors, confounded their tongues and dispersed the audacious throughout the earth. The greatest rulers of Babylon, however, strove to complete the tower and to decorate it magnificently, whereas their enemies kept on attacking with equal tenacity, with sagacity, and firebrands. Finally, in 479 B.C. Xerxes destroyed the Tower from top to bottom.

One hundred fifty years later, Alexander the Great, who dreamed of making Babylon with its Hanging Gardens, the capital of the Orient, tried to restore the Tower. But he had to abandon his dream. After 60 days and 60 nights of Herculean labor, his 10,000 prisoners-of-war had been unable to remove even the rubble of the destroyed city. "Sire," his assistant said, "to rebuild the Tower, you must give me five times more armies." Alexander refused; he needed these armies to continue his war.

Ruins Infested With Snakes

For several years, hundreds of historians, archeologists, and engineers were ordered to assemble all p sible details on the structure and the decorations of t building. It was a difficult task, because through clou of time and legend, the Scriptures, the Babylonian doc ments, the tales of travelers, and the recent studies international missions have shown many contradictio which are almost as bad as the confusion of the tongu

Furthermore, the ruins of proud Babylon were ways infested with snakes and poisonous vermin. Ev the digging of a shallow trench exposed the explorer hidden death. More than one story was told by t ancient talebearers of too bold strangers who dared investigate the area, only to be struck by the "madn of Mardouk," called after the principal god of the ci

A Tower With Many Sites

Until 200 years ago, no one in the world could qu agree on the exact location of the famous Tower Babel. For a while, prominent researchers were c fused with the discovery of another tower in the ru of the *ziggurat* of Birs-Nimroud, the ancient city Borsippe, about sixteen miles away from the city. *ziggurat* is a sanctuary attached to most temples Mesopatamia.

Several such remarkable buildings with mausoleu and astronomic observatories have been discovered l tween Assur and the Egyptian border. Arranged in e vated square terraces of tapered dimensions, with t top floor crowned with a sanctuary of the gods, th could reach a height of sixty feet or more. This led the belief that the Tower of Babel *(Bab-el* is Hebre

Continued on page 25

dateline

Ahwa, India -- The Ahwa Church of the Brethren, located here in one of the least developed areas where Brethren work, recently appointed a home missionary and voted to pay his salary. It is the first of the twenty-six Brethren congregations in India to undertake a home mission worker's support.

Like the other India churches with employed pastoral leadership, the 400-members of the Ahwa congregation plan to undertake full support of their pastor this fall. In addition, they have established an outreach program that includes support of the district youth camp at Mahal, the interdenominational theological school at Poona, the Bible Society, and the state Christian Council. They also contribute to the pastoral support of a sister congregation.

Virtually all of the outreach ministry at Ahwa has resulted from strides in stewardship made in the last five years.

Kensington, Maryland -- The Good Shepherd Church of the Brethren, a six-year-old congregation in the Eastern Maryland district, voted to decline Brotherhood Fund and district support for the next fiscal year.

With a current budget of $19,200, the 103-member congregation noted that it could find many places to use the $800 which the Brotherhood and district would extend to it. "But we feel that each member of our congregation should be a responsible steward," the congregation explained. "We believe we can support ourselves and that we have come to the place where, in a small way, we need to help in the support of others."

The Good Shepherd church, of which the Rev. H. Lamar Gibble is pastor, is the first church extension project to go on self-support at the end of six years.

Elgin, Illinois -- One out of four Church of the Brethren congregations increased their giving to the Brotherhood Fund last year by at least ten per cent. This was the first year in which the churches participated in the self-allocation program for outreach ministries.

Of the 284 churches making the gain of 10 per cent or more, 93 were in the Southeastern Region, 53 in the Eastern Region, 72 in the Central Region, 42 in the Western Region, and 24 in the Pacific Coast Region.

Fifty-seven of these churches increased their Brotherhood Fund giving over the previous year by 100 per cent or more.

"The achievement of all these churches represents a significant step as the church seeks to reach its highest potential for worldwide work within the Brotherhood Fund," commented Leland Wilson, director of interpretation.

dateline

Columbus, Ohio -- Brethren sparked the program of the Midwest's largest interdenominational conclave of pastors, the Ohio Pastor's Convention. The forty-third annual meeting attracted more than two thousand five hundred registrants.

Chairman of the convention was Raymond R. Peters, pastor of the Mack Memorial Church of the Brethren, Dayton, Ohio. Andrew W. Cordier, assistant secretary-general of the United Nations and dean-elect of Columbia University's graduate school of international affairs, and the a cappella choir of Manchester College were among the program features.

One Brethren participant observed: "It was a fine experience to have Brother Raymond conducting the communion service and alluding to the service of feet-washing, even if it couldn't be engaged in with our large number of communicants!"

Everett, Pennsylvania -- The Everett Church of the Brethren serves as the recording center for this community's "Dial a Devotion" message service. The inspirational messages may be dialed day or night.

Pastors of the Everett Ministerium renew inspirational messages daily at a recording booth in the administration annex of the local church. An audit revealed that in a recent two-week period 2,300 calls had been placed by area residents.

Indianapolis, Indiana -- If the church favors increased public support for educational and social welfare programs, it must look responsibly at the means by which the revenue can be secured.

To take such a look, E. Paul Weaver, district executive for the Church of the Brethren in Middle Indiana and chairman of the department of legislation and civic affairs of the Indiana Council of Churches, called a consultation to look at the state's sources of income. Church, political, civic, industrial, and labor leaders participated in the consultation, opened by Governor Matthew E. Welsh.

Mr. Weaver reported that major attention was given toward increasing public funds needed for mental health care.

Washington, D. C. -- A group of dignitaries from India recently saw a demonstration of the filmograph process used in the production of the film, Alternatives. Much to their surprise, and pleasure, they learned through the viewing that the United States government recognizes the right of citizens to refuse, for reasons of conscience, to participate in war or violence.

The group was comprised of the members of the United Nations delegation from India. The film demonstrated to them was produced by the National Service Board for Religious Objectors and was narrated by actor Don Murray, a member of the Church of the Brethren.

Children's Art Project



THE RESURRECTION. They found the stone rolled away from the tomb. "Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in his name to all nations." Painted by a ten-year-old girl

oday there are children who t in one leap pass over the chasm ch separates the simple life of the from the developed heritage of 20th century.

teacher in the Cameroons in t Africa tells of his discovery of ridge that helped to make this sition possible. It was through use of the child's natural impulse raw and paint. Through this ex- sion, the child revealed himself e could in no other way. And also took his first steps in that expression essential to natural vth.

he World Council of Christian cation and Sunday School Asso- on is making an experiment in use of children's art in Christian cation. To explore this possibility working with selected persons ifferent parts of the world, with e purposes:

- give creative expression through ainting and drawing to the teach- gs of the Christian gospel;
- encourage and promote the xchange of children's art;
- explore other avenues for com- unicating the gospel through hildren's art.

ativity and Spiritual Growth

hildren quickly and instinctively pt drawing as a means of ex- sion. Through painting and wing the child can state some- g of his very individual under- ding, thus revealing him to self and to the world. In this rev- ion we discover the child and see re us the freshness and spontane- of his vision and the areas of his culty and confusion.

ovind Ballabh Pant, an Indian cator says: "One of the many re- kable developments of human thought which the present century has witnessed . . . is the discovery of the child. It may well be that in the decades to come . . . this insight into the nature of the child may be looked upon as the abiding contribution to the age. This uniqueness lies in the recognition of the creative element in the child's personality. Self-expression through a creative medium is not only an educational process but also a necessity for the spiritual and emotional growth of the child. Children's art has thus acquired a new significance. It is rich educational material, and has a powerful appeal in its integrity and the vividness of the perceptions it embodies."

Nourishment of Religious Thought

Perhaps it should be explained that children must have as great a freedom as possible in the creation of a drawing or painting. No technique is imposed. Adult standards may be harmful.

The child artist is first of all engaged in an act of creation. In this act understanding and meaning are fused and experience is assimilated. This is not a conscious or logical process, but a portrayal of an experience living in him. His picture is the direct result of an intensely felt personal experience. It may be a traditional Old or New Testament story realized by him in a new way. Or a reaction in feeling that makes its own demands on him in the very manner he puts the paint on the paper. He is unswerving in his attention until his picture is finished, his experience completed. His absorption is a nourishing soil for his religious thought and his work the flowering of a seed of realization which might have escaped him otherwise.

If the Christian tradition is to be meaningful in the world today we must constantly and creatively redefine its meaning by shifting its function and using it in a new way. When we lose this ability, tradition becomes false and dead. Creative use of the child's powerful urge to express himself through painting and drawing has been made by many Christian educators. They have found it a most important means of growth towards self-realization and toward realization of religious truths.

We Invite Your Participation

The World Council of Christian Education is currently engaged in gathering together a permanent collection of creative paintings from children all over the world. Children everywhere are invited to submit pictures to this collection from which an international committee will select fifty paintings to be shown at an exhibit of children's art to be held at Queen's University, Belfast, Ireland in July 1962. This exhibit will be a part of the World Consultation

ENTRY RULES

1. Children of all countries up to the age of fourteen years are invited to submit paintings.
2. Paintings or drawings:
   a. Entries of the exhibit must be original.
   b. Paintings should be in tempera (opaque water color) or in oil crayons.
   c. Entries should be of a size not smaller than 18 x 24 inches.
3. Entries should be related to Biblical themes. The following are suggestions:

The Creation	The Lord's Prayer
Joseph and his brothers	The Good Samaritan
Joseph and the dreams	The Nativity
Pharaoh's dreams	The Prodigal Son
The call of Moses	The Last Supper (age 8 and over)
The wolf shall dwell with the lamb	Palm Sunday
Psalm 104	The Crucifixion (age 8 and over)
Let the children come	The Resurrection (age 8 and over)

4. Each entry should have the following particulars printed on the back of the painting:
   a. Full name, age, and sex of contributor
   b. Nationality
   c. Full postal address
   d. Name of teacher, and name of church or school
   e. A brief statement in the child's words about the painting
5. Entries should be shipped unmounted, and protected by stiff cardboard, packed flat, if possible. If paintings are rolled, they should be protected by a stiff cardboard roll on the outside. Please send by surface mail. We will pay surface mail postage, if necessary.
6. Please address all entries to the World Council of Christian Education, Children's Art Project, 475 Riverside Drive, New York 27, N. Y., U.S.A. Entries should reach this office not later than May 1, 1962.
7. There will be a letter of acknowledgment and thanks sent to the teacher of each child whose painting is shown.
8. Teachers or leaders will be responsible for selecting paintings to be sent.
9. All contributions become the property of the World Council of Christian Education unless otherwise specified.

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on Children's Work and the World Institute on Christian Education.

In these experimental art projects, emphasis has been put on larger, freer paintings rather than on small, tight crayon drawings. Most of the paintings are executed in tempera paint (opaque water color) or oil crayons on large sheets of paper, at least 18 x 24 inches. However, the use of whatever indigenous materials are at hand also makes for an exciting and creative contribution.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

Shepherd of Bethlehem. Gordon Powell. Fleming H. Revell, 1961. 32 pages. $1.50.

This is Dr. Powell's companion volume to The Innkeeper of Bethlehem. Dr. Luke is again seeking material for the nativity story he is about to write. This time he interviews one of the shepherds, who shares with him most intimately the experiences of that unforgettable night and the reason they had kept them so much to themselves even until the death of Christ.

Dr. Powell, an international and interdenominational figure, through this simple fictional story, leaves each reader with a new sense of mission to witness for the Christ. — *Mrs. Charles E. Zunkel, Port Republic, Va.*

***The Minister and the Care of Souls.** Daniel Day Williams. Harper and Brothers, 1961. 157 pages. $3.50.

This is not "just another book" attempting to relate psychology and religion. It is a fresh approach by a trusted theologian to the pastoral responsibilities of the modern parish minister. He casts the task in terms of keen psychological insights a sound theological perspective. M and women, broken off and se arated from God, are sick and ne to be "ministered unto" in dept In order to heal the broken or the one who would be an agent healing must both understand t complex nature of the problem a possess mature and yet ever-growi knowledge of himself.

The author reveals his bias as Christian at no point more clea than in his chapter on forgivene judgment, and acceptance. He tak the position that the informed, sen tive Christian pastor is unique equipped and thus better able minister to souls than the b trained scientist. His discussion the meaning of the atonement well worth the time and effort reading the whole book. But th is much else that is rewarding, t No pastor should miss this book! *Carl E. Myers.*

The Mennonites in Indiana a Michigan. J. C. Wenger. Her Press, 1961. 544 pages. $7.95.

Brethren students of church h tory who may have special intere in Christian groups most nearly sembling the Brethren will f much of interest in this book. scope and focus of attention w stated in the title, it is, as the p lishers describe it, "a comprehens and sympathetic history of branches of the Mennonites a Amish, including a portrayal of th doctrine, life, and piety." The co mon points in the experiences, liefs, and practices of the Breth and the Mennonites, as well as th basic differences, are evident as scans this narrative. The illustrati add to the interest of the text. final chapter deals briefly w groups similar to the Mennonite such as the Brethren and the Br ren in Christ. — *Ora W. Garber.*

***First Steps in Prayer.** Kermit Olsen. Fleming H. Revell, 19 118 pages. $2.00.

Even though there are numer books on prayer, this is one wh deserves our attention and stud unless we feel satisfied with prayer life. Actually, this is the s printing of this book since 1947 maybe you have already made g use of it. Glenn Clark called "about the best book with wh earnest seekers (of prayer) start."

There is a confidence in pr that one gains in the reading o

Will the Tower of Babel Be Rebuilt?

Continued from page 20

aning the portal of God) was nothing but a *ziggurat.* t the Babylonians respectfully called it *Etemenanki,* ich means the "temple of union between heaven and th."

ld and Gems in the Basement

What then was the average height of these towers? out one third the height of the Eiffel Tower, or about 5 feet. This calculation was difficult to establish since e Babylonian priests had developed sacred cyphers d a system of mystic mathematics which were tabu the laity. Among them was a famous slab, called the blet of the Esagil, which gives the dimensions of the in buildings of the capital under the form of a real thematical problem. The constants were presented der several different forms, whereas the basic figures responded to the mathematic value of the king's me, whoever commanded this or the other buildings be erected.

Nabopolassar, founder of the second Chaldean em- e, who devoted a goodly portion of his reign to the toration of *Etemenanki,* which had been devastated the Assyrian king Sennacherib, wrote: "Following e directions from the gods of the oracle, Shamash, lad, and Mardouk, I conceived by myself a plan and arded the measurements in my memory like a precious asure. The great gods will exalt me in days to come my decision." And further below: "Gold, silver d precious stones from the mountains and from the have lovingly been dispersed in the foundations. icks and mortar were blended with perfumes and oils. had an image made of my royal person carrying the ck basket and I carried it myself into the basement. owed my head before Mardouk. I lifted my robe broidered with the insignia of my rank and I carried cks and clay on my head."

After infinite calculations, the secrets of the Baby- ian architects have been completely deciphered. The *emenanki* contained 7 terraces, the first, 108 feet high; e second, 59; the next four each, 20; and the seventh th a statue on top, 49.

With today's mechanized equipment, the construction of a modern version would probably take no longer than a couple of months. Did not a Scottish engineer calculate that a copy of the great pyramids which took 100,000 men 20 years could be done today with 20 men and 20 machines in one single year?

The report of Herodotus, father of all journalists (except that he did not carry a camera), checks with the above figures. He had gone to Babylon on a special mission after the destruction by Xerxes so that he saw the Tower only in ruins. "It is an impressive tower," he reports, "long and wide. On this sits another tower and again another tower and so forth for eight towers. The approach ramp is built on the outside in spirals, and covers all the towers. Midway, there is a resting place where one can sit and relax."

The spiral ramp was indeed cantilevered and was the last word in ultramodern architecture. This same idea can be seen in modern day Brazilia and Caracas, cities in which fabulous buildings are being constructed with circular roadways around them like oblique rings.

The engineers at the Euphrates River have been commissioned to reestablish point by point the outer and inner architecture of the early masterpiece. The promoters, as a matter of fact, want to establish a perfect rehabilitation with all details in the decoration exactly reproduced.

As an example, a tablet is being put up in the workshops, visible to all, with the gallant words of King Nabuchodonosor: "Nabopolassar, my father, laid the foundations of the Tower and raised it to the height of thirty cubits without building the top. I have gone to work. With clean hands, I shall cut giant cedars from the wondrous Lebanon forest and use them on the building, and I will make the high portals of the entrance as high as the day."

The government of Iraq has decided to include an enormous auditorium in one of the building's wings, where an international music festival will be held annually. The best orchestras from the four corners of the world will come and play classical works amid the ancient splendors of the restored Tower of Babel.

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e will find himself caught up in ving, "That's true," or "I will discine myself to do this, since reading s convincing case."

The author believes there are laws our prayer life just as there are tural laws with which we become ite familiar. Therefore, to be ef- tive in it we must discover and low these laws. Some of them are: sire and sincerity, trust and pply, selflessness and relinquishnt. These can operate only as we ar the way for them and have regular quiet time for practicing em. — *Chester I. Harley, West ilton, Ohio.*

Twelve Ways to Solve Your Prob- ns. Charles L. Allen. Fleming H. vell, 1961. 64 pages. $1.25.

People who find themselves in the grip of a troublesome problem are often at a loss to know what to do towards finding a solution. They struggle, make resolutions, deny the problem's existence, berate themselves, worry — and on and on.

Using the twelve steps which the Alcoholics Anonymous program has found successful towards recovery of alcoholics, Mr. Allen has made practical application to problems of any nature. The steps begin with the person admitting he needs help and giving himself into God's care and guidance. Complete and absolute honesty is the basic requirement that leads him through the process of a decision to look to God, moral assessment, making amends, and finally in helping others toward similar recovery through a spiritual experience.

The book is concise and can be easily read at a sitting. The title is misleading in that the word *steps* might better have been used than *ways.* The book describes twelve steps to one way of solving problems. Pastors and counselors will be interested in this book. — *Glennis Parks, Elgin, Ill.*

• • •

Lay people who are finding ways of living together despite wide differences of ancestry, culture, and race, are asked to separate themselves within the church because of theological quarrels conducted by their ancestors over issues which few of us today understand and even fewer care about. — *Dr. Truman B. Douglass, head of the Board for Homeland Ministries, United Church of Christ*

News and Comment From Around the Worl

Bible Society Publishes Illustrated New Testament

The publication of a slick-cover edition of the New Testament in the King James Version, profusely illustrated with photographs and selling for one dollar, has been announced by the American Bible Society. The new edition was produced by rotogravure and contains 566 photographs, nine maps, and six diagrams to illustrate various portions of the New Testament in the light of recent archeological and historical studies. A similar edition, in Spanish, was published simultaneously.

Research and planning for the new edition was begun in 1950 by Dr. Gilbert Darlington. He feared that war or accident might destroy certain records of Biblical times and so he started to gather pictures.

The photographs include a record of inscriptions, statues, temples, and cities of Biblical times. The Corinth Canal, started by Nero with Jewish slaves, the pavement where Christ stood before Pilate, excavations of the palace of Herod Agrippa at Jericho, the mounds of Lystra and Derbe – the places which Jesus and his disciples saw – are shown.

A preliminary volume called The Good News, in hard cover form and containing portions partly in the King James Version and partly in the Revised Standard Version, was published in 1955.



Religious News Service

The Evangelical Church of Schleswig-Holstein has acquired a new "church on wheels" to aid in its ministry to the people in this area. The Rev. Otto von St hausen will use the van to visit camp sites in the summer and conduct wor services. In the winter he will hold services in villages that do not have a chu A tape recording of the pealing of chimes calls the faithful to wor

Greater Role in the Church Asked for Anglican Laymen

The Church of England's House of Laity has called on the Anglican communion to give laymen a greater role in the government of the church.

The recommendation will be discussed next May at the Convocations of Canterbury and York when definite proposals are expected to be made.

Laymen also asked the convocations to spell out in a new canon the meaning of the term *intercommunion* between churches.

Twenty-five Churches in Iowa City Join in "Pause for Peace"

Twenty-five of the thirty-four churches and synagogues in Iowa City, Iowa, joined in a unique fifty-three minute community-wide "pause for peace." The sponsors said they hoped the pause for peace would be a light shining all the way to the White House. The purpose of the observance was to focus attention on increased U.S. efforts for peace.

The fifty-three minutes were related to the fifty-three billion dollars asked for by President Kennedy for arms in the next fiscal year.

Report Cites Volume of Religious Bias in 1960 Campaign Literature

Almost two thirds of the literature on the religious issues circulated in the 1960 presidential election exploited anti-Catholic bias, according to a study released by the Fair Campaign Practices Committee. The rest of the religious mailings raised legitimate questions on church-state relations.

The Fair Campaign Practices Committee is a nonpartisan, tax-exempt organization endorsed nationally by the two major political parties. During each national election campaign it receives complaints on violations of the Code of Fair Campaign Practices, which is accepted by both parties.

Most of the religious literature in the 1960 campaign was directed against the election of a Catholic – Mr. Kennedy – to the White House. The committee said it received more than two thousand complaints in that area.

In assessing the material dev to the religious issue, the commi divided it into four categories. said that 5 per cent of the mat was "vile"; 25 per cent "dishon 35 per cent "unfair"; and 35 per "responsible."

The report stated that it shoul recognized that for millions of A ican voters there was a perfectly id religious issue and that mos them examined it as a valid is However, the committee added this did not "eliminate the fact there were still thousands of An cans who cynically and malicio tried to pervert honest discus into a holy war."

Two Hungarian Bishops Rep on Third Assembly

Writing in the Hungarian ch paper *Reformatusok Lapja*, Bi Tibor Bartha of the Hungarian formed Church reported on his tions to the Third Assembly of World Council of Churches.

He said, "Most of the dele realized that it is not the set of problems of church order, fessions, and liturgy that the to unity is related, but that the questions of Christian se and witness that have a be on the achievement of unity.

also apparent that the decisive ority of the delegates did not con- e of service and witness in terms of ecclesiastical functions and some of standing up for the interests of religion, but they regarded our ing in the work of Christ as ice and our witness to the love of God as true witness."

Stassen Proposes World Food Bank

The establishment of a world food bank was suggested by Harold Stassen, former special assistant for disarmament under President Eisenhower, when he addressed the members of the National Council of Churches' Staff Association recently. He asked for the building up of worldwide food reserves which would be made available to any people suffering from food shortages. Their only commitment to the bank would be that when in future they had surplus crops and their supplies were more adequate, they would return what they had withdrawn, and more, to the reserves.

Mr. Stassen said, "The UN could be given the responsibility and support for establishing a worldwide network of communication through the use of satellites in outer space. This would bring the people of the world more clearly and definitely together and could be expanded to maintain conditions that would decrease the chances of war from miscalculation.

Italy's Evangelical Protestants Pray for Unity With Catholics

Italian Protestants recently joined an interdenominational session of prayer for Christian unity that marked the first time Evangelical Protestants had publicly urged such unity with the Roman Catholic Church. The session was held in Rome under the cochairmanship of the moderator of the Waldensian Church, Europe's oldest Protestant body, and the superintendent of the Italian Methodist Church.

Dr. Ermanno Rostan, the Waldensian moderator, invited the assembly to pray so that the Evangelical churches in each community may unite.

The Methodist superintendent went further and called for a prayer for unity with the Catholic Church.

In reporting on the prayer assembly, the official publication of the Waldensian Church had reservations about the ideas expressed by the Methodist superintendent. The paper said, "The Vatican Ecumenical Council shall modify only marginal aspects of Catholic liturgy and teachings but the substance shall be the same as ever. Therefore, before talking about unity with the Catholic Church, it is necessary to discuss the subject thoroughly."



Remittance Blank

Sharing . . .
Clothing for the naked,
Drink for the thirsty,
Food for the hungry,
Friendship with the stranger,
Visitation with those in bondage.

Sharing...

Sharing . . .
For these purposes, I give this offering,
in the name of Christ, who said,
"as you did it to one of the least of these my brethren, you did it to me."
Sharing . . .
In a Christian ministry of compassion through Brethren Service, at the beckon and call of human need.

Amount _____

Name _____

St. or RFD _____

City _____ State _____

Church _____ District _____

Give through your local church's offering, or mail your gift of compassion to the Church of the Brethren General Offices, Elgin, Ill.

Churches in Germany Rush Aid to Flood Victims

Protestant and Roman Catholic welfare agencies organized immediate measures to relieve distress in the north coast area of Germany when it was struck by savage winter storms and the worst floods of the century. Fifty persons were killed and 40,000 were left homeless in the Hamburg area alone.

Several Protestant regional church leaders initiated special relief drives in their areas.

Philanthropist Offers Big Sum to Free Churches if They Unite

A British philanthropist, Sir David James, has offered the Free Churches in Wales $700,000 on condition that they come together, put up a like amount, and use the money for the pensions of ministers and ministers' wives.

Sir David recently gave the Anglican Church in Wales $571,000 to help in augmenting the salaries of its clergymen.

Sir David James is a Methodist. His wife is a member of the Church of England. Now seventy-four, he is living in semiretirement after a many-sided business career. Since 1930 he is believed to have given away more than one million pounds (about three million dollars). His wish is to foster Christian unity in Wales among Anglicans and nonconformists alike.

Ecumenical Work Camps Planned in Thirty-nine Countries

The Youth Department of the World Council of Churches is planning to hold during the summer at least forty-seven ecumenical work camps in thirty-nine countries. The first one for the year was begun in Caico, Brazil, in January and continued until Feb. 25.

Twenty-one camps have been arranged in thirteen European countries, including Iceland, Finland, Greece, and Italy. There are to be camps in twelve Asian countries, six in Africa, four in Latin America, two in the Middle East, and two in North America.

How Love Grows in Marriage

LELAND FOSTER WOOD

This new, revised and greatly expanded edition is abundant in helpful illustrations and deals with such pertinent topics as "We grow into our ability to love," "It is normal for love to grow," and "Marriage achieves its heights through growth." Here is a book for those recently married and those who are planning marriage.

$3.50

Church of the Brethren
General Offices
Elgin, Illinois

Riga Baptist Church Becomes Soviet Television Center

According to information received from the Baptist World Alliance, the biggest Baptist church in Riga, Latvia, the Agenskalna church, has been taken over by Soviet Russian television authorities and will serve as a studio and auditorium.

The Baptist congregation in Riga had to cede its church to the state as far back as 1940, but could continue using the building until last year, when it was told to move out of the premises. The congregation of five hundred members held its last service in the church on Sept. 3, 1961. Only three of the eight Baptist churches in Riga are still open for services.

Netherlands Government to Aid Toward New Church Building Costs

The Netherlands government has offered to pay twenty-five per cent of the cost of new church construction in order to help churches meet the triple problem of war damaged structures, increasing population, and steeper building costs.

The minister of housing has estimated that the country needs another 480 churches before 1970. He indicated that the proposed subsidy would not affect in any respect the churches' freedom or independence. The churches would be free to take or leave the subsidy. If they apply for it, they will be free to determine the size and cost of their new building.

School Administrators Association Opposes Parochial School Aid

The American Association of School Administrators, whose membership comes largely from the nation's public schools, is opposed to the use of public tax money for parochial schools on constitutional grounds, according to Finis E. Engleman, the executive secretary.

He said the group believes that this policy "protects the church as well as the individual so that they (the schools) may be free to teach as they wish."

Quotes in the News

Dr. H. Conwell Snoke, general secretary, Methodist Board's Division of National Missions: "We must be aware of supposing that merger or any form of cooperation in and of itself will solve our problems. While we continue our cooperative enterprises and explore new avenues of common approach, we must continue to work at our appointed tasks."

Robert Munger, pastor, First Presbyterian church, Berkeley, Calif.: "Missionaries have proclaimed the dignity of man and when this has taken hold there has been a demand for a change. Unfortunately, we have not carried this revolution all the way. The Communists have come up with a social, political strategy that captures the people's longing."

Henry Edward Schultz, national chairman of the Anti-Defamation League of B'nai B'rith: "Despite the many studies of election results, there is no way of telling how many vo Candidate Kennedy lost solely cause of fears about his religion. after a year of his administrati there is no real doubt about suitability of a Catholic as Presid except among confirmed bigots."

Billy Graham: "I believe Am cans are beginning to act more adults and we are beginning to r ize that no one in this democr of ours that has been called u to help lead the world can b second-class citizen."

Dr. Kutsuo Morikawa, secretary the Division of Evangelism of American Baptist Home Missions cieties: "It is a painful irony t the more successful churches build, the more they tend to becc powerfully autonomous, self-s cient institutions. They frequer become instruments of alienat and parochial pride."

Obituaries

Peterson, E. G., son of Harvey Abbie Gordon Peterson, was born Battle Creek, Iowa, June 21, 1888, died at Peoria, Ill., at the age of sev ty-three years. On June 21, 1910, was married to Mae Danner, who vives. Also surviving are one son, daughter, four grandchildren, and sister. The funeral service was c ducted in the Astoria church by Galen Gerdes, and burial was in Woodland cemetery. — Lottie John Astoria, Ill.

Unruh, Jerry Allen, son of Al and Doris Unruh, was born May 1956, and died Feb. 4, 1962. Surviv are his father and mother, one si and his grandparents. Funeral ser was conducted in the Lower Mi church, Ohio, by Bro. Roy John and burial was in the Lower Mi cemetery. — Mrs. Lulie Laprad, Day Ohio.

Wall, Marion Fleming, son of G and Mary Cornwell Wall, was Oct. 8, 1899, in Surry County, N. and died Nov. 21, 1961. Surviving his wife, two sons, two daughters, t brothers, and ten grandchildren. funeral service was conducted by Frank Boggess in the Mount Her church, of which he was a mem Burial was in the adjoining cemeter Marcella S. Fretwell, Bassett, Va.

Warner, Glenn, was born Dec. 1893, and died Dec. 12, 1961. His w Marie, and three sons survive. He a member of the Liberty Mills chu Ind. The funeral service was condu by the undersigned, and burial in the Pleasant Hill cemetery. — J M. Whitcraft, Liberty Mills, Ind.

Wilson, Dollie, was born in Illi and died at Aline, Okla., Jan. 2, 1 at the age of eighty-six years. On 4, 1892, she was married to J. O. son. Surviving are two sons, two da ters and three sisters. The fun service was conducted by the un

ed in the Pleasant Plains church, a., of which she was a member, burial was in the Eastern Star cem- y at Aline, Okla. — Harold G. Cor- Hardin, Mo.

Vilson, Minnie Edith, daughter of). and Dollie Wilson, was born at ford, Kansas, Nov. 22, 1897, and l Feb. 7, 1962, at Aline, Okla. She ame a member of the Pleasant Plains rch in 1939. Surviving are two thers and one sister. The funeral ice was conducted by the under- ed in the Pleasant Plains church, burial was in the Eastern Star cem- y. — Harold G. Correll, Hardin, Mo.

Vine, Susan, daughter of John and anda Larimer, was born Dec. 28, 3, and died Oct. 15, 1961. On Dec. 1903, she was married to Jacob ne, who died in 1941. Surviving one son and one brother. She had n a member of the Santa Ana rch, Calif., since 1907. The funeral ice was conducted by Bro. Robert ys, and burial was in the Fairhaven etery. — Iva A. Carl, Santa Ana, lif.

Volfe, Hosea, son of John and Lydia lfe, died Oct. 8, 1961. His wife, ry Livengood Wolfe, died in 1952. viving are two sons, two daughters, rteen grandchildren, and twenty- r great-grandchildren. The funeral ice was conducted by Brethren Earl tz and Walter Van Sickle at the em church, and burial was in the dy Grove cemetery. — Mae Darby, ceton Mills, W. Va.

hurch News

Eastern Pennsylvania

Chiques — Bro. Graybill Hershey of nheim spoke on stewardship at a day evening service. The women re host to the fall women's fellowship y. At an evening service we had illustrated talk on peace by Bro. ph Buffenmyer. Bro. Roy Forney s the evangelist for our meetings in vember. Twelve have been baptized l one recieved by letter. Twenty- en of our Sunday school pupils at- ded Camp Swatara the past summer. e junior high groups sent $150 worth chicks to Greece, and also took a to Kline and Germantown churches. e young people had a weekend re- at in October. They presented the y, Glory to God, just before Christ- s. A group of twenty-five helped cess clothing at New Windsor. The men's fellowship has been sewing at local hospitals and serving as nurses' s at the Neffsville Home. Margaret ss of Bareville showed slides of her rk in the West Side Christian Parish, icago, at one of the monthly women's owship meetings. A study of the ok of Acts is being led by Sister y Hess. Bro. Earl Kurtz was the aker at a recent morning service. — s. Abram Zellers, Manheim, Pa.

Schuylkill — The Christmas program s given on Dec. 24 in the morning. l Bashore of Fredericksburg, Pa., s the speaker. Student volunteers m Elizabethtown College had charge the service on Jan. 7. The love feast l be held on May 19 and 20, begin- ning at 10:00 a.m. on the 19th. Elder Donald Miller of Shady Grove, Pa., will be the evangelist for the meetings, April 1 to 15. We plan to have a vacation Bible school in June. The homecoming service has been scheduled for July 8. — Mrs. Ray Stump, Pine Grove, Pa.

West Conestoga — Since the last report two have been baptized and two received by letter. Ground was broken for the new church on April 9, 1960. The cornerstone was laid on Aug. 23 of the same year, and on Oct. 8, 1961, the new house of worship was dedicated. Bro. Ralph Schlosser brought the message on Friday night, Bro. V. Lester Schreiber on Saturday night, and Bro. K. Ezra Bucher the dedicatory message on Sunday morning. The guests at the love feast were Samuel Hawbaker and Vernon Nell, and for Thanksgiving Bro. Eugene Martin. Mildred Myer showed pictures of the Indian mission at Lybrook at the missionary homecoming program. We had a missionary sermon one Sunday morning by Bro. Roy S. Forney; in the afternoon, Brother and Sister Mark Keeney, who are missionaries to Nigeria, brought the message, and in the evening showed pictures of their work. Bro. Robert Byerly of Elizabethtown conducted a Bible institute. The youth gave the play, The Christmas Story, and in the evening a home talent program was presented. The youth were in charge of the morning service on Jan. 28. Bro. William Cave, a student at Elizabethtown College, was the speaker. Bro. Robert Hess conducted our evangelistic services. Some of the women have been sewing at the general hospital and have ironed and mended at the Neffsville orphanage. — Emma L. Zook, Lititz, Pa.

North Atlantic

Coventry — The families of Dr. James A. Hallman and Jean Hallman Iltis have presented sanctuary lights as a memorial to Margaret Hallman, Ella Henzy, Ethel Keen, and John Evans. Bro. Ladson Saylor and his family, missionaries on furlough from Costa Rica, spoke and showed slides concerning the work in that field. Mrs. William Hughes, who has visited Russia, spoke about communism and illustrated her talk with slides of Russia. The young people have their meetings on Sunday night before vespers. They have used films, had speakers and lay teachers. The Christmas project was the student houses at the Kulp Bible School, Mubi, Nigeria. The project netted $1,500. On Christmas Eve Coventry presented the Candles of Christmas, a service of music, tableaus, and candlelighting. At the New Year's Eve service, the film, The Upper Room, was shown. This was followed by a communion service. The congregation was host to the interpretation meeting on Jan. 12. Leaders were Leland Wilson, Harl Russell, Kenneth Morse, Howard Royer, and Revie Slaubaugh. The women of the church knotted comforters one day to help replenish the supply at New Windsor, Md. — Mary Jane Kulp, Pottstown, Pa.

Wilmington — Bro. Donald D. Hershberger became pastor on Sept. 1. The pastor and his wife had open house on Nov. 12 in order to become acquainted with the members and friends and to give the members an opportunity to see the newly renovated parsonage. Six have been baptized and eight received by letter during the year. Some of the members attended an annual leadership training school at Green Tree in October. The women's fellowship cooperated with the women of the Council of Churches of Wilmington and New Castle County in preparing clothing kits for Latin America. The women are also making twenty bedspreads for the Delaware state hospital, and are studying the book, Say Yes to Life, by Anna B. Mow. The youth fellowship presented a play at the Christmas festival on Dec. 17. A weekday Bible class for the women of the church was started in October. There is also a new class for young married couples. Under the direction of Mrs. Hershberger a junior choir was organized. They sing nearly every Sunday. Don Leiter, pastor of the Paoli fellowship, preached on Nov. 5. The



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congregation was host to the community Thanksgiving service on Nov. 23, when Rev. J. Earl Cummings, Sr., of the Methodist church was the speaker. We had classes in stewardship for four Sundays in October and a mission school in January. The senior high students conducted the worship service the first Sunday of youth week and the junior highs the second Sunday. The Juniata College choir presented a program of music on Jan. 26. Ten members attended the meeting at Coventry on Jan. 12. — Mrs. Ezra T. Selders, Wilmington, Del.

Western Pennsylvania

Maple Spring — Bro. L. John Weaver of Potsdam, Ohio, conducted the evangelistic meetings which closed with the love feast on Oct. 8. Five were baptized and two received by letter. The pastor has had a membership class for the new members. The church had an afternoon service at the Brethren Home one Sunday and also at the Somerset county home. Bro. Arthur Dean, the Brotherhood architect, met with a committee on Nov. 16 to study plans for the future needs of the church. The Christmas fellowship for the church and Sunday school was held on the afternoon of Dec. 10. Bro. Alvin Blough, a member of the congregation, is serving his alternative service at the Lybrook mission in New Mexico. The junior classes of the Sunday school have made school kits and sent them to the mission. The children of the Sunday school presented a Christmas program which was followed by a cantata by the young people. The men's fellowship collected and repaired toys that were given out at Christmas. The senior and junior aids have been packing relief goods; with several of the Sunday school classes they have given financial gifts to families who have had some misfortune. During the illness of the pastor, Howard A. Whitacre, guest ministers did the preaching, and the deacons and their wives made the home calls and hospital visits. We had a school of missions for five Sunday evenings, studying Latin America. — Mrs. Marie Whitacre, Hollsopple, Pa.

Mt. Pleasant — The new minister, Guy Ludwig, was installed on Nov. 19. In charge were the district ministerial committee, James C. Boitnott, Earl C. Brubaker, and the moderator, Wilfred N. Staufer. On family night we had a covered dish dinner and a special program and music. At the close, there was a food shower for the pastor and his wife. The women's fellowship has made thirteen comforters and twenty-seven children's dresses for relief abroad and at home. The men's fellowship has been making some repairs and improvements at the church. — Mrs. Grace Rega, Mt. Pleasant, Pa.

Windber — Bro. Arthur Scrogum brought the messages during the spiritual emphasis week. We observed our love feast on World Communion Sunday. A number of our members brought messages on Laymen's Sun[day]. We had a fellowship supper prece[ding] the fall council meeting. The men's [and] women's fellowship groups have b[een] organized. The pastor, I. C. Paul [has] been leading a weekly prayer mee[ting] and Bible study. The church joi[ned] the other churches of the commu[nity] for our Thanksgiving services. On[e] of the Sunday school classes gave [a] Thanksgiving play at the church [and] for the guests at the Brethren Hom[e] Scalp Level. A Brethren Volun[teer] Service team were our guests and p[re]sented a worship service. The yo[uth] of the church helped the youth gro[up] of the district to pack treats for [the] guests at the Brethren Home. [The] Christmas play was given by the yo[ung] people. The Christmas Eve vespers consi[sted] of song and story given by the ju[nior] and senior choirs. The women's fell[ow]ship filled Christmas stockings for [re]tarded children at the hospital. We [had] a dedication of babies and a recep[tion] for our new members. The pastor [has] twenty-six persons in his member[ship] class. The children had a Christ[mas] program, and the youth were in ch[arge] of the watch night service. — Mrs. J[ohn] C. Saylor, Windber, Pa.

Florida, Georgia, and Puerto Ri[co]

Sebring — Three have been bapt[ized] since the last report. Elder J. [C.] Blough officiated at the love feast. [The] congregation was host to the dis[trict] meeting. A. Stauffer Curry, Samue[l A.]

rley, and Paul H. Bowman were the
akers. Following the family fellow-
meal in October, Bro. J. D. Hamel
ke on the Challenge of the Christian
nily. The pastor gave a series of
ssages from John's Gospel emphasiz-
the theme, My Calling to Fulfill.
four Sunday evening we had a
ool of peace. The pastor summar-
d the peace emphasis with a message
the theme, What Christians Can Do
Promote Peace. The film, Alterna-
, was also shown. We cooperated
h the other churches of the commu-
y in a Thanksgiving service at the
thodist church. We also participated
the evening services on the circle
unds during the pre-Christmas sea-
. The young people gave the play,
hite Christmas, and conducted a wor-
o service at the jail. A number of
ldren were dedicated on Dec. 24.
the watch night service the film,
e Shield of Faith, was shown. The
tor was in charge of two weeks of
io morning devotions. On Dec. 31,
. Rudy Fagan, pastor of the First
otist church, spoke about the spirit-
conditions in Panama and illustrated
talk with slides. Brethren Mahlon
aver and William Tinkle were the
akers for the school of missions, the
me of which was Latin America.
. V. F. Schwalm of North Manches-
gave the Bible exposition on Jan.
Bro. Nevin Zuck, moderator of An-
l Conference, conducted the Bible
ference, Jan. 28 to Feb. 4. — S. Pearl
f, Sebring, Fla.

Mardela

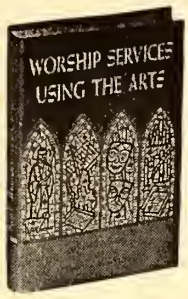
Denton — During the first part of
tember, Bro. Dale Hess of Goshen,
., helped us with our first every-
mber canvass. The pastor, Bro.
hard Smith, had a thirteen-week
mbership class. On Sept. 24, the
nday school teachers and officers
e installed at a special service. In
ober we started a prayer study led
Mrs. Walter Ott. This class meets
alternate Sunday nights. The young
lt concern group meets the other
nday nights. We observed the love
st on World Communion Sunday.
. Philip Trout, professor of music
Bridgewater College, had a music
ning session and hymn sing on Nov.
and 18. Rev. James Ross of Elkton,
., was the speaker for the father
son banquet in December. Our
ristmas program was given on Dec.
The past summer forty-four youth
five leaders in the church attended
mp Mardela. The young people with
pastor as their leader are studying
difficulties of home life. — Susan M.
se, Denton, Md.

Western Maryland

Cherry Grove — Our congregation
s host to the Western Maryland
men's fellowship rally. Bro. Bernard
g conducted the revival meeting for
week. One was baptized. All the
ilies of our church who desired took
ir supper to the church on Thanks-
ing evening. After supper we had
ymn sing. The women's work and
youth meet once each month for
rogram and business meeting. The
th also have one night a month for
reation. The youth counselors are
ther and Sister Bowman. The wom-
en have been making quilts and sending them to India along with children's clothes. Bro. Earl Harper is serving as the pastor. He preaches every Sunday morning at the 11:00 o'clock hour. — Mrs. Asa E. Wilhelm, Lonaconing, Md.

First Virginia

Blue Ridge — Bro. U. A. Hoal from the First church, Roanoke, spoke on Layman's Sunday. A group from our church attended the golden age luncheon at the Central church on Nov.



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18. The retiring church treasurer, Phil Rieley, was recognized at the council meeting for his thirty-six years of continued service. We had an early service on Thanksgiving Day which included breakfast and worship. The high school chorus sang a Christmas cantata at the church. The young people also gave a Christmas program. A group from the church spent one day at Camp Bethel working on the cabins. The work is progressing on the new addition to the church. Several attended the leadership training school at the Trinity church. Sunday evening services are conducted at the Woodhaven nursing home by a group from the church once a month in cooperation with the other churches of the community. — Hallie M. Foster, Blue Ridge, Va.

Northern Virginia

Mountain Grove — Bro. Herman B. Turner is now serving as moderator. Bro. J. Emmert Dettra became full-time pastor on Sept. 1. A number of the women attended the district women's rally at the Round Hill church. The pastor conducted the fall revival. Fourteen of the junior highs attended the harvest rally at the Harrisonburg church. They and the senior youth attended their respective banquets. A number of the women helped to pack clothing for relief. Thirteen were taken into the church by letter at the spring council meeting. Brother and Sister Dettra were elected delegates to Annual Conference. The homecoming is scheduled for May 20, and plans are being made for the vacation Bible school which will be held in cooperation with the Mt. Carmel EUB church. — Mrs. Thelma L. Dettra, Fulks Run, Va.

Unity — Our fall evangelistic meeting was held at the Fairview church by Bro. Raymon Eller of York, Pa. Two were baptized. A number of the youth and junior highs attended their respective district rally. During the month of November, our Sunday morning worship at Bethel church was put on the air through the facilities of the local broadcasting station, Harrisonburg, WSVA. The family life emphasis at Bethel was a family fellowship supper at the church followed by the presentation of the pageant, Our Family and God. The Thanksgiving service was held at the Bethel church in charge of the pastor, Earl Rowland. Alvin Brightbill was a guest speaker one Sunday morning, bringing the message in worship music. The women's fellowship at F view made and filled schoolbags for World Community Day project. number of father's and mother's fri ship kits were made up by the Be women's fellowship. In observanc Christmas, both church houses par pated in caroling and various progr Two members were baptized at Bet The women's fellowship groups m comforters and ship relief material New Windsor. The school of miss was held at Bethel with the follov leaders: Merle Crouse, who is on lough from Ecuador, Mrs. Gilbert ler, a former missionary to Br Alfonso Ruiz of Mexico City, and Eastern Mennonite College stu from Palestine. — Mrs. David Huffm Timberville, Va.

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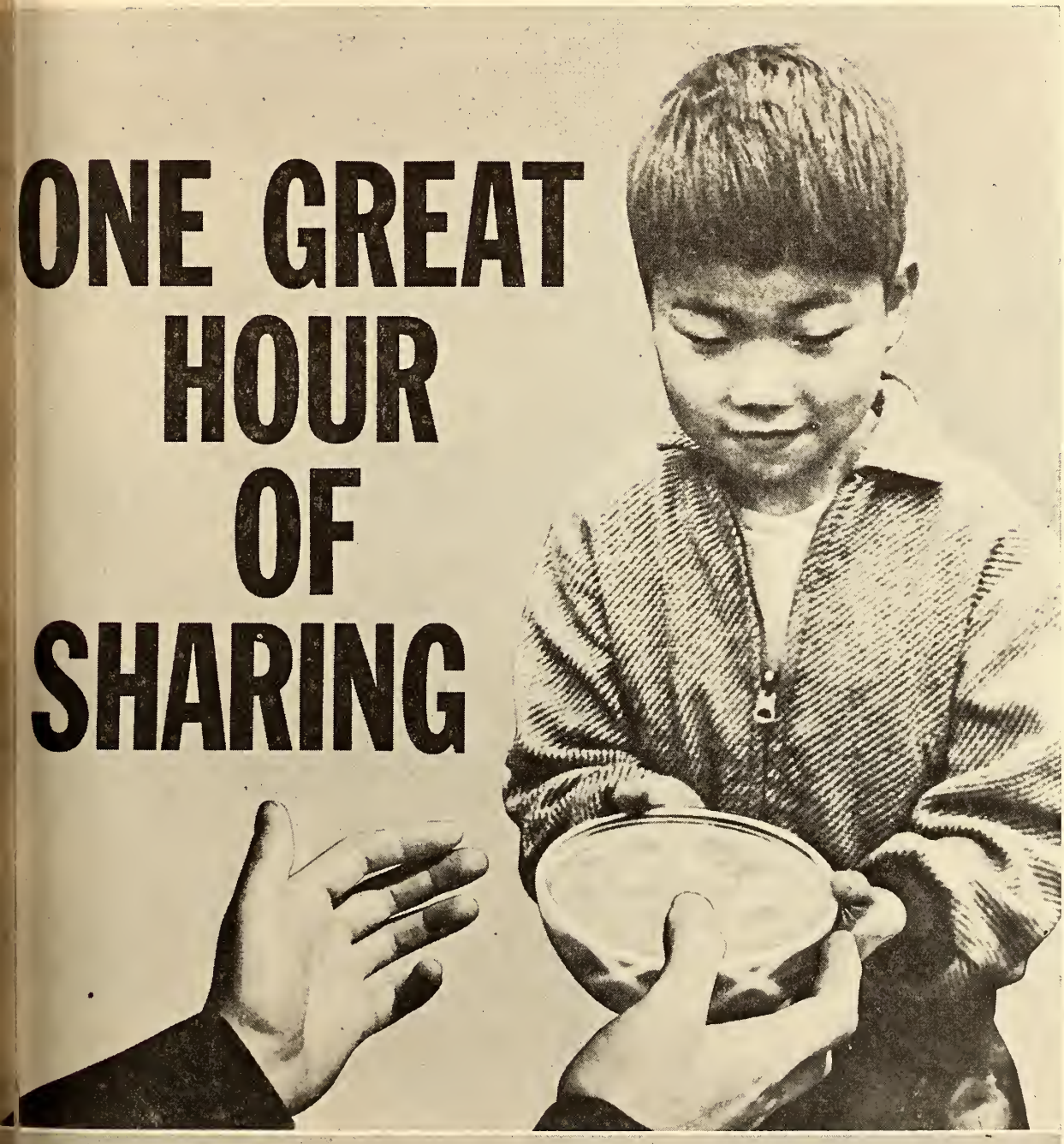
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Church of the Brethren
Gospel MESSENGER

MARCH 31, 1962

ONE GREAT HOUR OF SHARING



Together We Share

by W. Harold Row

See page 4

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

W. Harold Row is the secretary of the Brethren Service Commission of the General Brotherhood Board. He is also a member of the Board of Managers of Church World Service.

Roy Schreiner is editor emeritus of the Church Advocate, publication of the Churches of God. He prepared the article which appears in this issue for the Telescope-Messenger, the church paper of the Evangelical United Brethren Church. The article appears here by permission of the editor of the latter paper, Joe Willard Krecker.

READERS WRITE . . . to the edi

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

Reaction to "Question 7"

Your Nov. 25 issue brought amazed and disappointed reactions from German friends and myself concerning the praise of "Question 7." I realize that there are unseen difficulties in writing a critique without firsthand knowledge, and from the "information" that Americans receive I feel that Mr. Empie produced the wanted critique.

It is interesting to note how this film was received in West Germany. The committed pro-West Catholic Church presented the film with the Best Film of the Month Award; against strong protest the Evangelical Lutheran Church did not present this award to the film, as some of the board did not agree that the situation is quite so black and white.

I happened to see the film here in Berlin. I experienced how this film played upon the problems that surround these people, how it affirmed the impossibility of living under the realm of communism, how it sanctions their "righteous" hate. How clever of the West! Eastern propaganda is foolish to the absurd, but the West has learned never to lie, but simply "utilize" the truth.

We are presented a "documented" film, a reconstruction of the stereotyped, propagandized view which the West has fashioned. We find a negative, fearful, antiquated, Westernized Pastor Gottfried longing for the "good old way," that is precommunist times. Christianity has nothing positive to say to the Communist. There is no struggle on how Christians can live, serve, and proclaim Jesus the Christ within the Communist world, as the hidden presumption is that this witness is impossible.

Where is the good news with Pastor Gottfried? Doesn't he see the world through an ideological screen? Where is the resurrected, triumphant Lord? Where is the ministry of reconciliation? The freedom to serve? The joy? Paul didn't write that we should be all things to all men — if they agree to our political system. Pastor Gottfried was sacrificed on the altar of the West. The gospel is free and alive, let us not be deceived by such Western propaganda.

"Question 7" is a prime example of how easy it is to allow Western sympathies to blind our witness to all men. The Catholic Church agreed that the West is right, East wrong. The Protestant ch is on the verge of falling into John Birch trap; therefore, we raise our voices louder and cl that the redeeming power of the Christ is everlasting, beyon political systems. Don't bind church to a system but rathe us bind our hearts to the One opens our hearts, that we ma main free to proclaim him. — R Fenimore, Berlin, W. Germany.

Students March at White Hou

Many of your read in your n papers that on Feb. 16 and 17 dents from all over the United S trekked to Washington, D. C demonstrate for peace. (See article and picture on page 21

In essence, they were tryi say that we must turn toward and begin a peace race befor reach the point of no return i arms race. Secondly, they were porting all the President has and done in taking steps t world peace. By coming to W ington and demonstrating, th dents hoped to counteract pre placed upon the President by tary extremists and those o right wing who seek to prop arms race.

To view this demonstratio indeed heartening. These st traveled many miles and were Many walked in snow and sl present their cause. Others sl hard cement floors of churc sleeping bags or on blankets. were a determined lot and disciplined.

Participating in this dem tion were students from two ren colleges. Walking be beatniks and ivy leaguers wer dents from Bridgewater and chester colleges. They learne even though people dressed ently, looked differently, and smelled differently, these sam ple have good ideas and ar cerned about the directio country is taking in its buil armaments.

Several students told me were tired of talking and t hearing adults talk about They wanted to express their tions in a constructive, visibl

Continued on page 20

sy Credit — or Self-Denial?

OME present-day followers of Francis of Assisi, pledged to vows of poverty, have nd a new way to avoid touching money. y carry credit cards.

A recent news report indicates that the prac- of using credit cards is quite common among nciscan friars in Canada. This must indeed convenient in arranging for travel, eating in aurants, and making store purchases. Tech- lly, it may even be argued that a credit card ves a friar from touching money. But it dly seems to be consistent with the strict s of poverty set down by the original Francis urged his companions to divest themselves ll worldly things.

It is true enough that the handler of many dit cards will touch little money. Easy credit es it possible for him to have spent it long re he earns it. After all the deductions have n made from his pay check, there is still very e of it that will pass directly through his ers. He must deposit it immediately in the k so that he can attempt to meet his ever- nting monthly payments. Thanks to the dit cards he carries, he will hardly know the of money. Nor will he become a miser, hid- ing his treasure away where he alone can revel in its lustre. He seldom sees it.

But this modern manner of bypassing money is totally different from the kind of self-de- nial required of the first Franciscans. And our obsession with easy credit, so universally sym- bolized by the magic card with our name and number, is just as totally opposed to the kind of commitment required of Christians of every order. We may not have taken such vows of poverty as Francis expected of his followers, but we are called to the kind of discipleship Jesus described when he said, "If any man would come after me, let him deny himself."

There it is, plain enough for anyone to see. Not easy credit, not cold cash, not a windfall inheritance, not a bulging bank account, not a gilt-edged certificate, but rather self-denial. This is not a popular theme to discuss with holders of credit cards. But denial can point the way to the kind of sufficiency no credit rating can ever assure. And what is more, self-denial makes pos- sible the inestimable joy of sharing with others what is really not one's own to begin with.

There is no easy credit for Christians, but instead the discipline of denial. — K.M.

r Whom the Bell Tolls

FTER twenty years of silence the famous bells of St. Mary-le-Bow church in London ringing again. These are the bells that in- ed John Donne, poet and preacher, to write 623 the famous passage that reads: "No is an island, entire of itself; every man is a e of the continent, a part of the main. . . . man's death diminishes me, because I am lved in mankind; and therefore never send now for whom the bell tolls; it tolls for thee."

From 1941 to 1961 the great bells that ne once heard were silent as the result of ime destruction. But last year they were st from the original metal and were re- icated late in December.

One wonders if our generation can recapture asily the insight that Donne expressed so dly. If indeed no man is an island, can any s ever look indifferently upon suffering and ow, upon starvation and death, upon home- ess and helplessness? If indeed any man's h diminishes us, then how can we be so us about the threat of nuclear destruction — ven the tragic brush-fire conflicts that still n the loss of human life?

We are involved in mankind, not only by virtue of ourselves belonging to mankind, but in a deeper sense we are involved as Christians, God so loved mankind that he gave his only Son. We are brothers of those for whom Christ died. We cannot ignore their hunger or their naked- ness any more than we can close our ears to the tolling of John Donne's bell.

Several pages of this week's Gospel Messen- ger describe the plight of many of our brothers. As you read remember that you, too, are in- volved. There are creative and positive ways in which you may respond, helpfully and even sacrificially. You can give through your church. You can help find a home and a job for the home- less. You can send blankets or clothing. You can pray. You may even be able to travel where your presence will express your Christian con- cern.

And do not ask about that bell. It is tolling for you, as well as for your needy brother. But its sound could speak of hope just as surely as it now speaks of judgment. You can help to change the sound. — K.M.

together we SHARE

by W. Harold Row

Photos by Church World Service
and Religious News Service

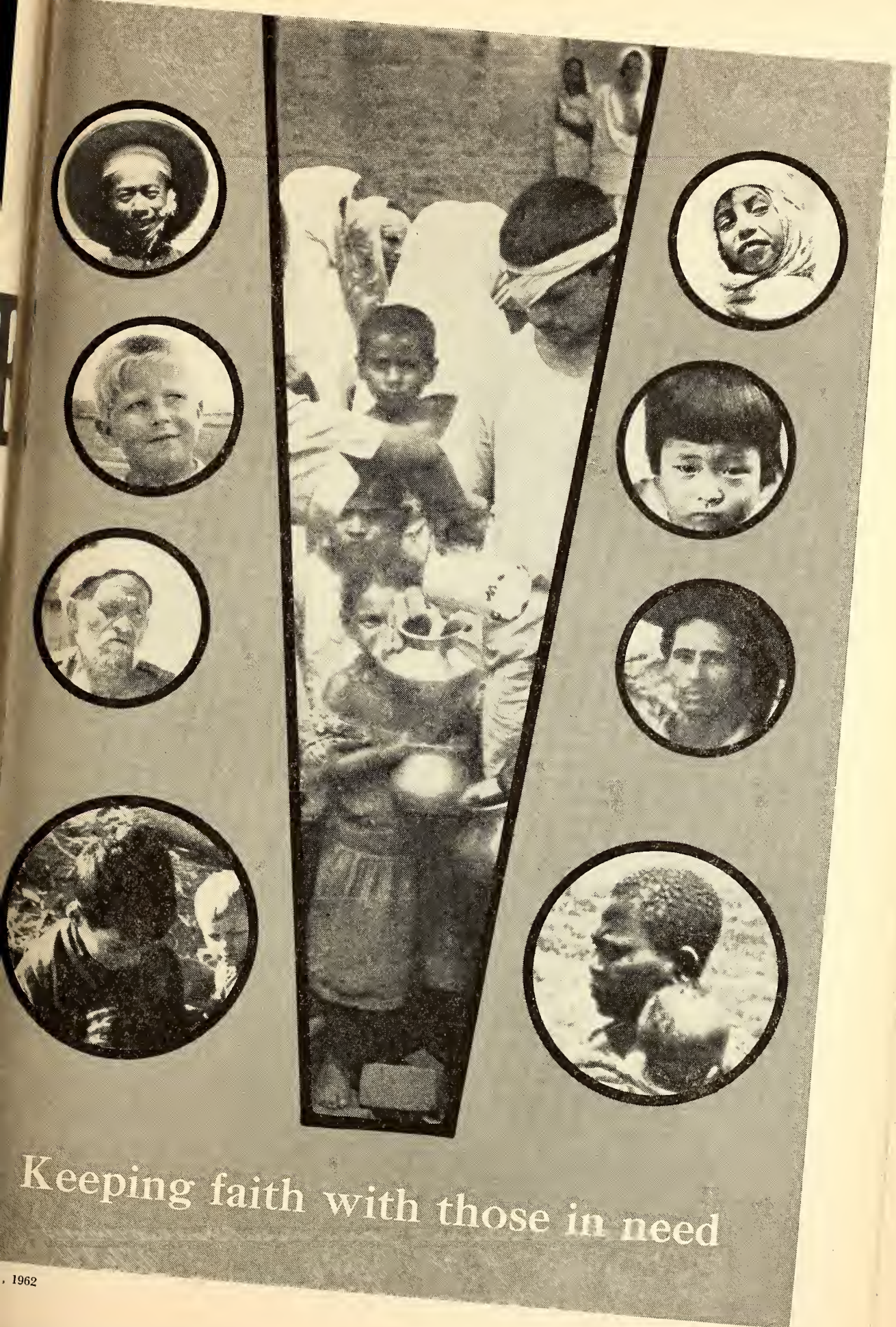
CHURCH WORLD SERVICE is one of the great movements of our time. It started as the organized, compassionate response of the churches of America to the unparalleled misery and devastation growing out of World War II.

This organization continues today to be the symbol of hope and channel through which the Christian compassion of thirty-five American Protestant and Orthodox communions express themselves in a coordinated worldwide ministry of food for the hungry, medicine for the sick, clothing for the naked, jobs for the unemployed, homes for the refugees, education for the handicapped, and new hope for the dispossessed.

During the calendar year 1961, Church World Service shipped food, clothing, medicines, and tools to fifty countries in total value amounting to $26,912,023. This ministry included feeding programs for nearly ten million persons; nearly seven million pounds of clothing for refugees and other victims of earthquake, floods, fires, hurricanes, and man-made disaster; more than two million dollars worth of miracle drugs and vitamins; self-help and technical assistance in food production, vocational training, handicraft industries, health education, medical care and therapy; and the resettlement of many thousands of homeless refugees, including seven thousand resettled in the United States.

These are the statistics and descriptive labels of service, but back of these are the millions of persons helped to decency and dignity and the millions of American Christians who sh[a]red a "coat" or a "loaf of bread" with a neighbor in need in obedience to him who called us all to be His Servants to even the least of his Brethren.

The Church of the Brethren has had a significant part in the development and ongoing program of Church World Service. Brethren have regularly participated in its planning and policy councils. Brethren have consistently contributed money, goods, and personnel to CWS projects. Brethren have repeatedly offered their own programs and facilities to CWS for increased usefulness. In return CWS has provided Brethren projects with support of materials, personnel assistance, and enlarged opportunities for


Keeping faith with those in need



These Peruvian children are typical of thousands in South America aided by the churches' developing self-help and rehabilitation program

ice. This cooperative sharing has proved mutually helpful in enlarging and making more precise the services of each.

Church World Service is a name made up of words of unusually rich meanings.

Church relates our services with the needy to Christ's body in the world. A "cup of cold water" is given in the name and the spirit of Christ. A loaf of bread given in Christian compassion is always "more than bread." It also is a gift of faith and hope and love. The church becomes a favored channel of God's compassion and healing graces to his children everywhere in need of his succor.

World denotes the unlimi geography of Christ's conc for human need. Our neigh is anyone in need of the h which we can give. Ma Luther reminded us that "ev Christian is to be a Christ to neighbor in need." And our a world half-filled with mis — misery beyond tabulati misery in the haunting form hunger, disease, poverty, norance, and slavery.

Service defines the postur our response to the neighbo need. We are not to serve p ple in general but we are meet concrete and partic needs. Each need is to be on its own level. In the w of Paul, "If thine enemy hun feed him; if he thirst, give drink." Whether the need is food or clothing or housing work or faith or love, it is t met through Christ's com sion expressing itself in our ticular and relevant respons real need. And we are no give superficially in satisfac of our own emotional nee give, but we are to share op tunities for people to help th selves, and for them in tur share with others in need.

Church World Service m interchurch aid. Interch aid was the first form of ch cooperation, as evidenced i records of the early church, remains today the most wi accepted and practiced pat of cooperative Christianity. spite differences in doctrine creed, national boundaries, social structures, Christ around the world have sh



The dinners before these childr a foundling home in Madras, I would be scantier were it no the worldwide distribution of through the churches, prov milk, wheat, beans and other

ether their daily bread and e clasped hands of brother- d in mutual need. And the acle is that as Christians re together in life and work, y begin to find new unity in h and order.

Church World Service pro- es opportunity for the best t the Brethren can offer in ping to alleviate the misery the world. It seems that thren have had a gift for lving new forms of service ich later commended them- es to the larger Christian mmunity. In time several of se have become interdenom- tional programs, oftimes in- rated into CWS. The Heifer ject, CROP, International ristian Youth Exchange, RRV, Inter-Church Service Greek Villages, all began as thren Service projects and now ecumenically sponsored administered, with Breth- continuing active participa- n.

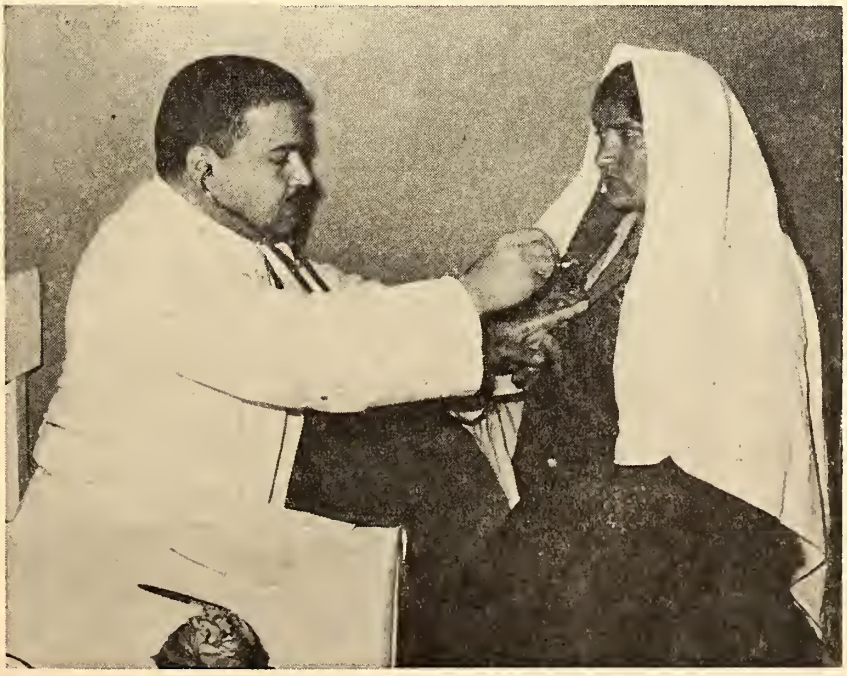
Other service forms outside C S in which Brethren shared ially and continue to partici- e in are International Volun- Services, CARE, EIRENE, Inter-Church Medical As- ance. Perhaps Brethren have tributed most in the initia- of a countrywide network clothing collection centers viced by a fleet of trucks at- ed to the three Brethren vice centers at New Wind- Maryland, Nappanee, Indi- , and Modesto, California, ch now are also Church rld Service centers process- last year a total of nearly three million pounds of clothing and rendering many other cooperative services.

Church World Service means that the limited good we do as Brethren is multiplied many times over in helpful services to people in need in faraway places whom we could never reach on our own. The Church of the Brethren is too small and limited in geography, personnel, and finances to cover many places of need in the world. Therefore, we try to pinpoint our distinctively Brethren Service programs to a few places of greatest need where our own gifts will best serve. But beyond this we cooperate through other Christian service agencies, particularly CWS, in order to make our contributions serve most efficiently and most effectively.

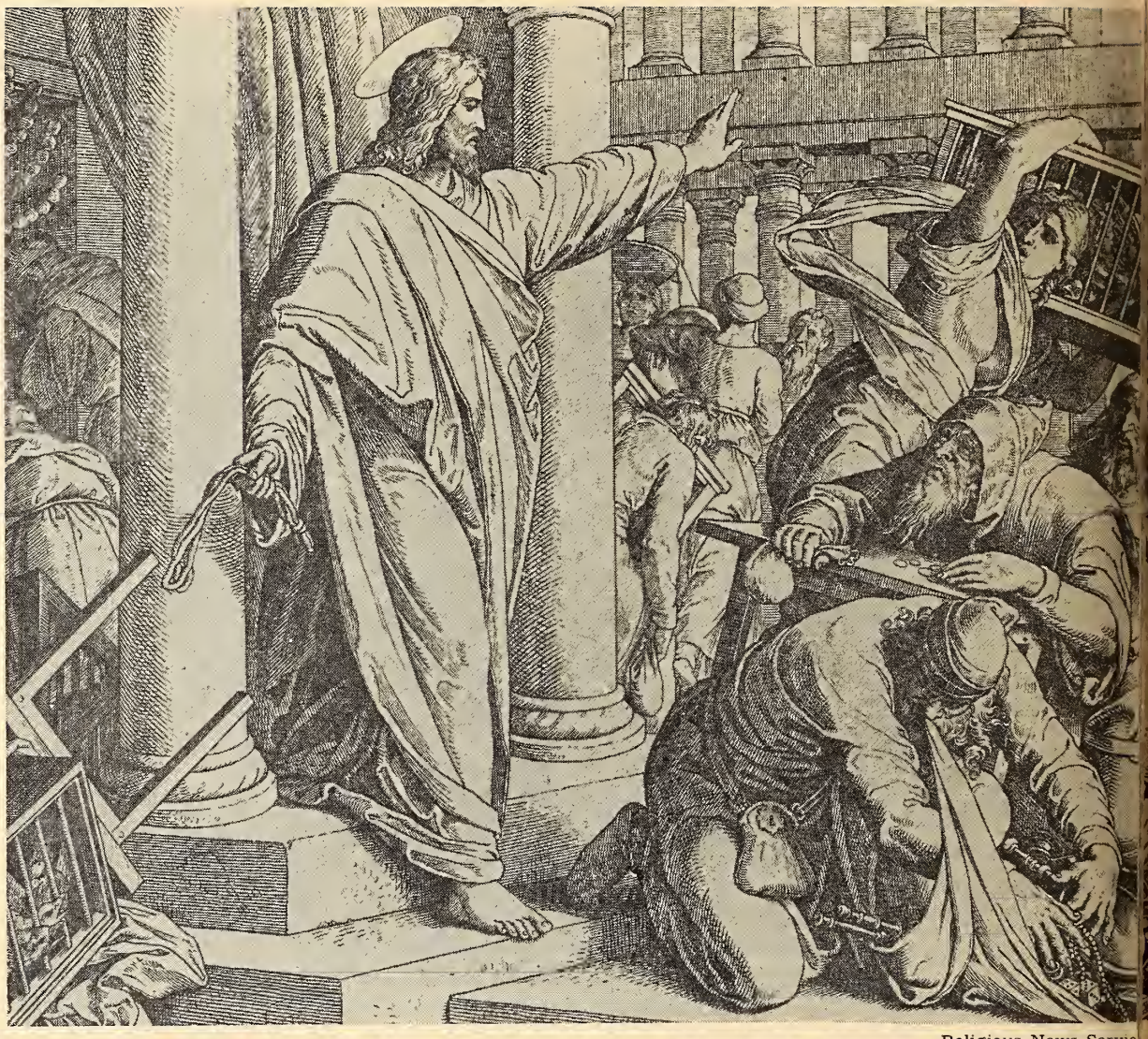
In a sense, CWS personnel and facilities abroad become our own representatives and channels. This reduces costs of overhead and overlapping of personnel and facilities. For example, in Haiti a Brethren serves as both the CWS director and as Brethren Service representative, with savings and better services to both organizations. This form of cooperation is being extended to other areas of the world.

So Church World Service, in order to realize fully its potential of worldwide service to human need, in the name and spirit of Christ, depends upon our Brethren response in money, materials, men, and motivation. CWS's only supporting constituency is the participating denominations, like the Church of the Brethren, either directly from their central service agencies or through local and state councils of churches. CWS depends upon the Brethren for continuing support of money through the Brotherhood Fund, material aid through our service centers, personnel through Brethren Service, and our ideas for new forms of Christian service.

Church World Service needs the Brethren, and the Church of the Brethren needs CWS in order that we may together more adequately be the continuing presence in the world of Him who "went about doing good" to all men, especially to those in distress.



M lical care such as is being given to he Jordan refugee woman at the cl c in Jericho plays a vital role in he ministry of the churches as th aid the needy around the world



Religious News Servic

"This Man Was Innocent"

by John C. Middlekauff

THREE people testified that Jesus was innocent, and yet he was put to death on a cross. Pilate was convinced that Jesus had done nothing worthy of death and he tried in his own feeble way to free Jesus. Three times he appealed to the mob to spare Jesus, saying to them: "I find no crime in this man. . . . You brought me this man as one who was perverting the people; and after examining him before you, behold, I did not find this man guilty of any of your charges against him; neither did Herod, for he sent him back to us. Behold, nothing deserving of death has been done by him. . . . I have found in him no crime deserving death . . ." (Luke 23:4, 14-15, 22).

As Jesus hung on the cross between two criminals, on them joined his enemies taunting him while the o defended him by saying: you not fear God, since you under the same sentence of demnation? And we inc justly; for we are receiving due reward of our deeds; this man has done not wrong" (Luke 23:40-41).

The third verdict of guilty" was rendered by

Roman centurion who was in charge of the execution. When Jesus commended his spirit into the hands of his Father and ceased to breathe, the centurion cried out — to his small band of soldiers, to those who stood by and to the still form on the cross: "Certainly this man was innocent!"

All of this raises a very interesting question. If Jesus was innocent — and we believe he was — why was he crucified? When you study the evidence, you discover that there were many factors which nailed him to the cross.

I. Greed

One of the nails that fastened Jesus to the cross was greed. Those who controlled the temple had a good thing going for themselves until Jesus put in his appearance. They profited greatly both by the exchange of foreign currency into the only money acceptable for payment of the temple tax and also from the sale of animals and birds for the temple sacrifices. What had started out as a service to the pilgrims soon became a profitable racket for the high priest and those who allied themselves with him to control the temple.

When Jesus entered the temple and upset "the tables of the moneychangers and the seats of those who sold pigeons," driving out those who sold and bought in the temple, saying as he did so, "It is written, 'My house shall be called a house of prayer'; but you make it a den of robbers," he threatened entrenched financial interests. And one of the most dangerous things a man can do is to threaten the status quo, especially when there are financial interests involved. The temple authorities had no objections to Jesus until he upset the cash register, and then they saw that he was a dangerous man.

What happens today when the church raises questions about profits? Many men have nothing but praise for the Christian church as long as it does not interfere with their incomes, but as soon as it threatens entrenched financial interests, it is accused of being subversive, anti-American and pro-communist.

The late Dr. Halford Luccock once wrote: "With the full organ of the great redemptive message of Christianity to sound in the world to-day, it is tragic if a church harps only on one monotonous string, 'Play it safe.' The gospel of Jesus is more than a counsel of prudent caution. It is a great message of redemption for the whole of life, redemption from every force that exploits or maims human life. How can we be real disciples of a Master who upset the world, if we don't upset anything in such a world as ours?"

Greed, a threat to entrenched financial interests, and an attack upon the status quo united to make one of the nails that held Jesus to his cross.

II. Expediency

The second nail that fastened the innocent Jesus to the cross was expediency. According to John's gospel, twice Caiaphas, the high priest, said that it was "expedient" for one man to die rather than for the whole nation to perish (11:50; 18:14). That was a strange thing for a high priest to say. But when you think about it for a little while, it was quite in keeping with his character.

All the priests were Sadducees. Now the Sadducees constituted a political party. They belonged to the aristocracy. Since their wealth and position depended upon their cooperation with the political power of the hour, they did not hesitate to collaborate with Rome in order to retain their wealth, their comforts, and their position of authority within the nation. Since the one goal at which the Sadducees always aimed was the preservation of their political, economic, and social powers, they were deathly afraid that Jesus might gain a following and raise a disturbance against Rome and that in the conflict that would follow, they would lose their power and prestige. Thus said Caiaphas, the high priest, "It is expedient for you that one man should die for the people, and that the whole nation should not perish."

Expediency is still one of the major sins of mankind. Nations, even though they profess to be Christian, usually conduct their affairs on the basis of expediency. Just prior to the Civil War, there was a meeting in New York City which was held to protest slavery. A man by the name of May was the speaker. Following the speech, a Northern merchant arose and said: "We are not such fools as not to know that slavery is a great evil, a great wrong. A great portion of the property of the Southerners is invested under its sanction, and the business of the North as well as the South has become adjusted to it. We cannot afford, sir, to let you and your associates succeed in your endeavor to overthrow slavery." When nations deal with nations or when a nation faces moral and ethical issues, very often expediency rules and Christian ideals are dismissed with contempt.

During World War II, with

full knowledge of the threat of Communist Russia to our democratic way of life and our precious freedoms, we armed Russia, supplied her with everything she needed to fight Hitler, opened our nation to Russian spies and agents of communism, gave her military and industrial secrets — all in the name of expediency. And our generation plus uncounted coming generations will pay the price.

When we defeated Japan, we forced her to write an antiwar, antimilitary section into her new constitution. But when Communist China emerged as a great military threat, on the basis of expediency we forced Japan to scrap that section of her constitution and rearm. In the name of expediency, we have supported Communist Yugoslavia, the dictator Franco in Spain, and numerous dictators in Latin America.

Since expediency means doing that which brings personal advantage, secures a desired result, ministers to self-interest, it does not take a very smart man to see that this principle operates in the lives of a great many individuals, even of those who profess Christian discipleship. A long time ago, God spoke through Ezekiel and said this profoundly disturbing thing: "And they come to you as people come, and they sit before you as my people, and they hear what you say but they will not do it; for with their lips they show much love, but their heart is set on their gain"(33:31).

We know that as followers of Jesus we ought to work for peace, for social justice, for the elimination of liquor, gambling, and vice, for the strengthening of home life, for political morality, for civic righteousness. But to get involved in some of these things might cost us friendships, popularity, time, energy, and

Morningsong

JEAN HOGAN DUDLEY

Lucky are we who chance to wake
Within the gray of morningbreak,
And hear the carillon of birds:
Fleet melody beyond all words.

They pour cool note on silver note
Like chimes from some great organ's throat
Or steeple bells that flood the air,
In God's own lovely call to prayer.

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even financial security; so we adopt the philosophy of expediency. We say that we are opposed to these evils but we will not fight them. When the vote is called for, we abstain, forgetting that it was once said with devastating truthfulness: "All that is necessary for the triumph of evil is for good men to do nothing."

III. Ignorance

The third nail that fastened the innocent Jesus to the cross was ignorance. When Jesus prayed, "Father, forgive them; for they know not what they do," he included the religious authorities, the mob which had clamored for his death, Pilate and Herod who could have saved him, and the Roman soldiers who carried out the actual execution. If they had known who he was and why he had come and what he had to offer them, they would not have killed the Lord of glory. But they were ignorant; they did not know; they failed to understand. And so, in ignorance, they nailed an innocent man to the cross and let him die.

And why were they ignorant? As for the Jews, their ignorance was due to closed minds. They had made up their minds as to the Messiah — what he would be like, what he would do, the kind of program of action he would inaugurate — and when Jesus failed to meet their preconceived ideas, they rejec him. The Romans were ig rant because of their pride. Savior for the whole wo from little, despised Juda Fantastic! Impossible!

We still crucify the Lord fresh with ignorance. Take cancer that is eating at the v heart of our nation and whic weakening democracy and h dering the spread of the gos more than anything else can name — our color prejud and discrimination because race. It is a complex issue b basically, it is founded on norance. We have failed learn these great truths of Bible: the human family is and God is the Father of God is color blind and he ma no distinction between the ra because he is not a respecte persons; God is not concer with the outward appeara but with the inward he Christ died for all men and him all distinctions betw race, class, and sex are oblit ated; we are commanded to l all men, and love and discri nation cannot be reconciled.

But because of our ignora of the truth about people a because of our ignorance what it means to live by Golden Rule and the truth the parable of the Good Sam tan, we discriminate, we har prejudice, we deny the unity the body of Christ. And Ch prays for us, as he prayed those who had crucified h "Father, forgive them; for t know not what they do."

It is an easy thing to dec Jesus to be an innocent man, it is also easy to crucify h anew by our sin, our disob ence, our refusal to accept a do his will. Let us be car that we do not proclaim his nocence and then turn aro and nail him to the cross w our greed, our expediency, ignorance.

The Churches of God in North America

by Roy Schreiner

ONE Sunday in early spring of 1823, the usual calm of River Park, near the grave of John Harris, was interrupted by an approaching crowd of people. They took their places under the trees, and, despite the probable rawness of the weather, they stayed there attentively for a considerable time.

They were friends and parishioners of the Rev. John Winebrenner, pastor of Salem Reformed church at the corner of Third and Chestnut streets in Harrisburg, Pennsylvania. They, and their pastor, were there in River Park holding their customary Sunday morning worship. No, the church had not burned down. No natural calamity had interrupted the routine of worship. They were there because they had been locked out! The wooden curtain had been lowered between pastor and pulpit. When Mr. Winebrenner arrived at his church that spring morning in 1823, the curtain was down, closed, locked. His vestry had locked him out. A crowd had already collected on the street before the building.

Followed by more than half the congregation, Pastor Winebrenner led the way to River Park and there held his service unperturbed. That was probably the decisive point in the formation of the group now known formally as the Churches of God in North America.

A tense situation had developed between John Winebrenner, who served three rural churches in addition to the Salem church in Harrisburg, and the vestry of the Salem Reformed church. There was to be further discussion, moves, and countermoves, appeals to the synod. But the Sunday when he was locked out and took his loyal supporters to that service in River Park was the real dividing line.

A TIME OF SHARP CONTRASTS

The religious history of the early nineteenth century is one of black-and-white contrasts. There is a common misconception, fostered probably by patriotism, that the founders and early settlers were profoundly religious. Outstanding leaders, the original colonists of certain of the colonies did come to the New World to escape religious persecution and to be free to worship as their consciences directed. But they were the elite of the settlers, the cream.

Actually, only a small minority of the total population even belonged formally to any church or religious organization. Today, with over sixty per cent of the population nominally affiliated with a religious organization, has set a new record. The statistics of early days are not entirely dependable, but it is likely that only about twenty per cent of the people were church members.

The so-called "great revival" of the eighteenth century had penetrated a bit late to the shores of the New World. Here it took the form of the "Great Awakening," under the leadership of Jonathan Edwards and George Whitefield. Methodism – the outward form of the revival in England led by John and Charles Wesley – came into being formally about 1766 in this country, but the whole progress of the Awakening was tremendously handicapped by the Revolutionary War.

In fact, the war acted disastrously upon the churches. Dr. C. H. Forney says in his introductory chapter to the History of the Churches of God, "The twenty years following the Revolution were a time of the lowest general morality up to that date in American history. In the churches there was a general lukewarmness and grievous apostasies."

It was at the beginning of this period that John Winebrenner, the preacher who stood outside the wooden curtain at Third and Chestnut streets, was born. He was not a Pennsylvanian; he was born March 25, 1797, in Frederick County, Maryland, at a place called Glade Valley, a fertile district boasting excellent farms. His family was of German extraction, but German was not spoken in their home.

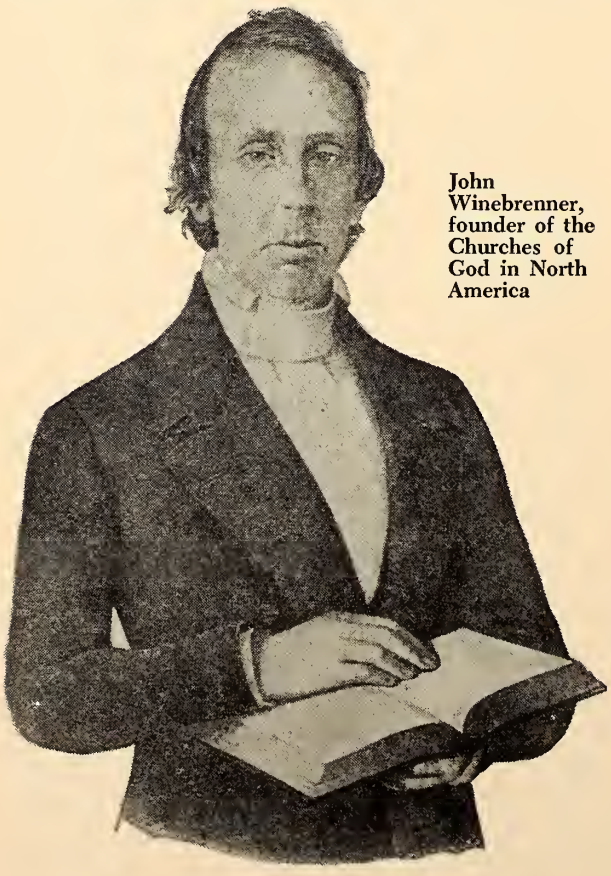
The family belonged to the German Reformed church, and young John was reared in that faith. He seems early to have been inclined toward the ministry. His earlier training had been completed at the rural Glades school, in Frederick City, and at Dickinson College, Carlisle, Pa., where he pursued the classical course, being a "nongraduate" of the class of 1818. He completed his theological courses in Philadelphia in 1820.

His first — and only — charge with the Reformed denomination was the Harrisburg charge, including four churches: what is now Salem, Shoop's, Wenricks in Dauphin Cou and another Salem in Cumberland County n Shiremanstown. His salary was fixed at $1,0 1820 style, which was quite a sum for a yo man of twenty-three in his first charge.

Though his call had been unanimous, f tion soon developed, not so much between pas and people as between pastor and vestry. Wi brenner was accused in a long document o number of faults, among which was const association with Methodists!

Evidently, most denominations kept stric to themselves. But Winebrenner was somew of an anomaly for those days; he was ecume cally minded, and even went so far as to pre in other pulpits and assist in evangelistic me ings. Consequently, he aroused the condem tion of some of his more exclusive brethren, w drew up a formal bill of complaint to the syn requesting that now-familiar procedure, an vestigation.

The synod, however, disappointed the c gruntled members of the vestry by recomme ing a wholly Christian settlement of "forg and forget past differences," advising all to l in peace and harmony. The situation came a climax on the day already described, wh Mr. Winebrenner and his supporters moved i River Park for their outdoor service, and t wooden curtain was irrevocably drawn.



John Winebrenner, founder of the Churches of God in North America

SEPARATION BECAME ABSOLUTE IN 1825

It was not until 1825 that the separati became absolute, and a new denomination ca into existence. Meanwhile, Winebrenner h continued preaching for two of the churches his charge, Shoops and Wenricks. His int really was not schismatic. He did not want add to the already numerous religious deno nations, but in effect that is what his w did. He believed in "revivals," and beca convinced that one must undergo a defini identifiable experience of conversion before could become a member of the church.

The date of his formal severance from t Reformed Synod would be September 18 though our churches date their inception fr 1825. Like Luther, when he could not effec reform within the organized church, he w outside it.

From this time, Winebrenner concentrat his efforts upon evangelistic and revival wo He was simultaneously going through a peri of intensive study of the Scriptures, with a vi to arriving at a satisfactory theology and chur polity. His labors extended as far as York, L caster, Lebanon, and Shippensburg, but w

centrated in a nine-mile radius of Harrisburg. His meetings claimed many converts, most of them from the Reformed and Lutheran congregations, who were becoming dissatisfied with the formalism of their denominations.

The doctrines and polity of the Churches of God did not spring fully into being, immediately upon Winebrenner's withdrawal from the German Reformed Synod. They grew out of years of careful study of the New Testament, and he finally acted upon what he believed to be the intent of the Scriptures for the plan of local churches and their interrelationship with other local organizations. A concise summary of his matured views is found in the chapter assigned to the Church of God, written by him, in the work, A History of All the Religious Denominations in the United States, published in Harrisburg in 1849. The book is made up of a series of essays by a prominent individual from each of fifty-three denominations, edited and published by Winebrenner.

LOCAL ORGANIZATIONS FREE AND INDEPENDENT

He explains that, according to the Scriptures, local organizations are to be free and independent, with perfect autonomy. At first he thought that each has "sufficient power to perform all acts of religious worship, and everything relating to ecclesiastical government and discipline. Each individual church is strictly independent of all others as it respects religious worship and the general government of its own affairs." At that time (1829) he would recognize no higher organization that could limit the powers of the local church. Later, these extreme views were modified.

Enthusiasm of the converts who seemed to stream out of other churches exceeded even the zeal of their leader. Before he had any intention, as he continued to maintain for some time, of organizing a new sect or denomination, they began to talk about organizing themselves into churches "founded on Bible doctrines and principles."

There were already about two hundred of these ecclesiastical orphans, who had left their own church body, but as yet had no new home prepared for them. After the wooden curtain fell between Winebrenner and Salem church, the use of the old log building, which that congregation had vacated three years before, was also refused to him. For a while these people worshiped in the courthouse, the market house (probably the ancient one in Market Square), on the riverbank, in private houses, and even in graveyards. The only logical procedure then seemed to be to organize a congregation and obtain a permanent place of worship, despite Winebrenner's obvious reluctance to do so.

The Churches of God, organized according to Winebrenner's interpretation of the New Testament evidence for such organization, arose as a sort of reaction to excessive formalism in the existing churches. Obviously, they were influenced by the Methodist Church. But, as we have implied, Winebrenner made a thorough study of the New Testament, particularly with regard to church polity. At the same time, he and his associates came to some very definite conclusions with regard to doctrinal matters which distinguished their churches from other denominations.

He particularly emphasized the need for a scriptural name for the church, and his predilection for calling things by their Biblical name gave rise to the somewhat trite motto, "Bible names for Bible things." He noted that throughout the epistles Paul continually referred to the "church of God" at such-and-such a place; he called believers the "saints"; he spoke of ordinances of the church. The term for church building, as distinguished from the organization of believers, was to be Bethel, which is derived from the Old Testament, meaning "house of God."

Winebrenner was insistent upon regarding no rules, regulations, or practices other than those expressed and implied in the Bible. Consequently, he disallowed the use of any "human name or creed or ordinances or laws." He insisted upon the use of what he termed the divine name for the church — "Church of God" — with no creed but the Bible.

In 1829, he published his first work on the church, entitled Brief View of the Formation,

THE HILLS and I

MAY ALLREAD BAKER

When I behold the massive hills
Thrusting themselves toward the sky,
And know the mighty hand of God
Has fashioned them strong and wide and high,
It makes me pause awhile and think
How insignificant am I!

Yet in our frail and fleeting dust
God breathed a living soul in man.
We labor, think, and feel and love
And try our wings since time began.
So I, like these eternal hills,
Have my small part in God's great plan.

Government and Discipline of the Church of God. Some of these views underwent change later, when the growing number of churches made some form of overseeing organization desirable. Then grew the "Eldership," which corresponds to the conference, presbytery or synod of other denominations. There is, however, no individual overseer, bishop, or other official. What supervisory powers are required are exercised by elected members of respective boards of the Elderships and the General Conference or Eldership.

The latter body came into existence in 1845, as the general organization of the Churches of God. The work had already been carried beyond the bounds of Pennsylvania.

It is noted that at times we refer to the Churches of God in the plural, at other times to the Church of God. The practice became settled by the General Eldership in 1896, when a resolution was passed to change the denominational name from Church of God to Churches of God, and to restrict the singular use of the word to an individual local church organization.

THESE THREE ORDINANCES

John Winebrenner's studies led him to attempt to redefine some of the doctrines of the church. He believed in three specific "monumental" or memorial ordinances. The Roman Catholic Church practices seven sacraments, and most Protestants practice two. But the Churches of God recognize three: these are baptism, the washing of the saints' feet, and the Lord's supper or holy communion. The first and third are common to other denominations. In our doctrines, these ordinances are considered as obligatory for believers, being commandments of Christ.

Each has a symbolism related to some event of his life and is also indicative of some phase of man's salvation. Baptism is limited to believers only, thus ruling out infant baptism, and the mode is by single immersion. This mode is based upon a literal interpretation of the Greek word *baptizo*, meaning "bury" — complete immersion in the water.

The washing of the saints' feet always precedes the Lord's supper. It symbolizes not merely humility but the humiliation (the incarnation) of Christ, the second Person of the Trinity. At this rite, the men and women retire to separate rooms, where the ceremony is observed in rotation. Then all return for the celebration of the Lord's supper. This ordinance, of course, symbolizes the broken body and shed blood of Christ, his crucifixion.

The movement has expanded in this coun until it now comprises churches in Maryla West Virginia, Ohio, Michigan, Indiana, Illin Iowa, Missouri, Kansas, Oklahoma, Arkan Colorado, and California. The stand taken the group more than a century ago on the is of slavery resulted in a sort of geographical li tation to its expansion in those days. With exception of Maryland and West Virginia, churches of our group were established in a state south of the Mason and Dixon Line e of the Mississippi. Thus, our group does speak with a southern accent!

MISSIONS OVERSEAS

Though efforts were made almost from beginning to open missionary work abro more than a half century elapsed before first missionary stepped onto foreign shores. 1895, Miss Clara Landes opened work in U baria, Bengal, near the city of Calcutta. It also expanded throughout Bengal, which now divided between India and East Pakist

Most of our work is concentrated in E Pakistan, though the original station at Uluba is now in India. The medical work is cente at Bogra, where a fine hospital and dispens are operated by an American doctor and nu with competent Pakistani assistance. Edu tional work is conducted at all mission stati and many of the outstations, with a new boa ing school for older boys and girls recen established at Khanjanpur, in East Pakista

Churches have been built at Bogra a Khanjanpur, in Pakistan, and Ulubaria in Ind in addition to the mission houses, school bu ings, and medical work. Wherever possible the outstations a separate church building erected; otherwise services are conducted re larly in the mission house, or other suita location.

The Churches of God founded Find College, Findlay, Ohio, in 1882, on a beaut campus, with one "administrative and structional building." An ambitious build program is now under way, with two n dormitories and a student union building cently completed, and plans ready for a n science building and an infirmary to prov facilities for the increasing student enrollm The Findlay College campus also houses theological school of our group, Winebren Seminary, but future plans will provide separ facilities for the seminary students.

PUBLICATIONS OF CHURCHES OF GOD

The publications of our group are alm

emporaneous with the founding. In 1835 official weekly with the rather pretentious of The Gospel Publisher and Journal of ful Knowledge was established, with the atile John Winebrenner as its first editor. 1845, the publication adopted a new name, Church Advocate, by which it is still wn. Only a few official denominational ers are senior to The Church Advocate. This er and all of our Sunday school literature printed at our group's publishing house in risburg, which is our national headquarters.

Though the Christian education of young people and children has never been neglected by our group, a special youth work agency, similar to those conducted by other denominations, was begun in 1947, to promote local church fellowships for young people. This is the Churches of God Youth Advance, familiarly known as CGYA. The work of the several women's groups is now coming under one single agency, officially established in 1953 by the General Eldership, to be known as the Women's Christian Service Council, or WCSC.

usiness for Annual Conference

Queries

Divorce and Remarriage

nce the last time Annual Conference dealt with the problem of divorce and remarriage was in 1933 Annual Conference Minutes, 3-44, pp. 95-97) and since many isters make it a practice to remarry persons who are divorced, eby creating problems for those do not officiate at ceremonies which divorced persons are involved and since refusal to remarry divorced persons most frequently vents the church from exercising redemptive ministry, be it hereby lved that the district board of thern Ohio petitions the Annual ference through the district conference to restudy this problem.

Edgar G. Petry, Chairman
Richard N. Miller, Secretary

ction of district conference: sed to Annual Conference.

ul W. Kinsel, Moderator
chard N. Miller, Writing Clerk

. Divorce and Remarriage Distribution of Materials

Villiamson Road church, Roae, Va., requests Annual Conference of 1962, through district ference of First Virginia, to apnt a committee to study present problems of marriage, divorce, remarriage as these affect the urch of the Brethren.

Areas of study should be:

a) The New Testament point of w regarding divorce and remarge in the light of the best Biblical olarship of today.

b) The church's attitude toward remarriage of divorced persons in the light of these Biblical teachings and the new understanding of interpersonal relations, especially in marriage.

(c) The obligations of pastors in counseling with and performing marriages for divorced persons.

(d) The adequacy of the church's present program for premarital and marital counseling, and guidance for such counseling.

(e) The adequacy of curriculum offerings and electives in this field, both for young people and adults.

(f) Courses offered in Brethren colleges and Bethany Seminary in marriage and family relationships.

(g) Steps which the church might take to encourage more creative writing by Brethren authors in this field.

Ira B. Peters, Moderator
Mrs. W. M. Humbert, Clerk

Answer of district conference: Passed to Annual Conference, with the suggestion that an additional area of study be ways in which existent helpful literature and materials in this area may be brought before our people.

Ernest Muntzing, Moderator
John J. Showalter, Writing Clerk

3. Study of Family Planning and Population Growth

Whereas, the world is confronted with a critical population problem, many social scientists holding this to be the greatest social problem of our age, and

Whereas, the need for families to plan and prepare for children is related to the population, and

In light of the historic practice of the Church of the Brethren of making statements on issues of vital concern to life and Christian living,

We, the board of administration for the District of Northeastern Kansas, through the district conference meeting at Kansas City, Sept. 14-17, 1961, ask Annual Conference, meeting at Ocean Grove, N. J., June 19-24, 1962, to assign to the Brethren Service Commission of the General Brotherhood Board the task of making a study and preparing a statement which would (1) examine the issues of family planning and population growth; (2) examine the moral considerations involved; and (3) examine our responsibility as Christians to the problems presented.

James L. Minnich, Chairman
Mrs. Paul Jewell, Secretary

Action of district conference: Passed to Annual Conference.

James L. Minnich, Moderator
Mrs. Paul Jewell, Clerk

4. Acquainting People With the Church of the Brethren

Inasmuch as one of the problems of the Brethren across the nation, and particularly in the Western Region and in parts of the Pacific Region, is that our denomination is relatively unknown, and

Inasmuch as this has profound negative implications in our ability to be evangelists, to carry out a program of service and outreach, and to engage in church extension,

Therefore, we, the Olathe congregation, meeting in regular council on July 26, 1961, ask Annual Conference meeting at Ocean Grove, N. J., June 19-24, 1962, through the district conference of Northeastern Kansas meeting at Kansas City, Kan-

Continued on page 20

When I Survey the Wondrous Cross

One in a series of hymn studies to appear once a month concurrently in the Gospel Messenger and the Leader. See page 19 of the April Leader for suggestions for musicians and worship leaders

IF YOU turn in the Brethren Hymnal to the index of authors and translators you will discover that Isaac Watts ranks first in the number of hymns included. Following his record of seventeen there are twelve by Charles Wesley, but Wesley is hardly a close second. Look at almost any Protestant hymnal, and you will be amazed at the number of hymns by Isaac Watts that remain popular after more than 250 years.

Although Isaac Watts was not the first to write hymns in English, he has been called "the father of English hymnody." And with good reason. Before his time a few individual hymns by English writers had appeared, but they were not sung in public worship services. Instead, English congregations struggled to praise God in song by using metrical arrangements of the Hebrew psalms. Often these were crude attempts to force the free-flowing lines of Biblical poetry into short measures that would fit the psalter tunes then popular with seventeenth century worshipers. It is no wonder that young Isaac, who had started to write rhymes at the age of seven, rebelled against such singing. Even while he was yet in his teens he accepted the challenge to produce something better.

Many of the hymns that Isaac Watts wrote during the next fifty years were based on the Psalms, but they were always more than metrical translations. He took the great themes of the old Hebrew hymns and restated them in appropriate English phrases. He did not hesitate to recast a familiar Old Testament song so that it carried a New Testament message. Indeed he was said to have "made David speak like a Christian." But Watts went further in freeing English hymnody from reliance on the Psalter. He composed what he called "spiritual songs," reverent and poetic statements of Christian experience, always dignified, always devotional, but sometimes also intensely personal. Of these spiritual songs none is more beloved than When I Survey the Wondrous Cross, No. 174 in the Brethren Hymnal.

Though such a hymn may have seemed to Watts to lack something of the authority of Scripture, since it was "of human composure," to use his words, still he regarded it as an offering of praise to God. It was not only a personal expression, but also an act of corporate worship. As a matter of record, this particular hymn appeared in Watts' collection of hymns published in 1707, probably the first real hymnbook in English. It was written for a communion service, and, indeed, this is one of the ways in which it continues to be used. Yet it is just as effective on any other occasion when a worshiper should be reminded of the significance of the cross of Christ.

Since the time of Isaac Watts many writers have offered their own "spiritual songs." But some of these are of doubtful value because they are almost entirely subjective, centering in one person's inner experience and seldom rising above it. Such expressions ca hardly be called hymns becau they celebrate human emotio and neglect to praise God. B notice how Watts' familiar hym though it begins on a person note using the personal pronou immediately directs attention Jesus Christ. It is contemplatic of the cross that prompts feelin of unworthiness and shame. Tl images that the hymn describ are centered around the sufferir of our Lord, and they are inte preted as the expression of his u selfish love.

Therefore, we can say that th hymn is essentially objective; tl crucified Christ is constantly tl center of attention. Yet we cann contemplate the cross for lor without wanting to make some r sponse of our own. There is on one response that is worthy such a sacrifice. Isaac Watts pu it into words that everyone ca understand, "Love so amazing, divine, demands my soul, my lif my all."

No hymnal would be comple without When I Survey. It is communion hymn — but it can l sung on any worship occasion. is a hymn for Holy Week ar Good Friday — but it is just meaningful on any other day the year. It can be enjoyed as a anthem, sung by a congregatio heard as a solo, or read softly the quiet of one person's priva devotions. Its appeal is univers because it is such a sublime stat ment of the Christian understan ing of the cross. — K.M.

KINGDOM GLEANINGS

Midyear Achievement

March marks the halfway point in our church year. This means that one half of our Brotherhood program for the year should be underwritten, and that one half of the congregation's self-allocation for Brotherhood Fund should be remitted by March 31.

The budget for the General Brotherhood Board this year is $1,739,915. This represents the work of the Church of the Brethren in Brethren service, Christian education, foreign missions, home missions, and the ongoing theological education at Bethany Seminary. One half of the year's work is about $869,958. As of March 15, $605,797 had been contributed. Churches should see that at least one half of their self-allocation is sent to the Church of the Brethren General Offices, Elgin, Ill., by the end of March.

No Darkness at All, by James W. Kennedy, an account of the New Delhi Assembly of the World Council of Churches, has just come from the press. Thirty-two of the 128 pages are pictures and will give you glimpses of this important meeting. This book may be ordered from the Church of the Brethren General Offices, Elgin, Ill. for $1.50 (paper).

A sacred music long-playing, high fidelity record has been made available through the Beavercreek church, Ohio. Alvin F. Klotz, pastor of the congregation, has recorded the selections in contract with Counterpoint Studios. The record, entitled Come, Sing His Praise, plays forty minutes (twenty minutes to each side). This would be a fine addition to your library of sacred music; many old favorites are included. Send your order to the Church of the Brethren General Offices, Elgin, Ill. The cost is $3.95.

Dedication and Homecoming

Buckeye church in Northeastern Kansas will dedicate its remodeled building at the homecoming on Sunday, April 8. Hylton Harmon of Kansas City, Kansas, will speak.

Social Security Benefits for Widows of Ministers

Widows of ministers who died in recent years or who die before April 15, 1962, may be entitled to social security benefits for themselves and the care of their minor children, even though their husbands had not elected social security benefits. If you are a relative or friend of any minister's widow, you may be doing her a great service by inquiring if her husband had elected social security. If she reports he had not, the Pension Board secretary suggests that you urge her to go to her nearest social security office at once or no later than April 15, 1962. To qualify for possible benefits that in some instances could total thousands of dollars she would need to file for benefits at her nearest social security office no later than the above date.

John S. Noffsinger is now a consultant for the Peace Corps and should be addressed: Peace Corps, Washington 25, D. C.

More than 100,000 copies of the Sermon on the Mount were distributed in thirty-two national parks during the summer of 1961 by the American Bible Society in cooperation with the National Parks Christian Ministry.

Elder G. Wilmer Keedy, formerly the superintendent of Brethren homes for the aging at Darlow, Kansas and Marshalltown, Iowa, died in Wichita, Kansas, March 11, 1962. The memorial service was held in the Wichita Church of the Brethren on March 13.

Ordained

William Wash of Medford, Oregon, ordained to the ministry, in the Medford church, Oregon.

Carl Simmons, Jr., ordained to the eldership in the Klamath Falls church, Oregon.

The Church Calendar

April 8

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Toward a Mature Faith. Acts 16:1-2; 2 Timothy. Memory Selection: Grow in the grace and knowledge of our Lord and Savior Jesus Christ. 2 Peter 3:18 (R.S.V.)

April 15 Palm Sunday
April 20 Good Friday
April 22 Easter
April 27-29 Eastern regional conference, Hershey, Pa.
April 29 Christian College Day
April 30 — May 6 Christian Education team visits in Western Region
May 4 May Fellowship Day
May 5 Southern Pennsylvania men's fellowship spring rally, Center Presbyterian church, Loysville, Pa.
May 6-13 Christian Family Week

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Jacob Dick of Fresno, Calif., in the Pomona church, Calif., April 1-4.

Sister Elizabeth J. Broughman of Roanoke, Va., in the Jeters Chapel church, Va., April 1-8; in the Smith Chapel church, W. Va., April 15-22.

Bro. Howard Whitacre of Mechanicsburg, Pa., in the Cherry Lane church, Pa., April 1-8.

Bro. Earl Rowland of Broadway, Va., in the Pleasant View church, Va., April 1-8.

Bro. Owen Preston of Luray, Va., in the Leaks Chapel church, Va., April 8-15.

Bro. E. J. Rowe, Sr., of Kingsport, Tenn., in the Poplar Grove church, Ohio, April 8-15.

Bro. E. Paul Weaver of North Manchester, Ind., in the New Paris church, Ind., April 15-22.

Bro. John Shuman of Mt. Wilson, Pa., in the Mt. Olivet church, Pa., April 15-22.

Bro. Charles R. Oberlin of Peru, Ind., in the Buffalo church, Ind., April 15-22.

Bro. Edward Wenger of Martinsburg, W. Va., in the Stone Bridge church, Md., April 23-29.

SIN Has a Remedy

by L. Byron Miller

IN EVERY life there is a deep innate desire for wholeness, completion, fulfillment. We know we are not here to play, to dream, to drift, but to leave the world richer in thought, ideals, and influence, for the short time we spend in it.

Lives of all great men remind us,
We can make our lives sublime,
And departing leave behind us,
Footprints on the sands of time.

But having said this, we must confess that something is working against us, bogging us down despite earnest effort, holding us back from our destiny as children of God. So strong and persistent is this pull away from the desired self, that we become a multiple self, with a great gulf between what we are and what God has destined us to become. And some of us are in real trouble, trying to close that gap. There is a sense of "gone wrongness" within. Desiring peace, we have conflicts; wanting victory, we meet with repeated defeat; though we are most desirous of God-consciousness, his presence and power seem to elude us.

Now there are many suggested definitions and panaceas offered to remedy this retarding something within:

Socrates, in ancient Greece, said: *"Know yourself."* Virtue was in knowledge; to know was to do. Modern, clinical psychiatry works upon this premise. Doctors say that once we understand our conflicting inner motivations, the clouds of darkness can be removed. But to diagnose, without prescribing a cure, still leaves us ill.

Physiologists or geneticists say: *"Accept yourself."* They tell us that we inherit certain traits and tendencies through the genes – that we are what we are because of what our parents and grandparents were. This is little comfort; neither does it provide incentive for self-improvement.



Sociologists say: *"Adjust yourself."* This is to contend that we are persons maladjusted to our environment. But supposing the environment itself is unhealthy?

A social worker says: *"Rid the environment of evil stimuli,* and man will be all right." But to put an unregenerate man in a new house or more respectable environment is not a guarantee that he will suddenly become a regenerate man.

The Hedonist says: *"Accommodate yourself."* This is the belief that pleasure alone is the chief objective of living. As Oscar Wilde said: "The way to get rid of sin is yield to it." But this is just plain lust. We do not handle an unruly horse by unbridling it.

The Pharisees said: *"Obey the law."* Virtue was in doing, or refraining from doing, some prohibited, overt act. Inner attitudes mattered little; this is salvation by achievement. But Jesus said to them: "You cleanse the outside of the cup and plate, but inside it is full of extortion and rapacity."

Let us now come straight to the ue, as indeed the Bible does. Paul ys in Romans 7: "When I would good, evil lies close at hand; sin uses me to do what I don't want do." Earlier he had said: "All ve sinned and come short of the ory of God."

We eannot deny our sins, for the emory is too quick, and our actions o obvious. Neither can we repress r sins, try to cover them up, for at which is pushed into the subnseious rankles and festers and ls us with pockets of poison. We nnot run away from our sins, for, e our shadows, they will come ek with us. We cannot drown our s through "busyness" and incesnt aetivities, for, "when the tumult d the shouting die," we again are ced with the same unruly self.

So often when sin is mentioned, e talk of sins — plural. And it is sy to catalogue them and repeat em (see Gal. 5:19-21a and Col. 5-8). But these are symptoms of e disease and not the disease itself; ese are the outer acts of sin, not e inner motivation that prompted e aet.

With few exceptions, Jesus never lled anyone a sinner. He simply inted up a truth or principle, and t the person with his own oughts, to draw his own conclons, as he related himself to the elared truth.

To a questioning lawyer who ked how he might inherit eternal e, Jesus told the story of a "good ighbor," who in Christian symthy, attended to a beaten man by e roadside. And Jesus concluded saying: "Now you go and be at kind of a neighbor."

To a woman caught in adultery, hom others would stone, Jesus id: "Woman, I don't condemn u [neither did he condone her]; just go and see that you do t do it again."

To a tight-fisted young man who s not rich toward God, Jesus said: ell all you have, give to the poor; en come and follow me." The ung man left, sorrowing in his art, because he was unwilling to ed the eure for his sin.

What was Jesus' definition of sin? is: "Whoever would save his life ll lose it" (Mark 8:35a). What uld our Lord have meant by this? e who lives for self and selfish terests, and evades his true relam with God, shall lose his life — deed, he is losing it now. If the greatest commandment is "to love God with all our being," as Jesus said, then is not the greatest sin to refuse or to withhold this love, or to misplace it upon the ereature instead of the Creator?

Why does a man steal? For self-advancement.

Why is a man greedy and a poor steward? His love is misplaced; his desire is for self-advancement, not kingdom advancement.

Why all the sex perversion? Because man selfishly wants only the body of another person for lust, not the total personality for love.

Why does a person fear? Bound by his own thoughts, he has not found the freedom to trust.

Why all the wars, ill-feelings, lack of brotherhood? Because man is self-assertive, and has forgotten or neglected to love.

In short, sin is pitting the self-will against God's will. Sin is saying "no" to God and insisting on our own self-sufficiency. Sin is protecting our own image of what is desirable in life and refusing to accept and grow in the image God has in mind for us. Paul would tell us, "The wages of such living is death" — we are a spiritual corpse, here and now.

But is there no remedy? "Is there no balm in Gilead?" One thing is certain: This cleft in our nature, we ourselves cannot heal. But it is the glory of our gospel that there is a "beyond mercy" that can help and heal. And this mercy has come to earth and suffered in the sweat of Golgotha and in the pain of Calvary.

The cross is the crux of history; here God overcame the drought of human sin by self-giving. And as we stand at the foot of the cross, with our faces uplifted toward the suffering servant, we know we are more than spectators; we are all participants. Such love stirs our penitence, and through confession we may be "cleansed from all unrighteousness" (1 John 1:9).

But while confession cleanses the acts of sin, it has not removed the consequences; neither does it brace the human will for future tests. So what guarantee is there that man will not repeat the same raw acts of sin if he is exposed to the same wrong stimuli? Once again the gospel comes to our aid. A Hindu lady said to a Christian: "I don't understand Christianity; you Christians have crucified your leader."

But she forgot the resurrection. Jesus is not dead; he is a living Presence, whose rightful home is in our hearts. Whoever bids him enter finds the miracle of renewal taking place. Old loves drop off like dead leaves in springtime with the coming of the new sap; a new affection grips us; the desire for sin is replaced by a hunger and thirst for righteousness; the self-life has found its true home in the God-life. And we are lost in "wonder, love, and praise."

We are moving toward victory, toward sin's full remedy, but we have not fully arrived, not yet. One thing more is needed beyond confession and conversion. It is this: "Whoever loses his life for my sake and the gospel's will save it." This is the most crucial step, but the most rewarding — the act of total commitment to Jesus Christ. Jesus here says that in giving ourselves totally to him we shall not only have outwitted sin's power, but will thereby have life to the full. It shall no longer be we who live, but Christ who lives within. We shall then think the thoughts of God, feel the impulses of God; we shall do the works of God; we shall have the spirit of God. Indeed, though firmly bound, we shall be forever free to trust, to grow, to become the image God has in mind for us.

To what degree of growth have we come, since first we met the Lord? Have we lost our way? This need not be, for Christ came to "seek and save the lost." Are we being defeated by some overpowering temptation? This need not be, for Christ came to give us a new heart, new purposes, new loyalties. A sense of triumph can be ours in him. Are we struggling between divided loyalties? Let us give heart and soul and mind and strength to God so that they are ours no longer. In total self-giving is our strength and peace.

So, while sin is strong and persistent, it is only potential, not inevitable. The good news of the gospel is that Christ has the last word. Let us get on his side and be assured that we, with him, can win.

• • •

God has given Americans enough surplus food to feed everybody in the world and have some left over. It costs $2,750,000 a day just to store it. If we gave 50,000,000 children an extra 500 calories a day it would take seventy years to use up the surplus we had at the end of 1959. — *Dr. Reginald H. Helfferich, chairman executive committee, Church World Service*

Business for Conference

Continued from page 15

sas, Sept. 14-17, 1961, to assign to the General Brotherhood Board the task of studying and initiating a program designed specifically to help acquaint the people of our nation with the Church of the Brethren.

Mrs. Ralph Hawley, Clerk

Action of district conference: Passed to Annual Conference.

James L. Minnich, Moderator
Mrs. Paul Jewell, Clerk

6. Brotherhood Theme

Ours is a time of estrangement of man from God and man from man. Men follow after gods of their own making. Nations are pitted against nation, race against race, religion against religion, church against church, brother against brother. In such a time and condition God calls his people to fulfill through Jesus Christ the ministry of reconciliation entrusted to them (2 Cor. 5:18-19) — to heal the broken.

The General Brotherhood Board, therefore, recommends to Annual Conference the adoption of the theme, To Heal the Broken, for a three-year period, 1962-1965.

8. Study of Tithing

Because there cannot be complete commitment of life and talents to Christ that does not also include the dedication and sharing of material resources, and

Because all evidence indicates that a large percentage of the membership of the Church of the Brethren do not understand the importance of, and fail to practice proportionate and sacrificial sharing of their material resources for the cause of Christ and his church, and

Because of renewal of interest in the idea of tithing as related to Christian stewardship and Christian life and work, and

Because of the limited spiritual benefits that accrue from spasmodic and unsystematic giving,

Therefore, we, the Springfield church, through the district conference of Northeastern Ohio, request the Annual Conference of 1962 to provide:

1. A thorough study of the scriptural basis of tithing and proportionate sharing.

2. An educational program throughout the Brotherhood, built upon the results of this study, emphasizing the importance of tithing as a meaningful and satisfactory standard of giving with emphasis upon the spiritual blessings that accrue from total commitment.

3. A systematic program for enlisting tithers in every congregation of the Brotherhood.

Merlin G. Shull, Moderator
William Young, Clerk

Answer of district meeting: Passed to Annual Conference.

J. Perry Prather, Moderator
Clair O. Throne, Writing Clerk

9. Study of the Status of Ordained Ministers

Because of difficulty in the interpretation and application of an apparent contradiction in the committee's report (p. 37, 1960 Annual Conference Minutes) in the 1960 Minutes which reads:

1. We would strongly recommend that in case a person is elected to the ministry who has been baptized by other than trine immersion *he be so baptized.* We recommend that, in case this *cannot in good conscience be done, elections or ordinations be subject to the joint action of the local church and the district ministerial commission.*

3. A minister of another denomination, having been received into the membership of a local Church of the Brethren, may become a minister in the Church of the Brethren *according to the usual licensing and ordination qualifications and procedures.* (See Annual Conference Minutes of 1957, page 8.) The local church and the district ministerial commission shall determine the time for these procedures.

In No. 1 it appears that the local church and the district ministerial commission in the light of local circumstances are free to work out a decision as they see best for the interests of the kingdom. In No. 3 it appears that no such liberty is granted and that a complete ignoring of the minister's first ordination seems to be the result if carried out to the letter.

Therefore, we, the elders of the District of Northeastern Ohio, recommend to the district conference of Northeastern Ohio, assembled in Ashland, Ohio, Aug. 24 to 27, 1961, that a study be made of the Annual Conference Minutes of 1960, page 37, referred to above, concerning the ordaining of ministers from another denomination.

Answer of district meeting: Passed to Annual Conference.

J. Perry Prather, Moderator
Clair O. Throne, Writing Clerk



Team members Ellen Yee-Ling L from Hong Kong, China, Chum Phornprapha from Bangkok, Thaila and Androniko Adede from Nairo Kenya, Africa, made up one of the m than forty student groups present services in churches in the Juniata C lege area this year. These students Juniata College were in the Westm church, Johnstown, Pa., for Race R tions Sunday. They were present on Saturday evening for a youth lowship party; they participated in church school classes and in morning worship service on Sun

Readers Write

Continued from page 2

nificant way, and they did!

If the adult population in Church of the Brethren, who happ to believe that we must begin peace race and stop the arms ra had the courage and desire to m the sacrifice in witnessing for pe equal to that of the students, world would be better for it!

Drew Pearson in his syndica column appearing in the Washi ton Post, Feb. 21, stated that " President was wise in welcoming 'Turn Toward Peace' Council Washington and expressing appro of their participation in the aff of the nation." Yea, even the N York Times editorial writers h praise for the students. " . . . exercise of the right of petition, practiced in the cause for peace the undergraduate demonstrators a long way from the kind of m coercion that undermines demo tic process. The students we wo about are not those who have su cient depth of conviction to st for something — even for someth with which we disagree — but th who do not care about anythi We find ourselves a good deal m

peful about the country's future a period when there is new politi- l ferment on the campus. It is od to find students debating what id of policies are most promising the nation and the world, and t accepting passively all the ideas their elders." To this I would d that having the courage to ex- ess their convictions to men who termine our direction and need sitive support is most encouraging. Yet our Brethren students who d conviction and courage enough demonstrate in Washington were t given support by their college ministrations. At least in one in- nce the students sought permis- n from the college administration come to Washington and demon- ate but were ignored a hearing. hally, when action was taken by s administration the students re told that they were not excused m classes and that they were not presenting the college in any way, ape, or form.

For these students to receive cuts all classes missed is good, for h a sacrifice serves to intensify 's convictions. On the other nd, the negative and "anti" feel- s of the college administrations not make sense. All sponsoring ups of this demonstration had n checked out by the FBI twice l given a clean bill of health. is the administrations knew, and no encouragement was forth- ning. Why?

am afraid that many of us are a policeman that was inter- wed by one of our students. He n't know why the students were e and he didn't care. He did w that this was to have been his off and he had to work. This de him unhappy.

We who wait are listening for the , we say. But, alas, the call has ady sounded. To those few who l the courage and conviction to e and witness to their convic- s we owe our thanks. They have e what we haven't the courage lo.

Three things are required of us: know Jesus Christ; to have con- ion based upon concrete infor- ion; to have the courage to ness for these beliefs. — Ronald Lutz, Fourth Street and North olina Avenue, S.E., Washington D. C.

• • •

Nuclear weapons of indiscriminate ructive power are obviously hor- e and beastly things and must be rid of." — Dr. R. W. Stopford.



Associated Press

Coffee and Concern

COLLEGE STUDENTS MARCH AT WHITE HOUSE

by Murray Wagner, Jr.

► Newsweek magazine called it a coffee break and maybe the presidential order which brought a five-gallon urn of that java, essential to any cause, was a proper acknowledgement that those 4,000 students who picketed the White House were not really marginal men but part of those who would be the eventual participants in any future war, that they had every right, moral, constitutional, or any other, to demand more determined efforts of their elders to preserve the future for them.

By 11:00 a.m. on Saturday, Feb. 16, this concern was dramatized by the ellipse rotating three abreast for two blocks in front of the executive mansion on Pennsylvania Avenue. By chartered bus from Philadelphia, by private car from North Manchester, Ind., by plane from Berkeley, Calif., students were still arriving to yet frame all of Lafayette Square with flowing hair from Antioch and camel hair from Radcliff. Participating in the demonstration were students from Bridgewater and Manchester Colleges.

At 1:00 p.m. of that day, still walking three abreast, the group left the White House and crossed Memorial Bridge in the direction of Arlington National Cemetery. As the head of the procession reached the tomb, the trailing rear guard was passing the Lincoln Memorial, over a mile away. In somber silence, they placed a wreath in recognition of those who had died in war and with the hope that there be no more dead soldiers, known or unknown.

As they converged on Capitol Hill, they were received by 36 senators and about 200 representatives. Others visited foreign embassies, including an official delegation and unofficial pickets to the Soviet Embassy. Some were prepared, knew exactly why they had come, and were ready to explain what they meant by "a basic shift in policy." Others were motivated by gut issues like "baby's mutated bones," they asked "naive" questions, gave simple answers, and were open to taunts like Chet Holifield's sage words, "They're full of baloney." But it would seem that baloney may be an even more wholesome diet than his survival crackers.

Spearheaded by Harvard's Tocsin group, the student peace action of Feb. 16-17 swelled to proportions close to the fondest hopes of those who were instrumental in the snowball's original formation. Every college campus in the nation was contacted. The response was an endeavor to be creative in the face

of anxiety. The promise of a future which threatens being itself can leave little but hopelessness. Seventy-seven-year-old Norman Thomas told them that unless they stopped the arms race they would never live to be his age.

Even in the face of seemingly overwhelming odds, there comes the awareness of existence, of being a creation; with that comes concern, a response to issues even more cosmic than dancing on or off campus, the football coach, the shame of Lauderdale Beach at Easter, or maybe even bigger than survival. Perhaps the trek to Washington, D.C., had something to do with origin and destiny. They were not automatons, zombies, or robots. They were live students. Where there is life, there is hope.

The Church Faces Economic Change

Brethren will send a delegation to the 1962 National Study Conference on the Church and Economic Life, which will again be sponsored by the National Council of Churches. Quoted here are pertinent excerpts from the call to that conference as issued by J. Irwin Miller, president of the National Council of Churches.

■ All periods of human history have periods of change, economic, social, cultural, and spiritual. In some periods the changes have come so slowly as to be almost imperceptible. In others, changes have followed so swiftly upon each other as to threaten man's capacity to deal with them.

In most periods, changes have been greater in certain aspects of men's lives than in others.

No matter what the pattern of the period, much change or little change, new opportunities and new problems are presented to the society of the time. Christians of every period must be alert to identify their own special opportunities and lead in exploiting them, and to single out their own special problems and lead in solving them.

Era of Economic Change

Our present time is clearly one of rapid economic change and, as such, confronts us with both opportunities and problems of a magnitude and importance perhaps not previously faced by men.

The church affirms the sovereignty of God and the Lordship of Christ over what now is and over what will emerge out of present trends. Hence, it is the obligation of the church to discover and declare the relevance of what is eternal to what is changing in economic life; to what is fact of today and expectation of tomorrow. This calls for discerning the nature and direction of emerging issues. It calls for searching questions about economic life that rise out of the overarching question: "What would God have us, as a nation and people, do in the midst of these changes?"

In 1962, it will be six years since representatives of the churches last considered economic issues in a national study conference. In the intervening years the Protestant and Orthodox communions acting together in the National Council of Churches have given sustained thought to many issues confronting the churches and church members rising out of our advancing technology, economic interdependence, and increasing affluence.

They have made statements on the international and domestic aspects of agricultural policy. They gave months of study before issuing a pronouncement on the uses of nuclear energy for peaceful purposes. They have issued a study paper on ethical issues in inflation and another on the economics of disarmament. Also, a yearlong study on the 1959-60 steel dispute between two economic giants resulted in the special report, In Search of Maturity in Industrial Relations. These have come from the Department of the Church and Economic Life for the guidance of the constituent members of the council.

The time has come, in the judgment of the National Council of Churches, for delegates of the churches to meet again for further informed and prayerful face-to-face consideration of the opportunities and problems that lie in these vast economic changes.

The conference will consist of delegates to be appointed by the denominations and other religio bodies. They will be predominan lay people who hold responsible p sitions in the churches and likew in agriculture, business, indust labor, government service, and t professions.

Conference Questions

These will confront such qu tions as these: How are chur people to understand the impact technology upon family and comm nity life? What is the role and sponsibility of the consumer today's economy of increasing c sumer affluence? Where can the dividual worker find meaning a fulfillment in work created by new technology, organization, a employment patterns? What n kinds of implications lie in both promise and threat of massive pub and private centers of econo power? What is involved in choi between present use and the cla of future generations in regard natural resources? How should United States respond to needs a challenges in respect to underde oped countries, the free world, a the Soviet-Sino economic challeng

The conference will speak o for itself. It will neither commit represent the National Council Churches nor the appointing bod However, those attending will delegates, and their deliberati will, among other benefits, be u to stimulate the moral and eth concerns of church people in a churchwide educational outre scheduled by the National Coun member communions for their l churches and communities du 1963-64.

• • •

"If the world were to pool money [$14 million an hour spen arms and armies] for peaceful p poses, the average annual cash come of the 1,200 million pe who make less than $100 a could be more than doubled. A quate housing could be provided 240 million families in underde oped nations. The hungry among world's people could be fed and sick provided with care.

"An absolute end to the arms would release the constructive e gies of at least 15 million men being trained to kill each ot This, however, does not tell whole story. . . . At least four must labor to keep one so armed, fed, and supplied. Thus end to the arms race would en 75 million men to turn to provi goods for a better life." — U Church Herald.

India Women Meet

by Hiravati M. Christian

THE Women's Fellowship of the Church of the Brethren in the st District, India, met in its thir- nth annual meeting at Anklesvar. e theme of the meeting was John : "In him was life and the life s the light of men."

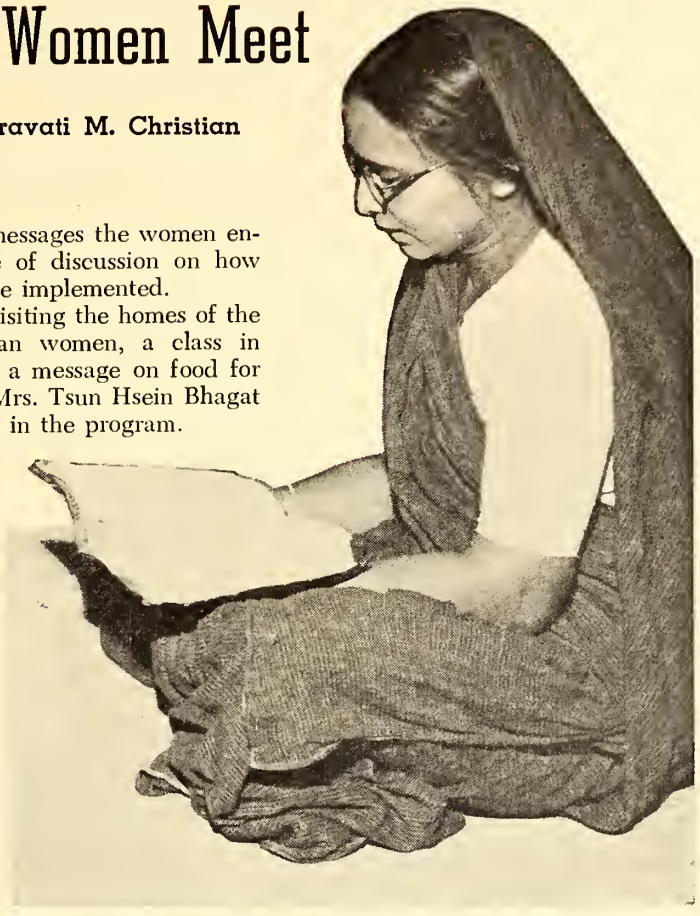
The president of the Anklesvar men's fellowship, Mrs. Rubina R. ristian, led the first evening wor- p and greeted the delegates from churches. A message on the me was presented by the pastor, v. Ishwarlal Christachari. He said t Jesus gave his own life, and by ing his own life he gave life to ers. Because he gave life to oth- they walk in the light. From light men receive spiritual life, ngth, and loveliness.

During the Bible hour each day s. Taraben Philemon inspired the men as she presented the life of drew the disciple. From the iptures it is known that Andrew ught people to Jesus, where they eived life. After people come to us they learn love, forgiveness, nbleness, and how to do good. e Spirit helps men and women have victorious Christian lives.

A number of people presented ssages on Christian growth ough activities. Miss Laura Sew- spoke on the kinds of Christian rature available for study to un- stand the Bible. Mrs. Sarasvati antilal emphasized the need for men to give more time to religious ivities. Mrs. Elizabeth Gershom sented a program for the children a Christian home. Mrs. Earl Zig- spoke on the activities of the men's Fellowship in America.

After these messages the women enjoyed a time of discussion on how they might be implemented.

Time for visiting the homes of the local Christian women, a class in cooking, and a message on food for children by Mrs. Tsun Hsein Bhagat was included in the program.



In the business session reports from all the churches and committees were heard. The delegates were seated. Officers for the new year were elected. Mrs. Earl Zigler is the new chairman, and Mrs. Tsun Hsein Bhagat is the treasurer. Continuing officers are the vice-chairman, Mrs. Naomibai T. Bulsari, and the secretary, Mrs. Chanchal Bulsari.

In the closing dedication service the women were asked to drink from cups of "service," "joy," "salvation," "suffering," and "love." The new officers and the old officers stood before the delegates as a pledge that they would try to drink from these cups. The women, too, stood to join them in the pledge. The meeting ended with a prayer of consecration.



Pastor M. Guy West Honored on 40th Anniversary of Ordination

The fortieth anniversary of the ordination of M. Guy West to the ministry was observed by the First church, York, Pa., which he is serving as pastor. The commemoration began on Saturday evening, Feb. 10, with a congregational dinner and program in which Brother West's past was reviewed and his service recognized. At the Sunday morning worship, George Detweiler spoke on the subject, The Ordination Glow, and challenged the congregation to respond to Brother West's leadership in attaining greater heights. Brother West responded to the anniversary celebration at the Sunday evening service and led in a candlelighting service of consecration and commitment. Guy West was ordained to the ministry by the Nokesville church, Va. Presently he is chairman of the Eastern Regional Board and a member of the General Brotherhood Board. Shown here is the West family: Naomi and Guy West and their twin sons, John and James

"What Mean These Stones"



Good Shepherd church at Silver Spring, Md., formally dedicated its new church building late last spring. Galen Ogden, secretary of the Ministry and Home Mission Commission, General Brotherhood Board, was the speaker. The building, consisting of a fellowship hall used as a temporary sanctuary, eight classrooms, a study, and a kitchen, was completed at a cost of about $100,000, including equipment. The congregation which had been meeting in a schoolhouse, had its origin in 1956. H. Lamar Gibble, presently serving the church, came as full-time pastor in that fall. The congregation was chartered in January 1957.

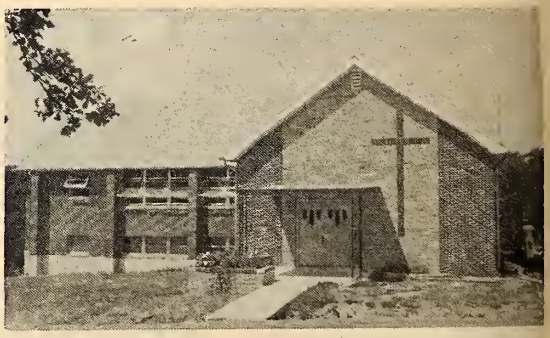


Springfield congregation, Akron, Ohio, dedicated its new sanctuary in October. Paul M. Robinson gave the dedicatory message, and the day was climaxed with a communion service in the evening. The new sanctuary has a seating capacity of 500; there are thirteen classrooms and a pastor's study. Symbolism has been used: the cross in the chancel area, monograms on the altar, the symbols for the four evangelists in the rose window. In the tower are windows depicting the Holy Trinity.

The pastor, Robert E. Walters, delivered the message at the dedication of the parsonage of the Pueblo congregation, Colo. The parsonage is a one-story brick building with six rooms and a full basement; it is located on the church grounds. The appraised value is $23,000. Members of the congregation and friends in the community did most of the work.



Last spring after a brief ceremony in its old building the West Milton congregation moved to its new and modern building on S. Miami Street. Charter members and others participated in the ribbon cutting ceremony and then all enjoyed the first worship service, though formal dedication was on July 16. Duane Ramsey, pastor of the Washington City church, preached the dedicatory sermon as well as the morning sermon. Early in 1900 the members of the Salem congregation living in West Milton dedicated their first house of worship. In 1918 a separate organization was effected with ninety charter members. Intermittent building projects have marked the growth of the church through the years. The new building, located on a sixteen-acre tract of land, a memorial gift from Dale and William Miller of Frederick, Ohio, has a sanctuary seating over three hundred persons, eleven classrooms, a fellowship hall and a modern kitchen, and administration offices.



On Sept. 24 Wayne F. Geisert, dean of McPherson College, preached the dedicatory sermon for the new building of the Cabool congregation, Mo. This climaxed long years of planning and sacrifice, plus needed and appreciated help from the General Brotherhood Board. This new building replaces the old one-room structure built in 1908 and is located in the new Oakwood addition to Cabool. The building is constructed on a hillside, making it possible to have ground level entrances for both the sanctuary and fellowship hall. A number of workmen made appreciable labor donations during the construction of the building. The complete cost, including the furnishings, was around $45,000.



The dedication service in October marked the completion of the building program of the Middle Creek church, West Conestoga congregation, that began with ground breaking in April 1960. K. Ezra Bucher brought the dedicatory message at the morning service. The large brick building includes a fellowship hall, a nursery, classrooms for all ages, and a sanctuary that seats over 400, with a balcony and two classrooms separated by folding doors taking care of any overflow.



At a homecoming service in November, the Maple Grove congregation, N. C., burned the mortgage on its parsonage. The determination to liquidate the remaining debt on the parsonage was sparked by the gift from the Dixie Foundation in September; the organization furnished paint and painters to give the church and parsonage a new look. The house was purchased in 1957 and remodeled in 1958. It was dedicated that same year and occupied by Walter E. Shank, the first full-time pastor, and his family.



Though land was purchased early in 1960, it was not until September that ground was broken for the new parsonage of the Wawaka congregation in Northern Indiana. Work proceeded well in spite of winter conditions, and the pastor and his family moved into the new house in March 1961. A month later it was dedicated. Besides the living and dining areas, the house has three bedrooms and a study. Rolla and Eva Young gave the money to purchase the building lot.

"Build a House for the Sanctuary"

We are witnessing a changing world, a change from a predominantly agricultural society to a fast moving urban culture. Our nation's population continues to grow at a rate of three million each year. Over thirty million Americans are changing residence per annum, one half of these to a new neighborhood, a movement resulting in a redistribution of people from rural to town and town to city areas and city to suburban sections. An increase in number of marriages and family units has created a demand for over one million new homes per year. This changing, moving world is presenting the church with an unparalleled responsibility and opportunity for service. Churchmen of all denominations agree that we are not keeping pace with our opportunity in home missions. A great challenge is before us.

This call is being answered significantly in the First District of Virginia by the planning and foresight of a concerned church extension commission together with the evangelical zeal of a conscientious district constituency. The "first fruits" are Norfolk, Lynchburg, Richmond, and most recently, Summerdean in northwest Roanoke. Summerdean, now three months old, symbolizes a new church for a new time. Twenty families have joined together in a group honestly seeking to recover some of the close-knit fellowship of the early Christians, but relevant to a mid-twentieth century community. A commendable level of enthusiasm, worship, and stewardship has been a direct result of this fellowship, now numbering fifty worshipers.

Stretching nerves of faith and witness the group is entering already into a building project. Plans have been completed for a $20,000 structure which was scheduled to be started on the church site around Feb. 15. This building will serve as a chapel and meeting place until the first unit of the church is completed. At that time it will be converted into an attractive and adequate parsonage. In addition to their regular gifts, the fellowship has received many generous gifts to the building fund, both from Brethren and non-Brethren folk. Such interest and encouragement is increasing the faith and the enthusiasm of the group.

The establishment of a Church of the Brethren in northwest Roanoke is by and large being looked on with significant favor by the community around the church site. Early surveys so far reveal that many in the area do not attend church regularly, again pointing up the challenge that faces us. The area is also a new, rapidly growing section, not yet realizing the coherency of community which the church can so opportunely provide.

Summerdean fellowship has come about as a result of the very nature of our Christian faith — we are possessed of a priceless gift which we can retain only as it is shared. "The Lord has chosen you to build a house for the sanctuary; be strong, and do it." — *Fred Swartz.*

News and Comment From Around the Worl

CROP Gifts Reach Ten-Year High

Contributions of corn, wheat, rice, beans, cotton, and other commodities and cash amounting to $1,210,000 were given through CROP in 1961. The untiring efforts of thousands of volunteer workers enabled CROP to exceed its 1961 goal and to set a record for commodity giving since 1950.

Leading all other commodities in quantity contributed was corn with nearly eight million pounds. Corn contributions came from CROP canvasses in Illinois, Indiana, Minnesota, Iowa, and Michigan. It will be used for conversion to corn oil and syrup for export, and for providing high protein additives.

Wheat was donated to CROP in Kansas, North and South Dakota, Oklahoma, Colorado, Texas, and Montana. CROP shipped two million pounds of wheat to eight countries during 1961.



Astronaut John Glenn, his wife, and their two children gather outside the Little Falls Presbyterian church in Arlington, Virginia, where they attend church regularly. From left: David, Lyn, Colonel and Mrs. Glenn

Religious News Service

Communist Influence Almost Nil Among Protestant Clergy

Communist influence among Protestant clergy is virtually nil, according to a Catholic priest who has made a study of communism as a threat to freedom.

Father John F. Cronin, assistant director of the Department of Social Action of the National Catholic Welfare Conference, points out that the danger of subversion in this country is slight, while the contrast between extreme poverty and wealth in Latin America offers fertile ground for Communist agitation. He suggests that Americans should be alert against Communist progaganda and infiltration, but avoid hysteria or unreasoned fear and be most careful in labeling persons or groups as subversive or infiltrated.

Greek Evangelical Church Elects Athens Pastor as Moderator

John Metzler, a Church of the Brethren minister representing Church World Service in Europe, recently attended the triennial General Assembly of the Greek Evangelical Church, where he brought greetings from Protestant bodies in the United States. The Greek Evangelical Church is comprised of two presbyteries representing some 15,000 members.

Delegates to the assembly discussed their church's relation with the state and with the Orthodox Church in Greece. They adopted resolutions setting forth terms of cooperation with the World Council of Churches and with various missionary and other organizations which are organizing fields of activity in Greece. A special committee was appointed to establish contacts with smaller Protestant groups in Greece and to promote closer cooperation and unity with them.

A fifty-seven-year-old Athens pastor, Michael Kyriakakis, was elected moderator of the church. He said, "We stand in this Bible country as witnesses and servants ready to cooperate with all Christians for the coming of God's kingdom."

German Church Members Urged to Study Ways to Eliminate Tensions

A statement issued by the Evangelical Church in Germany urged all its East-West member churches to study every possible way of easing political tensions in a divided Germany, removing the spirit of hatred and promoting reconciliation.

Drafted by the church's theological commission, the statement stressed the need for "efforts inspired by imaginativeness and Christian love to discover and use all possibilities for bringing about a certain measure of East-West cooperation despite all existing contrasts."

Obviously referring to continued pressure by the Soviet Zone authorities on the East German churches to get them to support the Communist peace campaign, the statement stressed at the outset, however, that the church must reject any request to identify itself with a specific political program.

ETLF to Beam Christian Message to Twenty Nations in Asia, Africa

The call letters *ETLF* have been assigned to the Lutheran World Federation's Voice of the Gospel powerful Christian radio station being built in Addis Ababa, Ethiopia. The station has been on the air since last October using a small one-kilowatt transmitter.

When full-scale broadcasting is launched, expected by the end of 1962, the station will use two 100-kilowatt shortwave transmitters. It will beam religious, educational, and cultural programs to twenty countries in Africa, the Near East and southern Asia in some two dozen languages.

The World Association for Christian Broadcasting will hold its constituting convention at Addis Ababa in April 1963, soon after the radio station's formal inauguration in February of that year.

Czechoslovakia Allocates Funds for Assistance to Churches

Budget appropriations in Communist Czechoslovakia's 1962 national budget provide more than $2,000,000 for the needs of churches, according to the Prague radio. The sum is to be used for the maintenance and repair of cathedrals and churches, the upkeep of seminaries and the payment of clergymen's sal-

s. The radio station claimed that salaries of clergymen and various urch workers are "equivalent to se of professional and office kers."

t added that the government was aking sure that there would be official registration of citizens as ards their religious beliefs or lack such beliefs." It said religious ruction would continue to be en to children enrolled in speci- l grades of the public schools, but endance would be completely untary.

testant, Jewish Clergymen ck Drive to End House mmittee

More than 185 Protestant and ish clergymen were among some prominent individuals in reli- n, education, business, public af- s, professions, and arts and ers who signed a full-page ad- tisement in a daily newspaper New York City, appealing to House of Representatives to lish its Un-American Activities mmittee.

The signers asserted that the com- tee threatens democracy by "in- ducing the alien concept of a itical test into our public life, ouraging corrosive mutual sus- ion, impeding integration by ating the struggle for civil rights h subversion, and encouraging political extremists among us o stand for antidemocratic means l ends."

rman Churches' Drive to d Underdeveloped Countries

The Evangelical Church in Ger- ny as a result of its "Bread for World" campaign will allocate und $1,100,000 to a number of istance projects in eighteen un- developed countries throughout world.

The projects include construction a handicraft and agricultural cen- in Tanganyika, a Christian med- l college in India, an agricultural ool in South Borneo, and the es- lishment of trade and handicraft ters in Hong Kong to provide s for Chinese refugees.

Now in its third year, the relief ve is conducted under the aus- es of the Evangelical Church in rmany and the German Evangel- l Free Churches. Disbursements e been allocated for food ship- nts, immediate aid measures, and g-range agricultural, medical, l housing programs in underde- oped areas in Africa, Asia, Latin America, and southern Europe. In addition, the Church campaign sponsors a volunteer training program for young people interested in serving in these areas. Approximately 1,000 West German youths already have volunteered for such service overseas.

CWS Sent Relief to Philippines Flood Victims

Church World Service sent a cash contribution and relief supplies to flood-stricken Davao at Mindanao Island in the Philippines.

Shortly after the area was inundated by floods caused by torrential rains, thousands were left homeless and many were dead or missing. A contribution of $5,000 was made on Feb. 6. At the same time Church World Service instructed its warehouse personnel in Manila to release shipments of food and other relief supplies for use in the stricken area.

Evangelicals Call for Social Justice in Brazil

The Evangelical Confederation in Brazil has called for social justice in agriculture, industry, education, and economics for everyone in the country.

The Confederation said, "It is the government's first duty to establish justice, safeguard order and guarantee the people's basic rights of freedom, creed, and opinion. We need justice and order. We need not copy revolutions. Our revolution is urgent, but it repels violence of any kind. It also repels the silent violence of death from malnutrition, of the death of newborn children, and of life in conditions which compel people to curse the land which they till."

Berlin-Brandenburg Church Forced to Meet in Separate Synods

The Communist action last August sealing off East Berlin has forced the Evangelical Church of Berlin and Brandenburg to meet for the first time in its history in two separate regional synods.

The synods will meet March 12-15 in East Berlin and West Berlin. The convocaton of separate synods was provided for in emergency regulations adopted by the church in 1959 in the event of the church's unity being "interrupted through political developments."

The church embraces not only East and West Berlin, but also a large part of the Soviet Zone.



Remittance Blank

Sharing . . .
Clothing for the naked,
Drink for the thirsty,
Food for the hungry,
Friendship with the stranger,
Visitation with those in bondage.

Sharing...

Sharing . . .
For these purposes, I give this offering, in the name of Christ, who said,
"as you did it to one of the least of these my brethren, you did it to me."
Sharing . . .
In a Christian ministry of compassion through Brethren Service, at the beckon and call of human need.

Amount _____

Name _____

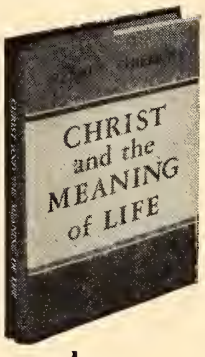
St. or RFD _____

City _____ State _____

Church _____ District _____

Give through your local church's offering, or mail your gift of compassion to the Church of the Brethren General Offices, Elgin, Ill.

CHRIST and the meaning of LIFE



HELMUT THIELICKE

Helmut Thielicke's two earlier books of sermons —*The Waiting Father* and *Our Heavenly Father* — have had an extraordinary impact on America. Now Dr. Thielicke addresses himself to the great events of the New Testament and again displays the powerful preaching that has won him worldwide recognition as a pulpit master. He faces all the close, fearsome questions that plague men in the mid-twentieth century and brings the Christian gospel to bear on each one of them. **$3.00**

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Elgin, Illinois

News Briefs

The Council of the French Protestant Federation called for Christian solidarity during the current crisis over Algeria. In a message circulated to Protestant congregations and committees throughout France, the council pointed up the chaotic conditions resulting from right-wing violence in protest against efforts to achieve peace in Algeria.

Anniversaries

Mr. and Mrs. Noah H. Arbaugh of Westminster, Md., celebrated their sixty-third wedding anniversary on Jan. 26, 1962. They are members of the Meadow Branch church. They have six children, fourteen grandchildren, and thirty great-grandchildren. — Mrs. Charles W. High, Westminster, Md.

Mr. and Mrs. Samuel D. Bare of Westminster, Md., celebrated their fifty-third wedding anniversary on Nov. 24, 1961. They are members of the Meadow Branch church. They have twelve children and thirty-one grandchildren. — Mrs. Charles W. High, Westminster, Md.

Brother and Sister S. L. Brumbaugh of Sebring, Fla., celebrated their sixty-ninth wedding anniversary on Jan. 25, 1962. — S. Pearl Neff, Sebring, Fla.

Brother and Sister Dan W. Jones celebrated their sixty-fifth wedding anniversary on Feb. 21, 1962. Both have been longtime members and workers in the Rocky Ford church, Colo. Mrs. Jones is ninety-two years old and Mr. Jones, ninety-one. — Modena Hoover, Rocky Ford, Colo.

Mr. and Mrs. Clarence C. Longanecker celebrated their sixtieth wedding anniversary on Feb. 17, 1962, at Brookville, Ohio. They have served in the office of deacon since 1935. They have six children, seventeen grandchildren, and sixteen great-grandchildren. — Mrs. W. Russell Miller, Brookville, Ohio.

Mr. and Mrs. Thomas Mitchell celebrated their sixty-second wedding anniversary on Nov. 30, at Stanley, Wis. They are members of the Stanley church. They have three children, nine grandchildren, and fifteen great-grandchildren. Mrs. Mitchell's father, Alman Mock, started the first Brethren Sunday school in an old schoolhouse in Maple Grove. — Mrs. Tom Mitchell, Stanley, Wis.

Mr. and Mrs. Noah Mock observed their sixty-ninth wedding anniversary at Stanley, Wis., on Jan. 8, 1962. They have four children, three grandchildren, and ten great-grandchildren. They are members of the Stanley church. — Mrs. Tom Mitchell, Stanley, Wis.

Mr. and Mrs. Herbert Petry, Sr., of Westminster, Md., celebrated their fifty-fourth wedding anniversary on Feb. 20, 1962. They are members of the Meadow Branch church. They have three children, six grandchildren, and four great-grandchildren. — Mrs. Charles W. High, Westminster, Md.

Brother and Sister Jess D. Weybright celebrated their fiftieth wedding anniversary on Dec. 24, 1961. The Weybrights have served in the office of deacon, and Brother Weybright has been church clerk at the Rocky Ford church for many years. — Modena Hoover, Rocky Ford, Colo.

Obituaries

Angle, Emma, died Dec. 25, 1961, at the age of eighty-four years. She had been a member of the Welsh Run congregation for a long time. Surviving are eleven children, one sister, and two brothers. The funeral service w conducted at the Welsh Run church Brethren Clarence Hunsberger, Russ Martin, and Henry Hunsberger, a burial was in the cemetery adjoini the church. — John D. Martin, Mercer burg, Pa.

Chockley, Orley S., son of Thom and Mary Cook Chockley, was bo in Astoria, Ill., April 10, 1885, a died in February 1962. On March 2 1914, he was married to Ida Wicke who survives. Two sons, one daught seven grandchildren, and one broth also survive. He had been a memb of the Astoria church for many yea The funeral service was held at t church, and burial was in the Asto Memorial mausoleum. — Lottie Joh son, Astoria, Ill.

Dicks, Charles N., died Dec. 1 1961, at the age of seventy-two yea He had been a member of the Getty burg church, Pa., since October 19 The funeral service was conducted York Springs, Pa., by Bro. C. Reynol Simmons, and burial was in the Ham ton cemetery, Pa. — Jeanne Jacob Gettysburg, Pa.

Dodson, Eva Pearl, daughter Stowell S. and Nancy F. Dodson, w born June 26, 1909, and died Jan. 3 1962. She is survived by two brothe and two sisters. The funeral servi was conducted at the Spray churc N. C., by Brethren Homer J. Mill and H. W. Peters, and burial was the Overlook cemetery at Spray. — M Evelyn M. Cox, Leaksville, N. C.

Fetter, Pamela Sue, daughter of M and Mrs. William Fetter of Denv Pa., was born Oct. 3, 1958, and di at Philadelphia, Pa., Feb. 18, 196 She was a member of the cradle r of the Cocalico church, Pa. Survivi are her parents, her grandparents, a two sets of great-grandparents. T funeral service was conducted Brethren Richard Hackman and Har Gibbel, and burial was in the Fairvie cemetery. — Mrs. Ada Ruth Leining Denver, Pa.

Fitze, Jennie E., was born in Carr County, Md., May 4, 1879, and di Dec. 24, 1961, at Westminster, M Surviving are three children. The f neral service was conducted by t undersigned and burial was in t Meadow Branch cemetery. — Curtis Dubble, Westminster, Md.

Frock, William Edward, was bo near Union Bridge, Md., April 1877, and died Feb. 18, 1962, at We minster, Md. Surviving is his wi Mattie Crumpacker Frock. The fune service was conducted by the und signed, and burial was in the Pi Creek cemetery. — Curtis W. Dubb Westminster, Md.

Gardner, Pearl, daughter of Ab ham and Martha Cannon Ferrebee, w born Aug. 25, 1895, at Antioch, W. V and died Feb. 15, 1962, at Keyser, Va. She was married to Wesley Gardner, who preceded her in de in July 1959. She was a member the Keyser church, W. Va. Survivi are three sons, two daughters, one s ter, and three grandchildren. The f neral service was conducted by t undersigned, and burial was in t Knobley cemetery near Martin, Va. — C. H. Cameron, Keyser, W.

aines, Alfred Michael, died Nov. 961, at Westminster, Md., at the of thirty-nine years. He was mar- to Kathryn McKinney Haines. He a member of the Meadow Branch ch. The funeral service was con- ed by Bro. Dale Hylton, and burial in Kriders cemetery. — Mrs. rles W. High, Westminster, Md.

ood, Elizabeth, daughter of Samuel Mary Cripe Cree, was born in s County, Ind., Sept. 22, 1876, and l at Flora, Ind., Oct. 26, 1961. On 8, 1893, she was married to rge Hood, who died Oct. 5, 1951. was a member of the Flora rch, Ind. Surviving are one son, daughter, six grandchildren, eight t-grandchildren, two great-great- dchildren, and one sister. The eral service was conducted by the ersigned. — Charles DuMond, Sr., a, Ind.

ughes, Mary Jane, daughter of John Rosan Snoeberger Ritchey, was March 25, 1863, and died Febru- 1962. She was married to Albert ghes, who died in 1916. She was oldest member of the Flora church, Surviving are two daughters, one eighteen grandchildren, fifty-eight t-grandchildren, eleven great- t-grandchildren, and one brother. eral service was conducted by the ersigned, assisted by Bro. Dolar chey. — Charles DuMond, Sr., Flora,

eller, Jacob K., son of George and y K. Keller, died Jan. 6, 1962, at age of ninety-four years. He was ember of the Springville congrega- , Pa. Surviving are one daughter, son, and six grandchildren. The eral service was conducted in hler's church by Brethren Ralph B. sey and Harry B. Gibbel, and burial in the adjoining cemetery. — Lor- e Heffley, Stevens, Pa.

Church News

Eastern Pennsylvania

Akron — Among our guest speakers e our last report have been Jesse Jenkins of the First church, York, officiated at the love feast; Noah rtin, who spoke on the simple life; oy Hawthorn for youth Sunday; nn Crago, the superintendent of the dren's aid society, who showed ures of the work at the Chil- n's Home at Neffsville; and Wil- Weber, who brought the message temperance Sunday. The Herald- s and the a cappella male chorus East Petersburg each brought mes- es in song on several Sunday eve- g services. Our congregation had of the Sunday afternoon services the Neffsville Home. The officials he church and a layman conducted annual visitation program. The th gathered blankets and soap for v Windsor and gave the Christmas gram, Key to Christmas. Many of se attending the informal Thanks- ng service took part in the song, yer, and testimony. On blanket day the sisters aid society collected nty-seven blankets. Bro. Harry leman held a two-week evangelistic eting. — Minerva Rudy, Akron, Pa.

Mechanic Grove — The pastor, Mur-



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Church of the Brethren General Offices, Elgin, Illinois

ray L. Wagner, is conducting studies of the gospels two Sunday nights a month and in the Old Testament every Tuesday night. Reverend Erdman was the speaker for the father and son banquet. The junior highs made a number of Thanksgiving and Christmas calls on the shut-ins. The junior choir observed Halloween with trick or treats which netted them a quantity of soap, towels, thread, and needles, and $30 in cash for UNICEF. Two of the Sunday school classes sent gifts to the state hospital at Harrisburg. The Christmas program included white gifts for missions. The district ministers' meeting met in our church on New Year's Day. Morley Mays of Juniata College was the speaker. At the school of missions in January, we had pictures of Mexico, talks on Guatemala by former Mennonite missionary, J. M. Gingrich, and on Ecuador by Merle Crouse. Larry Bieber was the winner of the speech contest and will participate in the district contest. Larry is a member of our congregation while his parents are in Africa. Recently, we paid $10,500 on the church debt. We have sent clothing, blankets, and comforters, and crib covers to New Windsor for relief. Three of our youth attended the seminar at Washington; four participated in the collegiate peace march at the White House. Two young men are in alternative service and two in BVS. The congregation is also participating in a two-way student exchange with Iceland. Many of the books in the church library have been placed there as memorials instead of flowers. On April 7, the church will be host to the district junior high rally. Bro. William Longenecker will conduct the revival meeting April 8 to 15. — Mrs. William P. Bucher, Quarryville, Pa.

Springville — At a special meeting in the church, recognition was given to Brother and Sister John L. Myer in appreciation for their many years of church service. Brother Myer has been elder in charge since 1939. After a number of tributes were paid by various officers of the church, a silver tray with appropriate engraving was presented to the couple by the congregation. J. C. Wine of Millersville, Pa., is the new moderator and Ralph B. Heisey, the assistant. Harry B. Gibbel has been ordained to the eldership and Paul Boll as a minister. Brother Boll was called to the pastorate of the Greenland congregation at Maysville, W. Va. For the fall revival service, Norman Patrick was the evangelist. Seven were baptized and five received by letter. On Youth Sunday, Robert Young spoke. The young people had charge of the entire morning service. Bro. Roy A. McAuley conducted a two-session Bible institute. Twenty-four BVS workers from New Windsor presented an evening program in the church. The women are making comforters for relief; they also collected blankets for the flood-stricken areas — Lorraine Heffley, Stevens, Pa.

Middle Pennsylvania

Curryville — Since our last report, eleven have been baptized and one has been received on reaffirmation of faith. Robert Brumbaugh, Estella Stayer, and Rena Stayer served as delegates to district meeting. At the Bible and prayer services, we are studying conversions in the Bible. A Christmas program was given by the children. We had a candlelighting service on



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Christmas Eve and a watch night service on New Year's Eve. The film, Which Way to Peace? was shown at this service, and Bro. Bernard King brought the message. A deputation team from Juniata College was in charge of one of our services. In connection with the mission study, we had four films shown. Mrs. Maria Astiz of Argentina talked about her country, and Brother and Sister Delbert Hanlin showed pictures of their trip to Ecuador. We also had the play, Eye of the Storm. Bro. Enos Heisey was the speaker for the father and son banquet. The children participated in the world-wide mission offering by using Christmas stockings. They are now building the "rainbow of love" for Share Our Surplus. Some of our youth are planning to attend the youth conference at Estes Park in August. One Sunday some of the youth and their adviser visited the church at Bedford. We sent fourteen comforters and twenty-five blankets for relief. — Rena Stayer, Martinsburg, Pa.

Huntingdon — On Christmas Eve we had a candlelighting service. During Christmas week, the young adult class had a live nativity scene outside the church. The Christmas offering went to the support of worldwide missions. The senior members were honored with an old-fashioned Christmas party. In October and in February, we had spiritual emphasis weekends, conducted respectively by Bro. Alvin Brightbill and Bro. Carl Myers. The third spiritual emphasis weekend is planned for May 4-6 with Bro. A. Stauffer Curry of Elgin as the speaker. On Nov. 19, the home of the district secretary was dedicated. On Jan. 31, the men's and women's fellowships arranged a family talent night which was attended by 250 persons. A delegation of workers attended the Brotherhood program interpretation meeting at the Burnham church in January. The youth observed Youth Week. Bro. Donald Durnbaugh was ordained to the ministry on Feb. 4. He will become professor of church history at Bethany Biblical Seminary in the fall. The commission form of organization for the congregation has been authorized and is now being implemented. The pastor, Stewart Kauffman, participated in the spiritual emphasis services at Bridgewater College. Stone church was host to the district self-allocation conference on Feb. 4. Brethren students of Juniata College were entertained at a covered-dish meal in February. — Chester Shuler, Huntingdon, Pa.

Raven Run — Bro. Emmert Frederick officiated at the love feast in the fall. In November, seventeen from our church spent a day at New Windsor to help process clothing. The Bradford County hymn sing was held at our church in December. The United Church in Christ at Saxton had a live nativity scene and a group from our church joined in the carol singing there. The juniors and intermediates presented the Christmas story cantata, King and Savior. Other programs were given by the primary and kindergarten children, as well as by the youth who conducted the devotions. The Christmas offering went toward the support of our missionary, Bro. Lawrence Clark. The pastor, Bro. Percy Kegari directed the watch night services the Albright church. At the Janu council meeting, Howard Graffious w relicensed to the ministry for anot year. On Feb. 11, Bro. Robert A., a Anna Mary Hess and their daught Sharon, on furlough from Nigeria, A rica, shared with us their experien by means of slides and motion p tures — Maude Graffious, Defiance, I

Southern Pennsylvania

Chambersburg — The women of t congregation were hosts to the Unit Church Women of Chambersburg the World Community Day servi At this service garments for childr and schoolbags were brought for La America. Ray Kyle from the rel center of New Windsor showed a fi of urgent world needs. Bro. R. Schlosser of Elizabethtown, Pa., c ducted a Bible institute on Jan. 7. T Rev. C. J. Covington and the ch of the Zion A. M. E. church w guests on Race Relations Sunday. T young people of the church were charge of the morning service on Yo Sunday. — Mrs. Charles L. Bitn Chambersburg, Pa.

Gettysburg, Marsh Creek — In A gust and September, the church v represented by several busloads members at the Billy Graham crus in Philadelphia. The members of church and of nearby churches hac hymn sing in October. Dave Flemi

Brethren Placement Service . . .

This column is conducted as a fr service in the interests of assisti individuals or families to relocate secure employment in Brethren co munities. It does not provide for t advertising of goods or property sale or rent. Information on paid a vertising may be obtained from t Church of the Brethren General Offic

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eader in the district from Buffalo ley, was the speaker on Layman's day. Bro. Kenneth Franklin spoke our church one Sunday when the tor was at Rouzerville moderating ir council meeting. The children's day school classes collected small s and items of food for the Brethren me at Cross Keys at Thanksgiving e and gifts for the Children's Home Christmas. On Tuesday night, the mbers of our church help process thing at the church service center Gettysburg. The choirs presented antata at Christmas and the junior h group gave the play, Christmas in Cobbler's Shop. The youth were charge of the watch night service. e pastor, C. Reynolds Simmons, An- Kepner, and Glenn Simpson at- ded a joint meeting of the boards Camps Eder and Swatara. The urch board also had a meeting at Shippensburg church to discuss ns of importance. The youth nned to send at least one person the National Youth Conference in gust. The youth were well repre- ted at the banquet and speech con- t at Waynesboro in February. At present time, the pastor is preach- a series of sermons on Christ's rtrait of God. — Jeanne Jacoby, Get- burg, Pa.

New Fairview — As a result of the ival service in September by Bro. n Rowland, seventeen were bap- ed. About twenty of the BVS unit New Windsor conducted a social Saturday night and taught the youth sses on Sunday morning. They were o in charge of the morning worship vice. The men helped to remodel member's home after the death of father. Bro. John Barwick, the aker for the morning service on Jan. told about his work with Interna- nal Volunteer Service. A deputation m from Elizabethtown College pre- ted a Sunday evening program un- the sponsorship of the men's llowship. Mrs. Glen Kinsel was the aker for the program by the women's llowship. The women spent several ys at New Windsor processing thes. The food brought at the har- t home service was given to the ethren Home at Cross Keys. Bro. lie Hevener of the White Oak con- gation preached the examination vice and officiated at the love feast. r church was host to the school of ristian education for several local ngregations. Mark Keeney presented program with films portraying the rk in Nigeria. He also had on dis- y native articles. — H. Roger Miller, rk, Pa.

Welty — The Philip Kulps showed tures and talked about the work Nigeria at a meeting on Oct. 15. . Carl Myers of Elgin was a minister the one-week preaching mission November. Four were received into church. Bro. Leroy Wastler was lained as a minister at the morning rship service on Dec. 3. We had a ool of missions four Sunday nights dying Latin America. The youth ended the Southern District hilltop nt at the Waynesboro church. On b. 4, the young people were in urge of the morning worship service observance of Youth Week. The CBYF plans to send a representative to the National Youth Conference in August. — Jean Middour, Waynesboro, Pa.

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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Ill.

Western Pennsylvania

Indiana — The high point in the history of our five-year-old church was moving into the new building in time to hold the first service and love feast on World Communion Sunday. Morley Mays was the main speaker on dedication Sunday, Nov. 19. John Ellis spoke on district night and Frank Lawrence, a local United Presbyterian pastor, was the speaker for community night. Other guest speakers have been Glenn Bowlby, the district secretary, Ora

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Huston, the Brotherhood peace counselor, George R. Walter, Johnstown mayor, and Betina Molina, a student from El Salvador. Special services have been two hymn interpretations following the purchase of the new Brethren hymnals, the children's department Christmas program, carol singing at the community jail, and the annual school of missions. Educational opportunities have included studies in the Psalms and Isaiah at midweek meetings and the church membership class. An important new phase has been the establishing of a nursery during the morning worship, made possible by the new church facilities. The service and outreach activities have included participation in UNICEF and Share Our Surplus by the children, contribution to United Church Women's projects, sewing for Church World Service and the Brethren Home, and making treats for guests at the county home at Christmas. One other important step in the life of this church extension project was taken when the district purchased a parsonage next to the church and our pastor moved into the new community. Results of having moved into the new church are beginning to show with new families coming gradually and offerings increasingly appreciably. — Margaret R. Learn, Indiana, Pa.

Manor, Purchase Line — Bro. Richard Grumbling of Bellwood, Pa., was the evangelist for the meetings at the Purchase Line church. Eleven were baptized by the pastor, J. I. Thomas. Quite a bit of remodeling has been done about the church in the last few years. Changes have included new carpeting, new pews, classroom curtains, rest rooms and a paved drive around the church. The women's fellowship has adopted one of the guests at the Brethren Home at Winber, whom they remember on her birthday, Christmas, and special occasions. The women are also making quilts for relief, having finished five this winter already. They participated in the World Day of Prayer services. The young people have been sponsoring a five-year-old Korean girl. The youth, also, have charge of every fifth Sunday evening service. The young people's class and the children's department gave a program on Dec. 24. The young adult class has purchased a bulletin board for the church yard. The congregation participated in the district interpretation program and in the every-member stewardship campaign. We have also contributed to the home for the aged. — Mrs. Lyle Wise, Clymer, Pa.

Pleasant Hill — Several of our yo attended the Eastern regional yo conference at Juniata and the wom the district women's fellowship Camp Harmony. We had a twen four-hour prayer vigil preceding communion. Bro. Arthur Hess of O held our fall evangelistic services. S eral of the youth committed their li to Christ. The women's prayer fell ship continues to meet each Wedn day morning at the church for an h of meditation and prayer. Ora Hus spoke to the youth at a banquet brought the morning message on 22. Many of our congregation atten the Reformation Day rally in Joh town. A number of our people hel make up the choir of several hund people. Mrs. Cleo Hershberger of N Enterprise spoke to the women at district rally, and Rev. Clair Gartl spoke to the men at their supper. of the clubs in the church is sponsor a Korean orphan. The film, The H of the Wheel, was shown at one our evening services. The Christ season was observed with the c singing the cantata, The Nativity So and the children giving a program. have had a series of teachers' train classes. The pastor's class in chu doctrine continues each Sunday e ning. Recent speakers have been Carlos Arceloy of Puerto Rico, Dell Harlen of Woodbury, who showed tures and brought a message on Ec dor. On Feb. 11, the women invi to tea the women of our neighbor church. — Mrs. Kenneth Walker, Joh town, Pa.

JUST PUBLISHED

FREEMAN ANKRUM

Written by a well-known pastor and historian of Brethren Church (Progressive), this book rel much heretofore unpublished historical mate concerning the Brethren. Dealing mostly with years prior to 1880, it presents Brethren lore comm to all groups within the Brethren fellowship but li known among any of them.

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SIDELIGHTS on BRETHREN HISTOR



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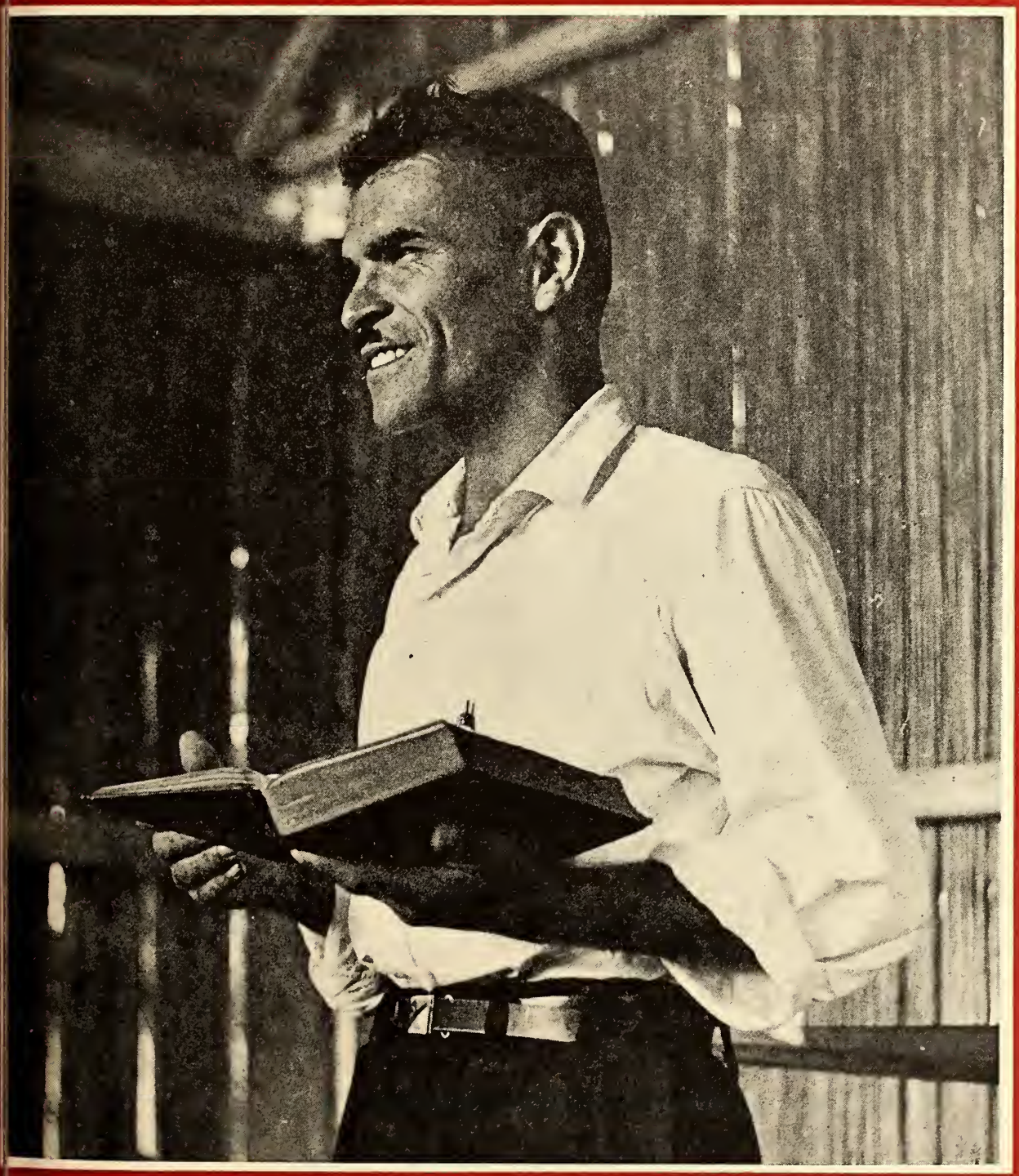
Picking up the current upsurge of interest in the C War, *Sidelights on Brethren History* contains m stories of the Brethren involvement in that war. M of these center around the tragic events at Antiet some of the Brethren involved in those events, the "little Dunker church" on the battlefield, look toward the centennial observances to be held th this fall.

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CHURCH of the BRETHREN GENERAL OFFICES . . . . . Elgin, Illin

Church of the Brethren
Gospel MESSENGER

APRIL 7, 1962



Christian Voices in Latin America

The Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - - - - - Editor
ELIZABETH WEIGLE - - - - Editorial Assistant

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APRIL 7, 1962

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Our Contributors

Dr. Thomas J. Liggett is president of the Evangelical Seminary of Puerto Rico. Located near San Juan, the seminary is an ecumenical center for the training of Latin ministers.

Rev. Ruben Lores is an evangelical pastor in Costa Rica. His article is reprinted with permission from the Latin American Evangelist, November-December, 1961.

Miss Edna Switzer is a missionary teacher of the Church of the Brethren at Calderon, Ecuador.

Miss Lilo Linke is a noted journalist in Quito, Ecuador, and directs a literacy program for the Journalists Union. This winter the program turned out 8,000 new adult literates. She also is author of a book on Ecuador.

W. B. Nolen is a BVSer from Bassett, Va., and was unit leader for the Disaster Team in Belize, British Honduras.

Howard E. Royer is director of news service for the Church of the Brethren. He directed the recent Brethren Mission Tour to Ecuador.

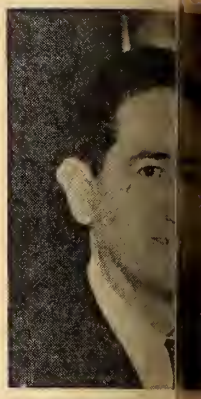
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Cover: Among the national leaders of the church in Latin America is Olivo Hermosa, shown preaching to the Brethren fellowship at Santo Domingo, Ecuador.



Thomas J. Liggett

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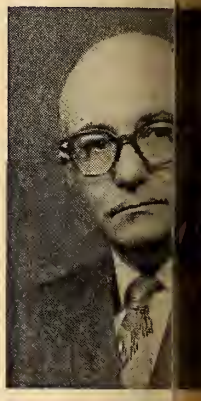
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the full impact of the person

and message of Jesus Christ.

Latin America stands at the cross

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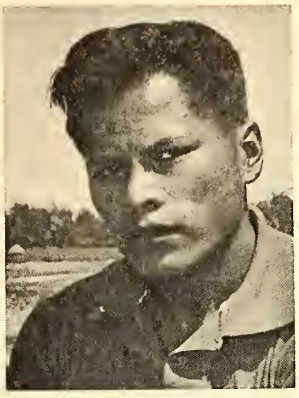
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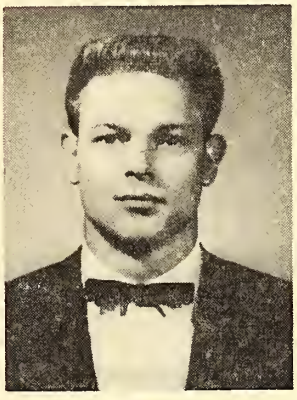
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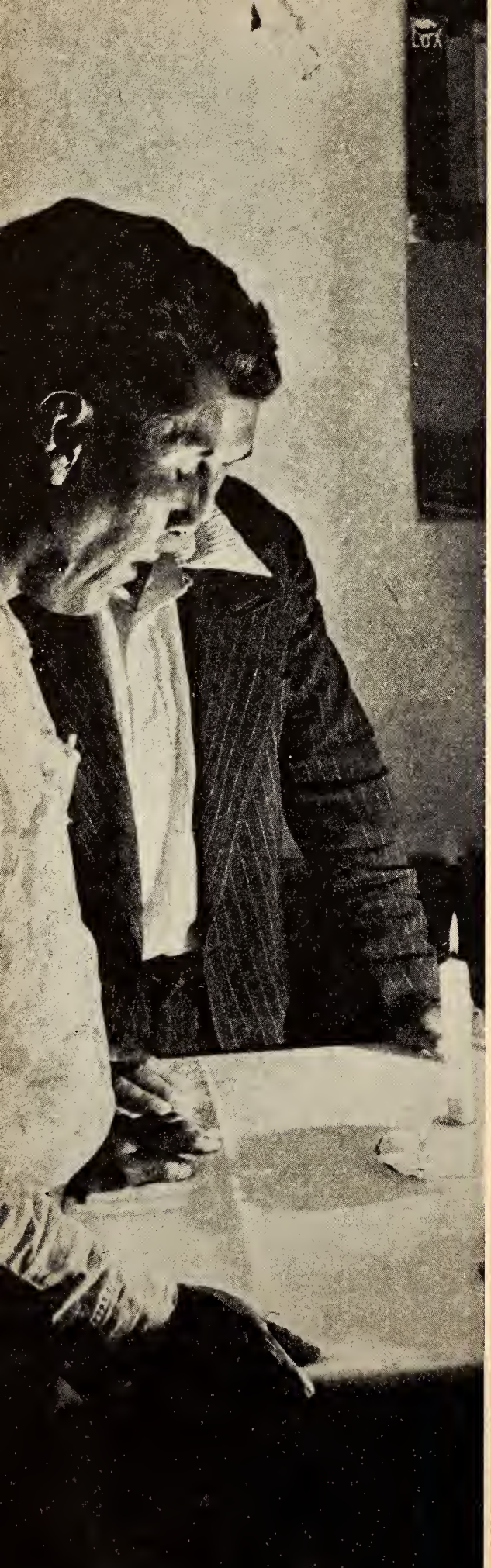


Betty Elliot
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South of Key West, south of the Gulf of Mexico, south of the Rio Grande River, south of the border that runs from El Paso to San Diego lies the vast world of Latin America. That world includes islands in the Caribbean, large nations, small countries, and parts of two continents on both sides of the equator. It is a strange world to most North Americans, who so easily forget the other Americans who have lived as long in the new world of the Western Hemisphere. According to current news reports this may also be a disturbing world in which there are evidences of rapid change.

In the midst of the voices that can be heard speaking in Spanish or Portuguese or an Indian tongue, there are Christian voices that have something important to say to Christians elsewhere. You can hear some of these voices speaking in these pages and from the pictures that follow. They speak not only of problems and opportunities. They describe in part the Evangelical Christian response to the challenge in Latin America. Missionaries, travelers, service workers are among the speakers; but many are national Christian leaders. They deserve our cooperation and our prayers. — K.M.

Latin America



Protestantisı

by Thomas J. Liggett

LATIN AMERICA constitutes a real cha lenge to Protestantism. In what does th challenge consist? It consists of the spiritu vacuum that so largely characterizes gre sectors of Latin American society. Of cours Roman Catholic Christianity has been in Lat America for four hundred years, and, if t number of church buildings in the major citi is any guide, it seems to be all-powerful a ubiquitous.

Yet the truth is quite otherwise. As f back as one hundred years ago Pope Pius recognized the spiritual crisis in Latin Americ In spite of efforts to rectify the situatio Latin American Catholicism remains a m unsatisfactory part of the Roman Catho Church.

There are at least three large classes in Lat American society upon whom the influence the church has been negligible: the indigeno populations, which comprise many millions; t labor movements, which tend to look upon t church as a defender of the status quo and enemy of economic and social progress; a the university and professional classes, wh education and sophistication have made th deeply dissatisfied with the Catholic Church they have known it in Latin America.

While there are occasional attacks organized religion, the impulse of the aver Latin American is one of spiritual hunger rat than nihilism or cynicism. This hunger very real today. Various forms of nationali have usurped the place of religion, but results have been generally unsatisfactory a frustrating. The guiding statesmen of wo

"May

Evangelical leaders at Calderon, Ecuador pray for the church

elongs in Latin America

ommunism are making almost superhuman eorts to bring the full Marxist gospel to bear the minds of Latin Americans.

It is in the light of these circumstances that otestantism must see its challenge — to bring bear upon the mind and heart of Latin merica the full impact of the person and essage of Jesus Christ. Latin America stands the crossroads.

The incarnate word of God must be made own through a convincing witness. If this is be done in Latin America the Protestant urch must do it. If this witness is to be clear d effective, there are certain elements that ist be a part of the witness.

First, Protestantism needs to recognize the tent of its growth and vigor. We do not ve to begin "from scratch." Actually, the velopment of the Protestant movement the last sixty years has been almost believable. In 1900 there were about 50,000 otestants in Latin America, and many of these re members of foreign-language, immigrant urches. Today, in spite of open and often olent opposition, the Protestant church mbers about five million members. There is other place in the world where Protestantism growing so rapidly.

In the second place, if Protestantism is to spond to the challenge in Latin America, it ist affirm its compatibility with Latin culture. r too long, we have accepted unqualifiedly e Roman Catholic thesis that Latin culture d Roman Catholic Christianity belong gether and that evangelical or Protestant ristianity is something alien to Latin culture. is simply is not historically true.

The impact of the Reformation reached Latin merica through several Spanish theologians, o left some forty volumes of reformationist itings. The writings of Miguel de Unamuno, philosopher of the Christian faith, boldly echo the spirit of the Protestant Danish theologian, Soren Kierkegaard. Given an atmosphere free from oppression and intimidation, evangelical Christianity is as much at home in the Latin culture as in any other culture in Christendom.

A third prerequisite for a vigorous Protestant response to its challenge in Latin America is a clearer ecumenical witness. However true it may be that the exterior of the Roman Catholic Church covers many sharply divergent tendencies, and however true it may be to say that in the case of that church unity is gained at the sacrifice of freedom and responsible decision at the personal level, it still remains an indisputable fact that denominational Protestantism is costly in Latin America.

The evangelical churches must come close enough together to achieve two objectives: a maximum use of our resources for the task before us, and a manifestation of our Christian unity that is not only real to those who are within the church, but is also discernible to those who are on the outside.

Mere numerical growth does not necessarily mean that Protestantism is meeting the challenge in Latin America. It is necessary that the full truth of the gospel be brought to bear upon the new, emerging culture so that it can truly be the leaven that transforms the entire society. We are not automatically the light of the world and the salt of the earth by being many. Even though there may be many churches, the people will perish if there is no prophetic vision. Toward the preparation of this prophetic leadership we must move now.

Latin America today confronts Protestantism with a very real challenge. Only those who rise to the challenge through faith will live to see a better day. Let us echo the prayer of the great dialectic philosopher Unamuno: "May God not grant us peace, but glory!"

nt not peace, but glory"

OUR WITNESS & SOCIAL FERMENT

Expressed here are the frank convictions of a Latin pastor, Ruben Lores

I WANT my brethren in Christ to understand the deep concern for a social expression of the gospel which I and many of my colleagues feel at this decisive moment in Latin America's history. I believe that when Christians outside Latin America understand the situation here, and when they see its implications for us as gospel ministers, they will pray fervently for us. This we earnestly desire. Therefore I am going to speak frankly, within the family.

What I mean by a social ministry is simply that the evangelical church, as that part of human society which has experienced the redeeming love of God in our own hearts, should let that love overflow in real concern for people's social needs.

I am not suggesting that social work, or social action, should supplant the preaching of the message of salvation through the shed blood of Jesus Christ. Certainly the primary function of the church is spiritual ministry to the world. And yet I believe that the social responsibility is included in that spiritual responsibility. The church as an organization is an important part of organized society that cannot and should not desire to remain neutral to social responsibility. Neutrality on the part of the church would be construed as the negation of the redemptive truth we proclaim.

In Latin America, our Christian social concern is prompted by the overwhelming needs all around us. I believe it well to consider the problems under two headings: the first I would call widespread social *conditions*: poverty, ignorance, and disease. The second I would call political and social *patterns*: outmoded land-tenure systems, prevalent militarism, inequitable taxation, and corruption in government.



Surplus foods served in Haitian school



School children at Calderon, Ecua

SOCIAL CONDITIONS

Dire poverty is widespread in Latin America today. It exists in and around the evangelical churches. Official statistics tell you that the average annual income per capita is about $300. But this figure, low as it is, is misleadingly high, for in each country a few people are rich and many are poor, making the average income much higher than the median income that most people receive. Over half the population is undernourished.

A second condition is ignorance. About fifty per cent of Latin Americans cannot read or write, and the illiteracy figure runs much higher in many of our countries. In most places, education is reserved for the elite. Twenty million children cannot attend school for lack of classrooms and teachers.

A third condition is disease. Public health practices and medical facilities are far below standards in most Latin American countries. Some progress has been made, as shown by declining death rates and infant mortaliti but there is a long way to for most of our people.

SOCIAL AND POLITICAL PATTERN

Our countries are plagued a set of related social and pol cal patterns which retard gene progress and severely limit opp tunity for the common peop Basically the idea which has h sway for centuries is that privileged aristocracy or oligarc has the right to dominate economic and political life of countries and that it is exen from responsibility toward lower classes.

One of these patterns is an o moded system of land owners The land in most of our count is in the hands of the few, a these few tenaciously control productive resources and con quently the wealth of the natic At present, 1.5% of the people the owners of half the agricult land of Latin America. In V ezuela, 3% of the people own of the land.



re for malnourished in Puerto Rico



Poultry boosts diets, income, Ecuador



Indian mothers attend literacy class

Meanwhile, a high percentage Latin Americans are impover-ed farmers who are virtually slaved by heavy debts con-cted with the owners of the nd. This quasi-feudal system as inherited from the Roman npire, by way of Spain and rtugal. The coming of inde-ndence to Latin America did t change the basic pattern. The eat landholders have for cen-ries resisted any change in their ivileged status. They seem deaf all arguments that they stand lose everything soon, if they do t cooperate in promoting order-reform.

An accompanying evil to the balance in land ownership is litarism. Why should Latin nerica find it necessary to spend 7 million dollars annually for e support of armies? Some of r countries spend 50, 60, and per cent of their budgets for efense." In Argentina an army neral makes 60,000 pesos a year ile a teacher makes 5,000. It uld seem that armies have ved as the protectors of the tus quo within the countries her than as protectors of the tions. The Roman Catholic urch, incidentally, has habitual-sided with the rich and with e army, although there are in-ations that she is reading the ns of the times, as we shall cuss later.

Another internal evil of our countries is the typical tax system, which favors the privileged aristocracies and works hardships for the masses. Direct taxes on private income are almost nonexistent and are evaded with impunity by the rich. The bulk of tax revenue — from 44% in Chile to 79% in Ecuador — is collected through indirect taxes, principally import duties (compared with about 15% of revenue from indirect taxes in the United States). These indirect taxes are simply passed on to the consumer in the form of higher prices, thus discriminating against the masses.

Still another evil that plagues us is corruption and graft in government, with prevalent bribes and rakeoffs for politicians and government employees. Incumbent officials exercise the principle of winner-take-all. This corruption has itself impeded the correction of many of the dire social conditions of our nations.

Such conditions as I have described naturally provide fertile soil for the activity of Communists. They are working feverishly among the masses in our countries to exploit the social evils and inequities that exist and work them to their own political advantage. Communist promises of food, land, education, and personal dignity sound good to those who are downtrodden and who have known nothing but poverty all their lives.

But entirely aside from the threat of communism, we evangelical pastors of Latin America are beginning to study with urgency the means and resources which are available to us to make a genuine Christian contribution to solving social problems.

Some of the problems — poverty, disease and ignorance — are prevalent within our own congregations, and our first responsibility is to those of like precious faith. One urgent task is our own evangelical youth, our next generation. We need to provide education for our own young people. This may mean in some cases private schools sponsored by the churches, but at the very least it demands an awareness by church leaders that the young people should be encouraged to advance educationally, if we are to assume our place in society.

GROWTH ALSO IMPELS

In addition to the needs around us, another factor impels us to assume greater social responsibility. It is the growth of our evangelical community. Evangelicals are now what you would call a respectable minority, and in numerous places we are becoming actually a practical majority as compared with Roman Catholics. Therefore, our civic responsibilities demand that we participate in community affairs. We certainly have as much right and certainly more reasons to influence our community for God than any other philosophy or religion or political party. This is because we hold that God's answers to man's problems in the gospel of Jesus Christ are final.

Recent events encourage us to think that evangelicals are entering into their responsibilities in this way. In Puerto Rico, for example, it is very evident that the evangelical community has a greater influence in society than does the Roman Catholic Church. When the Catholics demanded state help for their parochial schools, the move was defeated. The indirect influence of evangelicals contributed to the heavy defeat of the Catholic political party in Puerto Rico. In Brazil and in Chile there have been signs of an emerging and influential evangelical community.

I am impressed with Toynbee's statement that the future is always in the hands of the creative minority. Considered that way, regardless of the responsibilities of the church as an organization, we as people in our communities must be and should be a tremendous influence for God and for good.

We are not thinking of establishing the community of God on the earth, nor of founding a Christian nation or a Christian world. We are under no delusions about establishing the kingdom of peace on the earth. But as organized citizens, we have the enlightenment of God's Word to know what is best for us and for the community at large.

Social action, or bringing influence on the government for social reforms, is one of the most difficult fields for the church as such. We feel that the emphasis on social action should be on the individual Christian, and that the church should provide a general orientation. It would be very impractical for our churches to take stands and define their social positions exactly, making pronouncements from the pulpits.

MISSIONS HAVE LED

The missionary societies which for many years have carried on fine programs of social work and social ministry, such as schools, orphanages, and hospitals, have done a great deal to alleviate social problems and have done it always in the name of Christ. I many cases these missionary in stitutions have by their ver presence stimulated these coun tries to do something themselve about social needs. I think of th Bible hospital here in San Jose, pioneer in maternity care an postoperative techniques, whic has prodded Costa Rica hospital into improvements in these area Countless other contributions b missionary agencies could b cited.

One important difference shoul be noted, however, between th typical approach or attitude the missionary society in ministe ing to social needs and the a proach which now must be take by the national churches.

Both denominational and fait missions have proceeded from th philanthropic point of view. The have something which they wa to share with the people that not have it. And they have use their social ministry to crea goodwill toward the gospel.

On the other hand, we nationa think of our social responsibili as members of society. We not have much money, and t national church does not have t resources to do much. And y we feel that we are in the mid of the problems, in fact that are part of the problem itse Also, we are citizens of the cou try, and therefore we think mo in terms of the community and t government, and not just as foreign organization doing wh it can and feels it should. It easy for the foreign organizati to do things in many instanc unrelated to the main stream the problems of the communit

In other words, the social wo done by missions many times not closely enough related to t local church, nor does it ben from the perspective of the me bers of the local society. T people of our countries tend look at the missionary institut and say, "Here is the Americ school," or the "American hos tal." They relate the social wo being done to the big organizat in the States which has come to do something for the people

At the roots of revolution . . .

THE PROTESTANT CHURCH all over Latin America is well known for its evangelical character. The result is that it has doubled in membership in the past ten years. But what impressed me on a recent visit to six South American countries is the new growth of Christian social concern in the churches. I was made aware that it is not communism but the Bible that has fertilized the roots of revolution. The Bible has created Christian sensitivity to injustice and has stirred people to work for changes that are long overdue.

Social services once performed by missionaries alone are now more likely to be done by missionary and Latin side by side. An Ecuadorian layman donates three days a week to his community as a volunteer agricultural extension worker. A Brazilian pastor prepares Protestant workers to penetrate their local labor union with Christian responsibility and restraint. A Bolivian layman resigns as principal of a city high school to serve a frontier homestead community that has no school at all.

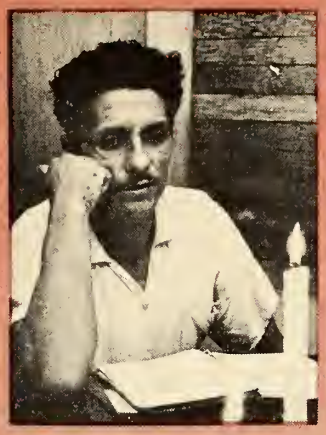
It must be said, however, that the social awakening among Latin Protestants is not based on any easy optimism. They realize that the best laid programs of economic or social development fail utterly unless men's lives are changed. Evangelism and social concern go hand in hand in Latin America. There is no mistaking this as one hears Ruben Lores, Cuban-born pastor of the *Templo Biblico* of San Jose, Costa Rica, and a fellow worker with whom I visited recently, speak his social concern.

— Benton Rhoades
Associate Executive Secretary
Agricultural Missions, Inc.

Thus, in spite of the fact that issions have done much social ork, yet our Christian people ıve not thought of it as part of ıeir own local ministry, because has been the outside organiza- ɔn doing it, and in its own name. believe that had it been done in ıe name of the churches, non- hristian people might have re- ted that social work to the hristian community as a whole. nd the Christian community it- lf would surely have developed far greater sense of social re- ɔnsibility. If missions can some- ɔw draw the national brethren to active participation and con- ibution, as some missions are ɔw doing, perhaps a greater ur- ɛncy will be felt by the nationals these critical days.

The Roman Catholic Church, hich for years has been an ex- emely reactionary influence in ıe affairs of these countries, ɛems to have come to a more ɛalistic assessment of social prob- ms and their explosive potential. he Roman Church is in a period f reawakening in all respects in atin America, spurred by the resence of European and North merican Catholic missionaries. may be that Rome is trying to ısure itself against losing every- ıing in Latin America, and thus playing both sides of the street, s it were. But I believe Catholics re doing far more than pacifying oth the rich and the poor. They re speaking very frankly to the ealthy upper classes and advis- ıg them to do something about ınd reform and correction of ɔcial injustices. And the Roman hurch may be able to shake the ndholders out of their cynical, ll-or-nothing attitude. I believe ɔu can see a sense of urgency in hat the Catholics are doing. hey are looking at themselves in ıe mirror of Cuba.

Social needs confront us and emand our decision now. We vangelicals are in the midst of ıem. We can no longer ignore ɔcial problems, nor can we evade ır responsibilities. As citizens of eaven whose residence is in this orld, we must obey the admoni- on to "do good unto all men."



My Battle With God

by Jose Burbano

MY SPIRITUAL struggle began when God chose an evangelical to be my wife. That was December 24, 1948. She would invite me to church services and one day in 1952, in Shell Mera, an eastern jungle town, I made the decision to accept Jesus as my Savior.

But I felt no love for him. I threw off the gifts of my Lord and followed vanity. I went on unconverted, a friend of liquor and all kinds of perdition. When I would pick up the New Testament to read it, the genius of Satan, not wanting me to come to God, would make me sleepy or itchy or angry.

One time I put myself to making a wood idol. It was evening when I was ready to cut open its head and carve out space to put in and polish the eyes. But that night I struggled with a nude man who wrestled against me in my sleep. I heard my child crying because of the life I was leading it into. This cut me to the heart and I woke.

I had lost a ten-year battle against God. He entered my heart. At first I followed the Lord a bit far off but little by little I drew closer to him as I read the Scriptures.

My wife and I found a home on the road between Santo Domingo and a coastal town named Chone. It was here at Las Delicias when the Church of the Brethren came that I made my second decision to follow my Savior.

This time my life was dedicated to my Lord whom I had sought. And when I found him who had been looking for me I began to find peace within. The Lord became my Master.

But then commenced another struggle. God had a right to test his son to see if in truth he followed the Lord. First came the problems. Then our home itself was threatened. Our six-day-old boy died. In the same month our first child of five years died. My wife became deathly sick. Next the two young daughters and a little son fell ill. Then, when I too became sick, we all went to the hospital. Even there we were hardly cared for because we were evangelicals.

But our health returned. The problems have continued but I found a Savior who would keep me. We have already taken a step forward. I and later my wife were baptized in the name of the Lord Jesus. Then we were married in the Church of God. We are founded in the words of John 1:12: "But to all who received him, believed his name, he gave power to become children of God." Our hearts are now filled with joy and our lips sing the praises of our Savior. Thanks to God who ordered the preparation of the soil that it might bear fruit.

(Brother Burbano is one of the servant leaders in the new Church of the Brethren fellowship at Santo Domingo, Ecuador. He prepared this account for Robert Lenker, missionary, to share with Brethren.

From Prodigal to Preacher





This is Pedro's success story . . . yet unfinished

Edna Switzer

STREET SWEEPER'S SON MAKES GOOD

In the United States a headline such as this may hardly be newsworthy, for it is not unusual for those of lowly background to rise to a position of responsibility and leadership. But in Ecuador, where the sweepers of the streets of Quito are illiterate Indians, there is a story indeed behind the headline.

This is the story of Pedro Muñña, twenty-two years old, a baptized Christian, a normal school graduate with a teacher's license, recently married, father of a nine-month-old son, and presently a teacher part time in the mission school and teacher of adult literacy classes.

Pedro is the oldest in a family of six children. His parents, Vicente and Rosa, have made many sacrifices so Pedro could realize his ambition for further schooling, for a street sweeper is one of the lowest paid workers in Quito.

After graduating from the Hermanos mission school, Pedro worked a year for the mission doing odd jobs around the farm. Then with the aid of the mission scholarship fund he started his secondary education at the normal school in Uyumbicho. It was a long six years.

The first year was especially difficult for him because of racial prejudice. However, the teachers soon discovered that he was a good student and his schoolmates found him to be a good friend.

In his third year Pedro fell in with some bad company and spent some of his tuition money foolishly. For three months he did not attend classes.

He was ready to run off to the east to look for a job, but he said he knew he could not run away from his sin. When his parents found out, Pedro said the thing that hurt him most was that his father forgave him and was willing to work that much more to repay the mission. His teachers helped him make up the time lost for they still had confidence in him. From then until his graduation he made top grades.

After graduation, Pedro was hired by the United Andean mission to teach in one of their Indian schools near Picalqui. During the year of teaching, he fell in love with a lovely Indian girl, Carmen Guasgua. Since Carmen was not yet a member of the evangelical church (although she had attended some baptismal classes) and since neither wanted to be married in the Catholic church, they had a civil ceremony.

The following year Pedro and Carmen went to teach in the dense jungle area of eastern Ecuador. He found himself in a government mission school where Roman Catholic catechism was taught. Pedro was willing to teach religion but in the way that was true to his Biblical understanding. He taught the children to pray simple prayers of thanks, read the Bible to them (using a Catholic Bible), and gave them a wholly new interpretation of the Christmas story. As the children told their parents what he was teaching and word got back to the village priest, a PTA meeting was called. Pedro saw the uselessness of trying to fight the priest so he resigned in midyear. The people of the community gave him many parties of farewell for they liked the way he had taught and respected him for his stand.

When Pedro and Carmen returned to his home in Llano Grande near Calderon, he was hired to assist Juan Benalcazar in the growing mission school and to teach adult literacy classes. Although he has been away from his home community and has more education than the rest of his people, they respect and admire him. He and his family live among them in a crowded three-room house with his parents and brothers and sisters. He understands their problems as we foreigners cannot.

Last November Benton Rhoades, pioneer missionary here at Calderon, visited with us. He had baptized Pedro years ago. Pedro asked if he would marry him and Carmen in a church service. But first, as the result of her further study, Carmen wanted to be baptized. So Carmen was baptized, the regular church service was held, and then Benton performed the marriage ceremony, all the same morning.

It was a day of celebration for the church. The dinner prepared for welcoming Benton was combined with the wedding feast that Pedro and Carmen had provided for their relatives and many community friends. Pedro wanted to show his friends that the evangelicals enjoyed having a good time and were willing to provide good food, though without the drink and drunkenness that accompany other community weddings. However, Pedro knew that his father, holding fast to old customs, would not consider this sufficient and would, in his and Carmen's absence, provide a drinking fiesta in his home.

Pedro is a growing Christian. He teaches a Sunday school class and takes his turn preaching, as other members do. The young people, in charge of the Christmas Sunday services, asked him to preach. He has a natural speaking ability and great stage presence.

We ask for your prayers that Pedro will respond continually and faithfully to the leading and calling of Christ Jesus. Otherwise, this success story will not be complete.

CASTANER—



by Inés Mendoza de Muñoz Marin

Wife of the Governor of Puerto Rico, and chairman of Castaner Hospital fund campaign

PUERTO RICO is an island in rapid flux. In l than 20 years it has undergone social and econon changes which, in Western Europe, took 150 yea Such drastic and rapid change does not always smoothly; the transition brings serious problems its wake. Community development programs, su as the Brethren Service project at Castañer, play important role in easing that transition.

When the Brethren came to Castañer, in 19 there was no industry. People were living as th had lived for generations. Take their raising of chi ens, for example. Puerto Ricans have always rais



by Felisa Rincon de Gautier

Mayor of San Juan, Puerto Rico's No. 1 metropolis with half a million residents

IN THE EFFORTS of the government of the Co monwealth of Puerto Rico to lift the economic, c tural, health, and welfare standards of our peop religious as well as lay organizations have inspiring done their willing part, achieving untold goals remote and needy communities.

Special compliments and sincere acknowled ment deserves, among others, the Brethren Serv Project at Castañer, Puerto Rico. An intimate a praisal of their achievements brings to mind the sta ment of the late Felix S. Cohen: "In Puerto Ri



by Samuel R. Quiñones

For thirteen years President of the Senate of Puerto Rico, and writer and educator

CASTANER PROJECT is, undoubtedly, since its tablishment twenty years ago, a beacon of light to t rural communities to which it renders service. T unswerving perseverance of a handful of North Am ican citizens, known by the name of Brethren, ma possible the miracle which today is the Castañer pr ect and hospital.

Three theological virtues — faith, hope, and ch ity — describe the goodness of this project wh function is indispensable. Underdeveloped commu ties have always confronted the difficult problem

ewed inside Puerto Rico

ckens. But they did not pen them and feed them; ly let them run wild. The flesh of the chickens was gh and stringy. When the Brethren project came, egan to raise chickens by modern, scientific meth-. Now many of the Castañeritos raise improved ckens by modern methods.

The Brethren have fostered and encouraged edu-ion. In a community where two decades ago the t majority were illiterate, now most of the children sh high school and not a few go on to college and ny are growing to be skilled farmers.

But most important, in my view, is what the project has accomplished in community organization. It has taught the value of mutual self-help. Today Castañer has a flourishing consumers' cooperative, a credit cooperative, a fine high school, a ball park. A medical cooperative is being formed; the community committee is working for the installation of sidewalks. Its influence has extended to outlying communities.

Projects like the one in Castañer help enormously in increasing the physical well-being of the community, and what is more important, they help to keep and love what is of value in the community, and to add to these values.

ion is sounder than theory." And action, constant d wholehearted action of Brethren Service, has rvelously transformed a mountainous community o a self-helping sector second to none in the nd.

As someone pointed out, "The Brethren truly work d to work themselves out of a job." They go into depressed area, set up their installation, be it a spital, a school, a recreation center, and then work ensively with the people of the community to bring m to the level of competence and responsibility which will enable them to take over management of the installation. Then the Brethren withdraw and go to another needy area.

The Christian mission of feeding the hungry, clothing the naked, and caring for the sick in body and spirit becomes paramount when at the same time it helps produce communities of responsible citizens. For the untiring dedication of Brethren Service workers and for their loving-kindness and well known rectitude, the people of Castañer dislike to recall that sometime, some day, they may bid them adieu.

ing for their sick. Formerly, in the western mountns of Puerto Rico, the sick were taken long disces to town hospitals, carried in hammocks, in nd chairs, and on horseback, all painful and defint modes of transportation that greatly endangered e lives of the patients. Then Castañer project began a modest scale to receive right there in the art of the mountain the sick peasants of the region. day this ministry continues, centered in a gleam- new $600,000 hospital and clinic. This program a great contribution to Puerto Rico's effort to provide health centers in all municipalities.

I am certain that from the experience which we Puerto Ricans have gained by having a project of the importance and magnitude of the Castañer project, many underdeveloped communities in other parts of the world could profit. If the Castañer project has functioned in Puerto Rico as an experiment and its results have been so wonderful that at present it is of so vital and indispensable usefulness, this experience might be used in other areas, already without need of undergoing the experimental stage.



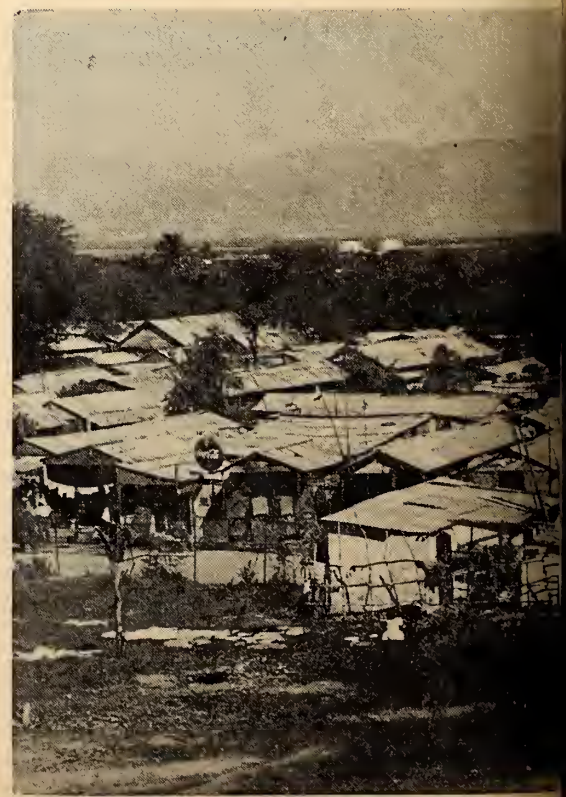
MASSIVE POVERTY inevitably shows itself in human form. These Haitian lads have a life expectancy not half that of children in the U.S.A.

Haiti

A Brethren volunteer in

HAITI, the world's first Negro republic an exotic land of the Caribbean. It on the western third of the island of Hispanic next door to the Dominican Republic a between Cuba and Puerto Rico. Its cult combines the elegance of France with primitive folkways of Africa, resulting in colorful blend of the Old World and the Ne But Haiti is scarred by squalid poverty crowded population of 3,750,000, an avera per capita income of less than $100, and high rate of illiteracy. Here a Breth Volunteer Service worker, twenty-five-year- Dale Snell of McFarland, California, for t years has directed a program of surp foods distribution for Church World Servi

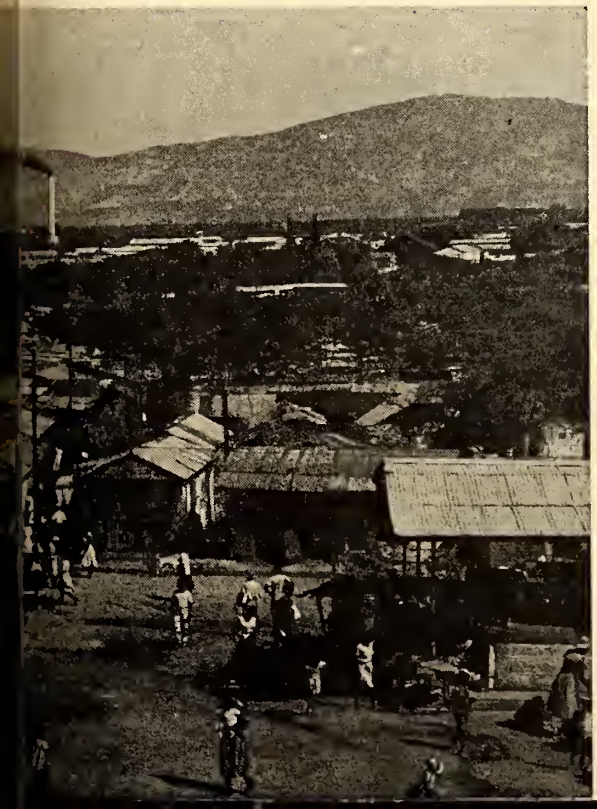
LARGE SEGMENTS of city populations live in overcrowded slum areas. This impacted neighb-





SNELLS – Dale and Evelyn with sons Lloyd and – view Port-au-Prince's waterfront from their front door. Upon completion of their BVS term, the Snells plan to return to their California home to farm

in Port-au-Prince faces the Church World Service house where surplus food commodities are stored



YOUNG GIRL from the neighborhood scoops up cornmeal spilled by workers unloading CWS grain





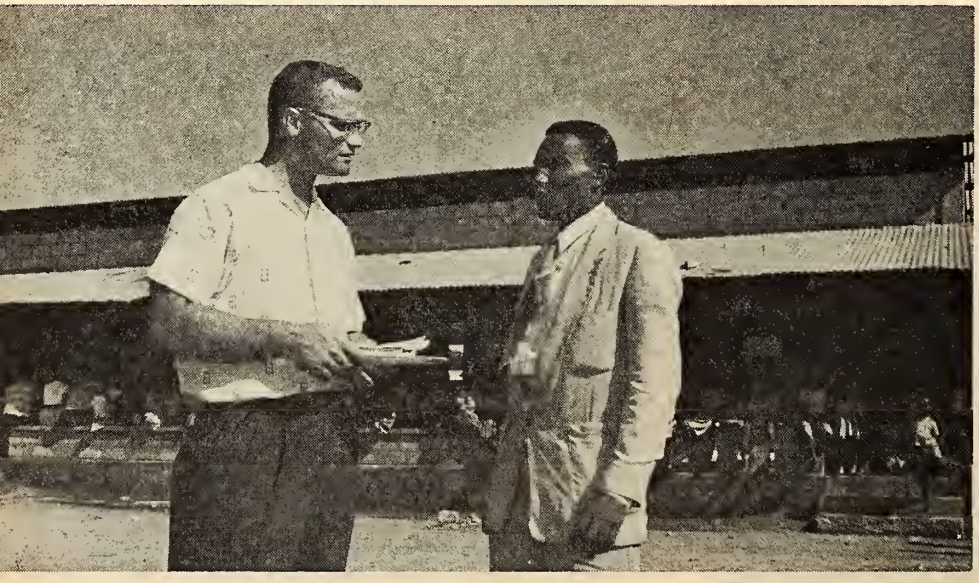
THREE MILLION POUNDS of CWS food were delivered under Dale's direction in 1961

HAITI continued

Hospitals and sc



MILK IS THE KEY for bringing malnourish children back to health. Here Dale visits a you



CWS DONATES FOOD for school lunches at this Nazarene-sponsored school in Port-au-Prince. Here Dale is with the principal

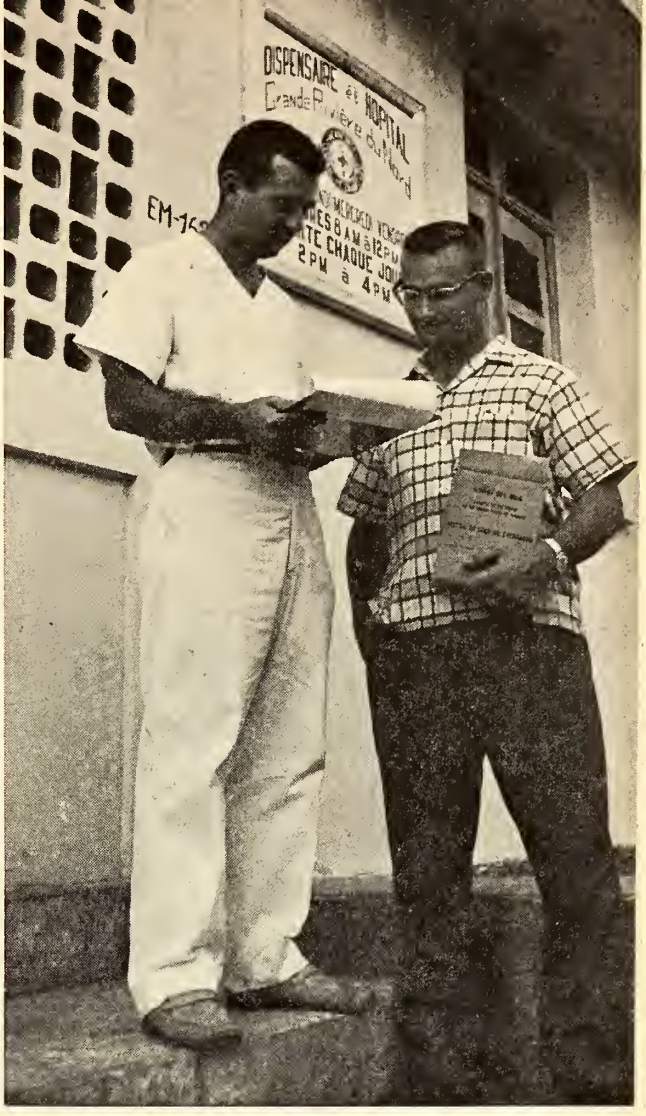


STUDENTS pause to say grace. Most likely this dish of porridge will be their big meal of the day

trol distribution



ter at Hospital Albert Schweitzer, where 75 per cent of the cases involve malnutrition



SURPLUS MEDICINES also are distributed by CWS, as through this Mennonite hospital at Grande Riviere





THROUGH DALE the door has opened for a wider Brethren witness in Haiti. The Ministry of Health asked Brethren Service to operate a hospital at Ouanaminthe, where some 100,000 persons lack medical care. Above Dale opens negotiations on a contract with D Aurele Joseph, the minister, and his group of aide

Dale's service opens a new door

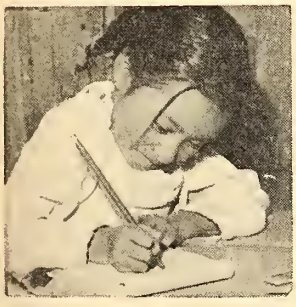
THE HOSPITAL, as old as the girl here, has never opened for lack of staff

THE TREK to a hospital sometimes requires the sick to be carried for days









The Long Road Ahead

Ecuador and Education

by Lilo Linke

ECUADOR, like so many insufficiently developed countries, seems to belong to the world behind the Looking Glass, where the Red Queen told Alice: "Here, you see, it takes all the running you can do to keep in the same place. If you want to get somewhere else, you must run at least twice as fast as that!"

In spite of the strenuous efforts of successive governments, Ecuador's advance in education (and progress in general) is exasperatingly slow. In the twenty years I have been living in this small republic on the west coast of South America, I have seen hundreds of new and even modern school buildings rising in towns and rural areas. Yet every year I learn from newspapers and government reports that "half the children of school age are not getting any education."

Many reasons are advanced for this state of affairs, of which the principal one is the rapid growth of the population. The birth rate in this Catholic country has always been exceedingly high, but in the past its effect on population growth was limited by an excessive infant and general mortality. Although even now more than one child out of ten dies before reaching one year of age (the corresponding figure for the U.S.A. is now 0.26 out of ten), recent improvements in health and sanitation have been sufficient to permit an annual population increase of three per cent — one of the highest in the world.

Ask any Ecuadorian working class mother about the number of her children, and you are likely to get the reply: "Seven alive, four dead." In the relatively small middle class, the death rate is naturally much lower, but the children are almost as numerous.

In these circumstances, how can enough schools be built and teachers appointed to keep up with the increase? This increase further results in an extraordinarily high proportion of young people within the total population. Nearly two thirds of Ecuadorians are under twenty-five, that is to say, the very age particularly in need of schooling and support.

It is true that the constitution declares primary education, whether public or private, to be obligatory. Primary education and the teaching of arts and crafts in public institutions are also to be free of charge. The constitution, therefore, sees nothing wrong in making literacy a prerequisite for citizenship,

Only 4 out of every 100 children who enter school finish 12 years

which is acquired at the age of eighteen by all Ecuadorian men and women who know how to read and write.

The same constitution (incidentally, the sixteenth since Ecuador declared its independence from Spain) stresses that, when preparing the annual national budget, special attention should be paid to national defense and public education. The instructions have been faithfully obeyed. For the current year of 1962, education and cultural activities were assigned seventeen per cent of the national budget, whose total amounts to over two billion sucres (roughly 100 million U.S. dollars).

In his last report to the nation, submitted to congress in August 1961, the then minister of education made an honest and complete analysis of the actual situation. In brief, it pointed out that one third of the children do not attend primary school. With dropouts taken into account "only slightly more than half the children really derive some benefit from primary school in a normal fashion." Of one hundred children who set out from first grade, only twenty-one complete the six-year cycle. Few of the parents seem to worry. As a matter of fact, there exists a widespread belief among the masses that three years of schooling is plenty and anything beyond a justification for special pride. Only four out of every hundred children who ever step into a school complete the twelve years Ecuador offers.

Why this situation? The above mentioned report contains a list of reasons for the high percentage of children who remain outside school altogether, for the dropping out of school, and the high rate of absenteeism. At the very head of the list comes "the lack of schools and teachers, owing to inadequate budget provisions for education." Another reason given is "lack of support by the people of the community," who most certainly would point to their own precarious economic situation as sufficient explanation for their apparent indifference.

I am just having another opportunity for intimate contact with Ecuador's educational and economic problems, since I am at present general supervisor of an adult literacy campaign in Quito, Ecuador's capital, which is being sponsored by the Ecuadorial Journalists Union.

In one densely populated working class district, no school building exists and a private house had to be rented for the literacy center. Many of the adults — day laborers, masons, male and female porters who work on a single job basis — brought along their children: "We shall only attend class if you teach them too!"

When asked why the children did not go to school, the parents said: "The nearest school is at the bottom of the hill and overcrowded already with pupils from their own neighborhood. Besides, it would be a twenty minutes' walk there, and the children would have to climb uphill again after the two daily sessions."

From undernourished children who may get only one meal a day and who cannot expose themselves to the heavy downpours of the rainy season because they own no clothes but the rags they are dressed in, this is indeed sacrifice. Still, the main argument is that the children have to help their parents earn a living, or keep an eye on their humble living quarters so that burglars will not steal the few pots and blankets they have, or look after the smaller children, or all three things simultaneously.

"In any case," the parents would conclude, "where would we have the money to buy the textbooks and pencils the teachers ask for, not to mention the uniforms?"

The children, boys and girls of from eight to fourteen years of age, sell newspapers and lottery tickets, shine shoes, or are employed as kitchen help or errand boys. Five-year-olds carry infants on th backs, and in general boys and g serve as "little mothers." In m cases, only one child in a large f ily has the privilege of going school.

Thus, both for the governm and the people, the problem is f of all an economic one. Of cou one can always say: "Why sp fifteen per cent on national fense?" Well, Ecuador lost a la part of her territory in a brief with Peru, in 1941, and was m to sign a treaty of peace and frie ship in order to preserve hemispl ic unity at the critical time of Second World War. But she is termined not to yield again wants the treaty and its co quences to be annulled. Arms th fore seem essential to her to def her rights.

The present government, wh came into power early in Novem as the result of the first violent heaval in fourteen years (the pr ous period of peaceful trans constituting a record in South An ica) has proclaimed a policy of st financial austerity. In his N Year's message, President Ca Julio Arosemena pointed to somber panorama of the econo mentioning a deficit for 1961 close to 600 million sucres (ab 30 million dollars).

With all the positive meas planned locally to confront the s ation, Ecuador will still have to heavily on outside aid. Only could she fulfill the varied aims up in the Charter of Punta del E to which she put her signature year, and which under the Alli for Progress proclaims a vast c mon effort to procure a better lif all the inhabitants of the contin

No such better life is pos without better education. Of twelve basic aims of the charter, seventh, therefore, is a strivin the American republics tow "eliminating adult illiteracy in hemisphere and assuring by 19 minimum of six years of primary ucation for every child of school in Latin America; modernizing broadening the means for voca al, technical, and superior school education; increasing the cilities for pure and applied inv gation, and providing the tra personnel which societies in r development require."

There is a long, long way t yet, but the situation impels u strive towards it.



Winds of 200 miles per hour, waves 15 feet high lashed the capital city

Brethren Aid Battered Belize

by W. B. Nolen



Honduras Disaster Team: Nolen (unit leader), Badger, Bruckhart, Hoover

THE arm of Brethren Service was extended to a new area and in a new way when the first Brethren disaster team was dispatched to Belize, British Honduras, in the wake of Hurricane Hattie. The capital city of 30,000 was practically leveled on the night of October 30, when raging winds and tidal waves swept inland from the Caribbean.

Our unit of volunteers at New Windsor had little more than a week to go in training when four of us fellows were asked if we could leave within twenty-four hours for Belize. Selected for the team were: John Hoover, an agricultural graduate from Elizabethtown, Pa.; David Badger, an agricultural student from West Salem, Ohio; Glenn Bruckhart, a physics graduate from Palmyra, Pa., and myself, a civil engineering graduate from Bassett, Va.

As all overseas travelers know, shots, passports, and packing take time. If four fellows ever hustled, we did then. We readied our personal items, got enough shots to feel immune to any doctor's office, and packed the team's equipment. Our camping gear, some hand tools, and enough food for one month were flown in ahead of the team. (Unfortunately, it all arrived eight days after the team.)

Belize and surrounding areas had been flattened by winds of up to 200 miles per hour and lashed by waves fifteen feet high. A few mahogany logs had floated away from the sawmill and acted as a battering ram powered by the rampaging waves. This havoc left Belize with an estimated seventy per cent of the homes either destroyed or rendered useless, and with a great menace of disease as the water receded.

Belize is located in a soggy swamp, somewhat on the path of hurricanes. Thirty years ago 2,500 persons were killed by a hurricane. Still, the citizens came back and rebuilt, clinging to the old site much as Italian mountain dwellers cling to the slopes of the volcano Vesuvius. This time the hurricane left a death toll of 400. Once again the people of British Honduras are

Continued on page 27

Brethren Missio Tour



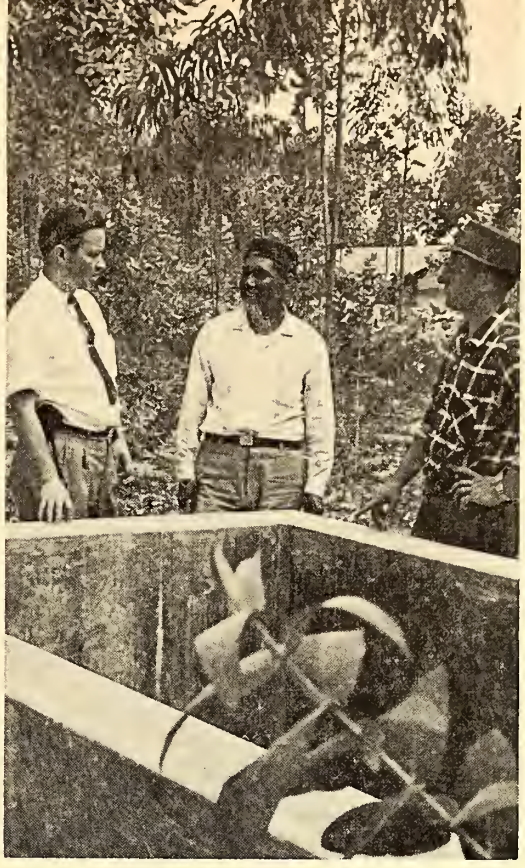
QUITO, Ecuador's 9,000-foot-high capital city, affords the tour group a panoramic view



SPANNING the miles fr Pennsylvania to Califor and an age range of fr twenty to sixty, eleven Breth came together just bef Christmas to form the den ination's first mission t From Miami, the group planed for eight intensive d in Ecuador. They came, t saw, and they were moved the spirit and action of church there. The tour cam a prelude to the current miss study theme on Latin Amer and ever since, the particip have been busy recounting t experiences.

THE TOUR PARTY. Left to right, f row, Hilda and Delbert Hanlin, W bury, Pa., and Dorothy Brown, Bal field, Calif. Second row, Hazel nedy, Elgin, Ill., and Mary War Pottstown, Pa. Back row, Galen W head, New Paris, Ind.; Howard R Elgin, Ill., tour director; Fred Cle Eaton Rapids, Mich; and Clark Basl Jonestown, Pa. Not pictured: Glen Freda Koontz, Everett, Pa., who jo the tour part time.





EE STUDENTS and three teachers (above). Mission-
Edna Switzer, second from right, explains textbooks
teside teachers Mary Wanner and Dorothy Brown. At
Pennsylvania pastor Delbert Hanlin (left) is shown
or Calderon church by Andres Guaman, George Kreps

A flourishing church at Calderon





CALDERON YOUTH had guests break clay pots (left). Contents: candy, roses, a pigeon, water, and as Dorothy Brown discovered, a guinea pig (above). Youth took complete charge of services, meal, and program for visitors



POTLUCK DINNER, first ever served at Las Delicias, was prepared for the tour group. The event also marked the first time some of the new believers from outlying areas had met one another



MEMBERS of the Las Delicias fellowship e tained the visitors from the States in their ho This is the home of Jose Burbano, one of national leaders whose story is told on pa

An emerging church at Santo Domingo



OLD FRIENDS MEET. Clark Bashore (right) was in the 1959 work camp at Las Delicias when the new church fellowship was begun. some photos of the earlier visit aid remin

Betty Elliot explains her love for the Aucas



Obedience Is Her Mission

by Howard E. Royer

THE ENDEAVOR of a group of American missionaries to proclaim the Christian gospel to the Auca Indians in Ecuador has been described as "the most remarkable missionary story of the century." Usually when the story is told, heroism is the one note echoed again and again. However, the real theme of the story goes deeper than that; it is centered in obedience.

This became clear to the Brethren mission tour and to the Brethren missionaries in Ecuador as they talked with one of the principal leads in the story, Elisabeth Elliot. In 1956 her husband, Jim Elliot, a Plymouth Brethren missionary, and four other missionaries were killed by the Aucas, as had been every other outsider who ventured near the tribe in the depths of the Amazon jungle. Then, two and a half years later, Betty Elliot, accompanied by her three-year-old daughter, Valerie, and by Rachel Saint, a sister of one of the slain missionaries, themselves entered Aucaland. Included among the Aucas whom they befriended were the very ones who had carried out the massacre.

For Betty and the other widows, the tragic death of their husbands was not without meaning. Through this event they felt an

even greater urgency to bring the message of love and redemption to the Aucas. Said Betty, "The fact that Jesus Christ died for all makes me interested in salvation for all, but the fact that Jim loved and died for the Aucas intensifies my love for them."

In regard to the fate of the five missionaries, Betty has no feeling that God let the men down by not protecting them. "The Lord gave them protection of a kind that transcended physical protection. He gave them protection from disobedience," she explained. "The men succeeded in that they obeyed the will of God."

Betty recalled hearing the Aucas described frequently as "raw, pagan savages — the most cold-blooded people on earth." Yet upon her arrival she was accepted amiably, as a member of the family, and was provided with food and housing. In fact, she explained, she felt she herself was the most incompetent person in the tribal society. For, in Auca eyes, she was totally incapable of contributing to the community's preoccupation with providing daily sustenance.

"I feel I am a long way from being able to communicate with the Aucas," Betty commented. "I tell simple Bible stories but have little opportunity to make much application. The Aucas have a word for God but no form of religion as far as I know."

Out of her recent experiences with the Aucas Betty has evolved some concerns about the conventional missionary approach. She is dismayed that a missionary is glorified merely because of the geographical position in which he witnesses. "Further," she declared, "we tend to impose our methods and culture on primitive peoples without taking into account what they already have. We assume our way is right for them. We equate the level of their culture with the level of their morals. We get sidetracked by saying a person is regenerated when certain external changes occur. Many people feel if a primitive person puts on clothes, this is hopeful. I think we are mistaken in looking for some of these traits as evidence of growth in understanding God.

"In the States, we get the idea that a Christian should stop doing something. The Aucas stopped killing people when we arrived. Before, they believed all outsiders were cannibals. But I have no evidence that as a group the Aucas have become religious.

"Frankly, I'm at a loss to know what kind of change to look for in the Aucas. Traditionally, they do not get mad at their neighbor, they do not undercut one another verbally, they know nothing of drun- ness or wife beating, they re generous and modest; in fact, ey are characterized by several of he fruits of the Spirit described in G la- tians. There seem to be fewer ns among primitive peoples; for ne





VALERIE ELLIOT goes for a piggyback ride with her new friend n Auca woman. At right is the grinning Gikita, who claims he threw te first spear in the slaying of five pioneer missionaries to the A as



BETTY ELLIOT (left), who has translated scriptures for the Que ua Indians, talks with Laura Jean and David Rittenhouse about communic on

g they have no neuroses. Some-
s I have thought that the Aucas
pted the gospel so easily that
must not be saved. But then
call Jesus' words: 'Unless you
me as little children. . . .'"
hen questioned at the point of
many Aucas had become saved,
y responded: "Of course, I
ld like to know who is and who
saved, but I do not need to
v. I have only their testimony
fruits to go by. God himself
call his own people by name."
he work among the Aucas is
started. To date one group of
t sixty has been reached. A
r group, living about one hun-
miles away and at enmity with
irst group, is yet to be contacted.
tty reflects upon "just being
" and living among the Aucas
e of the most important aspects
hristian witness. To attempt to
rstand them, to relate to them,
recognize the common need
h both the Aucas and the mis-
ary have for God — this is the
nning and perhaps the essence
Betty Elliot's mission to the
s. Her prayer is that she will
ess obediently not only that the
s may know God, but that she
know him better, too. For to
obedience is the road to know-
God.

rethren Aid Battered Belize

Continued from page 21

enged to move their capital city
near sea level to higher ground.
r disaster unit worked under
ch World Service, directed by
and Mrs. Murray Meador and
Grover Allison. Our first task
the distribution of clothing to
ns in Belize, and, later, in the
te towns and villages. Some
were so remote that the ba-
s stared curiously or sounded
melodious voices as our team
ced along in the jeep or glided
the river in a motor launch.
r our social work, Belize was
ed into sections, and we went
home to home observing cloth-
eeds and writing out a chit for
clothing to fill that need.
were brought to the clothing
bution center by the head of
ousehold and the needed cloth-
as supplied. Normally the per-
eeking clothing was given one
e of clothes for each member
household.
st of the clothing we handled
been packed at the Church
World Service center at New Windsor. I was able to identify my own handwriting on some of the bales.

Our team lived on the second floor of the YWCA, which Church World Service rented. One end of the ground floor was used for food rations and the remainder for storage of relief goods. The food rationing was handled by the ladies of the Y and directed by the government.

The people of British Honduras are mostly of Negro descent. Since they live in an English colony, English is the basic language. The average per capita income a year is $289. Farming has not been developed and even the staple foods of rice and beans are imported. The major employment comes in the harvesting of oranges, grapefruit, sugar cane, chicle, and lumber.

One of the ways Brethren could assist the people of the little country further would be to send volunteers to work with the government's experimental Central Farms, which is seeking to discover new farming methods for the subtropics. The principal of Central Farms is eager for such help.

Because the disaster unit for the Brethren was meant to be temporary, and the emergency in Belize has since ended, the team has withdrawn from British Honduras, and we team members have undertaken assignments on three continents. A number of other agencies will continue work in the Honduras, Church World Service among them.

We members of the team were gratified to have a part in helping process and distribute nearly 200 tons of relief materials which Church World Service shipped to Belize. Even more, we are grateful to represent the Church of the Brethren in an extension of its witness, a new approach using disaster teams which we feel expresses well the purpose of Brethren Volunteer Service.

More Conference Business

5. Amendments to the Ministerial and Missionary Pension Plan

In accordance with the provisions of the Pension Plan as set forth in Article XIV, the Pension Board recommends to Annual Conference that the plan be amended to read as follows:

Article I. Definitions — Paragraph (J)

The term *salary* shall mean the fixed salary of a member plus (1) in the case of a member for whom the congregation furnishes the free use of a residence, 15% of such salary or (2) in the case of a member for whom the congregation provides a housing allowance, the amount of such allowance. In the case of free ministers, the term *salary* shall mean $1,200.

Article II. Membership

Those eligible for membership shall be:

(a) Ordained ministers who are in good ministerial standing in the church.

(b) Foreign missionaries, commissioned by the church, such as pastors, teachers, and physicians.

(c) Lay employees who are employed at least on a half-time basis by a local church or church-related agency, after one year of service with such church or agency.

(d) Ordained members of the plan are engaged in the Christian ministry in another denomination and who elect to continue their membership.

(e) Such other persons or groups of persons as may be declared eligible from time to time by the Pension Board, subject to the approval of the Annual Conference of the Church of the Brethren.

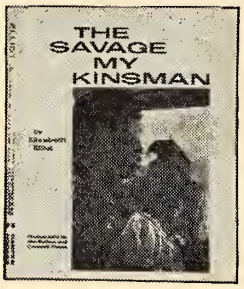
Article III. Member Contributions

Each member shall contribute an amount equivalent to four per cent of his salary during his active membership, except as hereinafter provided.

Any member of the Pension Plan who is covered under the Social Security Act, as amended from time to time, shall be permitted to make contributions to the Pension Plan in an amount less than four percent but not less than one percent of his salary basis, as determined under Article I, paragraph (j), provided the employing organization pays its required contribution.

All such contributions shall be credited to the individual account of the member and be increased by the interest credits thereon.

BETTY (Elisabeth) ELLIOT



THE SAVAGE MY KINSMAN

Betty Elliot went into the Ecuadorian jungle to preach the gospel to the killers of five missionaries — one of whom was her husband. This book is her record of that experience and her report to the world of the ultimate triumph of love over fear.

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Article IV.

Congregation Contributions

Each congregation served by a member shall contribute an amount equivalent to eight per cent of the salary of such member, provided, however, that a congregation may elect to contribute on behalf of any lay member for whom it is pay employer taxes under the Social curity Act, the difference betw eight percent of the salary and amount of such Social Security Such contributions shall be it of current expense and not benevolence.

All such congregation contri tions shall be subject to a deduct by the Pension Board of not to ceed one twelfth thereof toward expense of administering the Pens Plan, and a further deduction of to exceed one twelfth thereof for contingent fund. The balance each such congregation contribu shall be credited to the indivic account of the member serving s congregation and shall be increa by the interest credits thereon.

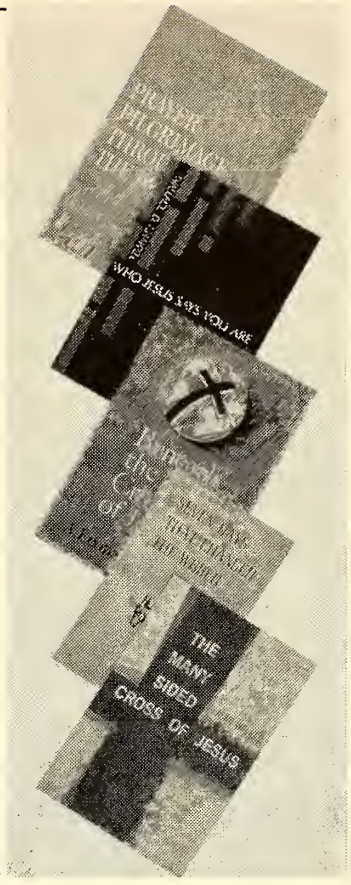
In the event that a congrega served by a member does not c tribute as hereinbefore provic then one half of the amo which would otherwise have b deducted from the congrega contributions for administrative penses and for the contingent f shall be deducted from such m ber's contributions.

Article VIII. Withdrawal

Any member, other than a member who has completed than five years of service, who comes ineligible under the provis of Article II before entering an age retirement or a disability nuity can make no further me contributions to the Pension In such event, upon application, member accumulation shall be to him, his congregation accum tion shall be transferred to the plemental benefit fund and he have no further claim on the Pen Board. However, if such me leaves his member accumulatio the pension fund, his congrega accumulation shall remain to credit, and his combined accur tion shall be increased by i est credits and ultimately ap towards providing an age retire annuity, a disability annuity, a ow annuity, or other death be as outlined herein.

Any lay member who has pleted less than five years of se and who becomes ineligible u the provisions of Article II b entering upon an age retireme a disability annuity can mak further member contributions t Pension Plan. In such event, member accumulation shall be to him, his congregation accur

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hall be transferred to the sup-
ntal benefit fund and he shall
o further claim on the Pension

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ecome ineligible for further
ership has previously entered
a disability annuity which has
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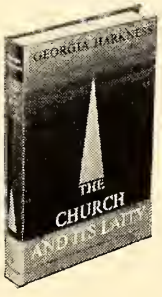
Obituaries

ney, Susan I., was born Jan. 379, in Jefferson County, Iowa, ied at Cedar Rapids, Iowa, in ary 1962. Surviving are three one daughter, six grandchildren, irteen great-grandchildren. She arried to Thomas Looney, who led her in death. She was a er of the Church of the Brethren. neral service was conducted by obert Faus, and burial was in edar Memorial cemetery. — Mrs. White, Cedar Rapids, Iowa.

gan, Marie, daughter of Charles ressa Eversole Teeter, was born w Enterprise, Pa., March 29, and died Feb. 6, 1962. On Oct. 21, she was married to William organ. Her husband, one son, sisters, and two brothers survive. She was a member of the Curryville church, where the funeral service was conducted by Brethren Lee Weaver and D. L. Shaffer. Burial was in the Fairview cemetery at Martinsburg, Pa. — Rena Stayer, Martinsburg, Pa.

Myerly, Robert Milton, son of Robert M. and Sally Whitmore Myerly, was born in Westminster, Md., Aug. 2, 1896, and died Oct. 16, 1961. He was

The nature of the church
And the place of the laymen



the church and its laity

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Church of the Brethren
General Offices
Elgin, Illinois

a member of the Westminster church. Surviving are his wife, Clara Crebbs Myerly, two sons, and one daughter. The funeral service was conducted by the undersigned and Rev. Nevin M. Kirk. Burial was in the Meadow Branch cemetery. — Curtis W. Dubble, Westminster, Md.

Perrin, William C., son of Jesse and Mary Ann Ferguson Perrin, was born May 5, 1884, and died Dec. 17, 1961. Surviving are his wife, five grandchildren, and three great-grandchildren. He was a member of the Raven Run church, Pa. The funeral service was conducted by Bro. Percy Kegarise, and burial was in the Yellow Creek cemetery. — Maude Graffious, Defiance, Pa.

Snyder, Robert, son of Guy and Agnes Cartright Snyder, was born April 30, 1929, at Saxton, Pa., and died Jan. 12, 1962. Surviving are his wife, his parents, three sisters, and two brothers. He was a member of the Raven Run church, Pa. The funeral service was conducted by Brethren Merle Detwiler and D. I. Pepple at the Koontz church, and burial was in the adjoining cemetery. — Maude Graffious, Defiance, Pa.

Porter, Susanna Myrtle, daughter of Mr. and Mrs. D. A. Crist, was born Nov. 9, 1901, at Quinter, Kansas, and died Dec. 27, 1961, at her home near Quinter. On March 12, 1925, she was married to Milford C. Porter. At an early age, she was baptized into the Church of the Brethren and served faithfully as a Sunday school teacher and superintendent and in the office of deacon with her husband. She was the author of Little Red Hummy, The Brethren Heritage in Kansas, A Panoramic History of the Quinter Church, and other Brethren literature. Surviving are her husband, one son, four grandchildren, her mother, six brothers, and two sisters. The private funeral service was conducted by Bro. Glenn J. Fruth, and burial was in the Quinter cemetery. A community memorial service was held the day following the private service at the Quinter church. — Lila Reinecker, Quinter, Kansas.

Powell, Harry Milton, died at Westminster, Md., Jan. 19, 1962, at the age of sixty-four years. He was a member of the Meadow Branch church, Md. The funeral service was conducted by Bro. Dale Hylton, and burial was in the Meadow Branch cemetery. — Mrs. Charles W. High, Westminster, Md.

Reece, Elizabeth, daughter of Jacob and Elizabeth Early, was born April 8, 1869, at Herrington, Ind., and died Jan. 24, 1962, at Fairview, Mo. On Dec. 30, 1891, she was married to Enos Reece, who preceded her in death. She was a member of the Church of the Brethren and for many years taught a primary Sunday school class. Surviving are four daughters, eight grandchildren, eighteen great-grandchildren, and two great-great-grandchildren. The funeral service was conducted in the Shoal Creek church, Mo., by Bro. James Parks of Springfield, and burial was in the Dice cemetery. — Mrs. Wilbert Erisman, Fairview, Mo.

Sines, Arthur D., son of David and Sarah Friend Sines, was born April 3, 1889, in Upshur County, W. Va., and died Dec. 7, 1961, at Nokesville, Va. In 1924, he was married to Mary Miller. He was a member of the Nokesville congregation, where he had served as a deacon since 1939. Surviving are his wife, two children, four grandchildren, one sister, and one brother. The funeral service was conducted by Bro. George Tinsman in the Nokesville church, and burial was in the Valley View cemetery. — La Verne Flory, Nokesville, Va.

Thomas, Ida Rebecca, daughter of George and Barbara Glick Thomas, was born Feb. 25, 1881, at Spring Creek, Va., and died Feb. 7, 1962, at Bridgewater, Va. She had been a member of the Church of the Brethren from early girlhood. The funeral service was conducted at the Bridgewater church by Brethren Paul H. Bowman and Byron M. Flory, and burial was in the Oak Lawn cemetery. — Mattie V. Glick, Bridgewater, Va.

Tolen, Dot B. Waltman, was born in Elwood, Ind., in 1897, and died Sept. 3, 1961, near Monticello, Ind. She was a member of the Flora church, Ind. In 1917, she was married to Everett Tolen. Surviving are her husband, two sons, three daughters, and t brothers. The funeral service was c ducted by the undersigned. — Cha DuMond, Sr., Flora, Ind.

Brethren Placement Service . . .

This column is conducted as a service in the interests of assist individuals or families to relocate secure employment in Brethren c munities. It does not provide for advertising of goods or property sale or rent. Information on paid vertising may be obtained from Church of the Brethren General Offi

This service is part of the Brot hood program, assigned for adminis tion to the Social Welfare Departm of Brethren Service.

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When writing about a notice, i necessary that the number be giv Write Brethren Placement Serv Church of the Brethren General Offi Elgin, Ill.

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No. 559. Bethany Hospital needs R.N. in the position of surgery sup visor. Also, R.N.'s will be needed brief or longer periods for summer cation relief. There is also an open for a nurse anesthetist. Contact: O Bendsen, Personnel Director, Beth Hospital, 3520 W. Van Buren St., C cago, Ill.

Church News

Iowa and Minnesota

Cedar Rapids — The church had five Sunday evening school of missi during January and February. Dur the first session, the film, Along Afri Paths, was shown by Dr. and M Curtis Bowman of Boulder Hill, At the last session the choral dra Circle Beyond Fear, was presented twelve members of the congregati The pastor, Bro. Robert Faus, attend the ministers' retreat at the Iowa Ri church at Marshalltown. Our cong gation is cooperating with the Cou of Churches in its citywide evangeli effort during March. The junior h group was host for the district sectio junior high rally in March. — Mrs. ma White, Cedar Rapids, Iowa.

Southeastern Kansas

Osage — The Fred Morrisons of congregation celebrated their fifti wedding anniversary with an o house at the church. The pastor, Ra Hodgden, helped at the state yo camp at Abilene in August. Ev

Continued on page 32

COMING THIS FALL!

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Continued from page 30

quarter the church has a birthday night. In September, the college students were in charge of the program and presented a skit. Each Thursday afternoon, the women of the church meet in various homes for prayer. The youth gave a play on Dec. 17 in observance of the Christmas season. During the year the junior high group had a progressive supper, a hiking and fishing trip, vesper services, and a New Year's Eve party in addition to the week at camp. At the father and son banquet in February, the men's fellowship shared their Lord's acre projects. On Feb. 16, Bro. Paul Waggoner and the male quartet of McPherson College shared in the morning worship service. During the winter, storm windows were installed on the church and at the parsonage. — Mrs. Merle Clawson, McCune, Kansas.

Southern Ohio

Happy Corner — Some members of the school participated in the school of Christian living at Covington. Two Sunday nights in February were devoted to mission study, bringing in outside leaders for talks, discussion, and the showing of a film. The Charles Baldwin family, home on furlough from Nigeria, spent one Saturday and Sunday in November in our church. Charles officiated at the communion service, brought the message on Sunday morning, and showed slides of the work in the evening. The pastor will conduct the Holy Week services, April 15 to 18. The love feast will be observed on April 19; Glen Rust of Eaton will be the guest minister. In cooperation with a neighboring church, the Fairview Brethren in Christ, we will have an Easter sunrise service and breakfast. Several of the youth attended the seminar at Washington. The pastor has a class in church membership for juniors and junior highs for an hour on Saturday morning. A study of the Old Testament is being carried on each Wednesday evening after choir practice. — Betty Simmons, Clayton, Ohio.

Potsdam — Carroll Ringgold of Orlando, Fla., conducted our revival meeting. Four accepted Christ. Several of our youth participated in the peace march on Dec. 23 in Dayto Guest speakers have been Clara Ha per, a former missionary to Nigeria, ar Harold Row of Elgin, Ill. Sever members attended the school of Chri tian living at Covington. The mer work has started a remodeling progra on the front of the church. One our youth attended the youth semin at Washington and the United Natior The circles of the women's fellowsh have been doing relief work. — M Ruby Dearth, Laura, Ohio.

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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Ill.

Church of the Brethren
Gospel MESSENGER

APRIL 14, 1962



Anthony Gruerio — Three Lions

"Behold, your King is coming"

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

Kenneth B. Byerly is pastor of the Columbus church, Southern Ohio.

John C. Middlekauff is pastor of the New Carlisle church, Ohio.

Harry A. Brandt, former managing editor of the Gospel Messenger, is living at La Verne, California.

Ralph McFadden is pastor of the Lafayette church, Southern Indiana.

Arthur L. Warner is pastor of the Topeco church, Southern Virginia.

Brenda Schnepp, a volunteer now serving at the Falfurrias project in Texas, was a normal control patient at National Institutes of Health for a period.

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

Plans for a Bomb Shelter

After reading various comments on bomb shelters in the recent issue of the Gospel Messenger I would like to share another with you:

"Dig deep, making sure your foundation is on a rock — the Rock Christ Jesus. Build your shelter strong within and without, providing walls of salvation and gates of praise. Stock it well with the Bread of Life and the Living Water. Have plenty of fruit — of the Spirit. Enter the door and abide in peace, fearing not them which can kill the body but are not able to kill the soul." — Mrs. Elmer Wampole, Greensfork, Ind.

One Church Organization

The Bible teaches that Christ is the head of the church. The members are the body of the church. Can the body be divided with only one head? Today we have hundreds of church organizations each claiming Christ as its head.

When Alexander Mack and a few companions wished to break from the state church, they looked for an organization where all the rites and ceremonies that the Bible teaches could be observed and lived in our everyday life as occasion demanded. They could not find any. So they decided to organize a church that would give that privilege. So the Church of the Brethren was organized.

There is a call today that all church organizations should consider forming an organization where all could be one. Is there any hope that one organization could be formed that would teach peace, temperance, nonswearing, nonlitigation, and also observe the rites and ceremonies to develop the above character, such as baptism, the Lord's Supper, feet washing, communion? Should the Church of the Brethren give up any of its established ceremonies? Or should we put forth greater efforts to teach them and observe them in our daily life? — H. H. Ritter, Albany, Oregon.

On Tax Refusal

I am a firm believer in the refusal to pay war taxes or, more appropriately, the percentage of income taxes which is used for war. How many Brethren can conscientiously sit back and look at the missiles going up, wasting millions of our ha earned dollars when there are many other worthwhile projects which we ought to be putting money?

For example, why couldn't government use our percentage the tax for the Peace Corps? me this is a wonderful experi which I hope will continue for a l time. Also, there are millions of of surplus food stored in our w houses going to waste, and all is needed is the money to sen to the starving people of the wo Besides, if America needs allies badly, there is no better way obtaining them. . . .

How great is our concern? Sho we stand for something we kno wrong? We refuse to bear a Ought we consent to doing so thing like this which may prov be even more destructive? — Jea Lee Jacoby, Gettysburg, Pa.

Marathon Chewing

This comment has to do with tures on church manners in the 17 issue.

I think the young people faile picture how some people, adults children, chew gum in a ma thon style. Maybe some pe chew gum because they are ner or maybe to have something to or maybe to help kill that foul s which comes as a result of sm ing. — Reader.

Interesting Reading

The comments on fallout she in the Gospel Messenger of M 3 gave some interesting reading

I would suggest that ever read the Readers Write of that I feel sure that most of our brethren and sisters will agree if we follow the suggestions we glean from the writings of the lowing we will not go wrong. T men say in different ways what think the Bible teaches. I agree Richard N. Miller, Earl E. Sn Duane Ramsey, and Edward Ziegler.

May the Holy Spirit guide one of us. And I might say article by Kermit Eby, New I Doesn't Excite Me, is fine. S of the rest of us could do thinking and praying about t things. — Lizzie L. Horner, Fr Calif.

When the Church Is Under Fire

THE young summer pastor had been on the scene for only a few days. But he sized up situation quite aptly in his weekly report. wrote, "The church here is under fire."

Actually the situation was not quite so ming. It was true that some ugly rumors e abroad in the community, rumors to the ct that the church was trying to break up ting patterns of segregation by placing a ro family in every block. What had pened was that the church had rented one s properties to a Negro family. And a few bers of the church were quietly working on alf of helping minority families find adequate sing. That was all. But the rumors still isted. And the church was "under fire."

The summer pastor probably noticed that the ent unpopularity bothered some members. y disliked hearing their church described aving any radical tendencies or sponsoring program that raised too many eyebrows in neighborhood. They wanted their church to ccepted, to be respected, not to be criticized. they were alarmed when the church was ler fire."

But, strangely enough, there were some ons in the community who responded rwise. They had little interest in the church, if it was going to take a stand on an opular issue they would view it with new ect. They seemed to say, "If the church is er fire, perhaps this is an indication that e is some fire in the church."

The point of this brief review is neither to mend or to condemn a particular church. It ather to ask why Christians should ever me disturbed because for a time they are ler fire." Is this not rather the calling and mission of the church — to be so responsive s Lord and Master that it will follow where eads, whatever the cost?

Not only during Holy Week — but especially ng Holy Week — Christians should take a look at the cross of Jesus Christ. Some in it a badge of their faith, an emblem e worn in their lapel, or a symbol of all is distinctively Christian. Others sing usiastically about the cross as rugged and g, as an eternal fact in which one can glory it towers over all the wrecks of time. Still rs recall that to be a disciple of Jesus Christ is to take up his cross and follow. There be some who can carry that cross with a , but in all honesty we must observe that much easier to sing about the cross than to take the way of the cross, that it is far more comfortable to extol the sufferings of Jesus than to endure any suffering on his behalf.

The way for the church is still surely the way of the cross. This is to say that the church may most nearly discover its essential calling when, for the sake of the gospel of Christ, it finds itself under fire. This is not the image of the church, however, that most people have. They think of it in terms of quietness and dignity, reverence and stability — but not dissent, not humiliation, not unpopularity. These attributes are not often associated with the church. Yet they are surely characteristics we can expect of any group that seriously follows the way of the cross.

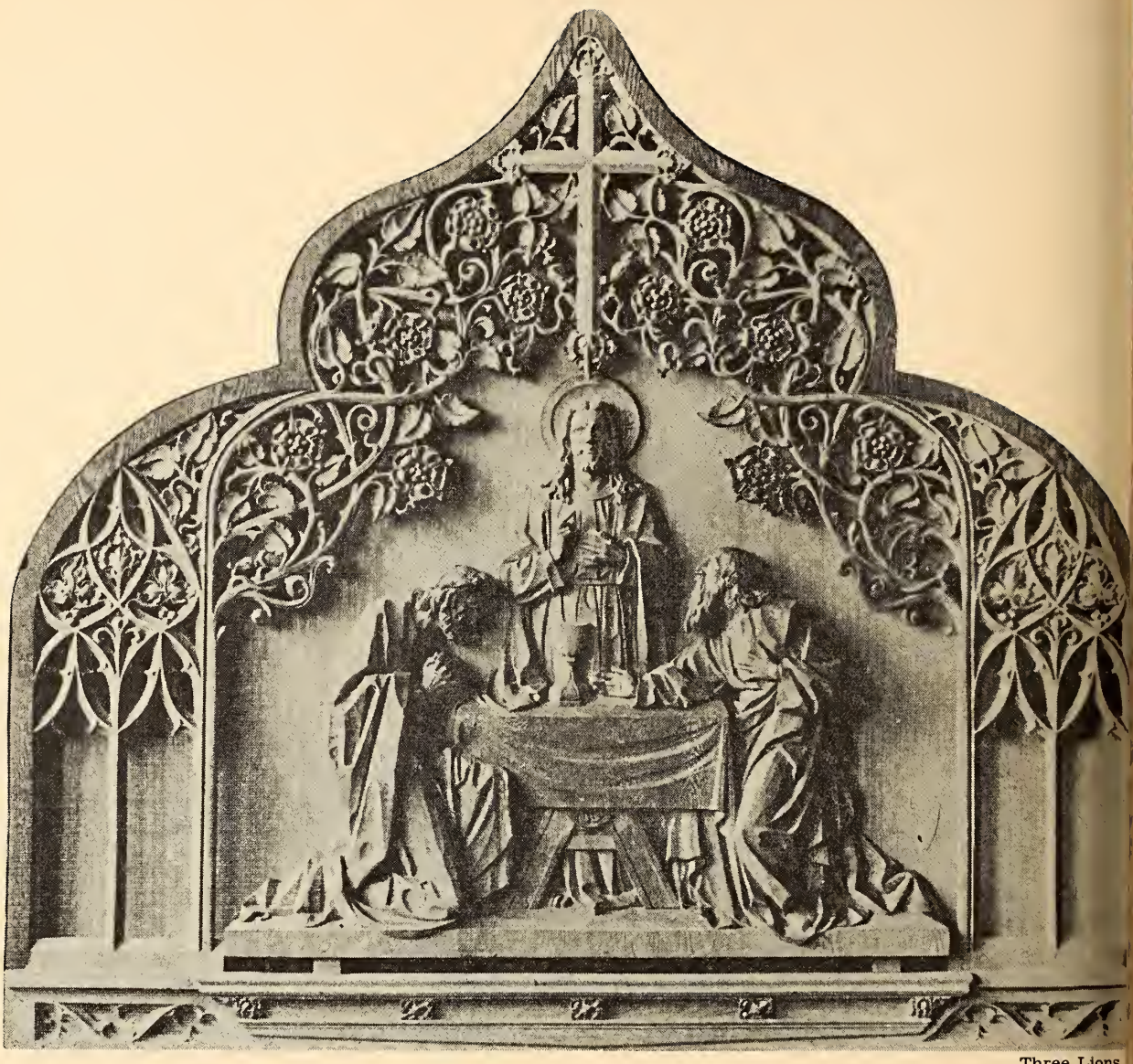
The respectable, inoffensive church has been trying so hard recently to be evangelistic, but with little result. Could one reason be that it is seldom under fire? Could it be that when the church is willing to accept the humiliation of the cross, it will begin again to attract its indifferent and often scornful neighbors? We earnestly hope that many more churches are soon under fire, if to be so is any indication that they are more interested in representing Jesus Christ than they are in reflecting the standards of their community.

In the first century the *preaching* of the cross, according to Paul, was regarded as nonsense by many; yet others discovered in it the power of God. In the twentieth century the preaching of the cross is far more acceptable, but it is the *practice* of the cross, in personal affairs, in social relations, in national and international policies, that seems so nonsensical that even some Christians reject it. But a few still believe that the practice as well as the preaching of the cross can reveal the power of God. Would that the church would not only sing about the cross, but would even allow itself to be crucified, if necessary, so that power could be released. — K.M.

The Stumbling-block

For Jews demand signs and Greeks seek wisdom,
but we preach Christ crucified,
a stumbling-block to Jews
and folly to Gentiles,
but to those who are called, both Jews and Greeks,
Christ the power of God
and the wisdom of God.
For the foolishness of God is wiser than men,
and the weakness of God is stronger than men.

1 Cor. 1:22-25 (RSV)



Three Lions

When we celebrate the Eucharist, we proclaim the Lord's death until he comes

The Risk of Remembering

by Kenneth B. Byerly

en we celebrate the Eucharist,
proclaim the Lord's death until he comes.
do not eat and drink
s Body
hout being changed.
re is a risk involved!
run the chance
losing ourselves,
l becoming new people –
putting on what Paul calls
new being.
en we partake of these elements
are the messengers with lovely feet.
we eat this bread
l drink this cup
are the carriers of good news.

at is it we proclaim?
l what do we recall?
s quite simply
t we are new men.
ery Eucharist proclaims
beginning of the time of God's salvation."
s bread
l this wine
tify to Jesus Christ –
o has come in history.

remember Galilee –
thing breezes
l lakeside meals,
ere the disciples
and drank
h the Son of man.
e tells us
was known to them
the breaking of the bread.

o was it
t ate with them on a mountainside?
vas He.
fishes,
loaves,
wedding ceremony,
dinner with the sinner –
se show us
very humanness of Jesus the Christ.

re were the crowds
embled for many hours;
d and hungry.
y could not be denied.
h five loaves
And two fish
Did he feed them.
It is evident from our gospel writers
That here was a mighty work –
A magnificent occasion.
Was this not a foreshadowing of the Eucharist?
It is the feast of the kingdom.
To us who repent
And believe
This meal is the feast
Prepared by the King.
And Christ's life among us
Sheds meaning on our meal this day.
Christ brought the kingdom upon our earth
As surely as he was the Son of God!
This arrival we celebrate today.
We recall this ministry
In what we do here.
The healing,
The teaching,
The preaching,
The suffering,
All this we remember –
And participate in.
We dare not drink this cup
Without knowing the meek are blessed.
We dare not eat this bread
Without knowing the poor in spirit enter the kingdom.
This we risk at the Lord's table –
Losing our old selves
By being transformed
Into a son of God.
We celebrate this meal
Knowing this man
Has ministered to us.
He has shown us the new.

In this Eucharist, too,
We remember the death of Jesus the Christ.
He not only ministered to us
And taught us,
He poured out his life for us.
This is his blood!
This is his body!
Paul writes he simply
Passes on the tradition.
Christ was known "in the breaking of bread."
This meal together
Is a continuation of
Our fellowship with him.
Yet for Paul
It is a memorial –

A memorial of Jesus' death.
"This is my body,
Which is for you;
Do this as a memorial of me . . .
This cup is the new covenant
Sealed by my blood.
Whenever you drink it,
Do this as a memorial of me."
Here is the "new Covenant."
Here we become the new Israel,
The people of God,
The church!
It is no coincidence
That the last supper of Christ
With his disciples
Was near Passover time.
This is what makes it the *last* supper.
He is the Paschal lamb
That God accepts
In our stead.
God delivered Israel
In the exodus.
Here is the meaning of Passover.
God delivers us
In the death of Christ.
Here is the meaning of Eucharist.
We celebrate both
In our communion.
We reenact these moments
Only because God has acted first.
No blasé mortal
Can come to this table.
Only the humble
Who realize God has acted first.

We have reached back for meaning.
Now we must look forward.
As often as we eat and drink this,
We proclaim the Lord's death till he comes.
It is no funeral.
It is a festival!
As sure as this bread is before us,
As sure as this cup is visible,
Christ shall come again.
By these emblems
We already participate in that coming.
The risk is
That we commune
Without realizing the import
Of what we are doing.
Can you risk your life
Today
By taking part in that return
Tomorrow?
Looking back we say: God's kingdom is in Christ.
Looking forward we proclaim: God's kingdo
is in Christ.

The only way we dare risk
Coming to this moment
Is in humility and confession.
We are the ones ministered to.
We are the ones God has acted first upon.
We are the ones privileged to share in th
kingdom.
How?
By becoming new men,
By taking upon us the new being,
By becoming,
As a church,
The son of man.
Only by washing the feet of the world
Through love symbolic and love enacted
Dare we drink this cup!

We become the bearer
Of the grief and sorrow of the world.
As God so loved the world
So we must.
Yea, even this is not deep enough.
It is only through the grace of God
We drink and eat.
We call them sacraments.
By this we mean that God
Completely overwhelms us
By his love
Through these elements.

It is not magic —
This mystery.
Nothing is more concrete
Than the life,
Death,
And resurrection
Of Jesus the Christ.
Still, is it not mysterious
How God has gone about his business?
Yet his business becomes our business
In daring to enact his Word
Through our communion.

We have become new beings
In our baptism.
From thence we belong to God . . .
His spirit is upon us.
Every time we commune
This Spirit is renewed within us.
For Christ, though being dead,
Still lives and is present here.
This Spirit
Both renews and admonishes us.

Continued on page 18

A Strange KING on a Strange Throne

by John C. Middlekauff

TWICE in one week, men acclaimed Jesus king. The first time was on Palm Sunday as he rode into Jerusalem on a donkey. On that occasion, it was a triumphal entry accompanied by the shouts, the cheers, the frenzied excitement born out of the conviction that the long awaited Messiah had at last arrived and that he would free the Jewish people from the galling yoke of Roman domination. People thought the glories of the kingdom which they had known under David and Solomon would be revived.

The second time they called him king was on Good Friday. This time he was nailed to a cross, and this time a disillusioned mob jeered, taunted, and reviled him. And over his head, there was fastened to his cross a placard which read in the three great languages of the day — Hebrew, Latin, and Greek — "Jesus of Nazareth, the King of the Jews."

What a strange king and what a strange throne! In truth, Jesus had come to be a King and to establish a kingdom. Although Pilate meant to mock him and to get revenge on the Jewish authorities who had forced him to crucify an innocent man, Jesus could take comfort in the thought that there was a truth in the inscription that was deeper than Pilate knew.

What should we learn from these things that Pilate and the temple authorities said about Jesus as he hung on the cross? It seems to me that there are at least four great truths which we ought to see.



Daalsgard Camera Clix

JESUS IS THE KING OF LIFE

The Jewish authorities demanded the death of Jesus

brew, Latin, and Greek. Was that not a prophecy of the universal reign of Christ? In God's plan for the world, every nation has something to teach mankind. The Jews taught men that God is one, that he is holy, that he is the God and Father of all men — the universal God. Greece taught the world beauty of form and beauty of thought. It gave the world the best language for the expression of ideas, thoughts, concepts. Rome taught the world law and order, justice and good government. In the case of the crucifixion of Jesus, Roman justice failed because the man who administered it — Pilate — was afraid of losing his position and the power that went with it if he administered justice without fear or favor. But, in theory at least, Rome believed in justice.

Though Pilate did not know it when he ordered the inscription in the three world languages, in reality he was saying to the world that Jesus Christ represents the best that man knows. And the church has always proclaimed the truth that Christ is the universal man; Christ is the incarnation of the best that man can be because he is the consummation of the best in life.

Not only is Christ the universal King because he is the best that life has to offer but also because he is the world's only Savior. Centuries before his birth, the psalmist made this interesting statement:

May all kings fall down before him,
all nations serve him!
For he delivers the needy when he calls,
the poor and him who has no helper.
He has pity on the weak and the needy,
and saves the lives of the needy.
From oppression and violence he redeems their life;
and precious is their blood in his sight.

Since there is help and salvation in no one else, Christ is the only man who deserves to be called the universal King.

THE FINALITY OF OUR DEEDS

There is a third truth we ought to see in this conversation between Pilate and the authorities as Jesus hung on the cross: that is the finality of our words and deeds. "'What I have written I have written.'" Again, Pilate spoke truer than he realized. All through the centuries, the finality of Pilate's deed has been memoralized by Christians as they have repeated in the Apostles' Creed "suffered under Pontius Pilate."

For Pilate — and no less for you and me — there is an inescapable, frightening, relentlessness about life. We write the record of our lives with indelible ink. We do a deed, and all the remorse in the world will not undo it; we say a word, and all the regret we can muster will not recall it. There is a world of truth in this stanza in the Rubaiyat of Omar Khayyám:

The Moving Finger writes; and, having writ,
Moves on: nor all your Piety nor Wit
Shall lure it back to cancel half a Line,
Nor all your Tears wash out a Word of it.

Mohammed says that there will be nothing arbitrary about the day of judgment but that each one of us will appear before the throne of God with our life story written by our hand and hanging around our neck. Then God will say to us: "Read thy book: thou thyself art accountant enough against thyself this day." And in the book of Revelation, John says: "And the dead were judged by what was written in the books, by what they had done" (20:12).

Not one can look back into the past without shame, without regret, without remorse. All of us have done things which w would like to undo; all of u have said things we would lik to recall. But what is written written. Bret Harte once sai

Of all the words of tongue and pe
The saddest are, "It might ha been,"
More sad are these we daily see
"It is, but it hadn't ought to be

If there are few things wor than remorse and regret, it equally true that there are fe things more valuable than clear conscience, the ability walk down the street and loo straight in the eye every ma and woman you meet, and n have to duck into a doorway turn your head and pretend yo did not see a certain individu Like everything else in life th is really worthwhile, you cann put a price tag on a cle conscience, but there are m lions of men living today wh would give everything they ov if they could buy a cle conscience.

But, thank God, there another word to be said abo the finality of our words a deeds; it is this word that mak the message of Christianity gospel (good news). The blo of Jesus Christ can blot out c sinful past, wash our stain and filthy lives, and make clean. "If we walk in the lig as he is in the light, we ha fellowship with one anoth and the blood of Jesus his S cleanses us from all sin" (1 Jo 1:7). "To him who loves us a has freed us from our sins his blood . . . to him be gl and dominion for ever and ev Amen" (Rev. 1:5-6). No won Charles Wesley wanted a th sand tongues to sing the prai of Christ and says:

He breaks the power of reigning
He sets the prisoner free;
His blood can make the foulest cle
His blood availed for me.

GETTING DOGMATIC ABOUT THE WRONG ISSUES

There is a final truth that is

Literature As Life

by Harry A. Brandt

THE life of a people or nation is embodied in its literature, nd not simply as records, but as nterpretation of particular ideals. 'or a people that leaves no ecords is twice dead. Such a eople is dead in the physical ense as having passed from the tage of living things. They are lso dead as having left nothing f their hopes and dreams for hose coming after them. They ave passed away completely as he flower of the field.

Now the nation that leaves a ecord may be reconstituted to he extent that its record is com- lete. The Etruscans are all but wice dead because their records re so incomplete. But how differ- nt for the Romans! Physically they are as dead as the Etruscans, but how Roman ideas go marching on!

Observe that the Roman record is more than just a bare record. There is enough detail to recover the feel and purpose of their living. Even more profound in their influence are the records of the Greeks and the Hebrews. Their records rise to the level of great literature. The Greeks gave us the beginnings of the arts and of science. The Hebrews gave us our understanding of things religious. Their poets and dramatists, their philosophers and prophets dealt with basic human problems. And since they plowed so deeply they have something to say to men of today. Indeed, there is a sense in which they have made us what we are.

Racially Western men are principally the descendants of the barbarians who overran Europe to the destruction of the Roman Empire. But where is the religion of these intruders and what has become of their folkways? Western men have borrowed their religion from the Hebrews, their forms of art from the Greeks, and their ideas of organization from the Romans.

Western man has borrowed until he is a debtor to many peoples. The chief instrument in effecting his cultural metamorphosis has been a trident of three great literatures. These are: the Holy Scriptures of the Hebrews, the arts of the Greeks, and the concepts of law and organization as derived from the Romans.

There is a sense in which a people with a record is indestructible, may even attain to a kind of immortality. This results if they achieve a literature. Thus people who have been overwhelmed have sometimes managed to live on, even emerge as a result of courage and vitality drawn from the heritage of a great literature. Consider how the unfortunate Poles have been sustained by a heritage of language and literature, or how modern Germany was revived through a literary revival, or how Norse and Irish groups have drawn courage and substantial status from the recovery of vital literature.

On the other hand, a people without a literature suffers serious handicap. They can make but a limited contribution in their own time, for they stand as mute before the world both in their age and in time to come. There must be some record if the work of a people is to be widely known, some interpretation if a people's contribution is to be understood and appreciated.

There is a special and even tragic sense in which these observations apply to the Brethren people. For we are a people with a minimum record and certainly no literature. What our people

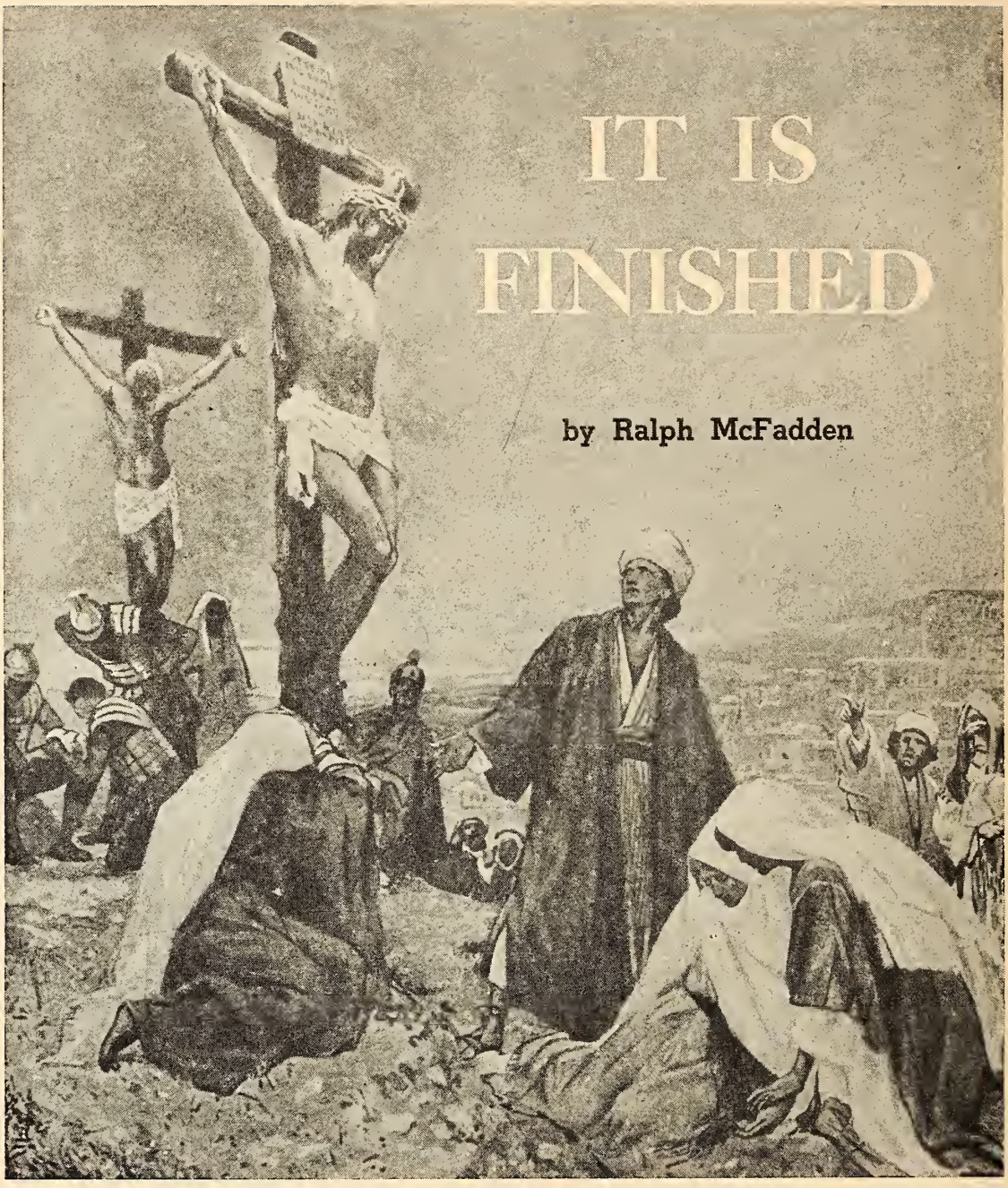
Continued on page 22

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ncident teaches us, that is the langer of getting dogmatic bout the wrong issues. Pilate llowed the authorities to push im around on the main issue - the innocence of Jesus — but vhen it came to a relatively inor issue, the wording of he inscription, he could be tubborn.

Had Pilate stood firm on the entral issue he would have ome down through history vith a name that is respected, ut because he yielded to the pressures on the great issue, history has placed him beside Judas as one deserving our pity and contempt. Dr. Barclay has said of Pilate that he "was the man who took a stand — on the wrong things and too late."

Men remember Pilate with scorn, but honor the man he crucified as King. True, he was a strange King and he reigned from a strange throne. But King he was, not only of the Jews but of all the world. He is your King and mine.



IT IS FINISHED

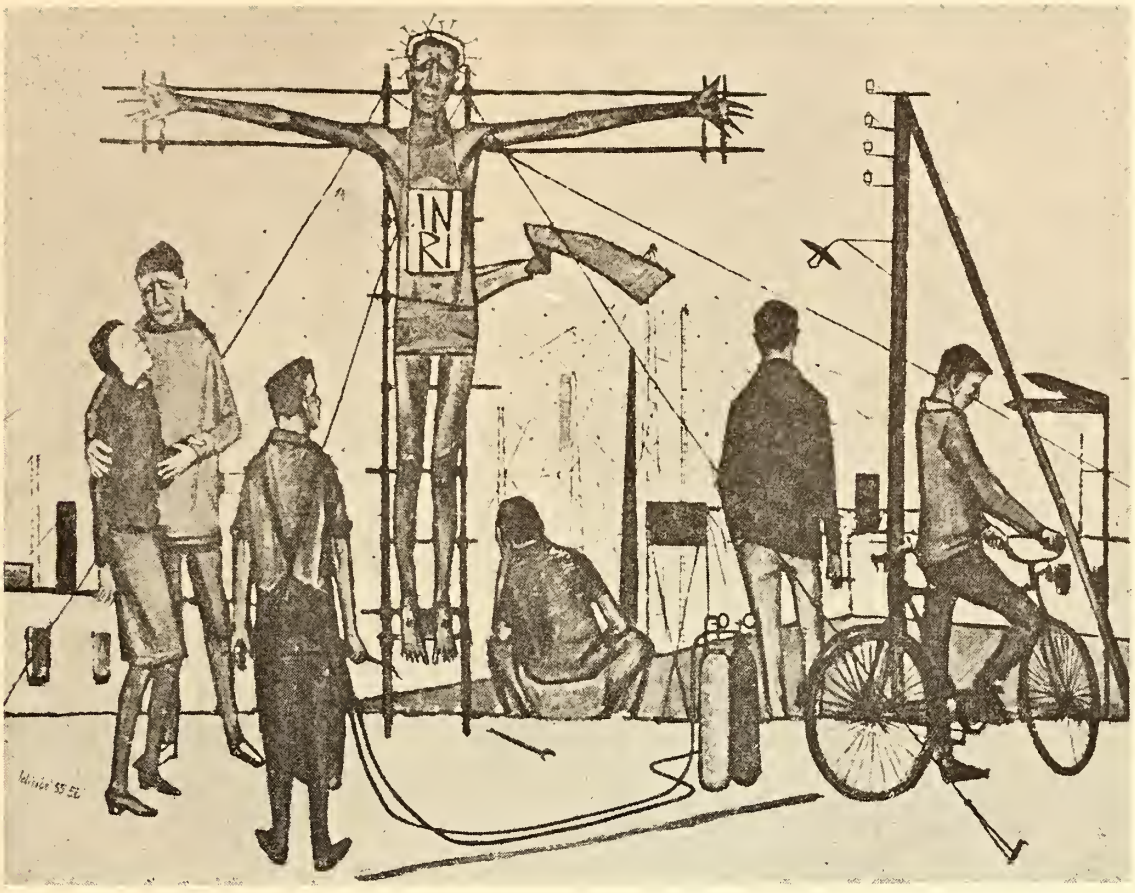
by Ralph McFadden

William Hole

Gramstorff Bros., Inc.

It is finished . . .

or so it seemed to those who listened nearby . . .
to the soldiers who had helped to finish it . . .
to his mother, who felt this death of one to whom
she had given life . . .
to the curious and morbid who had come along
for the thrill . . .
to Judas, who had forseen the immediate end — and
brought his own life to a finish . . .
to the disciples, who had expected a king even
greater than King David . . .



Emil Scheibe Three Lions

It is finished . . .

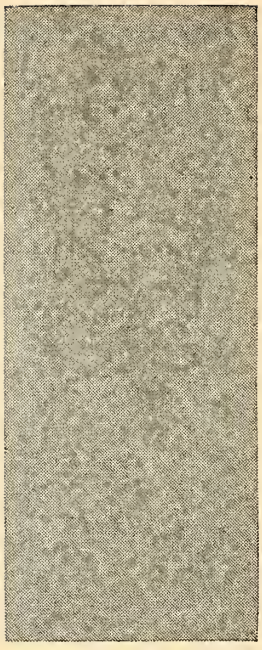
or so it seems to many in our world today . . .
to the military extremists who are certain that
there will be a third world war . . .
to the mothers who hold starving children to
empty breasts in India and Red China . . .
to the pessimists and atheists who see only
moral degradation and hopelessness for man . . .
to all who have betrayed their faith in God . . .
to some present-day disciples who see little or no
way out of the power struggle and ideological
struggle that strangles our countries . . .

It is finished . . .

thus spoke the Christ upon the cross . . .
but not in defeat . . .
only in victory . . .
for Christ's work and ministry was
finished on earth . . .
and through him our estrangement from God
was reconciled . . .

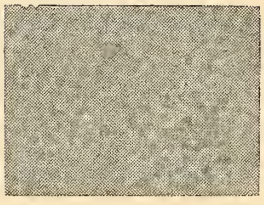
It is finished . . . not life . . .

indeed, in Christ, it has only begun . . .



The Church of God with headquarters at Anderson, Indiana

In the Mainstream of Christianity



by Kenneth Hall

YOU will find a sign bearing the name "Church of God" outside nearly one of every twenty Protestant churches these days. Of every sixty Protestant church members you meet, one will say he is associated with some "Church of God."

This remarkable twentieth century development raises many questions: Just who are these people? Why have they grown so rapidly? What do they believe? Are they all like the snake handlers we sometimes see pictured in the national magazines?

Actually, a widely assorted but unrelated group of religious bodies have been accidentally lumped together because of their liking for a name we find frequently in the New Testament — the church of God. Among the various Church of God groups there are denominations belonging to the Adventist, Brethren, Mennonite, Pentecostal, and other religious families.

GOSPEL TRUMPET AND WARNER PRESS

Among these bodies we center our attenti in this article on the Church of God with gene offices in Anderson, Indiana. One of the larg older, and more influential of these groups, has taken a place in mainstream Christiani Its influence has been spread particula through the effective ministry of many loc congregations, through a skillful and dedicat mission effort at home and abroad, through t widely distributed publications of its publishi house, the Gospel Trumpet Company (Warn Press), and in recent years through international radio broadcast, the Christi Brotherhood Hour.

The Church of God fellowship began to ta form through the pens, the music, and t evangelistic preaching of a group of gosp workers who came together out of a variety denominational backgrounds in the 188

ese persons had been caught up in the liness reawakening of those years. They upled a desire for personal righteousness lstered by the Holy Spirit with a yearning for e unity of all Christians. Perhaps these twin ncerns, lying at the very heart of this vement today, are a key to understanding it.

ADER BEST KNOWN WAS WARNER

Among Church of God pioneers the best own early leader was Daniel Sydney Warner, ry evangelist, lyrical poet, a forthright editor. the early days this movement received much its inspiration and guidance through the rnal he edited. The Gospel Trumpet esented his editorial views, offered sermons d articles by other leaders in the work, and lped bind the loosely formed movement gether with its reports and sharing of ideas. e paper itself represented a merger of early liness periodicals Warner had had a hand in. e struggled to get it out, sometimes only asmodically and as the money came in, on an d hand press, first in Rome City, Indiana, then Indianapolis, and later Cardington and ncyrus, Ohio, Williamston and Grand Junction, ichigan.

It was at Grand Junction that his enterprise ally began to grow. But it again moved in 98, not long after Warner's death, to oundsville, West Virginia, before its final ve to Anderson, Indiana, in 1906. While ree farm wagons could carry all the Gospel umpet equipment on its move in Ohio, it took enty-six freight cars and two passenger aches for the trip from Moundsville to derson.

For many years the publishing work was e center of all cooperative activity of the vement. Funds for missions came in there, d from there missionaries were dispatched. "he Trumpet Home" was a base for roving gospel workers. It was a sort of school for youth who came to donate a year or so of their young lives. In fact, for many years all the workers gave of their time; they were housed in a nearby home where they received in return room and board and a tiny allowance.

The movement spread rapidly. Early gospel workers performed a kind of "flying ministry," holding meetings in schoolhouses and churches hither and yon, too much in a hurry to stop and establish permanent congregations. Occasionally in those days of strong denominational feeling they ran into hecklers, egg and rock throwers, and even church burners.

Often the movement spread when someone picked up a stray copy of the Gospel Trumpet, found it spoke to his condition, and let it lead him into a new life. On a train bound for Oakland, California, a Japanese-American found a copy of the Trumpet, and this led eventually to a mission in Japan. In India a group of university students came across a copy of this journal and wrote letters of inquiry to the states; this led to a mission there.

So "flying ministers" went everywhere with their message of "unity, holiness, heaven," and thousands received this message in the latter days of the nineteenth century.

Congregations grew up rapidly, at first mainly in rural areas but also in the metropolitan centers where "missionary homes" were established. Today there are 2,244 congregations throughout the United States, the heaviest concentrations being in Ohio, Indiana, Illinois, Michigan, and certain parts of Kentucky, West Virginia, California and Oregon.

NO CEREMONY OF JOINING THE CHURCH

The Church of God concern for unity has meant a reluctance on the part of its people to do anything that in their sight would add to the disunity of present-day Christianity. Because of this, the Church of God does not call for those who come into its fellowship to go through the ceremony of joining the church. It is felt that when a person becomes a Christian he is at that moment made a member of God's church. Thus there are no formal membership rolls in Church of God congregations. Church of God people say, "We regard any Christian anywhere as a member of God's one church. Any genuine Christian who worships with a local Church of God congregation is a member of God's one church, and we raise no other requirement."

With this concept of church membership it is difficult to get a precise picture of the current size of the group. Local pastors report

Renascence

RUTH GRIGGS

When darkness suffocates,
And no benign star speaks of hope—
When the heart pales with fear,
Yet dares drop crutches of blind faith
Pressing on and on and on . . .
Feeling with faith-tipped fingers
The moral grain of the universe,
Then is courage born!

conservatively each year on the number of persons in their congregations whom they feel to be active Christians. The 1960 Yearbook lists 135,294 such constituents. That this is a conservative figure is indicated by a reported total Sunday school enrollment of 240,245 in the United States.

The emphasis on unity has also meant that, for the most part, Church of God pastors and their congregations have worked at encouraging a spirit of unity wherever they come in contact with other Christians. This unity has permitted a certain amount of diversity. There is no stated church creed or discipline, and the whole movement is only loosely tied together as a fellowship. At least partially because of this, there has developed no organized strategy for the promotion of Christian unity beyond efforts at fostering a spirit of understanding and oneness as personal contacts permit.

Members of the Church of God feel that a "plus element" is needed in their lives if they are to live effectively for Christ after their conversion. Thus in the Wesleyan tradition, they have sought for special infilling of the Holy Spirit after their conversion. They have sought to be cleansed, empowered and guided by the Holy Spirit. (Parenthetically, it should b pointed out here that this particular moveme does not regard speaking in tongues as a evidence of Holy Spirit possession.) In seekir after perfect love, members of this moveme have generally followed strict standards behavior. This is not meant to be a legalist conforming to external standards, not behavi followed for its own sake, but action based love for God and fellowmen.

The Holy Spirit emphasis has also carrie over into the operation of the church, whe Holy Spirit leadership is sought in all affai of the church. This has led to a mistrust too much organization and to a leaning democratic processes. Each local congregatic directs its own affairs, calls its own ministe and decides on its own ways of cooperating get work done beyond its borders. State ar area assemblies of ministers — sometimes al including laymen — are growing in strengt Various general agencies carry on the cooper tive work of the congregation in missior colleges, church school education, home ar foreign missions, evangelism, benevolence These boards report to the General Ministeri Assembly, a body composed of all recognize ministers and certain laymen who come togeth in Anderson, Indiana, each June.

IN LOVING OBEDIENCE

ORA W. GARBER

Not blind obedience —
We are not slaves!
Slaves dare not risk offense
This side their graves.
They cannot choose their way;
Hearing, they must obey.

Not blind obedience —
His friends are we!
This is our recompense:
With Him to be.
As we may choose His will
We our sole aim fulfill.

Loving obedience —
For Him we live!
Life in full sequence
To Him we give,
All that we call our own
Pledged unto Him alone.

CONSTANTLY IN QUEST OF TRUTH

Dependence upon Holy Spirit leadership h also made this group a body constantly in que of new truth. The movement declares itse open to new light and fosters a spirit of inqui in that direction. At the same time there much emphasis on the Bible, which is looked as the principal source of new understanding the Holy Spirit sheds light on it. Most Chur of God preaching is strongly Bible relate Doctrines taught in the movement, not set dov in precise authoritative form outside the Bibl are always closely linked to Scripture.

Such an outlook has produced a religio movement that is conservative and evangelic if that oversimplification can be risked in t midst of today's rather complex religious scer The movement can hardly be called "fund mentalist" in the sense that that term is appli to certain right-wing groups. Most persons the Church of God fellowship would n subscribe to all the so-called "fundamentals" classic fundamentalism. As in any free associ tion, there are people in this fellowship who le toward right or left in many different degre

Continued on page 18

KINGDOM GLEANINGS

The State Department in Washington holds public riefing sessions on United States foreign policy in its ast Auditorium every Monday, Wednesday, and Fri- ay at 9:30 a.m. Tickets or credentials are not required.

Ross D. Murphy, who suffered a heart attack sever- weeks ago, is recovering satisfactorily at his home at 11 Franklin Heights, Shippensburg, Pa. He will need have a long period of rest before he resumes his nor- al activities. Both Brother and Sister Murphy express preciation for the interest and prayers of their many iends throughout the Brotherhood.

The theme of the Eastern regional conference, April 7-29, Hershey, Pa., is My Calling to Fulfill Through he Christian Home. Dr. Richard N. Hey, supervisor or marriage counseling, Philadelphia, Pa., will be the uest speaker at the ministers' banquet on Friday eve- ing, at the general session Friday night, and again on aturday morning. On Saturday evening Norman J. augher, general secretary of the General Brotherhood oard, will speak.

Congregations across the Brotherhood are engaged n self-allocation during the months of March and April. his is the Annual Conference plan through which each ocal church plans for its outreach giving. As of March 0, 162 congregations had reported in self-allocation for 962-63: $283,576 for Brotherhood Fund; $40,083 for Bethany Seminary development. This represents 15% of he congregations, and for those reporting there is a pro- ected increase in giving of 6%, to both Brotherhood und and Bethany Seminary development.

Dedications and Homecomings

Eagle Creek congregation, Northwestern Ohio, will dedicate its newly remodeled and redecorated building on Sunday, April 15, at 2:30 p.m. W. H. Miley of Ashland, Ohio, will bring the dedicatory message and also preach at the morning worship service. The pastor, John W. Johnson, will conduct pre-Easter meetings on he following Tuesday and Wednesday evenings with he love feast on Thursday.

Charter day for the *Prince of Peace fellowship* at South Bend, Ind., will be April 15. The new building will be dedicated on June 10, when Galen B. Ogden, ecretary of the Ministry and Home Mission Commis- ion, will speak. Robert R. Swank is the pastor.

Windber church, Western Pennsylvania, will ob- serve its annual homecoming day on Sunday, April 29. In the morning, at 10:30, Warren S. Kissinger, a former pastor, will speak; at 7:30 p.m. the men's chorus of the Meyersdale church, Pa., will present a concert of sacred music.

MacFarland congregation, Northern California, will observe the fiftieth anniversary of its organization with an all-day meeting on Sunday, April 29.

The Brethren's Home at Greenville, Ohio, will dedi- cate the recently completed addition on May 3. John Eller, administrator of Bethany Hospital, will deliver the dedicatory address. The addition which doubles the capacity of the home, has forty living units plus a large dining room, a modern kitchen, and a chapel seating 250 persons.

Conrad Snavely, pastor of the Salamonie church in Middle Indiana, was elected president of the Rural Life Association at its recent meeting at Wilmington College, Ohio. Rufus B. King, director of development at Manchester College, was elected to serve as interim coordinator, replacing Donald Royer, who is now on the staff at Earlham College, Richmond, Ind.

A new booklet, The Cross and God's Forgiveness, by William M. Beahm, has been added to the Brethren Informational Booklet series. Others in the series are The Brethren Love Feast, The Church of the Brethren, and Ideals of the Church of the Brethren. These are excellent booklets for use in the literature rack in the church and for distribution to members. Order from the Church of the Brethren General Offices, Elgin, Ill.

The Church Calendar

April 15

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Living in the Light of the Cross. Luke 19:29-38; Titus. Memory Selection: I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. Gal. 2:20 (RSV)

Palm Sunday

April 20 Good Friday
April 22 Easter
April 27-29 Eastern regional conference, Hershey, Pa.
April 28-29 Regional youth round table, Bridgewater College, Va.
April 29 Christian College Day
April 30 — May 6 Christian Education team visits in Western Region
May 4 May Fellowship Day
May 5 Southern Pennsylvania men's fellowship spring rally, Center Presbyterian church, Loysville, Pa.
May 6-13 Christian Family Week
May 13 Mother's Day
May 15-17 District and regional field secretaries meeting, Elgin, Ill.
May 18-20 Southern Pennsylvania men's fellowship retreat, Camp Eder

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. William Eberly of North Manchester, Ind., in the Markle church, Ind., April 15-18.

Bro. John Shuman of Lebanon, Pa., in the Mt. Olivet church, Pa., April 15-22.

Bro. Edwin Petry of North Canton, Ohio, in the New Salem church, Ind., April 22-29.

Bro. William Longenecker of Mt. Joy, Pa., in the Oak Park church, Md., April 29 — May 6.

Bro. A. Emmert Frederick of Roaring Spring, Pa., in the Carson Valley church, Pa., April 30 — May 6.

Bro. Donald E. Miller of Shady Grove, Pa., in the Mingo church, Pa., May 6-13.

Bro. Elmer I. Brumbaugh of Kent, Ohio, in the Woodworth church, Ohio, May 13-20.

Bro. Jesse W. Whitacre of Keyser, W. Va., in the Fairview, Georges Creek congregation, Pa., April 29 — May 6.

In the Mainstream of Christianity

Continued from page 16

THEOLOGICAL BASIS

By and large the movement weds its specific concerns regarding unity and the work of the Holy Spirit with what mainstream Christianity agrees is clearly understood in the Bible. This movement gives full emphasis to the Trinity, the divinity of each member of the Godhead, and the particular work of each. It looks to Christ as Lord and Savior and educates its people for full citizenship in the body of Christ, the church. It gives high regard to man as the supreme creation of God. It sees God as high and lifted up but not beyond the intimate contact of prayer and personal concern for all people.

The Church of God looks toward the end of the age when comes the judgment and the return of Christ to take his people with him. It is taught that, in a sense, Christ has already come to earth to the hearts of his followers and rules over his earthly kingdom now in a quiet, unseen manner. Church of God people do not look for a literal postmillennial or premillennial reign of Christ on earth.

The recent reawakening of interest in spiritual healing in the church world has been of interest to Church of God people. They believe that God's personal concern for people, coupled with his great love and power, leads him to offer divine healing to his people. Evidences of his healing hand at work, gradually or quickly, independently or with and through medical doctors, are frequently cited in Church of God circles.

A wide variety of practices are followed in Church of God worship, even in a given congregation from service to service. The only generalization to make would be to say that congregations rarely follow an elaborate liturgy but that increasing values are being found in dignified but not static orders of worship.

ORDINANCES NOT SACRAMENTS

Instead of keeping sacraments, the Church of God observes ordinances. These are viewed as outward symbols of inward works of God in the lives of people. They include baptism by immersion upon a person's acceptance of Christ, foot washing, and the Lord's Supper.

This Church of God began its spread across international boundaries as early as 1882 when Canadian readers of the Gospel Trumpet were reported. In 1893, G. R. Achor sailed for Liverpool, as the movement headed for Europe. Today there are dozens of European congregations, particularly in Germany where the work supports a publishing house and training school. In the 1890's the church work in India was launched under leadership of A. D Khan, then a Calcutta University student. In the early 1900's mission work spread widely around the world. Today some 50,000 overseas constituents are reported, the largest mission work being in Kenya Colony, British East Africa.

A growing educational concern has characterized development of the Church of God fellowship. Anderson College in Indiana, an outgrowth of what was once a training department of the Gospel Trumpet Company, is a liberal arts college enrolling some 1,200 students. Ten years ago a seminary offering the bachelor of divinity degree was established in connection with this college. Warner Pacific College, Portland, Oregon, is the church's other general liberal arts school. Both of these institutions place much undergraduate emphasis on Biblical and religious education studies. There are other, smaller schools sponsored regionally. Hand in hand with these higher education developments has gone a strong emphasis on Christian education in local churches.

In comparison with major Protestant bodies the Church of God with headquarters at Anderson, Indiana, is a young and small group. In all its youthful, growing vigor it is constantly seeking to learn and to increase its usefulness. It is seeking thoughtfully to live up more fully to the name that in a sense all Christians share from the New Testament — the church of God.

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The Risk of Remembering

Continued from page 6

It both upholds and purges.
Discerning the risk
In taking communion
We go ahead,
Facing the judgment that
We are not what we should be.
Yet we are more
Than we ever could have been,
Because of God's grace —
Our Lord Christ Jesus.
The risk we take in remembering
This Eucharist
Is that we forget
God remembers us . . .
Constantly . . . and forever.
Amen.

In the interest of science
and for the good of humanity

BVSers SERVE

in the normal volunteer program of the NIH Clinical Center

by Brenda Schnepp

Photos courtesy of National Institutes of Health

)ROGRESS in medical research . requires many things from ıany people. At the Clinical enter of the National Institutes f Health in Bethesda, Maryland, rethren Volunteer Service spon- ›rs a group of people who wish › do something positive to help ring the blessing of good health › others. The participants literal- give themselves to science, and ıis sharing of themselves to fur- ıer research is their way of serv- ıg human need.

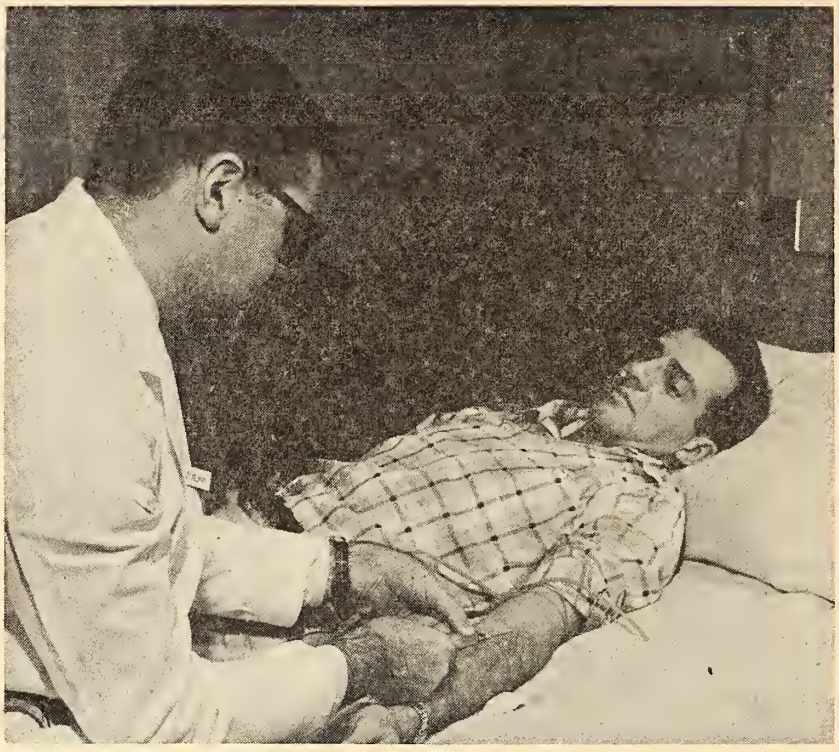
Brethren Volunteer Service has een a sponsor of the normal vol- nteer program at the Clinical enter ever since the big research ospital opened its doors in 1953. lthough the program now has a ozen other sponsors, it is still our gency that contributes the most › it. During calendar year 1961, VS supplied 151 of the 553 per- ›ns who served in the program, nd they accounted for 9,209 of ıe 29,564 patient-days recorded.

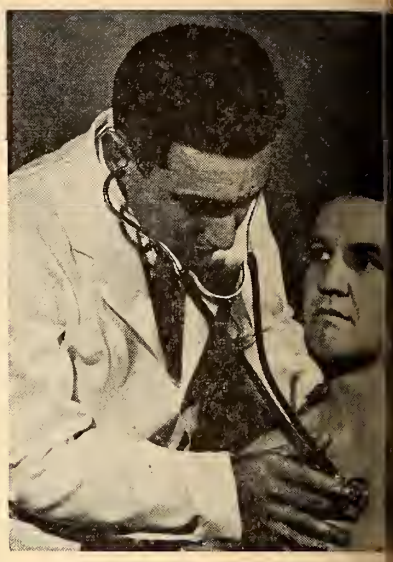
Located on 305 acres of beauti- ıl rolling Maryland countryside, ıst 10 miles from downtown Vashington, D. C., the National nstitutes of Health is the research rm of the U.S. Public Health ervice. Living conditions for VS personnel assigned to the ormal volunteer program are ex- ellent in this modern Clinical enter. We live two in a room, nd every room is equipped with oilet, bath, and shower.

There is a regular schedule of ıotion pictures, plays, and social ctivities. During our free time ve may use the center's gymnasi- ım or arts and crafts shop. There s an unending succession of hings to do and see in the nation's apital, and all of us spend some f our off-duty time exploring Vashington. There are also many laces of interest not far away, uch as Mount Vernon, Annapolis, nd Gettysburg.



Rodney West, a normal control patient in the metabolic chamber, shows details of the plastic helmet. Slight suction draws patient's expired air through tube to analyzer-recorder instruments. Fresh air is drawn through the bottom of the helmet. Patient is holding glass from which he drank by means of a straw





A physician checks the heart and lun of Larry Marchant of Panora, Iowa, normal volunteer, a routine procedu to guard the health of the voluntee

Physician draws blood for chemic analysis from normal control patie Virgil Huber of Lima, Ohio, who engaged in a metabolic diet stu

The interdenominational chapel on the fourteenth floor of the Clinical Center is always open for prayer and meditation, and we Brethren volunteers frequently hold our own worship service or discussion group in the evening. BVS has made a station wagon available for our use and we utilize it for visits to Brethren churches in surrounding areas. These churches welcome us very warmly into their fellowship and make us free to enter into their activities. This gives us a good chance to witness to our faith by inviting these new friends to the Clinical Center and starting a visitation program.

Normal volunteers may wish to take advantage of career development opportunities at the Clinical Center. What this consists of is apprenticeship in a selected phase of the activity of any of the many laboratories or shops, in the medical library, the occupational therapy clinic, or in any phase of patient activities. These jobs are chosen by the volunteers to suit their individual interests and abilities.

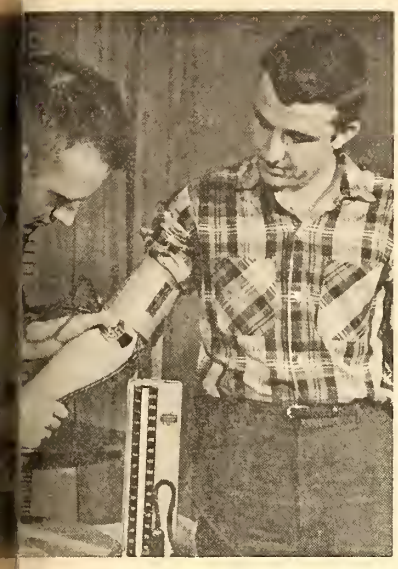
Within NIH are seven institutes, the scope of whose work is indicated by their titles — Allergy and Infectious Diseases, Arthritis and Metabolic Diseases, Cancer, Dental Research, Heart, Mental Health, and Neurological Diseases and Blindness. The institutes conduct studies on major medical problems in their own laboratories and in the fourteen-story Clinical Center, which is a combined laboratory-hospital.

The primary mission of the Clinical Center is to provide the specialized forms of hospital care necessary for the study of both normal and abnormal physical and emotional phenomena in patients, thereby furthering the never ending quest for new knowledge of the diseases of man. Another important function is to encourage the continuous interchange of information and ideas among the many specialized branches of medical and laboratory science and, concurrently, to maintain an environment wherein productive medical research may be expected to flourish, and in which promising young physician investigators may have advanced training opportunities which will fit them for successful careers in academic medicine as teachers or researchers.

The planning and conduct of its own research in the Clinic Center is the responsibility each institute. When a proble is selected, the methods of a proach are determined by a r search team which may includ scientists from more than one i stitute and from other researc organizations of the NIH. Invest gations involve numerous scientif fields and widely varying view points, bringing laboratory an clinical workers into close dai association in a search for answe to basic scientific and practic problems.

Healthy normal volunteers a indispensable members of thes research teams. In order to lear more about the cause, treatmen and prevention of ill health, med cal science must learn more abo good health and how the norm human body functions. There nothing really new about this co cept. Since the practice of med cine began, study of norm people has helped physicians a better understanding of diseas and injury. With better unde standing have come improve methods of treating or preventin many serious illnesses.

What is it like to be a norm volunteer in medical research?



ry Spitzer of Harrisonburg, Virginia, member of a research team engaged a heart study, has his blood pressure ecked daily as part of the research

nothing that can be experi- ced elsewhere. To begin with, ery patient at the Clinical Cen- r is a research patient. All of e public does not understand at the Clinical Center is a re- arch center and not a medical re facility. Of course, patients lected as research subjects are ven medical care of the highest ıality. In obtaining patients for ıdy, close collaboration is main- ined with referring physicians, spitals, medical schools, and nics. Physicians are advised as their patients' progress, and, hen they are discharged back the care of the referring physi- an, he is furnished a full trans- ipt of the hospital record plus lvice regarding medication or eatment that may seem indi- ted.

One of the great contributions ethren volunteers have made is the study of drugs. By giving em an oral substitute for in- lin, a drug for diabetes, scien- ts were able to determine the fects of different dosages on the ood, the liver, and the kidneys. nis provided vital guide lines for ysicians treating patients. It as the same with hydrocortisone, drug used in skin allergies and her inflammatory conditions.

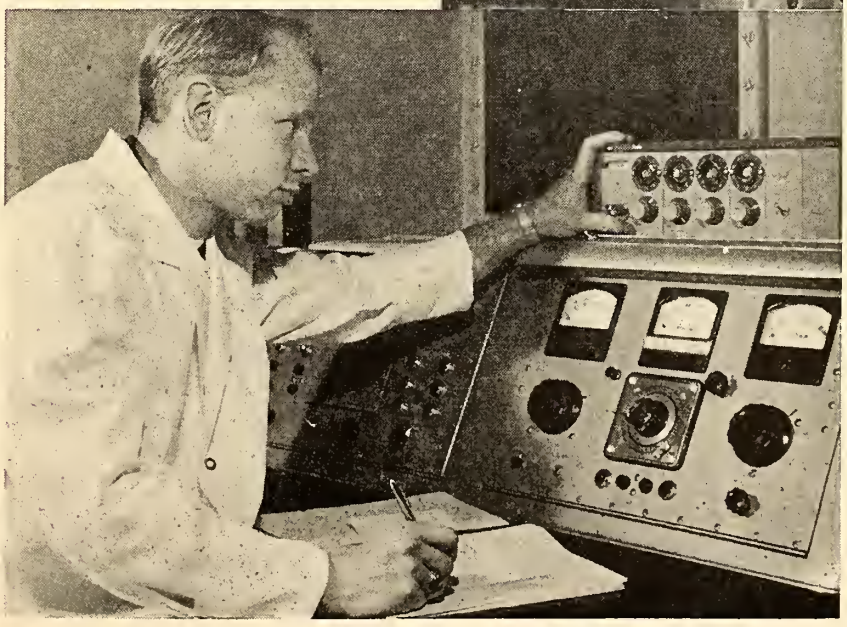
Take another example. Adrena- ı, a hormone produced in the lrenal gland, is one of the most vitally important compounds in the human body. It helps mobilize the body forces to meet crises by stimulating the heart muscle and cardiac output, boosting blood pressure and spurring the discharge of sugar from the liver into the bloodstream where it can be rushed to tissues and converted into quick energy. A better understanding of how adrenalin works and how it is metabolized or changed into other chemicals has resulted from this study of normal volunteers.

In order to learn more about factors related to arthritis, a normal volunteer was placed in a specially constructed metabolic chamber. An intricate maze of recording and analyzing instruments were attached to him. Wearing a "space helmet" day and night, feeding himself and even shaving with it on, he ran on a treadmill, ate precisely measured amounts of food, breathed controlled air, and remained in the small chamber for several days. Instruments recorded, minute by minute, the exact composition of his every breath and at times his every heartbeat. The results of this test not only added to basic knowledge of arthritis, but also contributed clues pertaining to diabetes, obesity, and other metabolic diseases.

Volunteers sometimes exist on very strange rations. One spent six months on a study of cholesterol, a fatty substance produced by the body and suspected of playing a part in hardening of the arteries. For the first seven weeks he ate a diet consisting of thirty-five per cent fat. For the next



When not engaged on a medical research project, normal control volunteers take advantage of opportunities for study or job training. Right, Gary Spitzer is learning to do custom precision work; below, Frederick Faw of Yakima, Washington, is shown at the control panel of an X-ray generator doing an experiment in radiation physics



seven weeks he lived on corn oil and skimmed milk — corn oil is thought by some to lower the cholesterol level in the blood. For the next seven weeks he drank coconut oil and skimmed milk — coconut oil is thought to raise the cholesterol level. In the last segment of the test he lived on coconut oil cocktails and received doses of a new drug that blocks the synthesis of cholesterol in the liver; it was hoped the drug might reverse the cholesterol-raising action of the coconut oil. Every fifth night, at this stage, a tube was inserted through his nose and down into his stomach to sample bile acids as he slept.

Apparently this oil-concentrated diet did not damage our volunteer's appetite. When he had a break between stages of the test, he was told he could eat what he liked. He ordered a pizza.

Some of the studies need the help of older people. A retired farmer, aged seventy-three, participated as a normal control in a Cancer Institute study that required him to eat a fixed diet for forty-five days. There was nothing unusual about the diet, unless it was the distilled water that accompanied it. The main dishes, selected by the elderly volunteer, were scrambled eggs for breakfast, baked chicken for lunch, and beef patties for dinner. During the forty-five-day period, researchers measured his daily intake and output of nitrogen, potassium, phosphorus, calcium, chloride, sodium and calories. They also measured his basal metabolism and the concentrations of many of his blood constituents. This information was compared with similar measurements made on cancer patients.

Normal volunteers have participated in the majority of the studies undertaken by the seven National Institutes, because, at some stage in all medical research, progress depends upon gaining knowledge from man himself. Clinical proof cannot be obtained in the laboratory; the ultimate answer must always be found at the bedside.

We volunteers feel that perhaps nothing we ever do will be more important than this contribution we are making in the interest of science and for the good of humanity. It is something that will give each of us an inner satisfaction for the rest of our lives. That such a substantial group of BVS'ers is willing to do something positive to bring the blessing of good health to others proves again the fact that, when the Brethren are told of a worthwhile job that needs doing, there are always those among us who are willing and ready to do it.

Literature As Life

Continued from page 11

have written has amounted to some recovery of forgotten history, some attempts to reassure themselves of the faith they hold. But however good our intentions, or however significant our ideals, we have not presented them in terms of literature. We have been busy with our hands. We have not taken time out to explain what we are doing or why. We may not be too sure ourselves.

The Brethren stand with reference to war is a case in point. We are against war — but who in this day of gathering doom is not against war? The common people are against war even if their leaders can think of no other way to resolve international tensions.

Is it not about time that those who have taken a stand try to clarify their position? We need to do this for ourselves, but eve more for the common good. W do not mean just more diagnosi The mess the world is in is ev dent enough. The question i Where do we go from here?

To be specific: Can we fram a theology of peace? Do we hav a philosophy of nonviolence? D we have alternatives for war? Ca we present the answers to suc questions in terms of literature?

This address to Brethren destir is directed principally to th young. Brethren have show ability to achieve in manual e deavors. Can we now put th deeds of our hands into livir words? Can we express this winsome theology, philosoph literature? Must we stand dif dent of the faith we hold, unab to speak a positive word to world at the crossroads?

Let it be said for the constru tive side of our record that o peace position was undoubted something of a reflex from th horrors of the Thirty Years Wa or born out of a reality. Also th holding of an unpopular positic for two hundred fifty years something. But we need to c something more than just star and try to talk with our hand We need to present our brief f the faith that is in us. We need do this as winsome truth, as liter ture. Such efforts will clear th atmosphere for ourselves. It w help others to understand, appr ciate, and possibly believe. Brethren, let us attempt a liter ture as life.

WHAT IS PEACE?

VELTA MYRLE ALLEN

World peace
is not a void,
an empty wish, or thought
of selfishness, but hope for all
mankind.

It is
not realized
without brave souls who know
the tear-stained pillow and battle scars
of life.

Upon
the rugged cross
He sacrificed His life
that we might find the peace which H
bequeathed.



Anthony Gruerio Three Lions

The Love Feast — A Drama

by Arthur L. Warner

AST year, the men's fellowship
of the Topeco church, Southern
Virginia, tried to overcome the
ming lack of interest in their love
st service by introducing more
ma. After much thought, the
n decided to dramatize the back-
und of the evening's service, as
Scriptures seemed to reveal.
This proved to be the object of
ch more research and study than
l been anticipated. The very first
covery was that the church had
n assuming much and moving
ad on its unwarranted assump-
ns. However, they believe the re-
ts did much to establish the real
umstances from which our ordi-
nces were born.
Several of our friends have been
ch concerned as to whether the
t washing service should precede
supper, or otherwise. As we
dy every word about this pro-
lure, we discover that Christ was
just having a last meal with
disciples; it was truly the Jewish
sover that was to be eaten and
the time of its preparation, the
ior had nothing in mind except
eat this last passover with his
friends. The scripture explains that plainly for anybody.

Study the passover. It was not primarily food to be eaten, but a thoughtful, meditative, long, leisurely eaten, Oriental ceremonial meal. And this lengthy meal, with its meditations constitute the background for our whole love feast. The spontaneous thoughts and actions of the group during the passover were the origin of our own Christ-ordained ceremonies. Nothing was done, either before or after the meal, because the meal occupied the entire evening. The events that we call attention to were during the eating. This is easily established by a little study and makes everything a great deal plainer.

In the drama, when the twelve had gathered with Christ for the Jewish sacrament, Mary, the mother of Mark, who had the task of preparing the passover in her own upper room, introduced the service and concluded her own duties by saying, as she left the room, "Supper is finished." A great deal of light should come from that little incident. So, because the preparation was over and the meal ready, those portraying disciples took their places along the far side of the table, facing the audience.

The table was set with food appropriate to the Jewish tradition, unleavened bread, made in flat, round, thin pieces, with herbs and broth for the meal. The use of dishes reminiscent of the time added much to the drama. Of course, there was no silverware. They ate with their fingers and had to dip the bread into the broth. Fruit juice furnished the beverage. This setting made the dramatization of later happenings come naturally.

As Mary left the room, she called the attention of the watching congregation to the towel and basin placed near the door, not by word, but by making a last check of its presence. She was a good Jewish hostess and would not have failed in this particular. It was not long before these objects enter the drama. The conversation at the table was restrained and meditative, in the

main beyond the hearing of the congregation, but occasionally consideration of present interests came to the fore. These moments were made obvious to the congregation, as they merited the attention of Christ and gave him cause to act.

His response to their straying interests focused on the towel and basin, and he arose, removed his garment, girded himself with the towel, and started the feet washing service, with all the attendant dramatic incidents as recorded. The thinking, the speaking, the actions and reactions, all became a part of the dramatic action, and the congregation began to realize that they were having the scripture presented to them more graphically and with far more authority than could be possible from reading John 13.

Christ's words, "If ye know these things, happy are ye if ye do them," was the signal for the congregation to likewise wash one another's feet. No one can feel the authority of Christ's words as well as when they are spoken in dramatic form. Taken by our Savior from its common use, the service now became a channel through which the symbols became meaningful for his disciples and for his followers throughout time.

Following the feet washing incident, with the meal continuing, Jesus noted a lack of unity in their fellowship, and of the devotion that should be present in the sacred memory of the supper. He picked out the self-conscious offender, and Judas withdrew. Following some sober thinking led by Jesus, the congregation was ready to take the Lord's supper and find in it a com mon fellowship with him and on another. But this little observanc of ours was not the passover or symbol of it; it was a gem draw from it for our inspiration in unite fellowship in his love and servic

Likewise, the communion wa drawn from materials at hand fc the passover and was in no wa prearranged. As the figure of Chri himself said the words concernin the bread, people could not help bu feel impelled to eat to his glory, an perhaps for the first time the gathered the real meaning of the cu of which they partook.

It made a most awesome evenin and offered for our consideration th very circumstances that gave Chri an opportunity to leave these dra matic symbols.

News and Comment From Around the Worl

151st Psalm Found on Dead Sea Scroll

Scholars at the Hebrew University in Jerusalem have hailed as of the utmost importance the disclosure that a Dead Sea Scroll unrolled at the Palestine Archeological Museum contained thirty-six Old Testament psalms in Hebrew text, among them the apocryphal Psalm 151.

A joint announcement by the museum and the American School of Oriental Research pointed out that the 151st Psalm until now had been found only in the Septuagint, the Greek version of the Bible made at Alexandria in the third century B.C. In the Hebrew Bible and in both Roman Catholic and Protestant Old Testaments, the Book of Psalms contains only one hundred fifty of the songs which form a commentary upon a thousand years of the history of the chosen people.

Measuring more than fourteen feet long and six inches wide, the newly unrolled scroll is believed to be the Book of Psalms used by the Essenes, a sect living in the Qumran area on the west coast of the Dead Sea. Discovered in 1956, it dates from the first century A.D.

Professor Haim Rabin of the Hebrew University told Religious News Service that the inclusion of Psalm 151 among the thirty-five psalms — all having reference to the anticipated coming of the Messiah — proved not only its ancient Hebrew origin, but also indicated that it was used by the Essene sect, possibly for liturgical purposes.

Psalm 151 has eleven verses. It is attributed to David, whose name appears most often among those assigned as authors of the songs. It relates his saying that he was the smallest and youngest in the house of his brothers, yet the Lor anointed him and he went forth t slay Goliath.

The scroll also contains seven otl er pieces, possibly commentaries c the psalms. It is now the propert of the Jordan government but r search and publication rights hav been purchased by the America School of Oriental Research.

Protestant Civil Wedding Upheld by Spanish Court

Protestant circles in Spain hav hailed a decision of the Spanish S preme Court of Appeals which rule that there is no objection in la to a Spanish Protestant couple co tracting a civil marriage in th country. They said the decision co stituted an important precede which would be referred to in dea ing with similar cases.

Spanish Protestants, according an official estimate, number abo 20,000.

Negro Theologian Named Secretary of African Refugee Work

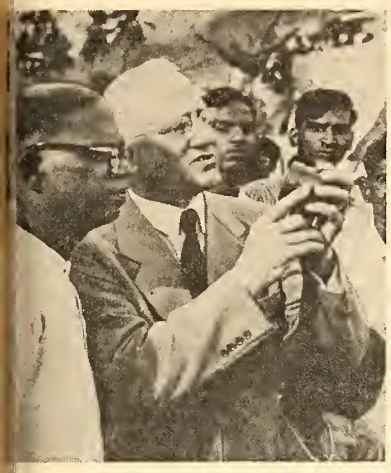
The World Council of Church Division of Inter-Church Aid, Re ugee and World Service has nam Dr. Zacharaiah K. Matthews, South African Negro theologian a educator, as its African secretary refugee work.

Professor Matthews attract world attention two years ago wh he resigned the presidency of t African University of Fort Ha after the South African governme



Religious News Service

Dr. Edward W. Bauman illustrates a lecture point during one of his popular television Bible courses which are now being shown in several cities throughout the country. Dr. Bauman, professor of philosophy and religion at American University in Washington, D.C., began his television Bible credit courses in 1958



Religious News Service

nous American missionary, Dr. E. nley Jones, shown on one of his ny preaching missions in India, has n nominated in Stockholm for the 2 Nobel Peace Prize. Dr. Jones, enty-eight years old, was a Meth- st missionary in India for more n fifty years and has acted as a mediator in political disputes ween states there. His books have n translated into twenty languages

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k over operation of the school. A that time he said staying on at Ft Hare would make him a gov- ment puppet. The school is regated for African natives only.

land's Baptists Will en Seminary in Warsaw

Polish Baptists have received per- sion to open a theological semi- y in Warsaw according to an ouncement by Alexander Kircun, sident of the Polish Baptist ion.

Quarters for the seminary are lo- ed in the new Baptist building, ich was dedicated last Septem- . It was hoped that the seminary ld begin classes immediately r the dedication, but the gov- ment only recently granted mission.

About ten students were expected nroll in the first class.

nstructive Dialogue With Film ustry Urged on Protestants

Protestants are more interested in onstructive and sympathetic dia- ue with the movie industry than playing censor and policeman, ac- ding to a report accepted by the rd of managers of the National ncil of Churches Broadcasting Film Commission.

The commission urged its West st office to foster conversations between churchmen, both clergy and laymen, and representatives of the mass media. Other functions of the West Coast office are to develop picture and program ideas for films, television, and radio; to assist denominational groups in their relations with the mass media on the West Coast; and to serve as a liaison between the BFC and radio and television producers there.

183 Minneapolis Area Churches Cite Stand Against Discrimination

Public notice that their churches are open to people of all races, colors, classes, and national origin was given recently by 183 Minneapolis area congregations of 30 Protestant and Eastern Orthodox denominations.

In full-page advertisements in the two local daily newspapers the congregation said they would "continue to welcome all persons." The advertisement declared, "We reaffirm our long-standing policy, clearly stated by many of our national and state church bodies, and declare that it would be a sin against God and man to exclude any persons from worship or membership in the local congregation on the basis of race, color, class, or national origin."

The notice cited two Bible verses, "Have we not all one father? Has not one God created us?" (Mal. 2:10) and "For you are all one in Christ Jesus" (Gal. 3:28).

The advertisement was coordinated by the fair housing committee of the Greater Minneapolis Council of Churches. Several congregations not affiliated with the council joined in sponsoring the advertisement.

Prayer and Repentance Day Follows Rioting in British Guiana

A special day of repentance and prayer was held in Georgetown, British Guiana, under the auspices of the British Guiana Council of Evangelical Churches, following riots and arson-set fires which destroyed a large section of the Georgetown business center. The riots wiped out several city blocks in the predominantly frame-structure captial.

In issuing the call for prayer, the Evangelical Council, representing thirteen Protestant denominations in the country, appealed to the nation's leaders to offer prayers in their homes as well as at services during the special Sunday set aside as a day of prayer.

Senate Votes Funds to Continue Work on Juvenile Delinquency

A resolution allocating $178,000 to continue the work of its special subcommittee on juvenile delinquency was approved by the U.S. Senate.

Senator Dodd of Connecticut will continue as chairman of the subcommittee. He promised a vigorous probe of narcotics and gun peddling among juveniles and of offensive television programs. He told the Senate that the most important task facing the subcommittee this session is to find more effective means of controlling the traffic in narcotic drugs to teen-agers.

Religious Theme Stamps Banned to East German Collectors

New regulations by the East German Communist government bar stamp collectors from making topical collections of stamps with religious subjects or designs.

Stamp collecting is a popular hobby in East Germany. Some 420,000 persons have registered as hobbyists to permit them to carry on correspondence and exchange stamps. Government inspectors will have the right to visit collectors' homes to see that collections do not include religious stamps. Confiscation and heavy fines will be inflicted on collectors found with the forbidden material.



Religious News Service

Martin Luther was honored for the first time on a postage stamp designed for regular use. He is pictured on the fifteen-pfennig value of a set issued by the German Federal Republic for use in West Germany and West Berlin. The Reformation leader has been pictured twice before on commemorative stamps of Germany and the Saar, but never on a stamp for regular postage

Lutheran, Reformed, Presbyterian Churches Open Joint Study

Conversations between representatives of Lutheran and Reformed and Presbyterian churches began recently in New York City with speakers from all groups stressing the importance of rigorous theological study and discussion.

Representatives of all major Lutheran bodies and all Presbyterian and Reformed Churches in North America participated in the talks, which were the first in a series designed to explore the theological position of each group.

Spokesmen have stressed that merger is not being discussed but that the talks are intended to "discover to what extent differences which have divided these communions in the past still constitute obstacles to mutual understanding."

Billy Graham Cites Protestant Growth in Latin America

Billy Graham, arriving home from South America, where he conducted a monthlong crusade, said that Protestant churches "are growing faster there than they are anywhere in the world."

He pointed out that many American church members could not qualify for membership in Latin American churches. He explained that members there cannot smoke or drink and "must devote a prescribed amount of time to daily prayer and attend church regularly." He said that the Pentecostal churches are the most vigorous in South America because they require every lay member to preach on street corners.

Associates of Dr. Graham estimated that the evangelist's campaign in five South American countries had a total attendance of some 250,000 persons, of whom 9,550 made "decisions for Christ."

Chinese Refugees Train to Be Hotel Chefs

In order to meet an estimated demand for 8,000 employees to staff the new large hotels being built in Hong Kong, the Department of World Service of the Lutheran World Federation is training refugees to be hotel workers. The department reports that there is already an acute shortage of domestic staff, so that the larger hotels and restaurants are offering increased wages to attract efficient workers.

200 Negro Churches in Baltimore Campaign Against Discrimination

The ministers of two hundred Negro churches in the Baltimore, Md., area have asked their congregations not to do business with stores or companies that follow discriminatory employment practices.

The combined membership of the two hundred churches totals about 100,000, or approximately one third of the city's Negro population.

One of the group's spokesmen, Robert T. Newbold, Jr., pastor of a Presbyterian church, said, "We have a right to ask that any concern we do business with practices equal employment."

Committee Named to Explore United Church Headquarters Site

A committee has been appointed to explore possible locations for a permanent headquarters for the United Church of Christ.

Offices of the denomination, which was formed by a merger of the Evangelical and Reformed Church and the General Council of the Congregational Christian Churches, are now scattered in Boston, Philadelphia, Cleveland, Chicago, St. Louis, and New York City.

The twenty-member committee, which includes laymen and clergymen from thirteen states, will recommend plans for location, design, and financing of a denominational headquarters. In selecting the location, the committee will consider population growth trends, the church's areas of growth and potential growth, and the effect of possible union with other denominations on the centers of church membership.

Dutch Teen-agers Give Pocket Money to Relief

Some 250,000 Dutch teen-agers have promised to give one tenth of their pocket money for ten weeks so that Africans along the coast of Guinea may have more fruit and vegetables.

This West African project is being carried out by the Freedom-From-Hunger campaign of the UN's Food and Agriculture Organization. It plans to enable each family in four Guinea coast countries to have its own vegetable garden for augmenting a diet short of vitamins, proteins, and minerals.

The Dutch youngsters are setting themselves to raise more than $250,000. Their scheme was launched at a recent meeting in Utrecht which was attended by boy and a girl from each of t 1,000 towns and villages in Hollar They had been called together the Netherlands Youth Organizatic the steering body for all you organizations in the country. Me bers are between fourteen and twe ty-five years of age.

Sales of Religious Books Show Heavy Increase

If sales of religious books are a indication, the interest of America in religion is continuing and possibl growing, according to a survey religious publishers. The new pre dent of the Protestant Churc Owned Publishers' Association, Jo C. Ribble, announced that Bi sales have greatly increased, a f credited to the appearance of n translations and vigorous promoti of them.

A report to the meeting by Jan H. Cooper, the association's exe tive secretary, revealed that twen four of the association's thirty-t member publishing houses produc 4,500,000 copies of 578 new bo in 1960. In addition they publish 5,750,000 copies of various book prints and 418 million copies of 7 periodicals.

Niemoeller Again Heads German Peace Society

Pastor Martin Niemoeller, pr dent of the Evangelical Church Hesse and Nassau in West Germa and one of the newly elected pr dents of the World Council Churches, was reelected presiden the German Peace Society.

The society is a radical pacifist ganization which campaigns aga atomic armament and advocates gotiations between the West man Federal Republic and Communist East Zone regime. origin dates back to 1892.

Israel's Devaluation of Currency Encourages Tourist

Christian circles in Jerusalem lieve the devaluation of the Isr currency is likely to encourage n pilgrims and tourists to visit Holy Land.

The new rate of exchange is t Israeli pounds to the dollar. The official rate was 1.8 Israeli po to the dollar.

Christian sources also noted the new exchange rate consider increases the value of religious philanthropic contributions fr abroad.

Obituaries

ing, Gertrude L. Miller, was born 9, 1884, and died Feb. 5, 1962. had been a member of the Church ne Brethren since 1906. Surviving two sons, one daughter, and five dchildren. — Jeanne Jacoby, Geturg, Pa.

ong, Anna Mary, daughter of Richand Mary Ann Williams Williams, born Dec. 20, 1884, in Defiance, and died Dec. 30, 1961, in Saxton, Surviving are six sons, eight ghters, thirty-nine grandchildren, ve great-grandchildren, and two rs. She was a member of the n Run church, Pa. The funeral ce was conducted by Bro. Percy rise, and burial was in the Brumgh cemetery, Saxton. — Maude Graf, Defiance, Pa.

Walters, Martha K., was born Aug. 1867, in Lancaster County, Pa., died Jan. 28, 1962, at the Brethren ie, Neffsville, Pa. She was the last er family. She was a member of Akron church, Pa. The funeral ce was conducted in the Brethren e chapel by Brethren Harry S. ner and Elwood S. Shelly, and l was in the Keller cemetery, — Minerva Rudy, Akron, Pa.

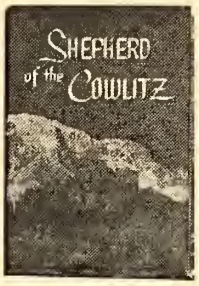
Whitehead, Argus B., son of Emand Elizabeth Ulery Whitehead, born March 22, 1875, near New , Ind., and died Feb. 8, 1962, at saw, Ind. In 1896, he was married Myrtle Sparklin, who died in June . He had been a member of the h Winona church since 1893. Surg are three sons, one daughter, grandchildren, and twenty-two -grandchildren. The funeral servas conducted in the North Winona ch by the undersigned, and burial in the Oakwood cemetery. — Les. Young, North Winona, Ind.

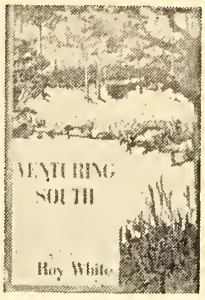
Wicks, Clarence, son of Frank and Myers Wicks, was born Aug. 25, , near Adel, Iowa, and died Feb. 962, in Adel. On Dec. 30, 1909, as married to Effie Poffenberger, died on Feb. 10, 1920. In June , he was married to Susie Kinzie. was a member of the Church of Brethren. Surviving are his wife, sons, three daughters, twenty-six dchildren, four great-grandchilland three sisters. A memorial ce was conducted at the Panther k church by Bro. Paul Miller, asl by Bro. Kenneth Frantz, and l was in the adjoining cemetery. — T. U. Reed, Adel, Iowa.

Zimmerman, Laura Kathryn, daughf John and Iva Replogle Baker, born May 16, 1909, at Waterside, and died Dec. 4, 1961, at Roaring gs, Pa. On Dec. 20, 1928, he was ied to Virgil Zimmerman, who ves. Also surviving are two hters, two sons, three brothers, three sisters. The funeral service conducted in the Yellow Creek h, Pa., of which he was a memby Brethren Charles Heltzel and . Clapper, and burial was in the e cemetery. — Mary Stayer, Hope, Pa.

Zook, Hannah Mary, daughter of and Eliza Bashore Zook, was born

Brethren Books





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This narrative of a Brethren family from Indiana settling in southern Alabama early in the present century is a warmhearted, wholesome, fascinating one. A story that will delight the entire family. **$3.00**

SHEPHERD OF THE COWLITZ

Ezra L. Whisler and Geraldine Crill Eller

Basically the autobiography of Elder Ezra L. Whisler, pioneer self-supporting missionary and pastor in the Cowlitz Valley in Washington. Here is the story of his devotion, faith, sacrifice, and achievement. **$2.50**

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

near Mifflintown, Pa., and died at the Brethren Home, Cross Keys, Pa., Oct. 25, 1961, at the age of ninety-three years. She was a member of the Free Springs church, Pa. One sister survives. The funeral service was conducted at the Free Spring church, and burial was in the Lost Creek cemetery. — Willa C. Hart, Parker Ford, Pa.

Church News

Washington

Sunnyside — Our congregation was host to the district conference in November. The final day of the conference ended with a faith banquet. Mr. and Mrs. George Shockley, members of our church, celebrated their golden wedding anniversary on Christmas Eve. The choir, directed by Mrs. Howard McDonald, presented a cantata in observance of Christmas. We celebrated the love feast on New Year's Eve. The youth had a watch night service and some of the adult members a special prayer meeting. Mrs. Newell Waggoner has been elected president of the newly organized women's missionary society. Bro. Harlan Brooks, a former missionary to India, directed a three-day school of missions. Roger Celius was presented the God and Country Boy Scout award. The Christian education commission has started a teacher's training class. — Mary Powers, Sunnyside, Wash.

Middle Indiana

Peru — We observed a candlelight communion on World Communion Sunday. The following day, twenty-five shut-in members received communion. The children's department took part in the UNICEF Halloween project. A number of our children's workers attended the district meeting at Sweetser. Bro. Dean Frantz of Bethany Biblical Seminary was the speaker for the weekend preaching mission, Nov. 10-12. Under the auspices of the Peru Ministerial Association, Dr. Roy A. Burkhart of Columbus, Ohio, conducted the countywide spiritual life mission. He had sessions in pastoral therapy each morning and a special session for youth. The initial meeting of the Miami County Council of Churches was held on Dec. 3. The women's fellowship gave a Christmas party for the patients at the Logansport state hospital. The children's Christmas was in charge of the children's director, Mrs. Lee Spangler. They trimmed a Christmas tree with mittens for the needy. The Sunday evening program on Dec. 17 was in charge of the choir, which gave the cantata,

The Anabaptists



EVEN UNTO DEATH

J. C. WENGER

This book interprets sixteenth-century Anabaptists through their letters, tracts, books, confessions, and court testimonies. Appealing to these primary sources, it presents with understanding and compassion the story of these courageous people. **$2.50**

Church of the Brethren
General Offices
Elgin, Illinois

Child of Heaven. The year closed with a New Year's watch party sponsored by the youth. Brother Showalter and the youth were in charge of the devotional period and candlelighting. — Bertha Newman, Peru, Ind.

Northern Indiana

North Winona — Doctor and Mrs. Leonard Blickenstaff told about their work on the mission field at both the forenoon and afternoon service on Nov. 12. Two of the classes have helped support the Blickenstaffs. The Christmas service was a music program given by the children's department and adult members, with a sermonette by the pastor. The communion service will be observed on the Thursday evening before Easter. The members will also meet on Easter morning for a breakfast. The women have been making layettes, clothing, and comforters for relief. The men's fellowship sponsored a father and son supper for the members of the church and also for the community. Lester A. Young will continue to serve the congregation as pastor. — Mrs. Harry Lozier, Warsaw, Ind.

Northeastern Ohio

Canton, First — Since Aug. 1, 1961, Richard C. Wenger has been serving as pastor. We observed the love feast on Oct. 1, World Communion Sunday. Bro. Paul H. Fike held spiritual emphasis meetings the weekend of Oct. 6. Special events for Christmas included a church school program, baptism, and the communion. Three were baptized and eleven received by letter and reaffirmation. We had a school of missions in January, centering our emphasis on Latin America. The pastor attended the Ohio pastors' convention, the latter part of January. — Dorothy L. Neff, Massillon, Ohio.

Paradise — J. Calvin Bright of Richmond, Ind., was the minister for the evangelistic services. Four were baptized and three received by letter. At the children's program, they trimmed a sock and mitten tree and also brought friendship kits to be given to those in need. Our congregation contributed $129 to CROP. The pastor attended the Ohio pastors' conference at Columbus. Three babies have been dedicated. We will have our love feast on April 18. The church and church school officers and teachers were installed at a special service on the first Sunday of October. Giving and attendance have increased since we had our every-member visitation program. Five members of our congregation and five others of nearby congregations spent two days at New Windsor helping to process clothing. Lavonne Graber will represent the congregation at Annual Conference. The pastor, Bro. Willard L. Grant, served as a counselor at Camp Zion, which a number of our children attended. We are now having a Bible study and prayer service each week. Dr. Rolland Wolfe showed pictures of Europe in December. We have a 100% Gospel Messenger subscription list again this year. In the school of missions, we have studied Latin America. At a supper meeting, Charles Baldwin, missionary to Africa, talked about his work there. The exchange student, Katherine Schlumberger, attended the youth seminar at Washington. — Mrs. Henry Good, Sterling, Ohio.

Northwestern Ohio

Lakewood — Some of our women attended the Christmas workshop at the Latcha Zion Lutheran church. Harold Eberly from the Good Shepherd home spoke to the men's fellowship about the plans for the new home. Why the Chimes Rang, a dramatic service, was given for the Christmas program. On Dec. 31, our congregation held services at the Good Shepherd home. In the evening we also had a watch night party. For the first quarter, the pastor has an adult membership class during the Sunday school hour. Ora Huston, peace counselor for the Brotherhood, met with the junior high and senior high youth and their counselors and parents. Sixteen of our members attended a peace meeting at the Heatherdowns church in Toledo. The men's fellowship and their families toured the

Brethren Placement Service . . .

This column is conducted as a fr service in the interests of assistir individuals or families to relocate secure employment in Brethren cor munities. It does not provide for t advertising of goods or property f sale or rent. Information on paid a vertising may be obtained from t Church of the Brethren General Office

This service is a part of the Brothe hood program, assigned for administr tion to the Social Welfare Departme of Brethren Service.

The right to edit and reject notic is reserved. Since no verification notices is made no responsibility can assumed.

When writing about a notice, it necessary that the number be give Write Brethren Placement Servic Church of the Brethren General Offic Elgin, Ill.

No. 558. Young Brethren farm fa ily of 7 would like young girl to li in. Write: Mrs. Jim Whitmer, R. Box 294, North Liberty, Ind.

No. 559. Bethany Hospital needs R.N. in the position of surgery sup visor. Also, R.N.'s will be needed brief or longer periods for summer cation relief. There is also an openi for a nurse anesthetist. Contact: O Bendsen, Personnel Director, Betha Hospital, 3520 W. Van Buren St., C cago, Ill.

No. 560. Young married couple w two children desire employment on farm in a Brethren community, if p sible. Have had some experience dairy and general farming. High sch education. Contact: Delain Tully, 2, Box 327, Goshen, Ind.

No. 561. Needed: Dependable h for care of three school-age child and housekeeping. Monday thro Friday. Summer months or lon term. Private room. Dayton ar Contact: Mrs. J. M. Oren, 5940 Bas Road, Dayton 15, Ohio.

Enrico Fermi atomic power plant Monroe, Mich., one day in Janu Recent speakers have been Carl My Ron Studebaker, who illustrated talk with slides about his work in M rocco, and Dr. Leonard Blickenst missionary to India. The pastor, K neth Long, attended the state past convention at Columbus. Nine of youth attended the seminar in W ington and New York. The film, D Christ Live in Your Home? was sh at the women's fellowship meetin Mrs. Frank McLaughlin, Millb Ohio.

Southern Ohio

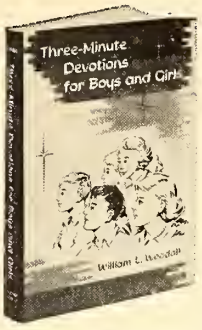
Brookville — For the school of sions, Bro. Eugene Lichty, pastor the Bear Creek church, showed sl on the life, customs, and religion Mexico, Guatemala, El Salvador, Honuras. Miss Arlene Coy of the

ton church gave a talk about Ecua- illustrating it with slides. She had nded the work camp there in the mer. The pastor has two classes reparation for church membership, for the boys and girls on Saturday one for adults on Sunday morning. intercessory prayer group, consist- of twenty-four volunteers, has been ed for those facing surgery, those orrow or with a crisis, those who problems, those in need of salva- and the power of the Holy Spirit. is a telephone chain of concerned stians. The pastor, Fred Hollings- l, attended the Ohio pastors' con- nce. On Feb. 18, we were host special district conference which t with the world crisis and our onse to it. Recognition was given Ir. and Mrs. C. C. Longanecker on sixtieth wedding anniversary. In onse to a questionnaire, we had council meeting on Sunday eve- . Victor Eyler and Douglas Hicks e elected Annual Conference dele- s. Bro. David Albright of Ft. ne, Ind., conducted the revival ting, March 26 to April 1. — Mrs. Russell Miller, Brookville, Ohio.

Mardela

ethany — Bro. Jesse Whitacre was evangelist for a two-week meeting eptember. Four were baptized and e received on affirmation of faith. e of our youth are attending gewater College. Bro. Alton Mc- iel is spending this winter at Beth- Seminary. We joined with the hodist church for a Thanksgiving ice. The collection of food was ibuted by the deacons to needy lies. A member of the Mennonite ch, Bro. Titus Schlaback, who has med from British Honduras, where was helping to clean up after hurri- Hattie, showed slides and gave nteresting report at a meeting of women's fellowship. Visitors' Sun- was observed in January. The ers for the altar were in memory ne of our deacons, Gilbert Green, died in the church on visitors' day last year. A consecration serv- was held for Fred and Mary Cath- e Fifer, who will serve a period robation as a deacon and deaconess. any was host to the district youth er in February. Wilmer Crummett the speaker. The pastor, Bro. Wil- McDaniel, and his wife attended spiritual life institute at Bridgewa- in February. — Mrs. Harvey ock, Harrington, Del.

airview — The Beacon class enter- d the church at a Christmas party. eighty-first birthday of Bro. Harry ler was recognized. The children ented their Christmas program and youth had a candlelight and white service. One family presented to library the book, In Our Image, Houston Harte. On Sunday night young people conducted a devo- l program in two homes where e was illness. Bro. Wilmer Crum- , our district executive secretary, ted the congregation in drawing n organizational plan on the com- ion pattern. Several persons at- ed the Easton church to hear a ure, accompanied by slides, by Ed- l Ziegler, delegate to the New Delhi World Council of Churches Assembly. A number attended the leadership training classes at the Denton church. — Mrs. Helen N. Bridge, Cordova, Md.



THREE-MINUTE DEVOTIONS for Boys and Girls

William L. Woodall

Here are devotions themed to life purposes. . . . How Do You Try to Win? How Are You as a Friend? How Trusting Are You? How Do You Rate? How Honest Are You? How Can You Talk With God? How Are You Growing Up? How Selfish Are You? Beneath each of these headings are arranged a dozen or more complete meditations, starting with scripture and ending with a prayer — 100 in all. Ages 7-12. **$2.50**

OTHER BIBLE LANDS

Bahija Lovejoy

Arabia, Iraq, Egypt, Jordan, Syria, Lebanon, Turkey, and Iran were all at one time or another, in the days we think of as Bible days, a dominant force in the known world. The author discusses the geography, history, great cities, commerce, agriculture, education, and homelife of the peoples of these eight lands. Maps and charts. Ages 10 up. **$3.95**

Church of the Brethren General Offices, Elgin, Illinois

Eastern Maryland

Meadow Branch — The new pastor, Dale Hylton, officiated at the love feast on Oct. 14. The day following we had an all-church fellowship dinner. Bro. Duane Ramsey of the Washington City church conducted a week of evangelistic services. Prior to these services, we had a series of four Sunday evening prayer meetings. Our members shared in a loyalty dinner at which time the church budget was explained. Bro. Curtis Dubble of the Westminster church was the speaker. Bro. Lamar Gibble, pastor of the Good Shepherd church near Washington, spoke one Sunday evening about church extension. Two babies were dedicated at a service. The women's fellowship packed school kits for Latin America. The men's fellowship entertained the entire church at a dinner and Thanksgiving service at which Glenn E. Kinsel of Hanover, Pa., spoke. On the evening of Dec. 22, the children presented a program. They decorated a tree with articles of clothing for a layette. The junior choir went caroling in the community. The afternoon of Dec. 24, the junior and young adult chorus participated in a Christmas candlelight vesper. The youth meet once a month for class meetings and another time for some special social activity. They participated in an interdenominational rally at the Westminster church. A number of our teachers attended the leadership training school at the Edgewood church. We have just completed a four Sunday evening family study on the need of teaching religion in the home, using films, discussion, and worship. — Mrs. Charles W. High, Westminster, Md.

Union Bridge — We observed the love feast on World Communion Sunday. During the absence of our pastor, Bro. Berkley Bowman, O. P. Jones, and John Eberly filled the pulpit. The World Community Day service, sponsored by the United Church Women of the area, was held in our church. We had our Thanksgiving fellowship dinner on Nov. 15. The play, To Hear the Angels Sing, was presented at

Continued on page 32

IF YOU DON'T DRIN

Pays $100.00 Weekly from First Day for Life

NO WAITING PERIODS * ONLY YOU CAN CANCE

If you are the one American in four who does not drink, the Gold Star Total Abstainers' Hospitalization Policy will pay you $100.00 a week in cash, from your first day in the hospital and will continue paying as long as you are there, even for life!

If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who drink. Alcoholism is our nation's #3 health problem, ranking immediately behind heart disease and cancer! With the GOLD STAR PLAN you are not called upon to help pay the high bills for the ailments and accidents of those who drink. GOLD STAR rates are based on the SUPERIOR HEALTH RECORDS of Non-Drinkers!

For the first time, you can get the newest and most modern type of hospitalization coverage at unbelievably low rates, because the Gold Star Policy is offered only to non-drinkers. And your low Gold Star premium can never be raised because you have grown older or have had too many claims. Only in the event of a general rate adjustment up or down for all policyholders can your rate be changed!

One out of every seven people will spend some time in the hospital this year. Every day over 64,000 people enter the hospital — 47,000 of these for the first time!

READ WHAT A BLESSING THIS PROTECTION HAS BEEN TO OTHERS

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MR. AND MRS. BENJAMIN F. NEWCOMER, Hagerstown, Maryland — "With pleasure we thank you for taking care of our claim in such a swift and satisfactory manner. Thank you for your personal wishes for my recovery."

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MR. ERNEST M. LINTON, Bloomington, Indiana — "Your service is superb. No other insurance agency or company has ever sent me a check by special delivery air mail. You combine promptness with fairness and generosity in your settlement of claims. Retention of your policy is a 'must.'"

MRS. VESTA HAYNES, Cleveland, Ohio — "I was delighted with the prompt service of your company on payment of my claim. You are truly an answer to the prayers of us Senior Citizens. May God's blessing be upon you as you help to allay the real problems of us older ones."

MR. LESTER R. HEFFELFINGER, Wyomissing, Pennsylvania — "I want to thank you very kindly for the check you sent me. I do appreciate it, but am sorry that I had to put in a claim even before I got my policy. I have recommended you to others."

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This wonderful, generous protection costs only $4 month for each adult, age 19 through 64, or $40 for twel full months. For each child under 19, the rate is just $3 f a month's protection. And for each adult of age 65 throug 100, the premium is only $6 a month, or $60 for a full yea

And remember, with Gold Star, the NO LIMIT Ho pital Plan, there is NO LIMIT on how long you can sta in the hospital, NO LIMIT on the number of times yo can collect (and the Company can never cancel your po cy), and NO LIMIT on age!

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We'll *mail* your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Examine it carefully. Have it checked by your lawyer, your doctor, your friends or some trusted advisor. Make sure it provides *exactly* what we've told you it does. Then, if for any reason whatsoever you are not fully satisfied, just mail your policy back within ten days, and we'll cheerfully refund your entire premium by return mail, with no questions asked. So, you see, you have *everything* to gain and nothing to lose.

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Pa **$100.00 weekly for life while you are n the hospital.**

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OUTSTANDING LEADERS SAY—



J. C. PENNEY, Noted philanthropist, Founder of the J. C. Penney Company: "I have a sincere conviction that liquor is one of the chief causes of unhappiness both to the people who drink and to those who are near and dear to them. Early in my life I decided not to touch liquor. I am delighted to of the DeMoss Gold Star Total Abstainers' that provides a premium rate so much ."



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"Special Protection for Special People"

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1. **Fill out application below.**
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3. **Mail to De Moss Associates, Inc. Valley Forge, Pa.**

You will receive your GOLD STAR POLICY promptly by mail.
No Salesman will call.

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My name is _____ 0-1-3951-042

Street or RD# _____

City _____ Zone _____ State _____

Date of Birth: Month _____ Day _____ Year _____ Height _____ Weight _____

My occupation is _____

My beneficiary is _____ Relationship _____

I also apply for coverage for the members of my family listed below:

NAME	AGE	HEIGHT	WEIGHT	BENEFICIARY
1.				
2.				
3.				

To the best of your knowledge and belief, have you or any person listed above ever had high or low blood pressure, heart trouble, diabetes, cancer, arthritis or tuberculosis or have you or they, within the last five years, been disabled by either accident or illness, had medical advice or treatment, taken medication for any condition, or been advised to have a surgical operation? Yes_____ No_____

If so, give details stating person affected, cause, date, name and address of attending physician and whether fully recovered: _____

Neither I nor any other person listed above uses alcoholic beverages, and I hereby do apply for a policy with the understanding that the policy will not cover any conditions existing prior to the issue date, and that it shall be issued solely and entirely in reliance upon the written answers to the above questions.

Date: _____ Signed: X _____

FORM GS 713-3

HERE ARE THE LOW GOLD STAR RATES

	IF YOU PAY MONTHLY	IF YOU PAY YEARLY
Each adult age 19-64 pays	$4.	$40.
Each adult age 65-100 pays	6.	60.
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SAVE 16 2/3% BY PAYING YEARLY!

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MY NEW ADDRESS IS . . .

Name .....

R. D. or St. .....

P.O. ..... Zone ..... State .....

Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Continued from page 29

Christmas time. The junior high group helped process clothing at New Windsor and went on a tour of the buildings. The women's fellowship has been making hospital gowns, bandages, and knotting comforters for relief. They have worked three days at the New Windsor center. On the Sunday evenings of January, the pastor led discussions on the Christian families amid social change. One youth attended the seminar in Washington and New York. The pastor and his wife attended the spiritual life institute at Bridgewater College. — Mrs. Maurice McDaniel, New Windsor, Md.

Northern Virginia

Valley Pike — In October, we had a homecoming week end which included the love feast on Saturday with the pastor, Cecil O. Showalter in charge and a homecoming service on Sunday afternoon. At the council meeting it was decided to finish the church basement, install new pews in the church, and build a choir loft. The work is well under way at this time. The women's fellowship has been making comforters for relief. The men's fellowship, on four different occasions, cut wood for sick families; then they have surveyed the church property and secured a deed for the total land. The youth have a public worship service each second Sunday evening of the month. For our pre-Easter services, we will have a different minister each evening during the week. These men will be speaking: Mark S. Roller, Glenn S. Garner, Robert L. Sherfy, and John Locke. Mark S. Roller was ordained to the ministry on Jan. 21. Cecil Hartman of Broadway, Va., brought the message and represented the district at the service. — Mrs. Glenna M. Showalter, Woodstock, Va.

Southern Virginia

Spray — The home and family life committee sponsored a birthday supper. In cooperation with the United Church Women, they sent fourteen school kits and supplies to Nigeria. At present, they are quilting for relief. The children's department had charge of a Sunday night worship, had a Christmas party, and a mother and daughter banquet. The board of Christian education is sponsoring a training school of five sessions, offering three courses: The Life and Works of Paul, Understanding Ourselves, and Teaching Children in Our Church. The congregation is also planning to have breakfast on Easter morning. The pageant committee presented the Blue Angel at Christmas time. The youth had a watch night party. During Youth Week, they had charge of the Sunday morning worship service, had a weekday radio devotional, and on Wednesday night went to a nursing home for a worship service. They also met with the other churches of Leaksville for an afternoon service on Sunday. Thirteen of our youth attended the banquet at Antioch. — Mrs. Evelyn M. Cox, Leaksville, N. C.

TODDLERS AT CHURCH

JESSIE B. CARLSON

This book was written to fill the need for a printed guide for giving care to toddlers in the church school. Covered are: the physical and emotional needs of toddlers; physical requirements of the nursery; the qualifications and number of teachers required; a typical morning with toddlers; ways of working with toddlers; the relationship of the toddlers' group to the nursery department and the church school; and how parents and teachers can work together on a successful program. **$1.00**

Church of the Brethren
General Offices
Elgin, Illinois

minister's book of the month

SELECTION for MAY

Come Out the Wilderness

BRUCE KENRICK

This is a book about a group of men and women who went to live in New York's East Harlem in the belief that a close-knit Christian community might learn to meet the district's staggering social and spiritual needs. Here is the story of their failures and extraordinary triumphs and of their discovery that God was at work there whether the church was or not. The devotion and hard work of these people has created a living testimony to the vitality and relevance of the gospel.

Regular price $3.95; to members $2.80 plus postage and handling

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

APRIL 21, 1962



della Robbia — Three Lions

Alleluia! Alleluia!

The strife is o'er, the battle done;
The victory of life is won;
The song of triumph has begun.
Alleluia!

The powers of death have done their worst,
But Christ their legions hath dispersed;
Let shouts of holy joy outburst.
Alleluia!

Lord, by the stripes which wounded thee,
From death's dread sting thy servants free,
That we may live and sing to thee.
Alleluia!

Translated by Francis Pott
from an unknown author
Music by Giovanni P. da Palestrina

Gospel Messenger

"Thy Kingdom Come"

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READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles an news. Letters should be brief and brotherly.

They Joined Forces to Worship and Serve

I read with appreciation the article, "We Are Brethren," in the Feb. 17 issue. For ten years I have served a church that was formed when two small groups of different denominations joined forces because they were both unable to secure ministers. By coming together they were not only able to survive but through the years have been able to serve a growing community.

This church was one of the first in the Brotherhood to take in associate members. Each Sunday the sacraments are supplied and the majority partake of them. Twice a year the love feast is observed and the majority of the people participate in this service also. They ceased long ago to be two groups and became one.

They worship as one group and they serve as one group; every Tuesday evening they meet in the homes and have Bible study, and I believe they have the largest percentage of attendance of any church at these meetings.

It is true there have been problems, but is there any group which has not had them? There have been disappointments, heartache, and setbacks such as the loss of the church by fire soon after it was remodeled. But every one joined in rebuilding the new one, and on the day that the cement was poured for the basement people of several different denominations helped, including Catholic.

I am eternally grateful for my Brethren heritage, and with all my association with folks of other faiths I have yet to find one that comes any closer to following the teachings of my Lord than the Brethren, but I have found many fine Christian souls in other groups also.

Some years ago I spent three months as a coppersmith in a Catholic monastery. I suppose I am the only Protestant minister that has ever had such a privilege. I found Christians there also, and I am convinced that the love that Christ lived and taught embraces all his people who seek to do his will. You remember he said, "By this shall all men know that ye are my disciples, if ye have love, one for another."

We need to reach the point where we can feel comfortable with all Christian brethren wherever or wh ever they may be, and you wor find them all in the Church of t Brethren, either. — Walter A. Mille Mondovi, Wis.

For Thinking Minorities

What is the matter with our re gion today? Somehow it still seer to keep us in the stage of develo ment that glorified Solomon, wl fooled the people and taxed the for his own selfish ends. Later Jes was to call the people's attention the fact that the lilies that bloom by the roadside contributed more their lives than Solomon ever d in all his glory.

Today our Solomons are rearmi Germany, who was never to rea again after World War I nor aft World War II, under the same mi tary organization that has controll and directed the policies of Germa since the time of Bismark. The va ous members may die, but they a replaced by new nazis who are de cated to *"Germania über alles."* T day they have companies of soldi in France and England without ing a shot. One of Hitler's gener is over here helping to shape o national policy, and our boys at impressionable age are associati with these nazis.

The nazis are antichurch. Wh ever they go all that is fine and no in man is destroyed.

Thomas Jefferson fought so ha to make the First Amendment to Constitution a factor in our natio life. Claude Bowers in his bo gives us a soul-moving picture those times and makes you real how valuable thinking minorities in every period of society. What wrong with the teaching in ev period that men fear thinkers Jesus, Socrates, John Huss, Geo Fox, Charles Darwin, Bishop nam, Reverend McMichels, Rev end Uphaus, Reverend Niemol and others?

Our Solomons have never li minorities that think. Guigot, great French historian, says t they fear no force as they do awakened minds of the people.

What a glorious day for mank when Jesus in his Sermon on Mount taught us about the "ki dom of heaven on earth" and g us directions in the Beatitudes how to bring it about. — D. H. A ley, Wabash, Ind.

Little Foreground Music, Please

YOU hear it while you push your cart through the supermarket. Its strains are on hand to ...e you into the dentist's chair. Almost any...ere you go — shopping or working, walking ... driving, waking or sleeping — you are sur...nded by background music. Never too loud, ...ver disturbing, never challenging, always sub...ed but always there — that is background ...sic.

Some people like their music that way — ...en when they worship. Use the soft pedal, ...ver the volume, strain out the high notes, just ...ep it quiet for atmosphere. They want their ...lodies keyed low and turned down, so they ... not disturb.

Some people want their religion to be that ...y — on low key, subdued, toned down, in the ...ckground. They like it for atmosphere, espe...lly at weddings and special seasons, and may... with the volume turned up a trifle for Christ...s or Easter. But always in the background.

Yet, there is something about our Christian ...th that just will not subside into the back...ound. There are events that cry aloud for ...l volume, for a shout of praise, for a hearty ...hen from the whole house. Take Easter, for ...mple. This is foreground music if it is any...ng. It started that way. The tomb in Joseph's ...rden was empty when everyone expected it to ... sealed shut. One by one the friends of Jesus ...he women first, the disciples next, others later — heard the unbelievable news. So they observed the first resurrection day by running and shouting. It is still a day to pull out all the stops. Christ is risen!

Worshipers in the Greek church used to observe Easter by gathering quietly in a darkened church until midnight. Then with the coming of a new day a cannon was fired. As their priests shouted, "Christ is risen!" the worshipers lighted candles and joined in a happy song of praise. No background music there. Easter still requires a wide-open witness with much light and sound.

The concluding chapters of each of the four gospels ought to be read with joyous conviction — and out loud. The resurrection chapter of 1 Corinthians demands the treatment it receives in the Easter portions of Handel's The Messiah. These are the witnesses of persons who have passed from darkness into light. They are the testimonies of a burning conviction that can still transform the life of man. The sting of death is gone. The power of the grave has been overcome. The victory belongs to the risen Christ.

So take out the mutes, loosen up those vocal chords, and prepare to join in a Hallelujah Chorus. Easter has the music of everlasting life reflected in everlasting joy. Do not be afraid to sing out — fortissimo — and stop being modest or apologetic about the triumphant song of eternal life. Keep it in the foreground always, where it belongs. — K.M.

Why Not Return the Invitation

SOME months ago a Baptist clergyman in ... Evanston, Illinois, received an invitation to ...come a member of the Playboy Club of Chi...go. The minister was certain that there was ...me confusion about names because clergymen ...uld hardly be considered good prospects for ...mbership in a club specializing in entertain...nt geared to liquor and sex. But he decided ...answer the letter with a counter invitation, an ...vitation for "Playboys" to become members of ... own club and thus to become members of the ...dy of Christ.

We do not know how the Playboy Club re...nded to his counter invitation. We are con...ced, however, that he seized an excellent op...rtunity to witness for his convictions and to ...licate a genuine concern for persons he might ...ve been expected to condemn.

What do you do with the questionable invi...tions you receive? Here is a bid for money for ... unworthy cause. Here is a door-to-door sales...man with a get-rich-quick scheme. Here is a tempting offer to run away from problems, to "live it up" before night falls. Here is a chance to join the gang in a rousing good time over the weekend. What do you do? Some people yield. Others run away. Others just keep quiet for fear of offending.

We think the Baptist minister had the right idea. Why not return the invitation with a word for Jesus Christ? Why not speak up for the open membership provisions of your church? Why not say a few words on behalf of what you genuinely feel to be the most exciting experiences a person can ever enjoy?

For some reason Christians are slow to take the initiative, yet they are entrusted with the most generous invitation the world has known — an invitation to abundant life. The next time someone approaches you with a doubtful proposition, tell him about the better one you discovered as a Christian. — K.M.

Alleluia!

LUCA DELLA ROBBIA was only thirty-one years old when he was commissioned to create a "singing gallery" for a cathedral in Florence. The fifteenth century artist chose the theme of praise to God as it is variously expressed in Psalm 150. Each panel illustrated a phrase or a verse from the psalm. The song of praise from the songbook of the Hebrews is so universal that it may serve also to voice the alleluias that accompany the triumph of Christ's resurrection. Let everything that breathes praise the risen Lord. Alleluia!



"Praise the Lord!
Praise God in his sanctuary;
praise him in his mighty firma
ment! . . .
Praise him with trumpet sound."

"Lo, I tell you a myster
We shall not all sleep, but w
shall all be changed, in a momen
in the twinkling of an eye, a
the last trumpet. For the trumpe
will sound, and the dead will b
raise

"Praise the Lord!
Praise him for his mighty deeds;
praise him according to his e
ceeding greatness!
. . .
praise him with lute and harp!"

For as by man came death, b
a man has come also the resurre
tion of the dead. For as in Ada
all die, so also in Christ sha
all be made aliv

"Praise the Lord!
Praise him with timbrel and danc
praise him with strings and pip
Praise him with sounding cymb
. . . "

"O death, where is thy victory
O death, where is thy sting?
The sting of death is s
and the power of sin is the la
But thanks be to God, who giv
us the victory, throu
our Lord Jesus Chris







NO OTHER GOSPEL

Paul defines in his letter to the Galatian churches the gospel he received from the Lord

by Chalmer E. Faw

THE crisis reveals the man. It either makes or breaks him, and in so doing lays bare the underlying assumptions of his life. So it is with Paul in his crisis epistle, Galatians. Here is not only the measure of a great man, but a vivid, dynamic witness to the gospel by which he lived and worked.

Strange it is, then, that we know so little about the precise date and circumstances of this letter whose every syllable breathes the Spirit's word through the thought forms of the intrepid apostle. There is no question here of authorship. If Paul wrote anything, he wrote Galatians. But as to the point in his eventful career which called forth this flaming exposition of the gospel we are left in some doubt.

Though almost every conceivable date prior to Romans has been suggested for the composition of the epistle, we may not be far wrong if we think of it as coming between Second Corinthians, much of which it resembles in mood, and Romans, which it strikingly anticipates in doctrine. This would place it during Paul's return to Macedonia (Acts 20:1) and not many months before his final trip to Jerusalem, or about 56-57 A.D. A fairly straight line of development in Paul's thought on such matters as law, grace, faith, and Spirit can be traced from the Corinthian correspondence through Galatians on into Romans.

It has long been recognized that the crisis which called forth this remarkable letter was an upheaval among the congregations of Galatia, usuall identified with Antioch c Pisidia, Iconium, Lystra, an Derbe of Acts 13-14. Som Christian teachers were a tempting to force upon thes converts, as a vital part of th gospel, the rite of circumcisio and other aspects of the Jewis law. It is difficult to kno whether these leaders we Jewish-minded Christians fro Jerusalem (as suggested b 2:4f.) or men of Gentile bac ground (see 6:13) who we imbued with the mystic do trines of Gnosticism, similar the group described in Col. 2: 16-19, and were using circu cision and other legal requir

This article by Chalmer E. Faw, t instructor of the Bethany Semina course in Galatians and Romans, beg a series on Paul's Letter to the Ga tians written by members of the cl



El Greco

Three Lions

Paul an apostle . . . through Jesus Christ

ments as marks of devotion.

Whichever they were, they were courting the fickle Galatians (4:17), seducing them into observing "works of the law" as necessary for their salvation (3:5, 10, etc.), undermining their confidence in Paul as an apostle (1:1, 11-24) and attempting to turn them against him (4:15f.). In so doing, Paul maintains, they are perverting the gospel (1:7) out of an attempt to avoid persecution and glorify self (6:12f.).

It is little wonder that Paul is agitated. The very survival of four or more of his congregations is at stake. In fact, the inner meaning of Christianity itself and Paul's whole mission are being threatened. If the false teachers are to have their way, Christianity might either be narrowed down into an exclusive nationalistic faith or simply vaporize out into cultural nothingness. Into this crisis steps Paul, defining for all time the kind of gospel he received of the Lord and declaring emphatically that *there is no other gospel.*

Like all ancient letter writers he begins, rather than ends, his epistle with his name and position: "Paul an apostle." We do this today in our institutional or business letterheads. But saying "apostle" reminds him of his opponents' attacks on his calling, and with characteristic fire he adds: "Not from men nor through man, but through Jesus Christ and God the Father . . . !" It is this emphatic claim of the divine source of his call that he elaborates at length from 1:11 on through the greater part of chapter two.

After stating his own name and position, it is customary for Paul to give the names of his associates in the work. Here in Galatians, however, he mentions no names, simply referring to "all the brethren who are with me" (1:2), possibly because there are too many to list individually. Following this very general inclusion of his friends and helpers he addresses his readers as "the churches of Galatia."

Then follows in 1:3-5 an opening benediction, found in all of Paul's letters, only here considerably expanded beyond the usual "grace to you and peace from God the Father and our Lord Jesus Christ." Mentioning Christ prompts Paul, already bursting with the message he wants to hurl at the Galatians, to add "who gave himself for our sins to deliver us from the present evil age." Powers of deception and error are abroad and Christ's sacrificial death is God's gracious way of overcoming them. Paul seems already to be reaching forward to snatch his readers from the false teachings which they are in danger of accepting.

At this point in all his other letters, Paul tells his readers how much he thanks God for them and how he mentions them constantly in his prayers, often lifting up some of their key virtues for which he is especially grateful. So deeply ingrained is this habit in Paul's letter writing that even in the tiny note to Philemon he does it (verses 4ff.). But because of his great agitation over the Galatians he completely omits this feature and bursts out instead, "I am astonished . . . !" (1:6).

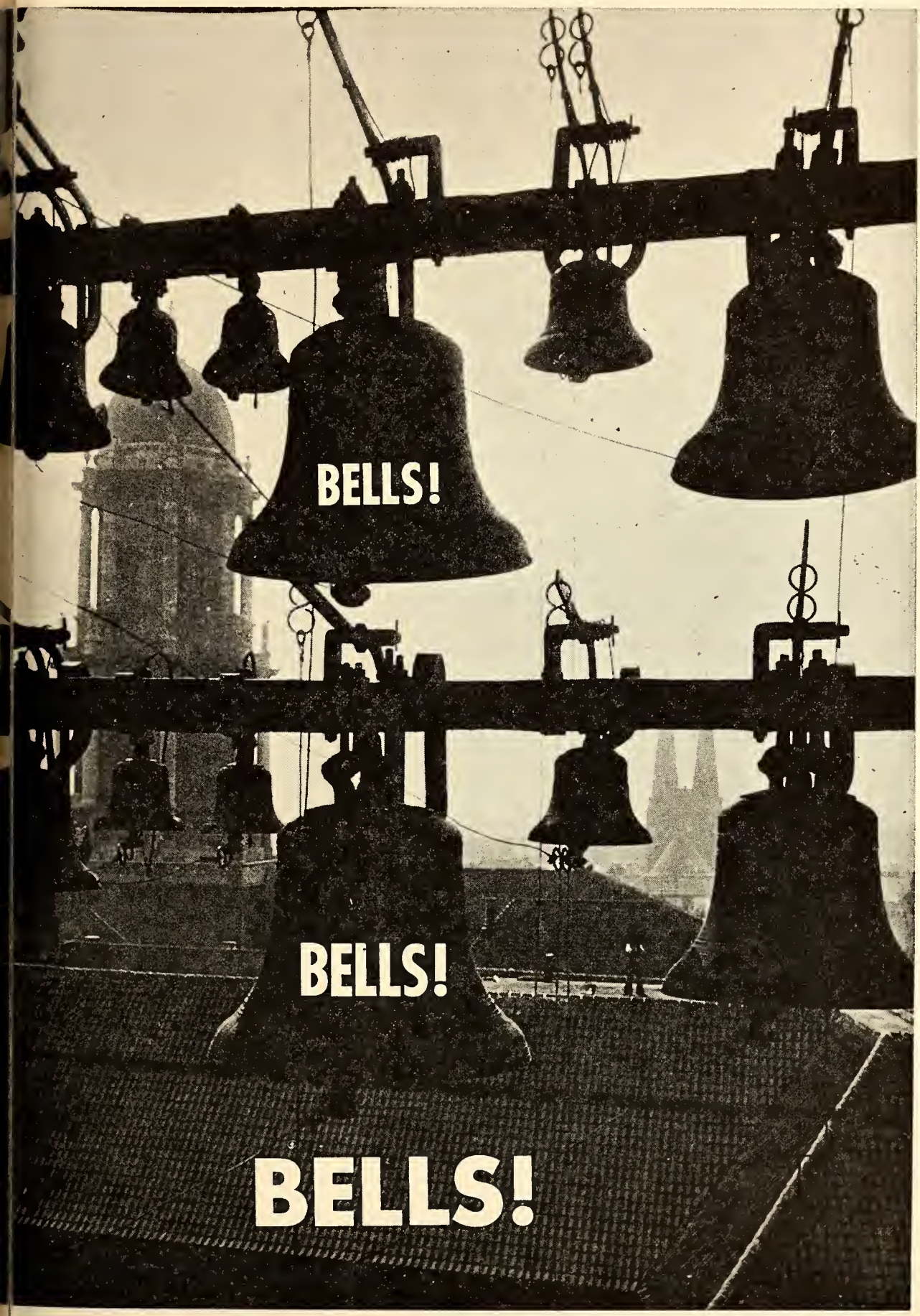
His amazement is that they are "so quickly deserting him who called" them "in the grace of Christ." "Him who called you" could be taken as referring to Paul, but in the prevailing thought of the apostle it is God, not his human messengers, who does the calling of Christians. They are, therefore, turning their backs on God himself, who has called them not by the law to a life of legalism but by grace, God's outgoing love, to a life of faith.

Paul now (1:6-7) makes an interesting and important distinction between two Greek words, *heteros,* which means "a different kind," and *allos,* "another of the same kind." The false teachers are putting forth a gospel that is of a totally different kind (*heteros*), Paul is saying, in fact, so different that it is no longer the gospel. It is not just another (*allos*) version of the true gospel of Christ. Since the Galatian Christians may be lulled into thinking that the error which they are about to embrace is, after all, just the same old gospel with a few added features, Paul is emphatic in pointing out that this is not true. Any teaching other than the one to which God himself called them to serve Christ is a distortion, an outright perversion of the gospel. *There is no other gospel* than the one they originally received!

This is such a crucial point that Paul wants to drive it home deeply into their consciousness. Leaving the somewhat subtle distinctions of *heteros* and *allos* he lays it before them in language which no one can miss, language that shocks us with its boldness and intensity. "But even if we or an angel from heaven should preach to you a gospel contrary to that which we preached to you, let him be accursed." Phillips renders this last, "Let him be damned!"

This is strong language indeed. Even if Paul, clear out of his head, should preach a different gospel, let him be accursed. Even if an angel from heaven should do it — and the false teachers were no angels — let him be anathema! Gnostic mystics made much of the worship of angels (Col. 2:18) and so, says Paul, even if or

(Continued on page 16)



A carillon of bells of an old-world city rings out a tune that may be its auditory hallmark



BELLS *continued*

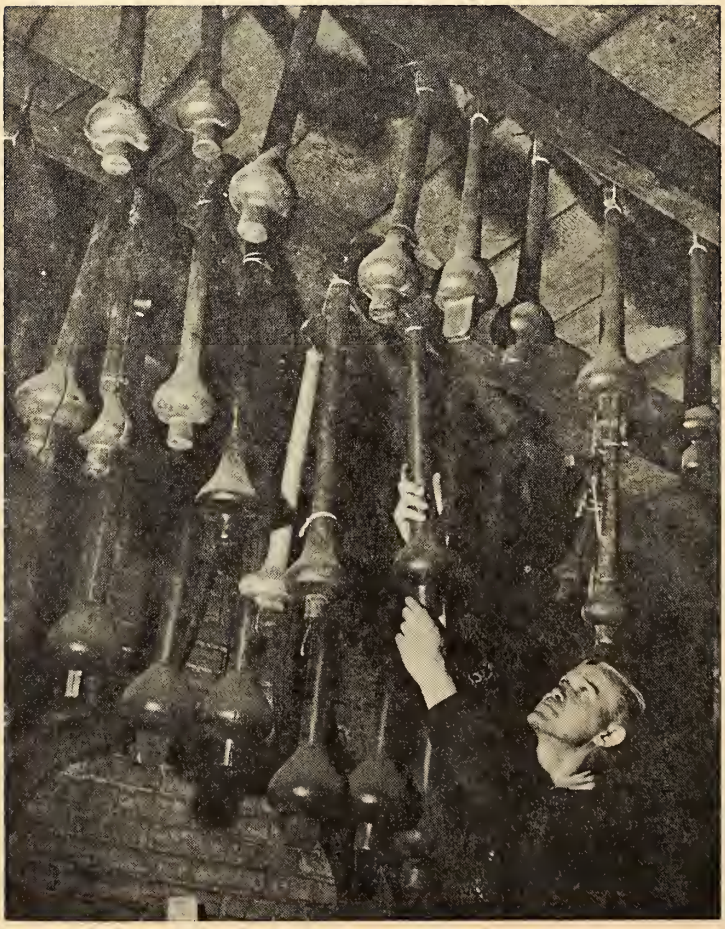
Here pegs are being inserted into the outer mold of a new bell to hold the casting loam in place against which the molten metal will be poured

An important part of the bell is the clapper. Shown left below is a sampling of some of the clapper patterns at one of the country's largest bell manufacturers

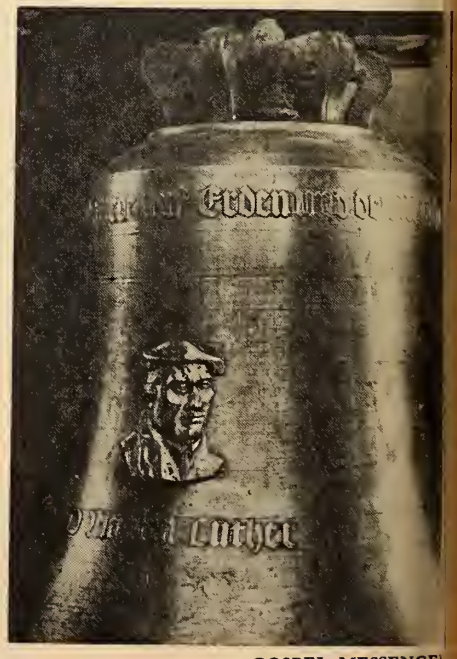
Bells are usually cast for some particular purpose. The one at the right below commemorates Martin Luther whose image is cast on its surface

Change ringing by hand bells is an art requiring great sense of timing and dexterity. On the opposite page a group of women sing carols and ring a change of bells, all of varying size

The nineteen bells required for change bell ringing are shown at the bottom of the opposite page. The largest is called the "tenor" not because of its tone, but because it is the tenth to be played in sequence



Photos by Three Lions





BELLS!

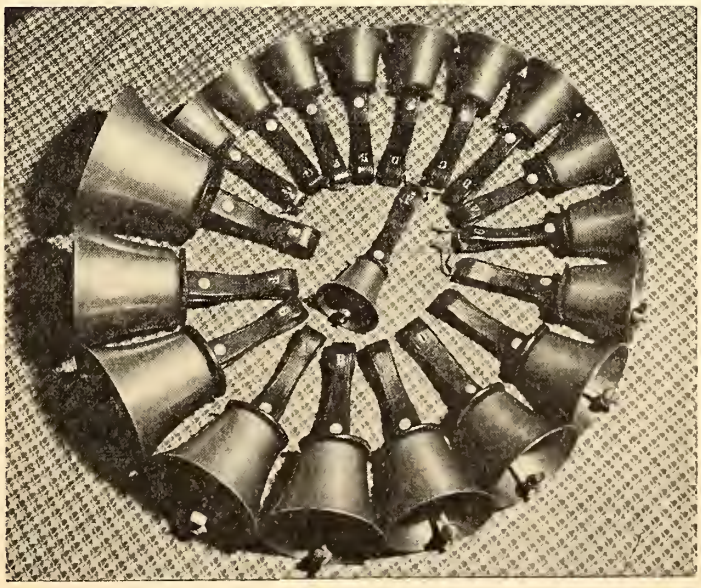
► Bells have been ringing over the face of he earth for more than four thousand years. The first use of bells was to ring out the alarms and disasters of wars; then they were used to beat time to the pagan rhythms of the aboriginal dances.

When the age of iron moved into the age of bronze the bell received a finer tone, and men began to compose music for series or carillons of bells. Today the bell — as it has been for the past fifteen hundred years — is he voice of the church, although it does have its more mundane purposes.

The bells of a carillon may range in size rom tiny tinklers not more than a few nches in height to mammoths so large they re capable of generating their own weather within their cavernous interiors.

The manufacture of bells is becoming nore and more a lost art as modern public ddress systems come into use. Many hurches today use records of bells or lectronic carillons to reproduce the sound f the bells.

The best bells have come usually from he Lowlands and Belgium. The latter ountry has been the birthplace of some of he finest carilloneurs.



GOD IS HERE

by Charles M. Bieber

IT IS difficult to know just what he means, this Nigerian brother of mine, when he talks about God. I was discussing with one of our local Lassa leaders the disastrous effects of the past rainy season. The later-than-usual arrival of the rains had much delayed planting. The rains when they came were frequent and much heavier than normal. And then they stopped short.

Dozens of huts of Lassa people were washed down by the heavy rains. Some of the nearby farms were completely washed away by floods. In other places the crops appeared to be badly stunted. "The rains have been a difficult problem this year," I said.

"Difficult for us, but easy for God," he replied. What did he mean? Did he mean that it was easy for God to permit all this trouble?

"No, no," he quickly asserted. "I mean that, no matter how difficult our problems may seem to us, it is easy for God to overcome them." To him, two things were very sure: God is near enough to know our troubles; and he is near enough to do something about them.

Down in the village I could hear the throb of the drums and the soft, somewhat undulating chant which told of a death in the compound. I went to the compound, saluted at the gate, was admitted, and sat silently at the side of the bereaved householder. After a few minutes, he spoke to me, inquiring about my health, and I knew he had sufficient control of his grief so that I could speak. "I am sorry," I said. "*Iju ai* (ee-ju ah ee). God is here," he replied. "God is here."

I wanted to read Christian content into his response and have it mean that God is able to comfort. But I knew that the same response would be given by any pagan in the village. It meant partly that God had foreordained the loss, and it would be utterly futile for one to complain. It meant partly that God was close by and one should be careful not to imply any criticism of his ways. And it meant partly — and I hoped in the mind of my Christian friend — that God is able to overrule the loss.

Because God is near, the Christian can walk in confidence. To walk alone and unarmed along bush paths was unheard of a few years ago. It is still most unusual for anyone to make a trip without at least a small knife strapped to his forearm, and a walking staff. But when Musa went to visit his aging father in the village forty-five miles to the northeast, he arrived there with neither knife nor rod.

He told me afterward how startled his father was at his brash son, an unarmed traveler. Did he not know that evil spirits lurked in the woods? Did he not fear highway robbers? Musa also told me his answer: "I never thought about taking a knife or a rod along. I knew that God was near, and I thought that would be enough."

The recognition that God is near grows partly out of the fact that this Nigerian has come from a tradition of hovering spirits inhabiting rocks, trees, hills, and even animals. Those spirits were sometimes to be feared, for they knew all that went on in the life of the man. Sometimes special offerings would appease their anger for the time being, but they remained close by. Partly, too,

Somewhere, amid the screaming of headlines, in striving to find security gainst nuclear attack, a frightened citizenry is severely tempted to lose old of the poignant insight that "power belongeth unto God." Pilate, with esus on trial before him, also had to learn. This gospel narrative indicates he insecurity of Pilate and his claim of authority. In a final attempt to ssert civil power, he threatened Jesus with the question: "Knowest thou ot that I have power to crucify thee, and have power to release thee?")bviously, these words were intended to strike fear into Jesus and to nanifest Pilate's hunger for power. The result? A staggering rebuff to 'ilate: "Thou couldst have no power *at all* against me, except it were given hee from above." We, too, eed to be reminded that "power elongeth unto God." One cannot elp observe that our littleness of aith in the face of doom betrays lasphemy on our part. Our eaction to a declaration by a odless leader that his govern-nent will bury us should be enewed assurance in the sover-ignty of God. The resurrection eminds us that because Christ ives, we, too, must rely on the romises of God and on his mercy nd care. May we also, walking n the way of the cross, find it o be the way of peace and confidence! Easter is then the mighty con-irmation of all the truth evidenced unto us through the redeeming power f Christ Jesus. Easter is the experience of a renewed life in God through is loving Son.

"... Power Belongeth Unto God"

by Arthur P. Whitney

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he sense of God's presence tems from the Nigerian's living lose to the soil, close to the onds and the mountains, close o the rocks and trees; close to he beasts of the bush. So close o the creation, it is natural for im to feel close to the Creator.

Sometimes God's presence neans that he might observe a erson's mistakes. Sometimes it neans that he can lend power or the purpose of the moment. When the pastor asked me at he last moment to preach in lace of an absentee speaker, I esisted. I had not had time to repare. "Oh, but God is here," e said. "By his power you can do it all right." So I tried, and, sure enough, God was there.

In these days of reforming conceptions of our scientific world, it is essential that we remember that God is ever near, so that we include him in our thinking and seeking and planning. In these years when new worlds are being discovered both in the heart of the atom and in the dim distances of space, it is good to know that God is ever near, ruling and overruling.

My Nigerian brother does not know much about the heart of the atom. But he feels very sure about the heart of God. Message from a younger sister: God is ever near. You can depend on him.

EASTER LILIES

MAY ALLREAD BAKER

Now these stately, snowy lilies,
Nurtured through dark winter days,
Deck the altars Easter morning
Where folks meet for prayer and praise.

With their beauty and their fragrance
Brought at last to full perfection,
Easter lilies are the symbol
Of our Savior's resurrection.

by Nevin H. Zuck

The BRETHREN in the Family of God

GENERALLY the Brethren have taken the Bible seriously. Our Lord, on the night that he was betrayed, prayed "that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me." Four times in the 17th chapter of John's Gospel our Lord prayed thus. Some say the burden of the prayer is the organic unity of God's people; others say it is spiritual unity. Undoubtedly it is both, since things spiritual usually express themselves in tangible and visible ways.

The Apostle Paul in Ephesians 4 says it is God's purpose to unite all things in Christ. If we take this teaching seriously, it is highly probable that a new obedience to Christ, the Lord of the church, would bring about advances in the unity of his church.

In the lifetime of most of us, we have seen remarkable developments in our understanding of the oneness of Christ's church. There has been an acceptance of others as genuine Christians who hold and exercise their faith in earthen vessels. There is increasing recognition that all of us have imperfect and limited convictions and practices. Christians have sought to eliminate arrogance and attitudes of condescension. Most Christians have learned that, at best, our denominational groups are only a part of the body of Christ and that what we do represents only a partial witness to the world.

We have discovered it is better to live together in cooperation. The differences we have, and they are real — differences of Biblical interpretation, some of a sociological nature, some having to do with church organization — these and other differences can be more hopefully reconciled within a cooperative group than in sectarian isolation.

It is understandable, therefore, that the Church of the Brethren has been involved for a long time in what we call the ecumenical movement. Personally, I have been "excited by New Delhi" (to paraphrase positively the title of a recent Gospel Messenger article, issu of March 3, 1962) and in ou participation in the Worl Council meetings. The risks c cooperative endeavor are seve al, and they can be argue persuasively, but the refusal t recognize that we are a part c the family of God is even mor dangerous and betrays ou misunderstanding of the inclu sive nature of the church an the ways in which we need t bear our witness.

It might be helpful t our Brotherhood to summariz briefly where we are in ou ecumenical relationships and in doing this, to share som personal convictions as to wha should happen.

1. I believe that the Churc of the Brethren will continue t live and work in cooperatio with the National Council o Churches and the World Coun cil of Churches, and thei member bodies, and with other who do not presently hold thes affiliations. I do not believe ou people will be overly influence or intimidated by the radi preachers and the travelin evangelists, who sometime

ake a good living tearing the ganized churches to pieces, ; they propound and impose pon us their religious and ven political points of view.

2. I believe our people will ant our Fraternal Relations ommittee to continue to hold nversations with representave groups from other denomations, as authorized by the es Moines Annual Conference 1958. The churches pracing immersion represent a ssible future area of conversaon. Such consultations as have een held are for the purpose of aring mutually our heritage faith and witness. Since nnual Conference last sumer, and for valid reasons, none these conversations have een engaged in by our Fraernal Relations Committee.

3. I believe we will continue study "the Blake-Pike proosal" and other proposals as ey may develop. Concerning e Blake proposal, it should e noted that representatives the United Presbyterian hurch, the Episcopal Church, e Methodist Church, and the nited Church of Christ, have st met for the first time in Vashington, D. C. This means at the progress of such egotiation moves very slowly. nvitations for other groups, ch as our own, to be egotiators or to come as bservers may come later. hould such an invitation come, r Fraternal Relations Comittee is prepared to recomend to the Annual Conference at we send observers to share future consultations.

4. I believe that we will have wait for the further leading God's Spirit concerning ssible merger, and while we o this we will want to conue earnestly to bear our witess within our denominational amework and in cooperation ith others. Dale Brown has



Anthony Gruerio — Three Lions

Faith Beyond Current Events

RUTH GRIGGS

Prince of Peace?
Ignored.
In God we trust?
Armaments.
Love enemies?
Naive.
Faith, hope, love?
Archaic.

Must we despair?
No.
Keep faith in the Way?
Always.
Live by love?
Ever wideningly.
And what of hope?
He who died living love
Yet lives!

well said, "The purifying mission of denominations may have come to an end, and it may be time for the oneness we know in Christ to be manifested in new organizational patterns."

At least, in the years ahead, we will have to ponder the question, Is there a better way to express our unity in Jesus Christ? Brethren, of all people, believe that there is light along the way and that the Holy Spirit will lead us in our relationships with the larger family of God.

The former Archbishop of Canterbury, Dr. William Temple, summarizes it for us all, "In the end, the reunion of the church will not be something fabricated by us at all. It will be the work of God, resulting from a deeper devotion in all parts of the church, to the Lord of the church."

No Other Gospel

(Continued from page 8)

of their precious angels were to pervert the gospel like this, he should be sent straight to perdition!

From Rom. 9:3 we discover that what Paul really means by "anathema" or "accursed" is to be cut off from Christ, a thought expressed in other words in Gal. 5:4 as "severed from Christ," "fallen from grace." What Paul is saying is that anyone who would so distort the true gospel of Christ and lead men astray was, by the very act, headed for a Christless existence. Then, to make the point doubly inescapable, he repeats the point in verse 9 in virtually the same words, "If anyone is preaching to you a gospel contrary to (the New English Bible has "at variance with") that which you received, let him be accursed." This time it is not only a matter of the gospel which Paul had preached to them, but one which they themselves had received and made their own which they are warned not to forsake.

Paul's language is no stronger than that used by Jesus himself about those who cause "little ones" to stumble (Mark 9:42-48) or one who maligns his brother (Matt. 5:22). Whether such strong words from Paul suit our tastes or not, they do make unmistakably clear the dangers in undermining the gospel. It is necessary for Paul to preserve for Christians everywhere the radical nature of the true gospel of Christ as he understands it. And in any clarification it is a important to show what a thin is not as to show what it is.

Such strong and unequivoc words prove beyond all doul that Paul is not "seeking th favor of man" (1:10), for thos who cater to human tast are always compromisers. H however, is seeking only th favor "of God" as a true "slav of Christ." That his gospel straight from God and not fro man and that he is a true apost who knows what he is talkin about, Paul goes on to show i the next section of this epistl

An Easter Meditation

by Nancy K. Shull

All in the April evening
I thought on the Lamb of God.

Are birth and death compatible? I wondered as I thought on these words of a song.

Lovely April, the month of nature's rebirth, is a joyous time of the year. Trees awake and stretch their new green foliage to the warmth of the sun. Colorful blossoms transform the flower gardens. Birds welcome this new season with sweet melodies. Man responds to nature's awakening by planting seeds and tender shoots for Mother Earth to nourish to maturity. The whole countryside delights in these wonders of springtime that are new each year.

Is it fitting to insert into this atmosphere of happy life a symbol of death? Should not this "cross of shame" be remembered in the fall of the year, when the beauties of nature are in a state of decline?

The cross is worthy of remembrance every moment of every day. From this stark instrument of death springs life. New hope, new faith, and new birth for mankind were made possible by the death of the sinless Lamb of God.

For three short days death had its way. Then the Creator and Giver of life conquered death forever. Now he calls man to die and be transformed by that same power. Man, reborn, can stand absolved before his Maker. Feasting on spiritual nourishment the newborn soul grows toward maturity.

Still the cross is prominent. To be reborn, man must suffer death; to stay alive in Christ, he must continue to die to his own desires. Centering attention on the cross of Christ in the springtime is quite appropriate, for through death comes life.

KINGDOM GLEANINGS

:om the General Brotherhood Board Meeting

As one of a series of steps to strengthen the Brethren itness in reconciliation, the Board has invited the rthodox Church of Russia to exchange visits of church- en within the next year. The purpose of the program "to establish a bridge of understanding between a hristian church in America and a Christian church in ussia," explained George L. Detweiler, chairman of ıe Board. The schedule and personnel for the visit ill await action on the invitation by leaders of the ussian church.

The Board approved as career missionaries: Roger ıd Virginia Ingold, Nigeria field secretary; Anthonie ıd Gail van den Doel, Nigeria; Mary MacManes, .N., India. Cited for former service were: Rolland ıd Josephine Flory, for twenty years in China and cuador; and Charles and Rozella Lunkley, for nine ıd a half years in Nigeria. Jerry Davis of McFarland, alif., was named to succeed Galen Snell as director of ıe Lybrook Navajo mission on July 15. Arthur L. ean, who had announced his resignation earlier, ac- pted the call of the Board to continue as church build- ıg counselor.

In other actions the Board and commissions

authorized the Brethren Service Commission to in- estigate the possibility of sending a Brethren reconcili- ion team to Mainland China.

· cosigned a loan of $1.2 to $1.5 million for the Bethany eminary development and noted that contributions om churches for the development totaled $76,000 in ıe past five months.

· commended to churches a series of "congregational onversations" to involve members "in finding a better nderstanding of the church and its mission."

· worked out with the Nigerian church a procedure in hich the Nigerians have a voice in the return of mis- onaries to the field.

· voted loans to seven churches totaling $242,530.

· approved grants to four churches totaling $9,750.

· okayed Brethren cooperation in the establishment of n interdenominational training center for urban minis- rs in Chicago, naming Galen B. Ogden to serve on the ilot committee.

· accepted a proposal to cooperate with the Evangelical nited Brethren Church in establishing a program of conomic development in the Red Bird Valley of Ken- ıcky (Flat Creek area).

· commended the Methodist Church for making avail- ble its projected church center at the United Nations or use by other denominations and indicated interest in ıe facilities for seminars and related programs.

· appropriated $500 to aid famine victims in Indonesia.

· reported the sale of Brethren House in Kassel, Ger- ıany, to the city's board of education.

· okayed construction of a $75,000 warehouse addition o the processing and receiving building at the New Windsor service center.

· scheduled a second Brethren mission tour to Ecuador or the summer of 1963.

A program of Easter choral music will be given by the Bethany Seminary choral ensemble on April 22, 9:00 to 9:30 a.m. on WGN-TV, channel 9, Chicago.

The Church Program Guide, 1962-64, is now ready at 25c per copy. This new guide for program planning should be in the hands of each pastor, board member, program director, and commission member. The table of contents includes: Christ Calls Us to Mission . . . Through the Whole Church, Our Church Board, Christian Education, Ministry, Evangelism, Music and Worship, Missions, Service, Fellowship and Recreation, Property and Finance. A church planning calendar is also included. Send your order to the Church of the Brethren General Offices, Elgin, Ill.

Dedications

Wakeman's Grove church, Northern Virginia, will dedicate the remodeled sanctuary and the new educational unit and fellowship hall on Sunday, May 6. Robert L. Sherfy, pastor of the Harrisonburg church, Va., will speak at the two services, one at 10:45 a.m. and the other at 2:00 p.m.

Buckeye congregation, Northeastern Kansas, will have its dedication and homecoming service on Sunday, May 6, instead of on the previously announced date.

Sidney congregation, Southern Ohio, will have the dedication service for the new building on May 6, instead of the date first announced. Paul M. Robinson, president of Bethany Seminary, is scheduled to speak.

The Church Calendar

April 22

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Christ Reigns. Matt. 28; Heb. 1. Memory Selection: Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing! Rev. 5:12 (RSV)

Easter

April 27-29 Eastern regional conference, Hershey, Pa.
April 28-29 Regional youth round table, Bridgewater College, Va.
April 29 Christian College Day
April 30 — May 6 Christian Education team visits in Western Region
May 4 May Fellowship Day
May 5 Southern Pennsylvania men's fellowship spring rally, Center Presbyterian church, Loysville, Pa.
May 6-13 Christian Family Week
May 13 Mother's Day
May 15-17 District and regional field secretaries meeting, Elgin, Ill.
May 18-20 Southern Pennsylvania men's fellowship retreat, Camp Eder

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. **Oscar R. Fike** of Goshen, Ind., in the Harmony church, Middletown Valley congregation, Md., April 23-29.

Bro. **Philip Lauver** of Flint, Mich., in the Shepherd church, Mich., April 24-29.

Bro. **Harold Freeman** of Union City, Ind., in the Trinity church, Va., May 2-13.

Bro. **Ellis Powell** of Allentown, Pa., in the Midway church, Pa., May 7-11.

I was a summer pastor

by Robert L. Stinnette

DURING the summer of 1961, between my middler and senior years as a student at Bethany Seminary, I took part in the summer pastoral program of the Church of the Brethren. This experience had an interesting and definite influence on the direction I was going in preparing for the Christian ministry.

Up to the summer of 1961 my primary interest was in preparing for a ministry as a hospital chaplain. Between my first and second years of seminary I had taken a course in clinical pastoral training at one of the large Chicago hospitals, and with the approach of the end of my second year I was anticipating a continuation of this type of training. As the summer drew nearer and I was exploring the opportunities for clinical work, Myrna (my wife) suggested to me that we consider taking a summer pastorate instead. After looking into this, we decided to do it. We received our assignment and about the end of May left Chicago for Southern Ohio, where we were to serve at the Salem Church of the Brethren near Union, Ohio.

I went into this new plan for the summer assuming that I would still further my clinical training upon completion of my seminary education. But so many interesting and exciting things happened that summer that before it was over I found myself seriously reconsidering the direction I should go as I committed myself to God in the Christian ministry.

The Salem assignment was an assistantship type of pastorate, in which I worked under and along with the regular pastor, D. Alfred Replogle. For the first six weeks I had all of the pastoral duties while Reverend Replogle was attending the Long Beach Conference and taking his vacation. My duties the last half of the summer were in assisting him in the work and in placing particular emphasis upon working with the youth fellowship.

Many things about the summer made us feel glad we had taken a summer pastorate. We enjoyed so much the change in atmosphere and activity, in scenery, and in opportunity. Most basic, however, was the experience as a pastor. Ministering to people in a pastoral relationship was a new thing for me. Through every aspect of the pastoral ministry as a related whole, I experienced something very thrilling. It was a tremendous experience to see the quality of ministry that could be performed through the guidance of the Holy Spirit in the total pastoral relationship.

In preaching I came to a new appreciation of this means of reaching people and of communicating the gospel to them. I experienced pastoral preaching. In leading worship, I achieved a new consideration of the value and importance of worship. I experienced pastoral worship. In calling in the homes of the people, both Myrna and I felt a real bond of friendship developing in our relationships with them.

In calling on the ill and hospitalized members, I received a new understanding of the ministry to the ill in pastoral situation. In Bibl study and other group meeting in dealing with people i administrative or personal mat ters, in counseling and i fellowship, the pastoral rela tionship was very rewarding All of these elements of m ministry at Salem worke together to make it the kin of experience it was.

One of the most personall satisfying aspects of my summe pastorate was the work with th youth fellowship. Much of m time during the last part of th summer was spent workin with this group. I met with th cabinet, led the Sunday mornin study session for the group, too



This is Salem church, Ohio, which served as summer pastor last ye



My daughter and I look for mail i the box at the parsonage of the churc

art in the Sunday evening
llowship, recreation, and wor-
ip, and worked with the
oup on some of its projects.
made individual contacts with
ery member of the group to
lk with them about their
terests and plans for their
es, but also to talk with them
out their relationship to the
oup and what they felt the
oup should be and do.

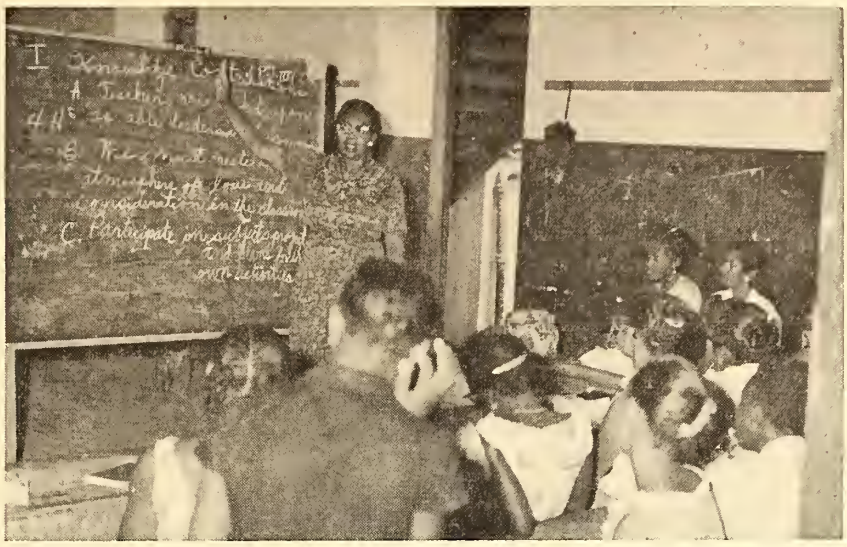
On the basis of my total
lationship to the group – in
udy, fellowship and worship,
ojects, and individual discus-
ns – I made a report to the
binet regarding directions the
oup should take. We dis-
ssed this thoroughly, and a
mmittee was appointed to
e how the report could be
plied and the suggestions
rried through.

With this report to the youth
binet and with my final
rmon to the congregation, the
mmer came to its dynamic
imax. As I preached this final
rmon, I felt the Holy Spirit
orking in a tremendously
werful way, both in myself
d in the congregation. This
as something I had never
perienced in just that way.

This summer's experience as
pastor led to a real struggle of
veral months' duration which
went through upon my return
Bethany for my senior year.
ould I be a chaplain or a
stor? Where does God want
e to be?

The experience at Salem had
profound influence upon me.
prepared the way for God to
d me into my decision to
ter the pastoral ministry. I
ally realized that the choice
as clear.

The summer pastoral pro-
am is an excellent training
ld for pastors. Students learn
be pastors by having a church
which to gain pastoral ex-
rience. This is how I was
awn to the pastoral ministry.



Miss Madge Shipp, a Peace Corps volunteer from Michigan, teaches pupil teachers

Peace Corps Volunteers

Help Train Teachers

by L. F. Thomas

Last October fifteen U.S. Peace Corps volunteers arrived in St. Lucia. Of that number, seven were assigned to the education department in order to supplement and improve the education and training already being given within the limits of our resources. This assignment of seven Peace Corps volunteers has helped considerably in filling a dire need, because by far the most limiting factor and certainly the most urgent need in the development of education in St. Lucia is the lack of trained teachers. Hence, it is that the Peace Corps volunteers are most welcome in our midst.

The work of the Peace Corps volunteers may be classified as follows: (1) in-service training of teachers; (2) the organization and supervision of the teaching of home economics and rural science and agriculture in the primary schools; (3) the organization of adult education.

It must be pointed out that there are no teacher-training institutions in St. Lucia. Of the five hundred plus teachers employed in the fifty-two primary schools in the island, three fifths are uncertificated teachers between the ages of fourteen and thirty years. The vast majority of teachers are recruited from the primary schools and the training given is almost exclusively in-service. This in-service training is organized by the education department and includes Saturday classes at four centers during the school term, one-week courses in each of the three vacations (Christmas, Easter, midsummer), fortnightly assignments, plus the supervision of the class teaching of the uncertificated teachers.

Four Peace Corps volunteers are involved in the above mentioned phase of work along with six other St. Lucian supervising teachers thus making a team of ten supervising teachers in all. In this way the four Peace Corps volunteers come into contact with all schools in the island and help to improve the general education of the uncertificated teachers and introduce helpful methods and

techniques for more effective teaching of children in our schools.

In the case of home economics, rural science and agriculture, two Peace Corps volunteers assist with this program. Their work, too, is no less challenging. They have been involved in establishing a three-year program of home economics and agriculture for senior pupils in twenty-six primary schools. Associated with this work is the task of providing workshop courses for the teachers who are responsible for the teaching of home economics or agriculture in the primary schools.

In adult education, pioneering work is being done. The assignment of one Peace Corps volunteer to this field has meant an expansion of the adult education program. Whereas it was necessary because of the limitations of trained personnel to concentrate in one area, it has now been possible with the assistance of the Peace Corps volunteer to organize classes in literacy, current affairs, health education, home economics in Castries. Moreover, plans are well on the way for commencing weekly educational radio broadcasts to cover the entire island.

The work to be done in adult education is a tremendous one. However, it is certainly being tackled with courage and vision. All the Peace Corps volunteers assigned to the education department also assist with evening classes for adults. The experience is valuable in bringing them into contact with yet another section of our community and giving them a clearer insight into our basic educational problems.

At this early stage it can be safely said that the project is encouraging and promises to be a very successful one. A few of the qualities in the Peace Corps volunteers which incline one to that view come readily to mind. First, one cannot fail to recognize in the Peace Corps volunteers their spirit of dedication and of enthusiasm for improvement in the phase of work in which they are involved. Second, the volunteers have been able to adjust with reasonable ease to their work and environment. On the whole, they are building up good relations with those with whom they work and are making every effort to understand our desires and aspirations. Third, their capacity for hard work was particularly noticeable during the Christmas vacation courses for primary school teachers held earlier this year.



Carlos Naronjo of New Mexico (left) discusses with Miss Branch, the headmistress of the Ciceron school, the establishment of a small library in the school, the books for which are being provided by the Women's Auxiliary of the Jewish War Veterans of Illinois. Books are a scarce item; over half of the school children learn by rote because they have no textbooks

The New Church

by Wilbur Dunbar

■ The Church of the Brethr knows very well the meaning change. Within easy memory many Brethren in their middle yea the professional, paid ministry w a small establishment. Ministe were very much a part of their loc community; in fact, they were l ministers with their own incor dependent on some other vocatior source, usually farming. Even t word *pastor* was not much used, f it suggested a leader apart, abov and beyond the membership.

In those days, too, Dunkers we known for their distinctive ga Clothing, which separated Brethr from non-Brethren, unified Brethre Minister and laymen dressed similar fashion.

Well, to make a historical dev opment of some years brief, the fe ing grew that education, meani formal training, was needed. A fi seminary in northern Illinois w founded by concerned and de cated men and women, and a flo of trained pastors back into t churches was set in motion.

Our religious leadership becar more knowing and better prepar to help Brethren cope with an i creasingly complex and complicat world. But lay knowledge did n and could not stand still. Brethr undergraduate colleges grew a soon their alumni had many mo seekers after understanding in u versity graduate schools than seminary.

It has become, therefore, a ne situation. The formal educati among Brethren has gone up in ge eral. How general and how hi should be the subject of caref study, for plans that are realist must be grounded on the facts. B one point seems clear — in the ne Church of the Brethren with x tho sand college graduates, y hundr M.A.'s and z dozen Ph.D.'s formula is needed that gets the ma imum participation from this tale

(Continued on page 24)



An interview with
ANNA WARSTLER
Brotherhood Adult Director

dults in the Total Task of the Church

Ve have heard about a new olding adult program. Is this ed at the elimination of the n's and women's fellowships?

No, it is not aimed at the nination of the two fellowships. Rher, the purpose of the adult gram is to strengthen a more cialized role for them in the al congregation.

Does the adult program consist more than the men's and men's fellowships?

Yes, the adult program lodged hin the framework of Christian ucation involves much more n these two fellowships. It olves other fellowships and ly groups with equally impor- roles, for example, young lts, parent groups, senior zens, adult church school ses, vocational groupings, lt prayer groups.

n light of the many facets of total adult program just named t will the specialized role be the men's and women's wships?

he role of these two groupings ng standing within the church will increasingly fall in the areas of depth fellowship and ministries of mercy and helpfulness. Further, some men and women may continue to find help and the best expression of self, at times, more adequately among their own kind.

For example, young mothers may find the fellowship of such groups relaxing and inspirational in hours when children are in school or when the father is at home to care for the children. Specialized types of ministry related to relief sewing and person-to-person calling will also continue for groups of women.

Some men, likewise, will continue to find beneficial and challenging a fellowship in which they can serve together, and experience a peculiar depth in fellowship mingling as a group of men.

Neither one of the two fellowships will try to meet all the needs of all men and all women. The fellowships will be a "servant" of the church to minister in special areas of unmet needs of some men and some women.

What does the adult program say about the closer cooperation of the men's and women's fellowships?

The cooperation of men and women is inherent in the nature and central functioning of the life of the church. Basic involvement of adults lies here and not with segments of program.

This means then that each facet of the adult program in the immediate setting, that is, the CBMF and CBWF, will define its role in the light of its need in the local or district situation. This may mean that in many places the fellowships will continue to exist. In others it may likewise mean that specific need does not justify existence. In the latter case, there need to be no "guilt complex" held by either group.

Our church has had a number of types of adult programs in the past. What is the basic difference from what we have had?

One basic difference lies in a central view of the task to be done. Adults have tended to be segmented into various groups

and activities, each having its own goals. In the adult program an attempt is made to have all adults relate their programs to the total task and mission of the church and thus undergird the total ministry of the local congregation.

Another difference lies in the area of flexibility of performance. This is to say that groups continue to exist according to a need to fulfill the central mission of the local congregation. *They do not struggle* to exist beyond a need for their specific ministry, once it is performed as a group or fellowship. A third difference lies in the fact that an overall framework has greater potential for evaluating and creating new approaches to adults today.

What do you see as the major developments in the adult program in the immediate future?

As events are moving, I believe there are four major developments: (1) an increasing attempt on the part of adults to confront seriously their call to mission in everyday life; (2) a growing demand for retreats, conference and small group experiences in which some of the problems of life can be viewed more realistically in the light of the gospel; (3) a developing interest on the part of local and district boards of administration and/or Christian education commissions to appoint an adult director in whom the overall interests and concerns of adults are lodged; (4) a wholesome awakening on the part of adults to want to grow and to serve without any special loyalties except those related to the church and its basic mission to witness and minister.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

***Interpreting Basic Theology.** Addison H. Leitch. Channel Press, 1961. 208 pages. $3.50.

Many books written as guides to theology for the laymen are seemingly directed to the professional. The language and thought form contained therein indicate more familiarity with theological language on the part of the layman than many laymen have. This is not such a book. Its misleading title indicates a volume on how to interpret basic theology but it is rather a book written precisely for laymen. The introduction confirms this and indicates that this particular book is a further development of earlier manuscripts written for adult study groups.

As a result the volume does become a book which laymen can readily read and understand — as a primer in the several basic doctrines of the Christian faith. This is its major strength. Persons who have been reading some theology will find this a bit elementary but it will be extremely helpful as a first attempt to penetrate the mysteries of theological study.

Of special note are the chapters on the church, the sacraments, and the second advent. The fundamental concerns of these three issues are clearly and simply stated. Even the differing views on millennialism are presented so that the average person can identify the positions, even if he does not know to which position to ascribe. This is in general a very helpful, but not spectacular, attempt to inform the average churchgoer about theology. — *Floyd E. Bantz, McPherson, Kansas.*

A Faith for This One World? J. E. Lesslie Newbigin. Harper and Brothers, 1961. 128 pages. $2.75.

J. E. Lesslie Newbigin, eminent Bishop of the Church of South India, delivered the Belden Noble Lectures at Harvard in November 1958, and these lectures (five in number) make up this book. "They are reproduced," says the author, "substantially as delivered . . . to consider the claim of Christianity to be the faith for our world, in the situation of today." Published on the eve of the New Delhi Assembly, this book like the assembly theme — Christ, the Light of the World — challenges both Christians and non-Christians to consider the claim of Jesus to the unique Savior of all mankind.

The author, out of his background as a missionary in India for the past twenty-two years, is able to recognize and state clearly the case for the opposition to this claim of uniqueness. That Bishop Newbigin believes unquestionably in Jesus Christ as God's unique act in history and that the Christian church possesses the one message needed by all men, is indicated in the following quotation out of many that might be given: "Our duty and authority to preach the gospel to all men rests upon the fact that God has provided in Jesus Christ one mercy-seat where man's total rebellion is judged and pardoned. Our task is to bring all men to that place." Believing as we must that we now live in one world, can be believe that there is one faith for this world, and that we have it and must preach it? Such doubts and questions plague us who would proclaim our message in this confused world, and it is to these that this book speaks. Bishop Newbigin is a mighty voice in the great religious dialogue of our day, and he lifts it with unusual forcefulness in this volume. — *G. A. Zook, McPherson, Kansas.*

How to Organize Your Church Staff. Elam G. Weist. Fleming H. Revell, 1962. 64 pages. $1.00.

This helpful book relating to conditions and problems of the multiple-staffed church is commended for the reading of (1) responsible persons in any church which has or is considering multiple staff; (2) staff members, particularly the senior pastor; (3) any pastor who desires insight into effective church organization.

The book takes up questions which should serve as guidelines for the employment of staff people: the needs of the congregation, the kind of job to be done, selecting the right person for the job. The importance of job description, appropriate titles and lines of authority are discussed effectively.

There is also practical guidance for the organization of volunteer staff in carrying on the mission of the church. The book contains useful questionnaires and evaluation forms, hopefully offered so that round pegs will not be struggling to fit in square holes and that the functioning in the right capacity will do so even better. — *Glennis Parker, Elgin, Ill.*

The Road to Picalqui

A sixty-year-old Brethren carpenter from Michigan began recently a term of volunteer service with an interdenominational mission in Ecuador.

Fred Cleeves of Eaton Rapids, Mich., locked the door of his nearly completed new home, turned his farm chores over to a neighbor, and bade good-by to his six grown children and seventeen grandchildren. He will spend from six months to two years as a builder of schools for the United Andean Mission.

At Christmas, along with other members of the Brethren mission tour, Cleeves first visited the mission, which has its central operations at Picalqui, Ecuador. Even before embarking on the tour he was asked by J. Henry Long, Church of the Brethren foreign mission secretary, to consider staying on as a builder at Picalqui.

"I know this is a call from God," Cleeves said prior to beginning his term of service in March. "I want to go, but I realize this will be no vacation.

"Had I known about this a year or even six months ago, I would have studied Spanish. The men with whom I will work can't speak English. They also know nothing about inches, feet, or yards, and I know nothing about meters. I will be starting at the bottom of the ladder in communicating with them," he explained.

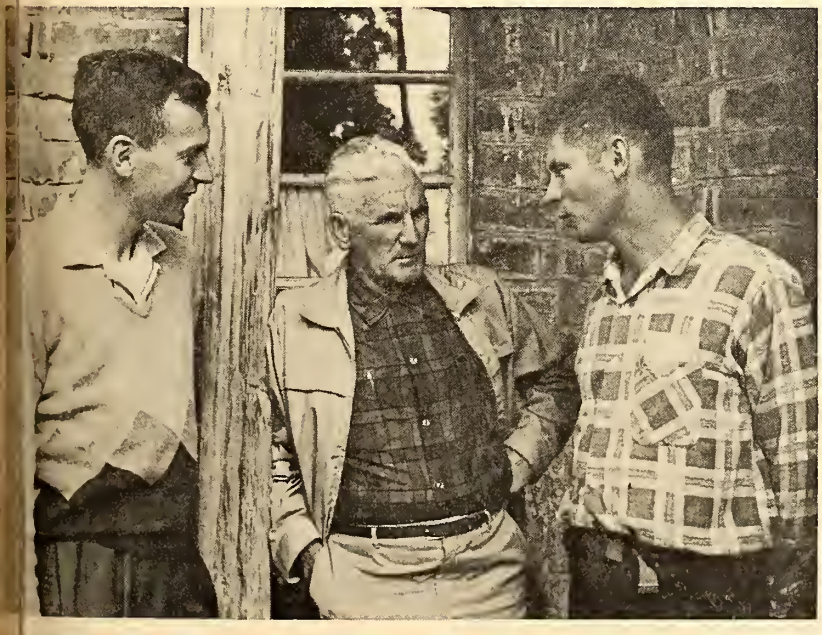
The member of the First Church of the Brethren in Grand Rapids said he and his late wife always had wanted to do some type of missionary work.

The first step in the direction of Ecuador came for him in August 1961. At the death of his wife, friends established a memorial fund in lieu of sending flowers. Adding to this sum, Cleeves turned a check of $480 over to Heifer Project, which in turn asked Frank Drowns, a missionary in the eastern jungle of Ecuador, to purchase cattle for Indian families. He bought sixteen head.

Following the Brethren mission tour, Cleeves and another tour member, Clark Bashore, Jonestown, Pa., stayed over in Ecuador two weeks to visit Drowns and some of the recipients of the heifers. Cleeves also spent additional time with personnel of the United Andean Mission to learn more of the job they wanted him to do.

The program of the United Andean Mission is similar to that of the Brethren in Ecuador, involving education, evangelism, medicine, and agriculture. It operates from three outposts in the Andes highlands northeast of Quito. The mission was established in 1946 by four churches, the Evangelical United Brethren Church, the United Presbyterian Church in the U.S.A., the Presbyterian Church in the U.S., and the United Church of Christ (then Evangelical and Reformed).

About the same time, Brethren were planning a missionary endeavor also among the mountain Indians. A study was made to determine if Brethren should join in the United Andean Mission. Because of the needs of Indians cut off by geographical barriers and because of changing social factors in Ecuador, the study recommended Brethren commence their own program closer to Quito. The validity of this decision generally has been confirmed. The service of Fred Cleeves, however, is only the most current example of cooperation and fellowship the Brethren and United Andean Mission Staffs have had through the years.



Volunteer Fred Cleeves, center, discusses his new work with two United Andean missionaries, Ralph Van Dixhorn, left, and Gene Braun

Conference Business

5. Amendments to the Ministerial and Missionary Pension Plan

In accordance with the provisions of the Pension Plan as set forth in Article XIV, the Pension Board recommends to Annual Conference that the plan be amended to read as follows:

Article I. Definitions — Paragraph (J)

The term *salary* shall mean the fixed salary of a member plus (1) in the case of a member for whom the congregation furnishes the free use of a residence, 15% of such salary or (2) in the case of a member for whom the congregation provides a housing allowance, the amount of such allowance. In the case of free ministers, the term *salary* shall mean $1,200.

Article II. Membership

Those eligible for membership shall be:

(a) Ordained ministers who are in good ministerial standing in the church.

(b) Foreign missionaries, commissioned by the church, such as pastors, teachers, and physicians.

(c) Lay employees who are employed at least on a half-time basis by a local church or church-related agency, after one year of service with such church or agency.

(d) Ordained members of the plan are engaged in the Christian ministry in another denomination and who elect to continue their membership.

(e) Such other persons or groups of persons as may be declared eligible from time to time by the Pension Board, subject to the approval of the Annual Conference of the Church of the Brethren.

Article III. Member Contributions

Each member shall contribute an amount equivalent to four per cent of his salary during his active membership, except as hereinafter provided.

Any member of the Pension Plan who is covered under the Social Security Act, as amended from time to time, shall be permitted to make contributions to the Pension Plan in an amount less than four percent but not less than one percent of his salary basis, as determined under Article I, paragraph (j), provided the employing organization pays its required contribution.

All such contributions shall be credited to the individual account of the member and be increased by the interest credits thereon.

Article IV.

Congregation Contributions

Each congregation served by a member shall contribute an amount equivalent to eight per cent of the salary of such member, provided, however, that a congregation may elect to contribute on behalf of any lay member for whom it is paying employer taxes under the Social Security Act, the difference between eight percent of the salary and the amount of such Social Security tax. Such contributions shall be items of current expense and not of benevolence.

All such congregation contributions shall be subject to a deduction by the Pension Board of not to exceed one twelfth thereof toward the expense of administering the Pension Plan, and a further deduction of not to exceed one twelfth thereof for the contingent fund. The balance of each such congregation contribution shall be credited to the individual account of the member serving such congregation and shall be increased by the interest credits thereon.

In the event that a congregation served by a member does not contribute as hereinbefore provided, then one half of the amounts which would otherwise have been deducted from the congregation contributions for administrative expenses and for the contingent fund, shall be deducted from such member's contributions.

Article VIII. Withdrawal

Any member, other than a lay member who has completed less than five years of service, who becomes ineligible under the provisions of Article II before entering upon an age retirement or a disability annuity can make no further member contributions to the Pension Plan. In such event, upon application, his member accumulation shall be paid to him, his congregation accumulation shall be transferred to the supplemental benefit fund and he shall have no further claim on the Pension Board. However, if such member leaves his member accumulation in the pension fund, his congregation accumulation shall remain to his credit, and his combined accumulation shall be increased by interest credits and ultimately applied towards providing an age retirement annuity, a disability annuity, a widow annuity, or other death benefit as outlined herein.

Any lay member who has completed less than five years of service and who becomes ineligible under the provisions of Article II before entering upon an age retirement or a disability annuity can make no further member contributions to the Pension Plan. In such event, his member accumulation shall be paid to him, his congregation accumulation shall be transferred to the supplemental benefit fund and he shall have no further claim on the Pension Board.

In the event that the member who has become ineligible for further membership has previously entered upon a disability annuity which has terminated because of the recovery of the member, any such disability annuity payments shall reduce to that extent his withdrawal benefit.

No withdrawal privilege shall be permitted after a member attains the age of sixty-five.

The New Church

(Continued from page 20)

It quickly recalls to mind the early history of the United States, where a small, less developed settlement on the western shores of the Atlantic Ocean launched an urbane type of self-government which would have made the Athenians of old smile. And this self-government could not work without an unusual quantity of educated talent.

More self-government within the Church of the Brethren is in the wind. More and better educated Brethren can mean absolutely no ing if the base of participation not broadened.

It would seem that a signific point has been reached. T Church of the Brethren cannot peal its history. We are convinc that our leadership must be w schooled and deserving of p fessional pay for its work.

But a leadership caste today quite unnecessary, and tomorrow can provoke serious resentment. talk about a year of service, te porary service as in the CPS a I-W programs, a summer of serv as in the work camps, and retirem service where a man retired fr other work gives several years a pastor.

We know about the Mormon p gram of two years of service. always recall that Jesus served a very limited number of years, o three.

It does appear that new patte for the ministry in the Church the Brethren are coming. Wh should a man go to seminary? learning there will be more valua if he is older than the usual a range today. Perhaps the best ti for a man to be called to the minis would be when the youngest ch in his family leaves home.

How long should a seminary gr uate serve as a minister? Forev or until retirement? No, he is a needed as a layman. Three ye or five years in one congregati service is enough. Then that c gregation needs new leaders blood.

And so, trying to outguess future, a dangerous business, I p dict a vastly enlarged seminary the Church of the Brethren, elimination of special rights for m isters, including exemption fr government service, and a giga step forward for a united, dyna Christian enterprise in the Church the Brethren.

Anniversaries

Mr. and Mrs. Abram Clapper served their fifty-eighth wedding a versary on March 2, 1962. They members of the Roaring Spring chu Pa. — Margaret E. Guyer, Roa Spring, Pa.

Ralph and Edith Thomas obser their fifty-fifth wedding anniversary cently. They have lived near o Mt. Morris for forty-five years and h served in the office of deacon over years. They have six children, fif grandchildren, and eleven great-gr children. — Mrs. Robert Fridley, Morris, Ill.

ews and Comment From Around the World

nter Built by German ristians Will Be dicated in Coventry

edication ceremonies were eduled for April 15 in Coventry, gland, for the House of Encounte a social center constructed by ng West German Christian volneers as atonement for Nazi crimes inst humanity.

Dr. Ernst Wilm, president of the ngelical Church of Westphalia, officiate at the ceremonies in English city which was bombed out mercy by the Luftwaffe during World War II. Its famed medieval cathedral was a shell at the end of the war.

Conducted under the auspices of "Token of Repentance Action" nsored by the Evangelical urch in Germany, the Coventry use of Encounter was built according to plans by a Berlin architect. Facilities include a chapel, discussion rooms, a library, a snack rn, and assembly rooms for young people.

Dedication of the center will precede by only a few weeks the consecration of the new Coventry Cathedral, which has been under construction since 1956 at a cost of $00,000.

ted Lutherans Launch Survey of Ministers' Salaries

fficials of the United Lutheran urch have voted to launch a study of he salaries of the denomination's ministers. Dr. Franklin Clark Fry, president of the church, said the ly would devote special attention to he matter of fringe benefits such as he provision of parsonages and ca allowances. He said that some syod representatives had reported a end to give pastors one flat sum w the extras included.

el's Premier Lifts Curtain Observance of Moslem Feast

remier David Ben-Gurion, in a ble gesture of goodwill, surd 40,000 Moslems in Israel's er villages by lifting a night curfe in force for the past thirteen s. He did so on the occasion ne three-day Feast of *Eid ul Fitr* h closed the month-long Islamic of Ramadan.

he president of Israel, Itzhak Zvi, addressed a message to lem citizens in Israel in which he xpressed hope for peace in the world and especially between Israel and the neighboring Arab countries.

The Moslem religious festival saw the ancient walls of the old city splendidly illuminated by Jordan authorities as night fell, and 140,000 Moslem faithful from all parts of Jordan met for festival prayers at the Mosque of Awsa and the surrounding compound on Biblical Mount Moriah. Messages of felicitation were sent by Christian leaders to King Hussein of Jordan as the Moslem festival opened.

Scrolls First Century Psalm Translated Into English

The first English translation of one of the five Hebrew psalms recently found in a Dead Sea scroll was made available by authorities of the Palestine Archeological Museum. The scroll itself, dating back to the first century, was discovered in 1956, but it was unrolled only last November.

In all, forty-four Hebrew psalms were found contained in the scroll. Four of them were considered as new, but the rest were familiar. However, three of the more familiar psalms are also new in the sense that they were not known previously in Hebrew. One is the apocryphal Psalm 151, until now found only in the Septuagint, the Greek version of the Hebrew Bible made at Alexandria in the third century B. C.

Children's Bureau Director Defends Expansion of Day Care Program

Assistant Secretary of Labor, Esther Peterson, answering critics of President Kennedy's proposed expansion of government support to day care centers for children of working mothers, said there "is ample evidence that economic necessity is the basic reason why women work."

Mrs. Peterson, director of the Children's Bureau, declared, "It is the basic reason why married women with children continue to assume an increasingly important role in the labor force."

The number of women with small children who work is now approximately 3,000,000, having doubled in the past decade. Mrs. Peterson estimated that 1,500,000 women with children under 18 are in the labor force because they are widowed, divorced, or separated. She said that many mothers take work only at night or after their husbands or other family members return from work and that they have the heavy burden of housework and child care during the day and a job at night.



Religious News Service

Stamps bearing Protestant themes won high honors as the Collectors of Religion on Stamps Society announced the results of a nationwide vote by philatelists. The stamp at the top, issued by the Republic of Gabon in West Africa to honor Dr. Albert Schweitzer, was cited as the best representation of a Protestant theme in 1960. Below, the stamp issued by Brazil to honor the World Baptist Congress of 1960 at Buenos Aires was judged second best

Extremist Groups Held Threat to Freedom

The General Council of the United Presbyterian Church in the U.S.A. regards extremist anticommunist groups as a threat to American freedom and to the unity and effectiveness of the church.

In a letter to all ministers, members, and officers, the fifty-two member council said that attacks from such groups have "resulted in the intimidation of our pastors and the disruption of our churches."

The council, the highest administrative body in the 3,200,000 church, expressed concern that "many loyal members within our fellowship seem to be confused about the rash of false charges against ministers, against the church and its leaders, and against the councils of churches of which we are a part."

The council said, "The gospel of Jesus Christ, truly preached in our

pulpits, fully heard and heeded in our pews, is the chief contribution our church can make to the preservation of American freedom against the threat of the worldwide Communist conspiracy and against the idolatry of those fearful Americans who would substitute militant anticommunism for the gospel of Jesus Christ."

Christian Removed as Head of Ceylon's Government

Sir Oliver Goonetileke, the governor general of Ceylon and the only Christian head of state in South Asia, has been removed from his post. His replacement came as the aftermath of an attempted coup d'etat which Socialist spokesmen claimed was backed by Roman Catholics. Disclosures made in the investigation of the plot were alleged to have implicated Sir Oliver, who is an Anglican. During the debate on the matter, Communist leaders demanded the governor general's removal from office.

The seventy-year-old leader played a leading role in negotiations with the British which preceded Ceylon's elevation to the status of a dominion in the Commonwealth. He was considered a likely candidate for the presidency when the republic reached republic status. Observers see his removal as a blow to the morale of the Christian community in the predominantly Buddhist country.

American Families Urged to Provide Foster Homes for Refugee Children

A special appeal to American families to help care for hundreds of Cuban children who are arriving in this country as refugees from communism, unaccompanied by their parents, has been issued by Secretary of Health, Education and Welfare Abraham Ribicoff. In doing so, he praised the work that church groups have been doing in helping to find homes for these young refugees.

Many Cuban parents are arranging in one way or another to send their children to this country to prevent forced indoctrination in communism in schools controlled by the Castro regime. About 300 children a month are arriving in the United States, facing long periods of separation from their parents.

Mr. Ribicoff specifically praised the work being done by the National Catholic Welfare Conference, Church World Service, the United Hebrew Immigrant Aid Society, and the International Rescue Committee.

"Octapla" Presents 8 Translations of New Testament in One Volume

The New Testament Octapla, the first book to present the full texts of eight English translations of the New Testament, has been published by Thomas Nelson and Sons. Translations from Tyndale's final edition in 1535 to the latest edition of the Revised Standard Version in 1960 are arranged on facing pages so that they may be compared and studied.

Other New Testament translations appearing in the Octapla are: Great Bible (1539); Geneva Bible (1560); Bishop's Bible (1568); Rheims (1582); King James (1611); and American Standard Version (1901). The dates are those on which the version was originally published, but the first five appear in the Octapla in the editions on which succeeding scholars have based their work.

Southern Baptists Report Gains in Membership, Giving

Southern Baptists in all fifty states numbered a record 9,978,488 in 1961. This represented an increase of 2.5 per cent over the previous year.

The Southern Baptist Convention with its almost ten million adherents continues to rank second only to the Methodist Church among non-Roman Catholic bodies in this country. Last year the Methodist Church reported membership of 10,460,300.

Total gifts for all purposes by Southern Baptists last year passed the $500 million mark for the first time. Included in this total was a record amount of more than $84,400,000 for missions and benevolences.

Missionaries in Nyasaland Fear Plan to Control Church Schools

Roman Catholic and Protestant missionaries in Nyasaland were reported to be greatly disturbed by a threat of ultimate government control of all mission schools in the country.

The threat was made by Dr. Hastings Banda, leader of the Malawi Congress, the majority party in the Nyasaland legislature. He will become head of the government when the British colony becomes independent.

In a statement, Mr. Banda said that the government to be formed by his party will take over the m sion schools because "I want eve child in this country to go to scho whether he is a Christian, a Mosle or a heathen." He charged th some areas were being left witho education because some missionar insisted on a child being a Christi before he goes to school.

Observers recalled that only a f weeks before, Mr. Banda, wh questioned on his attitude towa the mission schools and religion ge erally, replied that he wanted bo to be completely free to develop they like "so long as they do n interfere in politics."

Tape Recorders Help Evangeli Taiwan Leprosy Patients

Japanese Christians are using ta recorders to promote Christian f lowship with Chinese lepro patients.

Kozensha, an interchurch lepro committee supported by Americ Leprosy Missions, learned of the d sire of a Japanese Christian doc in charge of leprosy work in Taiw to carry on a tape-recorded evan listic program among his patien Four tape recorders were sent a Christmas present to the doct who will carry messages from Ja nese Christians to Christians in T wan leprosaria.

Fallout Shelters Value Limite Reform Jewish Conference Sta

A conference on Judaism and S vival, held at Miami Beach, F concluded with a warning that f out shelters could have only limi value at best against increasin destructive nuclear weapons.

The conference was sponsored the Union of American Hebr Congregations, representing 630 form synagogues in the West Hemisphere. It featured a sy posium on morality and fallout sh ters in which panelists discussed moral, spiritual, and military im cations of this country's defe program.

Anglican Clergy in South Afri Urged to Speak Afrikaans

The Anglican Archbishop Capetown, South Africa, has structed all the clergymen of diocese to make a sincere effort learn Africaans, the language spo by Dutch settlers in South Afr The archbishop has already inau rated special classes in Afrikaans English-speaking Anglican mi ters. Attendance at the classes

compulsory for all new Anglican
isters arriving in the Capetown
from England or the United
es.
rchbishop de Blank, who is him-
of Dutch ancestry, is brushing
on his knowledge of Afrikaans.
said, "Afrikaans is an official lan-
ge of South Africa, and it is the
of Anglicans to master it."

akers Plan Work, Study ojects With Russian Youth ganization

he first of a series of summer
k and study projects sponsored
the American Friends Service
mittee, the Friends Service
ncil of London, and the Soviet
on's Committee of Youth Organ-
ions will be held this summer
ngland. In following years, sim-
projects will be held in Russia
in the United States.
he new program follows two ex-
mental international seminars
during the summer of 1960
Russia and in 1961 in the U.S.,
ch were attended by delegates
n both countries.

mese Premier Pledges port of Agencies Working h Youth

rime Minister U Nu of Burma,
aying the cornerstone for a four-
YMCA building in Rangoon,
his government was prepared
support voluntary organizations
ning youths to become useful cit-
s. Stressing that a country's fu-
depended on its youth, he said
Burmese government could not
ertake the task of training young
ple alone and therefore counted
the assistance of religious and
r voluntary agencies.
he new YMCA structure is being
t with funds raised in Burma
with some $100,000 contributed
YMCA's in the United States and
ada.

adian Official Urges yer Campaign onvert Khrushchev

he prime minister of Alberta
ince in Canada has suggested
Christians start an "all-out ef-
to convert Russia's Nikita
shchev through prayer. Prime
ster E. C. Manning of Alberta
osed this tactic in an interview
ished by the Evangelical Free
rch of America.
e asks, "What would happen if
gh Christians really got serious
gh for the spiritual welfare of
Premier Khrushchev to make an all-out effort, through the medium of prayer, to win him for Christ? It is as easy for God to deal with Khrushchev in Moscow as it was for him to regenerate Paul on the road to Damascus."

Dutch Recall Mission Families From West New Guinea

The Protestant Mission of the Netherlands has ordered the repatriation of families of all its missionaries and schoolteachers in West New Guinea. Informed sources said the move was dictated by the controversy now going on in the Dutch-controlled country. Neighboring Indonesia has claimed the territory and has threatened to seize it by force.

Ceylon Catholic — State Relations Grow Worse

Relations between the Roman Catholic Church and the Ceylonese government have deteriorated to a new low following Socialist charges that the church was involved in an abortive attempt to seize control of the government.

The charges came from members of Parliament who are also members of the ruling Freedom Party. They claimed the Roman Catholic Church was associated with military and police officers who, in January, failed in an attempt to overthrow the regime and seize power in the predominantly Buddhist country.

These and other charges, however, have been repudiated by Catholic publications in Ceylon and India.

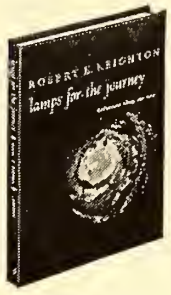
News Briefs

Ancient and modern history meet in Petra, Jordan: two caves, carved from the mountains in 200 B.C. have been turned into health clinics, where 200 poor children get a daily CARE lunch. Meals are made possible by Food Crusade packages sent through CARE offices in New York City.

The majority of Christian workers and evangelists in the strongly Moslem Province of Sokoto in Northern Nigeria are former leprosy patients, according to a report from W. E. Bell, director of the Sudan Interior Mission leprosarium of Amanawa near the city of Sokoto.

Some 30,000 more people were added last year to the basic registers of the United Nations Relief and Works Agency. The ration rolls were also increased by 4,500 names.

Reflections along the way



LAMPS for the JOURNEY

ROBERT E. KEIGHTON

A completely fresh collection of inspirational material for all inquiring Christians. Depth of thought, numerous illustrations, devotional material — these 31 readings have all of these, vividly presented. Suitable for group and private use. **$1.75**

Church of the Brethren
General Offices
Elgin, Illinois

Obituaries

Akers, Glenn R., son of Ira and Mary Akers, was born Oct. 15, 1902, at Kansas City, Kansas, and died Jan. 24, 1962, at Portland, Oregon. He is survived by his wife, one son, his mother, two brothers, and one sister. He was a member of the Liberty church, Ill. The funeral service was conducted by Rev. Hobart Scrogum at Camp Point, Ill., and burial was in the Nations cemetery, Liberty, Ill. — Mrs. Ed DeWitt, Liberty, Ill.

Ankele, Jacob, Sr., son of Adam and Margarthe Snyder Ankele, was born in Württemburg, Germany, and died at Center Valley, Pa., in February 1962, at the age of sixty years. He was a member of the Springfield church. Surviving are his wife, Mina Schenk Ankele, three sons, two daughters, two brothers, two sisters, and nine grandchildren. — Minerva Strauss, Center Valley, Pa.

Bashmon, Nora Edith Grady Hodges, was born March 12, 1886, and died Nov. 25, 1961, at Roanoke, Va. Surviving are two daughters, one son, two grandchildren, and two great-grand-

You and Your Grief

EDGAR N. JACKSON

This compassionate little book is in essence a warm and helpful visit by a deeply understanding author with a person grieving over a death in the family. The emphasis is entirely on the immense psychological problems this person will have to face; and the author gently proposes practical and constructive ways in which these can be gradually worked out. In simple and direct language, Dr. Jackson helps the bereaved achieve the insights of religion, medicine and psychology. **$1.50**

Church of the Brethren
General Offices
Elgin, Illinois

children. The funeral service was conducted at the Cave Rock church, Va., by Bro. John Barton and Rev. P. E. Bain, and burial was in the Fairview cemetery. — Lois Barton, Elliston, Va.

Bonebrake, Cyrus N., died Jan. 23, 1962, at Waynesboro, Pa., at the age of eighty-two years. His wife preceded him in death twelve years ago. Surviving are eleven children and ten brothers and sisters. He had been a member of the church for more than fifty years and served the Rouzerville church in the office of deacon. The funeral service was conducted by the undersigned and Bro. H. C. Muck, and burial was in the Prices church cemetery. — John E. Rowland, Greencastle, Pa.

Bricker, Ira M., was born May 3, 1890, in East Donegal Township, Pa., and died Feb. 21, 1961. He was a member of the West Greentree church. Surviving are his wife, the former Sadie Greenawalt, three great-grandchildren, and one brother. The funeral service was conducted by Brethren Abram N. Eshelman, James Ober, and Arthur H. Brubaker at the West Greentree church, and burial was in the adjoining cemetery. — Mrs. Abram N. Eshelman, Mount Joy, Pa.

Butterbaugh, Mary Etta, daughter of John H. and Lucinda Shock Wright, was born near North Manchester, Ind., July 12, 1876, and died Sept. 14, 1961. On Jan. 20, 1895, she was married to Theron D. Butterbaugh, who preceded her in death. Surviving are six children, nineteen grandchildren, and forty-two great-grandchildren. The funeral service was conducted in the Manchester church, of which she was a member, by Bro. Hubert Newcomer, and burial was in the Pleasant Hill cemetery. — Marie Blickenstaff, North Manchester, Ind.

Crist, Edwin, son of Mr. and Mrs. Louis Crist, was born in Montour County and died at Allentown, Pa., at the age of seventy-four years. He was a member of the Springfield church, Pa. Surviving are his wife, Emma Long Crist, seven sons, three daughters, one brother, one sister, thirty-eight grandchildren, and fifteen great-grandchildren. The funeral service was conducted in the Springfield church. — Minerva Strauss, Center Valley, Pa.

Fritsch, Jenny, was born Aug. 28, 1879, and died at Hartville, Ohio, Dec. 15, 1961. Surviving are one daughter and one son. — Kent E. Naylor, Akron, Ohio.

Grossnickle, Maude A., was born near Manchester, Ind., April 3, 1881, and died Feb. 27, 1962, in La Verne, Calif. She had been a member of the Church of the Brethren since early childhood. In 1897, she was married to Simon R. Grossnickle. Surviving are one daughter, one brother, one half brother, four grandchildren, and eight great-grandchildren. Funeral service was conducted by Bro. Galen K. Walker, and burial was in the Evergreen cemetery, La Verne. — H. M. Brubaker, La Verne, Calif.

Harrison, Ernest Earl, was born in Beaver City, Nebr., Feb. 18, 1895, and died Feb. 15, 1962, at Inglewood, Calif. On March 30, 1922, he was married to Josephine Shue, who survives. He became a member of the Inglewood church in 1932, where he served as a member of the deacon board. Surviving also are two sons and three grandchildren. The funeral service was conducted in the Imperial Heights Community church by Bro. B. Wayne Crist, and burial was in the Inglewood Memorial cemetery. — Hildegarde Wylde, Los Angeles, Calif.

Hawthorne, Cora, daughter of John and Salinda Wolf Harnish, was born Nov. 16, 1882, at Brownstown, Pa., and died Feb. 23, 1962, at Lancaster, Pa. She was a member of the West Greentree church. Her husband preceded her in death. The funeral service was conducted by Bro. Abram N. Eshelman, and burial was in the West Greentree cemetery. — Mrs. Abram N. Eshelman, Mount Joy, Pa.

Hollenshead, Emma, daughter of David and Moriah Hawbaker Angle, was born Sept. 13, 1879, at Welsh Run, Pa., and died at Hagerstown, Md., March 1, 1962. She was a member of the Longmeadow church. Surviving are her husband, Frank E. Hollenshead, one daughter, one granddaughter, and one brother. The funeral service was conducted at the Shanks church, and burial was in the adjoining cemetery. — Emmert F. Bittinger, H erstown, Md.

Jones, Larry Charles, son of Mr. a Mrs. Charles Jones, was born June 1953, and died Jan. 4, 1962. He survived by his parents, one broth both grandparents, a great-grandfath and a paternal great-grandmother Kent E. Naylor, Akron, Ohio.

McDannel, Samuel R., son of Sam S. and Lavina Reider McDannel, v born Sept. 16, 1880, and died Feb. 1962. He was an active member the West Greentree church for o sixty years, serving in the office deacon for twenty-eight years. Surv ing are his wife, Alice Brubaker M Dannel, one son, one daughter, ei grandchildren, one brother, and c sister. The funeral service was co ducted in the West Greentree chu by Brethren Abram N. Eshelman, R ert Eshleman, LeRoy Hawthorne, a James Ober, and burial was in t adjoining cemetery. — Mrs. Abram Eshelman, Mount Joy, Pa.

McNeal, Sadie Agnes, daughter Joseph F. and Ida Florence Good, v born Feb. 28, 1880, and died Dec. 1961, at Harrisburg, Va. She had be a member of the Cedar Grove chur Va., for many years. On Sept. 5, 19 she was married to George McNe who survives, together with four sist and three brothers. The funeral serv was conducted at the Cedar Gr church by Bro. William L. Zirk, a burial was in the adjoining cemetery Mrs. Eunice K. Showns, Mt. Jacks Va.

Miller, Harry G., son of Jacob a Fianna Ginder Miller, was born A 20, 1901, near Manheim, Pa., and d Feb. 14, 1961, at Rheems, Pa. Surv ing are his wife, Mabel Shelly Mill two sons, one daughter, seven gra children, three brothers, and two ters. He was a member of the W Greentree church. The funeral serv was conducted at the Rheems chu by Brethren Abram N. Eshelman, Roy Hawthorne, and James Ober, a burial was in the Chiques cemetery Mrs. Abram N. Eshelman, Mt. Joy,

Rininger, Clifford W., son of Barb and Isaac Rininger, was born at Mo dore, Ohio, June 23, 1887, and d Aug. 11, 1961. Surviving are his w Marie, two sons, and one sister. — K E. Naylor, Akron, Ohio.

Shaffer, Frank, son of Hiram a Frances Berkebile Shaffer, was b June 25, 1876, and died at Hoov ville, Pa., Jan. 19, 1962. He was m ried first to Emma Custer Shaffer, w preceded him in death. Surviving his second wife, Edna Weaver Shaf four sons, two daughters, four st children, fifteen grandchildren, twe eight great-grandchildren, and one ter. He was a longtime member the Ridge church. The funeral serv was conducted in the Berkey chu by Brother Galen Blough, and bu was in the adjoining cemetery. — M Audrey Shaffer, Hooversville, Pa.

Thomas, Lillye, daughter of Wal and Phoebe Allen Webb, was born Jamestown, Ohio, July 29, 1887, died Feb. 25, 1962, in Springfi Ohio. She was married to Da Thomas, who died in 1948. Surviv are one daughter, two sons, one sis six grandchildren, and four gr

andchildren. She was a member of e Church of the Brethren. The funer- service was conducted by Bro. Otis ndis, and burial was in the Rosehill metery. — Barbara J. Hinkle, Spring- ld, Ohio.

Thompson, Mary Elizabeth Johnston, as born Aug. 22, 1877, at Mt. Etna, wa, and died Feb. 15, 1962, at Mo- sto, Calif. She was married to harles Newton Thompson, who died 1948. She became a member of e Church of the Brethren in 1902. rviving are two sons, five grandchil- en, twelve great-grandchildren, and o sisters. Burial was at Mt. Etna, wa — Mrs. Ralph Webber, Modesto, lif.

Weaver, Claude F., Sr., son of Peter d Elizabeth Bean Weaver, was born Bucks County, Pa., and died at akertown, Pa., at the age of sixty- e years. He was married to Mabel Snyder, who preceded him in death. e was a member of the Springfield urch, Pa. Surviving are three daugh- rs, five sons, one sister, twenty grand- ildren, and one great-grandchild. he funeral service was conducted at e Springfield church. — Minerva rauss, Center Valley, Pa.

Weimer, Charles E., son of David d Mary Kunkle Weimer, was born in arke County, Ohio, June 21, 1869, d died Feb. 24, 1962, at Dayton, hio. He was a member of the Pits- rg congregation. Surviving are three others and one sister. The funeral rvice was conducted by Bro. Gale umrine, and burial was in the Ith- a cemetery. — Clarence S. Weimer, reenville, Ohio.

Church News

Northern California

Modesto — The church began its for- th year with a love feast on Nov. Charter members were honored at e morning worship service. Special rvices in the last few months have cluded an address by Dr. Harold Fey, ho spoke on Christian Responsibility r World Peace, a talk by Rabbi Judah sh of the Hebrew congregation, in hich he explained the Hanukkah cel- ration, a lecture, Women of the orld, by Dr. and Mrs. Curtis Bow- an. Dr. Bowman led a session in e school of missions on Latin Amer- a. The La Verne College chapel choir ve a concert one evening. The mis- ons and service commission sponsored program on welfare and Christian sponsibility, at which the county di- ctor of welfare spoke and assisted e discussion groups which were seek- g constructive answers to the welfare oblems in the community. The eaker for the birthday dinner was ul S. Hersch, a former pastor. Dr. enry Hitt Crane spoke at the reunion the CPS and alternative service men d talked to the entire congregation out War and the Christian Con- ience. At a morning worship service orris McDonald, a member of the cond Baptist church, assisted by the oir of our congregation, presented amatic portions of God's Trombones, James W. Johnson. The pastor, Rev. oward Clarke, and the choir brought the message at the Sunday evening service. The offering at the Thanks- giving dinner was used for surplus foods. One yokefellow group has been meeting for the past several weeks and plans are being made to form another group. There are twelve to fourteen members in each group. The young people served a dinner to raise funds for their trip to the youth conference next August. Several circles of the women's fellowship visited a local mor- tuary and had an informal discussion concerning funeral practices. — Mrs. Ralph Webber, Modesto, Calif.

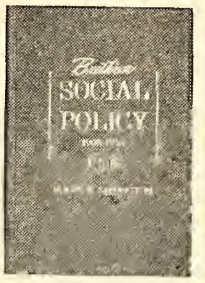
South Modesto Community — R. Truman Northup and R. Norman John- son, a layman, are the leaders of the congregation. A new group growing in membership is the older youth fel- lowship. This group has undertaken the project of rebuilding the play- ground. With the grounds improved, it is hoped to get a strong recreational program started. The area volleyball tournament was held recently, and this was followed by a pie social to raise funds for the improvement. The wom- en's fellowship is an active group. — Gladys Ver Hulst, Modesto, Calif.

Nebraska

Lincoln, Antelope Park Community — We observed the love feast on Nov. 19. At the Christmas season there was a party for the entire congregation. Three babies were consecrated at the service on Dec. 24. A number of the women attended the school of religion at the First Christian church. The men's fellowship had its first meeting on Jan. 31. Several gifts have been presented to the church. One family presented American and Christian flags as a memorial; an additional speaker for the organ and new card racks on the pews for registration cards have also been given. The Homebuilders class presented the church with new pulpit chairs. The school of missions on Latin America ended with a fellow- ship dinner on Feb. 4. The speaker for this occasion was A. W. Friesen of Henderson, Nebr., who illustrated his talks with slides. He had served in South America for several years. The attendance at church services has increased in the past year. — Hattie Oltman, Lincoln, Nebr.

Northern Illinois and Wisconsin

Milledgeville — Three women at- tended the women's camp at Emmaus in September. The pastor, Bro. Karl Baldner, spent one week at New Wind- sor with one of the BVS units. The public school teachers and their fam- ilies were guests at the Thanksgiving dinner. Six were baptized at Christ- mas. The women's Bible reading group meets for one hour each Tuesday. A number of our women do volunteer work one day a month at the Dixon state hospital, and some of the women are sewing for the local nursing home. The women's fellowship has voted to give linens to Pine Crest Manor, the new home for the aged at Mt. Morris. Rev. Fred Cappuccino of Winslow, Ill., showed slides of his adopted family for our race relations program. Three of our youth attended the seminar at Washington and New York. All of the church families took part in the mys- tery meal supper. — Mrs. L. W. Kreid- er, Milledgeville, Ill.



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Elgin, Illinois

Southern Illinois

Liberty — The pastor, D. B. Cave, was in the hospital for a month. In his absence, Brother Kessler of Astoria preached two sermons and David Cave, one while he was home on vacation. One of our youth attended the youth seminar. The women have been meet- ing once a week to piece and quilt. The blankets, one quilt, and two boxes of clothing given on blanket Sunday were dedicated at the morning worship hour. We observed the World Day of Prayer with the other churches in the community. — Mrs. Ed DeWitt, Lib- erty, Ill.

Peoria — Our church was represented at the Allison Prairie church in a dis- trict retreat and training conference. Some of the leaders attended a work- shop at Springfield. We had an every-

APEX

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member canvass following a loyalty dinner. The pastor, Howard Keim, and his wife attended the regional conference at Manchester. The father and son banquet was held in October. Rev. Leonard Hall, executive secretary of the Peoria Council of Churches, was the speaker for the men's rally. On pulpit exchange Sunday, Bro. Paul Thompson of Astoria, preached in our church and our pastor at the Astoria church. Bro. Charles Baldwin and his wife and two sons, missionaries to Nigeria, were in our congregations for two meetings. An offering for Share Our Surplus was received at the Thanksgiving service. After an evening meal, the evangelism commission assigned teams to go out visiting for several weeks in succession. We had a Christmas workshop in December. Gerry Thierstien, who has just returned from Saigon, Vietnam, after serving with the International Volunteer Service, gave an interesting program. We had a school of missions for five consecutive Sunday evenings, starting the first part of January. — Mrs. Cora Snoke, Peoria, Ill.

Middle Indiana

Pleasant View — Elder Ausby Swinger moderated the business meeting in December. Bro. Calvin Bright began a revival meeting on Nov. 26 which continued to Dec. 3. The Thanksgiving program initiated the revival. Two have been baptized. The women have been making clothing and comforters for relief and both the men and the women have helped a family in the community. The church had a school of missions in January. — Mrs. Amsa Snell, South Whitley, Ind.

Northeastern Ohio

Springfield — The new sanctuary was dedicated on Oct. 1, with Bro. Paul Robinson bringing the dedicatory sermon. The love feast was observed in the evening. The church shared in the every-member canvass in order to interpret to the congregation the unified budget and stewardship program of the Brotherhood. Over fifty callers participated in a community survey sponsored by the Akron Council of Churches. The ministry and evangelism commission sponsored a conference on Christian social concern at which W. Harold Row was the speaker. The church sent the pastor to a counseling course at the Akron University Department of Counseling and Psychology. The school of missions began March 11 and concluded on April 8. Reuben Carper presented a twenty-five bell carillon in memory of his parents, Rev. and Mrs. George Carper. Roger Ingold will be the speaker for the missionary rally on May 6, when the churches of the district will be the guests of the congregation. — Kurt E. Naylor, Akron, Ohio.

Northwestern Ohio

Sugar Creek — Once a month one of the Sunday school classes entertains one of the wards at the Lima state hospital. The pastor was the speaker for the homecoming service in September. The members of our church participated in the march of progress campaign for Manchester College. We observed the love feast on World Communion Sunday. When the new pastor, Willis B. Stehman, was installed on Oct. 8, Bro. Wendell Tobias, pastor of the Marion church, was in char of the service. Since Oct. 8, the you have been meeting every Sunday ev ning. They assisted the pastor wi the morning worship service at the b ginning of Youth Week. They al viewed a film on safety, which w shown by a highway patrolman on Su day evening. At another Sunday ev ning program, they viewed pictures South American missions, shown Prudence and Becky Tam. Seven the men attended the district me fellowship banquet at the Heath downs church in Toledo. Mrs. Wil Stehman is directing the recently ganized junior choir, which sings on each month. The congregation parti pated in the CROP program again t year. The women have purchased motion picture screen for the showi of films in the church. The two Chri

Brethren Placement Service . . .

This column is conducted as a fr service in the interests of assisti individuals or families to relocate secure employment in Brethren cor munities. It does not provide for t advertising of goods or property f sale or rent. Information on paid a vertising may be obtained from t Church of the Brethren General Offic

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No. 559. Bethany Hospital needs R.N. in the position of surgery supe visor. Also, R.N.'s will be needed f brief or longer periods for summer v cation relief. There is also an openi for a nurse anesthetist. Contact: Ol Bendsen, Personnel Director, Betha Hospital, 3520 W. Van Buren St., C cago, Ill.

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No. 562. Wanted: Housekeeper stay in pastor's home and care for thr children, aged 5, 3, and 1. For deta write or call: Rev. Daniel Flory, 21 S. 12th St., Springfield, Ill; phone 54 5878 Springfield.

ıs programs were held — the one on ec. 17 was a service of carol singing d candlelighting; and the other on ec. 24 was given by the children's partment. Two of our members, Mr. d Mrs. John Miller, have entered 'S. On Jan. 16, we had a training ssion for the teams who will make lls one evening each month. Dr. onard Blickenstaff, a missionary to dia, spoke one evening and illus- ıted his talk with slides of the work India. The pastor gave the message WIMA's effective living program e Saturday evening. He and his wife ll serve as delegates to Annual Con- ence. The congregation has voted receive members by letter. The pas- has two classes on church member- ip, one for children and the other adults. The choir of Bluffton Col- ge presented a program on Feb. . — Glenn Swallow, Lima, Ohio.

Southern Ohio

Ft. McKinley — On Oct. 1, a recep- n honored all those who had become mbers during the past year. Since t time, three have been baptized d eleven received by letter. The YF initiated a Saturday evening reational program for the youth of church and the surrounding com- nity. The young people had a dis- ssion led by a member of Alcoholics onymous. The following Sunday, group attended Mack Memorial urch, where Jesse Ziegler was their scussion leader. Another session was ld at the Prince of Peace church, ien Professor Donald Gorrell led a scussion on the theme, Right or rong. The deacons and their wives ve had two retreats. The children ve $40 toward the Share Our Surplus ject "rainbow of love." Dr. Harry Wire of the United Seminary, ught the morning message in the sence of the pastor. The church was st to a Christian education workshop. xty-one young people of Southern io went on a peace walk from the . McKinley church to the courthouse d back again. We had a school of ssions. The chapel choir sang at the ethren Home, and some of the mem- rs conducted a worship service. ree of our youth attended the youth minar at Washington and New rk. — Helen Dedrick, Dayton, Ohio.

Piqua — Mrs. Jerry McColloch is w the director of the chancel choir. me of the youth and their leaders ended the seminar at Washington, C. Some members of the church attending the school of Christian ing at Covington, Ohio. The council ted "no" on the question of the ailability of the church building as fallout shelter. We had a reception new members and a potluck dinner their honor on Jan. 25. The pastor, rmon S. Powell, conducts a church embership class each Sunday. Seven ve been baptized. We had a com- mion service on New Year's Eve. ie women have purchased a typewrit- for the church office. — Mrs. William ubaker, Piqua, Ohio.

Tennessee

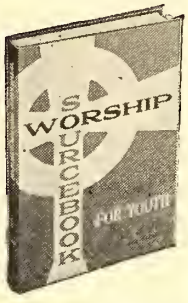
Johnson City — Bro. Floyd N. Biddix is in charge of the fall preaching mis- n. The Evangelical United Brethren church and our congregation joined for a Thanksgiving service with the pastor of our church bringing the message. The children presented the Christmas pageant, The Greatest Gift, and the church choir sang the Christmas cantata, A Star in the Sky. This was followed by a candlelighting service. Five have been baptized, and four received by letter. We had a school of missions in February. — Mrs. Robert Bollaan, Bristol, Tenn.

First Virginia

Cave Rock — We observed the love feast the second Saturday in October. Since the last report, three have been baptized. We had a Christmas program

WORSHIP SOURCEBOOK
for Youth

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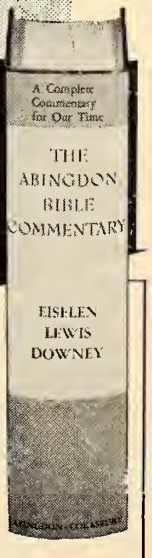
on Dec. 23, and a candlelight service on the evening of the 24th. We have Bible study every Wednesday evening. There is also a circle being organized. — Lois Barton, Elliston, Va.

Southern Virginia

Mount Hermon — The pastor, assisted by Bro. Wilmer Hurst, officiated at the communion service. The young people's group sponsored a turkey supper at the church on Thanksgiving night. They also presented a Christmas play on Dec. 17. The children gave their program on the 21st. On Christmas Eve, we had a candlelight service. The messages at the morning and evening service in the absence of our pastor were brought by Bro. W. C. Sweitzer and Bro. L. A. Bowman. The women's fellowship sponsored a used clothing drive for relief. They have also made new clothing for relief. W. B. Nolen, a returned BVS worker, showed slides of his work in the hurricane disaster area in British Hondura Our love feast will be held ne Easter. — Marcella S. Fretwell, Basse Va.

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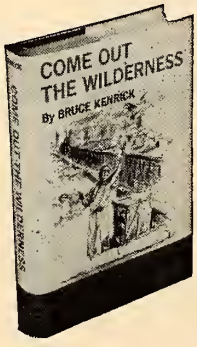
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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Ill.

Church of the Brethren
Gospel MESSENGER

APRIL 28, 1962

All in an April Evening



Religious News Service

IN SPITE of her reputation for uncertainty April is the favorite month of persons who survive a northern winter. Not only April's mildness, but even her changeableness adds to her charm. April is a time of expectancy and hope. Then the earth seems at last to respond to the caress of gentle sun and warming winds. . . . No wonder Katherine Tynan Hinkson was inspired by an April evening to write movingly about sheep and lambs. She must have witnessed a scene like the one pictured here, at a time when the setting sun made long shadows across the green grass where sheep were walking. But the poet saw more than a quiet pastoral setting. She discerned what it is that makes April a month of promise, rich with the stirring of new life. For as the sheep and little lambs passed her by she thought not only of them but also of the Lamb of God.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Fred J. Miller is pastor of the Bethel Center church, Indiana.

Mark Y. Schrock, recently appointed Central Region secretary effective September 1, is presently Northern Indiana executive secretary.

Anna Mary Hess is the wife of Robert Hess, missionary to Nigeria. The Hesses are on furlough at present.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Ready for a Change

I am much interested in the extensive Readers Write section of the Messenger of March 10, 1962. I am also interested in the article in the Saturday Evening Post of the combined issues of Dec. 23 and 30, 1961, in which there is an article, "Can Christians Unite?" by Dr. John A. O'Brien, research professor of theology at Notre Dame and author of many books. Reading it, one would not know that he is a Catholic.

He says: "There are two considerations which should add impetus to the movement for Christian unity. The first is the menace of aggressive communism. Faced with a menace more formidable than any other in its long history, Christianity must present the united front of her mighty membership of nearly 900,000,000 to a common foe. The second consideration is this: the numerous divisions within Christianity interfere with the spread of the Christian religion in developing countries."

To show how ready the Catholic Church is for a change in relation with Protestants, he tells of the Church Unity Octave extending from Jan. 18 to 25, during which more than 500,000,000 Catholics pray for the unity of all Christians, and these prayers are characterized by humility and contrition.

For example, they pray as follows: "For controversies marked by irony, suspicion, and exaggeration, for lack of understanding, for unfeeling judgment concerning our non-Catholic brethren, forgive us, O Lord. For the acts of violence and the injustices we have tolerated in the course of history against our Protestant brethren, forgive us, O Lord. For proud, complacent attitudes shown in times past toward our Orthodox brethren and for our present indifference to them, forgive us, O Lord."

In the face of such an attitude in others, how long shall we try to be a separate people? — Paul Mohler, 2280 White St., Pasadena, Calif.

Precious Heritage

I welcomed your "Churchmen Review Religious Aspects of Kennedy's First Year" in Feb. 24 issue. President Kennedy has properly reminded us that there can be no religious freedom in this nation without political freedom, and he should be applauded for his courage and steadfastness and magnanimity in his firm stand against those of his own faith on the sectarian school issue.

For this stand alone, he merits a honorable and lasting place in American history. As good Brethren, the least that we can do when we pray is to pause long enough each night to see the eternal swinging of the stars to give the President and each of us the serenity for the long twilight struggle of our time; the faith and compassion, the loyalty to human life that we may do our best in the sight of our God. If we should do this, we shall have the strength and boldness and compassion to surmount the challenge of darkness and save a great and precious heritage of religious and political freedom. — Stuart Palmer, 31 Dogleg Lane, Roslyn Heights, N. Y.

Noah Prepared

In John Middlekauff's article in the Gospel Messenger, "Communism's Greatest Enemy" (Jan. 6), he says, "Those who do survive will crawl out of their fallout shelters to find all food and water supplies contaminated." This is not true when we study about fallout. If food or water is covered so that dust does not get in, it will not be contaminated. The rays will go through it, but this will not harm food or water.

I don't think you are being fair to our church people. Noah prepared for the flood. The Bible tells us to pray always so we will escape the great tribulation. God will intervene to save some. You should read Ezek. 34:11-16, 25-29. — George H. Luebke, Fruita, Mont.

A Better Way

In your editorial for Jan. 27 you said, "Then show us a better way to witness." We can't witness until we have been born again. Mark 1:4:17 says, "From that time Jesus began to preach, saying, 'Repent: There can be no peace without repentance. We must repent! Our churches must repent! Our nation must repent!

Repentance is a better way to witness. When we repent the power of God will fall. — Mrs. J. A. Mish, Syracuse, Ind.

A Footnote on What Excites Us

A RECENT article by Kermit Eby prompted a number of letters to the editor — and many were sent to the author who has been critically ill in a Chicago hospital. As we read the reaction of readers to our good friend's provocative statements, both the shouts of agreement and the cries of objection, we began to wonder just how many of them read to the end of the article.

If we understand what our brother was saying, it was an appeal for a certain kind of sectarianism that he feels is fast disappearing. This was not the sectarianism that holds narrowly to certain distinctive practices with the contention that they alone are acceptable, but rather a quality of original and creative action that puts down-to-earth beliefs into action. Kermit Eby was saying that while the ecumenical movement does not excite him, he can get excited about "heifer programs, and VISTA's in lonely places, peace marchers and protesters, gadflies and prophets."

With his final words many of us would heartily agree. If this is sectarianism, let us make the most of it. But it is only fair to point out that many who share Kermit Eby's excitement with creative and dynamic forms of witness are also excited about possibilities of sharing that witness through cooperative programs involving other Christians. Maybe the heifer program had a sectarian origin; it is now a cooperative, interchurch enterprise — and rightly so. Some of the most significant relief, rehabilitation, and refugee programs got their start on a narrow basis, but they now help many more persons because the World Council of Churches gives major attention to the needs of the homeless — and operates on a worldwide scale, as indeed it should.

Some people fear that cooperative Christian work will stifle the individuality of churches. They have the mistaken idea that if several denominations work closely together they are bound to resemble each other. But it simply does not follow that because a variety of Christians are all together at one place — either at Jerusalem, at Pentecost or at New Delhi in December — they are going to look alike. They do not — and they should not. In fact, the experience of many a delegate to an ecumenical gathering is quite the opposite of what his friends fear will happen. At the very time that he begins to learn more about other Christian groups and their traditions, he becomes more convinced than ever that he must study anew his own heritage.

We wish that Kermit Eby had been able to go to New Delhi, not as an official delegate, but as the independent gadfly that he likes to be. We think he would have found several things there to excite him. If he is frightened at the thought of liturgy, he could have delighted in the fact that some Pentecostal churches joined up. He might have inquired as to why a few South African churches left the council recently, indicating that the prophetic voice he values so highly has not been lacking in the council's forthright actions.

We do not intend this editorial as a defense of the New Delhi Assembly or as an argument with our stimulating contributor. We simply want to testify that we share his concern for the values of our heritage he views as sectarian, but we believe that they can be implemented within cooperative Christianity. And one final word. We are praying that Kermit Eby regains his health and soon makes another visit to Elgin. As he knows quite well, he will not find there the bearded Brethren he remembers from his youth, but neither will he find a host of junior executives running around in gray flannel suits. He will find some quite ordinary people who are just as eager as he to see resolutions turn into action. — K.M.

A Man Walked Down the Street

TELEVISION has some great moments. A few weeks ago a Sunday program featured a clergyman whose parish was the worst slum in his city. When he began his ministry, the first thing he had to do was to clear off the whisky bottles and the beer cans that had piled up on the front steps of his church. But after a while the situation changed, and a landlord said, "The neighborhood's never going to be the same after that guy walked down the street. But there ain't so many of him, and there's a lot of streets."

There are many such streets — not only in the jungle of a big city but in many a respectable neighborhood. But why are there not more Christians of whom it can be said that the neighborhood will never be the same again because they walk the street? — K.M.

Paul's insistence that he received the gospel through a revelation of Jesus Christ is dealt with in this article, the second in the series on Galatians

Not MAN'S Gospel

by Gerald L. Moore

IT WAS Paul's belief that the gospel he preached to men was not a secondhand gospel. What was true of Paul's apostleship (v. 1), that it came to him not from man but from God, was even more true of the gospel which he was commissioned to preach. He begins with a general statement, "that the gospel which was preached by me is not man's gospel" (v. 11), that is, it is not to be regarded as having been created by man. This he proceeds to illustrate by an appeal to what happened to him on the Damascus road.

Speaking for himself, Paul says, "For I did not receive it [the gospel] from man, nor was I taught it, but it came through a revelation of Jesus Christ" (v. 12). The emphatic "I" stresses Paul's equal standing with the twelve apostles. Though the appearance of Christ to Paul on the Damascus road was "last of all" to "the least of all" (1 Cor. 15:8-9), that appearance was essentially the same as to the disciples on the third day after his crucifixion.

Paul in saying that he did not receive the gospel from man is saying that his grasp of the gospel is not to be explained by reference to his early environment and religious education (v 13-14). Also, he wishes to make clear that h understanding of the gospel did not come t him through sitting at the feet of teachers wh interpreted to him its essential truths. In ver 18 he insists that it was three years before h even visited any of the apostles.

"But it came," Paul adds, "through revelation of Jesus Christ." It is hard to sa whether by this he means that Jesus Christ w the agent who revealed the gospel to him, that Christ was revealed to him in such a wa that as a result he now had a gospel to preac Probably the latter is preferred since in ver 16 he says, "[God] was pleased to reveal h Son to me."

The early church had to depend upon t witness of those who had accompanied Jes during his travels for the facts of his minist (Acts 1:21-22). Yet despite the lapse of tim Paul's fellowship with the risen Lord was personal as that of the apostles. The apostl understanding of the message and mission Jesus, like Paul's, depended upon spiritu affinity and response to him. Paul, who h

ever seen Jesus in his earthly body, was ıfinitely closer to Jesus than were Judas and ilate. In this respect no man could serve as the ıedium or source of Paul's gospel.

In proof of what he has asserted regarding ıe God-given character of his gospel in verses 1 and 12, Paul recalls in one short, but vivid, ɛntence the main features of his life before the ospel was revealed to him. The story he has) tell was one of surpassing promise according) the standards by which it was regulated and ıspired. Paul never associated his pre-Christian ays with moral corruption; it was not in that ɛnse that he called himself "the foremost of nners" (1 Tim. 1:15). He could never forget ıat in persecuting the church he was moving long lines directly contrary to the purposes of od. Paul now knew that those whom he tried) destroy made up "the church of God."

Just as Paul was zealous and conscientious in is persecution of the church so was he in his racticing of Judaism. He was "so extremely ɛalous" (v. 14) in studying and keeping the aditions of the Jewish fathers that he advanced ı Judaism beyond many of his contemporaries. ıdaism was a doctrinal system, a way of life, ɛparated as by a gulf from the ways of the ɛathen. Paul wants us to understand that he as a staunch Hebrew, not a Hellenist ready to ok with sympathy on non-Jewish ways of life ıd thought.

All of this was changed "when he who had ɛt me apart before I was born . . . called me ırough his grace" (v. 15). To the Galatians ıul expressed the belief that from before his irth he had been called to be an apostle with given task; God had been calling him through s grace, and "was pleased to reveal his Son) me, in order that I might preach him among ıe Gentiles" (v. 16). Everything from his ɔnversion on was given to him through the ɾace of God. It was grace which made Paul ıe preacher he was. Grace was the secret of ıul's new life.

The initiative was entirely with God. It was od who chose to reveal Jesus to Paul. God acts his own good pleasure and Paul claims no edit for religious insight. A revelation so onderful and so unexpected clearly had a vine purpose behind it, and for the benefit of s readers Paul mentions in passing what the ırpose was: it was that "I might preach him nong the Gentiles" (v. 16).

Paul tells what his immediate reaction was to s divine revelation and call. Intent on asserting s independence of human authority Paul tells s reaction (1) negatively, (2) positively.

(1) The direct and overpowering character of the experience convinced Paul from the outset that here he had to deal with God and not with man. It was from God that he would learn what his next step was to be. Paul said, "I did not confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me" (vv. 16-17). Any question of conferring with human beings was ruled out and he did not take what might have seemed the obvious step of going up at once to Jerusalem to see the



Rembrandt Camera Clix

Paul in prison writes to the churches he started

recognized apostles. By this emphatic double negative Paul seems to be answering the taunts of his opponents, the false teachers, who may have alleged that his knowledge was dependent upon "those who were apostles before" him. Paul was proudly yet humbly conscious that he was called to be an apostle as fully as the twelve were.

(2) Next comes the positive assertion of what he did do. "I went away into Arabia; and again I returned to Damascus." It is only from Galatians that we know of this visit to Arabia. What Paul did there and how long he stayed, no man really knows. Paul does not tell us why he went away into Arabia, but a conjecture may help us understand this withdrawal.

However clearly he may have heard the call to apostleship, Paul would not have felt impelled to answer the call unthinkingly and without preparation. His insistent rejection of consultation with men is itself an indication that his desire at this time was to consult with God. A gospel which had come to Paul directly from God could be pondered and spelled out in the eternal silence of God. It took the solitariness of the desert to put his world together on Christ's larger terms and pattern. When this was done he returned to Damascus.

"Then after three years" Paul "went up to Jerusalem" (v. 18). Paul probably means three years after his conversion but again he does not say whether he is counting time from his conversion or his return to Damascus. Paul knows that he must be careful in his statement of his Jerusalem visits, since his critics use them as proof of his subjection to the Jerusalem "authorities." Hence he takes pains to point out that this journey was only after some years and that it came about only because of a desire "to visit Cephas" (i.e. Peter). Further, Paul only "remained with him fifteen days" (v. 18). During this period he "saw none of the other apostles except James the Lord's brother" (v. 19).

His opponents must have told a very different version of this visit since he adds, "In what I am writing to you, before God, I do not lie!" (v. 20). Paul confirms everything he has said with an oath. After all, nothing less is at stake than the validity and independence of his apostleship. And he defends these against the attacks made against him by an appeal to the highest judge.

The Jerusalem visit over, Paul departed to the districts of Syria and Cilicia. There he remained for a number of years (see 2:1); during which he "was still not known by sight to the churches of Christ in Judea" (v. 22).

There were, of course, many who remem bered him from earlier days; but Paul's point that he never went back among them. He go on to say that they only heard by hearsay th "he who once persecuted us is now preachi the faith he once tried to destroy" (v. 23). Th fear and dread of the former days gave way joy and pride that Paul the persecutor was no Paul the apostle, "and they glorified God becau of me" (v. 24).

Next Week: United but Free

Meditation on Galatians

by Donald E. Willoughby

On all sides I'm battered by theories o
men,
by teachings that bend,
by ideas that send my heart away
from the past that is mine,
leaving the Gospel all tattered,
my faith out of line.

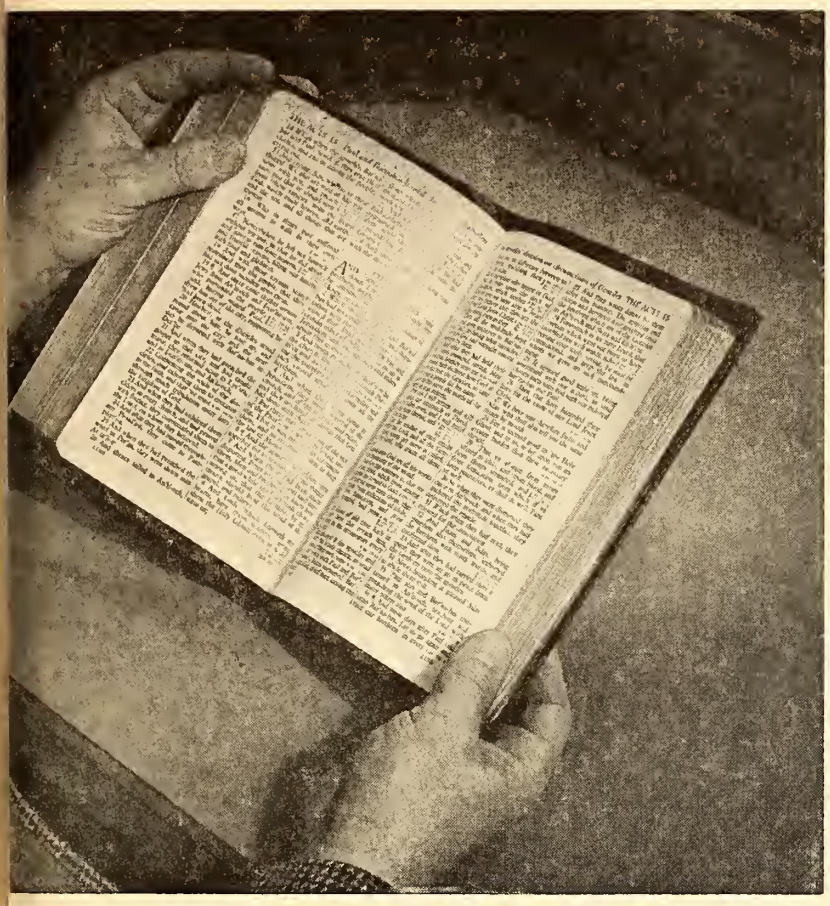
I think of our world as just a rehearsal
My problem, I fear, is too universa

We look back to Paul to see (if we can
Some wisdom that he used to settl
his clan.

And in this short letter
we see some light!
we see some fire!
we see some fight!

Oh, help us, dear Lord, to know and t
find
the meaning of thy will in heart, sou
and mind.
Forgive us for not interpreting thee righ
And help us to keep thy Word in our sigh

For our church today has need of th
Spirit
To hold us!
To scold us!
To keep us aright!



Let's Read All of It

by Fred J. Miller

THE Bible is read more haphazardly than any other ook. We would not think of ading a novel by just flipping en the pages and reading a ıragraph wherever our eyes ıppened to light. Neither do e read the articles in the Gos-l Messenger in this way. Yet e will read a verse here and a rse there in the Bible without ıecking whether it is the benning, the middle, or the end the thought which the writer as expressing. Also we pay tle attention as to whether a ntence is completed by the d of the verse or extends on to the next one. Many times e stop at the end of a verse d put a period there even ough the writer did not.

Reading in this way we find rselves placing periods where e writer had a comma. Thus e may quote from memory rtain proof texts as complete eas and statements of facts when actually they are only phrases or parts of a sentence as the author had written them. The marvelous fact is that even read in this way the message of the Bible continues to come through to meet our needs.

An example of a period taking the place of a comma is found in our usage of the well-known words of Paul: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (KJV). Written in this way it is a complete sentence and a fully stated idea. We find it, many times, printed in this way on the front of our offering envelopes. We find it thus among the offertory sentences in the back of the hymnal. Pastors use it during the worship services as we present our tithes. This statement has become the foundation for much of our teaching of systematic giving.

In our teaching we have also stressed that regular every week giving, as we are prospered, will do away with the need of special offerings and special money-raising projects. Some of us had thought that in this we had discovered a new teaching and a new approach to this whole matter of good stewardship. But had we read all of Paul's statement in 1 Cor. 16:2 we would have found that he had said the same thing many years before. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (KJV). The Revised Standard Version reads, ". . . so that contributions need not be made when I come." Paul had already taught that it was better to give each week, than to find it necessary to quickly take an offering when the time is upon us.

We have pointed out this example to suggest that we should read all of the Bible. It may

A SHORT GUIDE FOR TALL CONFERENCE DELEGATES

by Richard N. Miller

AS SOMETHING of a full-time conference attender, it has occurred to me that the novice needs help. The delegate to Annual or district conference who takes his responsibilities seriously will feel guilty for not having read Robert's Rules of Order, but will usually prefer the guilt feelings to actually reading the book. Thus, the need for this condensed version.

Assuming your presence at the business session of the conference, an assumption that cannot always be made, and that the moderator has let loose with his gavel, calling the delegates to order (though I have yet to hear a delegate brave enough to order something), the beginning point is the main motion.

The motion is the bugle that calls the parliamentarians to the hunt. A motion may be made by standing and waving vigorously at the chairman. When recognized by the chair (this is done by a stare from the chairman) you may vocalize your exercising with a grunt or mumble.

Although motions are more complete and precise when written down on paper, it is much more sporting to speak off the cuff in the confusion that comes naturally. This saves you from taking total responsibility for the motion and may be a good out for you later. For example, if someone questions the motion that is finally adopted, you may excuse yourself by saying, "The motion passed was not the one I made. The secretary did not word it according to my intent."

Even better than this is to have a confederate speak before you. To be effective, he should make his contribution as involved as possible, explaining it and then interpreting the explanation. Then, in a sort of one-two punch with the chairman, secretary, and delegate body still reeling, say those words that will send fright into any set of officers, "I so move." They are not likely to ask you what you moved because this would suggest that they were not listening to the discussion.

This is only the beginning. No motion is really complete until it is amended. To amend, one may insert or add words, strike out words, substitute words and paragraphs, and about anything else one may get by with. Most conference attenders, especially the novice, assume that the word *amend* is synonymous with "improving or perfecting the original motion." This is a legalistic way of looking at the procedure. Though right, this takes much of the fun out of business meetings.

Motions are of numerous kinds: to adopt, approve, refer, table, etc., but the real challenge is the substitute motion which should be made when meetings are moving too smoothly and a real exercise in parliamentary procedure is needed. A chairman who is chicken will rule this out of order.

Let us assume, however, that the substitute motion is accepted by the chairman and passed by the conference. If your opponent made the motion (or in other words, if you lost), your next move is to question the legality of the substitute motion. Say simply, "Mr. Chairman [politeness is always to your credit], I rise to a point of order," and refer to the final authority, Robert's Rules of Order. Let me be quick to say that it is not necessary to have read this book or to understand it. It probably agrees with your basic position and to read the book would be for you a waste of time.

To use the name of this book

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well be that we will not always have time to read an entire book, or even a full chapter, but let us at least read by paragraphs. The Revised Standard Version has made paragraph reading easy. Let us also make sure that we are not substituting periods for commas.

Reading in this way may be dangerous. We may find that the full meaning may call for a change in our pet theology. It could easily be that some of our sacred traditions would lose their importance were we to understand the full thought of the writer. But let us take the chance and try it anyway. Let us read all of it.

s usually enough. The chances re that the officers feel somewhat guilty for not having nemorized the book and will ssume that you have. If, owever, you come up against n officer who is acquainted vith the book and can find page nd paragraph which proves ou out of order, you have one ast resort and that is the uestion: "Do you have the nost recent printing of the ook?" or "Are you reading rom the revised standard ersion?" Your only protection s to leave the book at home and o make the raised eyebrow of he chairman a questioning of our integrity. Most persons vho have achieved the distinction of moderator will usually e too gracious to do battle with ou and will wilt under this pproach.

You may always impeach a noderator and perhaps no onference is complete without uch action. This may be done y appealing the ruling of the noderator to the delegates and hould be done late in the roceedings in order to have im leave his office as humbly s he confessed he entered he position for which "my onorable opponent was more vorthy."

Another misconception is that delegate must agree with the vay he votes. This is because ost people think that there are imply two ways of voting: yes nd no. There is, in addition, he tongue-in-cheek vote. This eans that you agree with part f it, but not with all of it. This s good for reporting to the local hurch and will set you in good tanding with everyone. They ill almost inevitably believe hat a person with your intelligence will feel the way they do nd you need not tell them that ou are even smarter than they hink.

As for the manner in which you vote, let me suggest the delayed action procedure. This is done by waiting a split second to interpret the way the majority is voting. This pause will save you some embarrassment, especially if those on either side of you are in opposition to the way you feel secretly. Remember, you are not to let your left hand (or head) know what your right hand is doing.

There is also the bye vote or the silent vote. If voting seems close, the best procedure is silence. This is golden. You may then report to the folks back home that you did not vote on the motion and that the church therefore is not obligated by the conference action.

Reporting is very important. The local group is not interested in the action. Business items, you may be sure, are quite boring to them. They are much more interested in what was served at the meals, what the building looked like where the conference was held, and how early you would have had to have arisen to be on time for the business sessions.

If they want statistics, and no report is complete without them, tell how many delegates there were and what they represented (pastors, deacons, laymen). However, do not yield to the temptation of suggesting how they voted or what the new budget will mean to the individual member.

Your job is now complete, except for one thing. It may be that your group will ask you to suggest a name of a person to serve as a delegate next year. This is your perfect opportunity to get even with someone and yet appear to be doing him a favor. You may call your group to remember the qualifications of a delegate (should be between ten years of age and ninety-five, be unemployed or at least not working at the time of the conference, and be the kind of person you would like to see active in your group some way), and if he does not meet the qualifications simply provide him with Brother Bob's Rules of Order, thereby making him able for all things.

Fitting Our Giving Into Our Worship

by Mark Y. Schrock

I HAVE had to change my thinking about the place of the offering in our worship. In my early ministry I regretted the necessity of interrupting the spiritual phases of worship to care for the material and mundane represented in the offering. I could see how the singing of hymns contributed to the spiritual exercises of a Christian. I accepted the reading of scripture as having a rightful place in our edification. The sermon seemed in place as a proclamation of the gospel. Prayer seemed to be the climax of the spiritual steps we call worship.

It was not until I received a truer understanding of God's nature and work that giving assumed its rightful place. In the act of giving one is engaging in the utmost of Godlike practices. For God is at heart a giving God. Reading scripture, preaching, singing, and even praying are peculiarly human functions — and are in place in our relationship to God. But in our giving we are at once engaging in the very nature and the truest act of God himself.

It would seem that we need all the other parts of the worship experience to enable us to enter into this most Godlike of all moments, when we enter into the giving nature of a giving God. In our giving we enter into his life, share in his nature, and become partners in his giving. For the mature Christian the offering can become the moment when we enter the holy of holies.

A transplant from Sweden, the Covenant Church nou ministers to others than people of Swedish descen

A Diligent Guarding of the Truth

by Margaret J. Anderson

AS CHURCHES go the Evangelical Covenant Church is relatively young. It was born in February 1885, when delegates from forty-six like-minded churches met in Chicago to organize what was then known as the Swedish Evangelical Mission Covenant Church of America.

Their like-mindedness meant they accepted the Bible as the authoritative Word of God, "the only perfect rule of faith, doctrine, and conduct"; they were largely of Swedish extraction; they believed in the separation of church and state, in personal regeneration, and a strong missionary program.

Actually, the Evangelical Covenant Church, as it is now known, is a transplant from Sweden where it sprang to life when revival swept through Sweden among the lay Bible readers or *läsare,* who met privately to study the Word of God.

It was a protest movement against the formalism, worldliness, and totalitarianism of the Swedish State Church similar to protest movements against state churches in other countries.

The steady stream of Swedish immigrants coming to the United States during the last half of the nineteenth century carried with it sprouting seed of the new movement. One o the first places in which it took root was Swede Bend, Iowa.

On Good Friday, 1864, a Swedish cobbler named Carl August Bjork was asked t occupy the pulpit of the local Lutheran church in the absence of its pastor — not to preach, but to read one of Luther's sermons.

Mr. Bjork was in for a surprise, however. When he stepped into the pulpit, he discovered someone had removed the periodical from which he was to read.

Baffled only briefly, Mr. Bjork began to preach — with freedom and power. Several persons were brought under conviction of sin.

When these people decided to organize a congregation o their own, Carl August Bjork became their spiritual leader.

It was the union of such groups that formed what is now the Evangelical Covenant Church of America and chose Mr. Bjork as their first president. Today local churches frequently use only the name "Covenant," as First Covenant church, Elim Covenant church, or Trinity Covenant church, to distinguish one from the other. Since this body no longer ministers to Scandinavian people exclusively, the name "Swedish" has been dropped.

A PERSONAL SPIRITUAL EXPERIENCE

The Evangelical Covenant Church believes a personal spiritual experience is the Scriptural criterion for church membership. Membership is on a confessional basis, usually with application made through the pastor and board of deacons who, in turn, make the

commendations to the local ngregation. The church has ever formulated a creed of its vn. The well-known Apostles' reed is used in confirmation udies and as an affirmation of ith by those being ordained to its ministry.

Usually infants or adults are ptized by sprinkling, though mmersion is practiced wher-er it is requested.

Confirmation is a special eriod of concentrated study, ually of two years' duration, r youngsters twelve years or der. During that time the stor seeks to secure personal mmitments to Christ from nfirmation students. Confir-ands are not, however, taken to the church automatically the completion of their ork. They must have had a rsonal experience with Christ qualify them for church embership.

This is not a liturgical church that it does not use a litany prayer book. Yet it combines verence and dignity in its ee worship procedure. Its mnal, called the Covenant Hymnal, contains a number of translations of great Swedish hymns, among them, O Mighty God, recently popularized by George Beverly Shea.

Covenant ministers are well trained. Those entering the seminary must have a college degree. The four-year theological course is broken by a year of practical internship. Usually ministers are ordained sometime after the completion of their seminary work provided they qualify for ordination. Until then they are given a special ministerial license.

The Covenant Church is congregational in its organization. Local churches are independent and autonomous. They are not assigned ministers but have the right to choose the man they want to serve them.

The Covenant is divided into twelve geographical districts known as conferences, each of which elects its own superintendent who supervises the work associated with the district.

The highest authority is the Annual Meeting, which is composed of ministerial and laymen delegates from local churches throughout the United States and Canada. An executive board, a board of education, a board of missions, a ministerial board, a Sunday school and youth board, a pension board, and a publication board carry out the mandates of that meeting.

CLOSE TO 60,000

Today the Covenant has 531 churches, with a church membership close to 60,000 persons and a Sunday school enrollment of over 80,000. At present it ranks among the top churches in overall per capita giving.

It maintains four Christian schools: North Park College, Academy, and Seminary in Chicago, Illinois, with a total enrollment of 1,262; a School of Nursing in Chicago, Illinois; Minnehaha Academy, a parochial high school with 603 in enrollment, in Minneapolis, Minnesota; a Covenant Bible Institute at Prince Albert, Saskatchewan, Canada.

A youth board supervises the



The headquarters of the Evangelical Covenant Church at 5101 N. Francisco Avenue, Chicago, Illinois

creation of Sunday school and vacation Bible school materials. Besides hundreds of district youth camps that are held annually, it plans national quadrennial sessions for teenagers and senior young people. At present a youth caravan made up of college-age volunteers travels, ministering to churches where they are especially needed. During a recent summer over a hundred Covenant young people traveled abroad to attend an international youth fellowship meeting.

A director of world missions supervises the work of the Mission Board, which directs some 155 missionaries in Ecuador, Formosa, Alaska, Belgian Congo, and Japan. The most recent venture of this group has been the establishment of a radio station in Alaska.

A secretary of home missions supervises the work at home, especially in newly organized churches. In this connection, a unique plan called the Frontier Friends Movement was established a few years ago to help secure funds for new church buildings. Participants were asked to donate $1.00 for each special appeal, usually one a month. Now over 10,000 people make regular contributions to this fund which is given as a gift, no strings attached, to newly organized groups for their church building program.

The Covenant has a hospital, Swedish Covenant Hospital, in Chicago, Illinois, and homes for the aged in Chicago and Miami, Florida. Many of the district conferences support their own homes for the aged. Many own one or more youth camp sites.

The official organ of the Covenant Church is the Covenant Companion, published at Covenant Headquarters, 5101 North Francisco Avenue, Chicago, Illinois.

A Women's Auxiliary group provides funds for dormitories, seminary equipment, schools, and mission support of one kind or another. This year they are underwriting the cost of Christian literature distribution abroad.



The chapel of North Park College, in Chicago, one of the four school maintained by the Evangelical Covenant Church in the U.S. and Canad

A UNITED ACTION PLAN

In 1960, the Evangelical Covenant Church celebrated its seventy-fifth anniversary. At that time a United Action plan was adopted which involves a dedication of stewardship and talent that will be stressed in what will be called a Decad of Dedication. In a challenge t the delegates gathered at thi momentous meeting, Covenan President Dr. Clarence A. Nel son urged the diligent guardin of the faith of those who ha established the denomination

"We are not cheap reprints," he said. "We are living epistles."

It is in that spirit the Cove nant plans to expand its minis try to all people.

Reprinted from Christian Living by per mission of the editor and the autho

HUMILITY

Roy Z. Kemp

He that is down need have no fear of falling,
He that is low has neither shame nor pride,
But he that walks with humbleness of spirit,
Knows deeply that he has God for a guide.

And even though he walks with heavy burden
And knows the way is rugged and is far,
He still can have the inward strength and courage
To keep his eyes forever on a star.

But the Lord Said...

by Anna Mary Hess

The poet said . . .
Breathes there a man, with soul so dead,
Who never to himself hath said,
This is my own, my native land!

But the Lord said . . .
Go therefore and make disciples of all nations,
baptizing them in the name
of the Father
and of the Son
and of the Holy Spirit.

A famous song writer said . . .
'Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home.

But the Lord said . . .
He who loves father or mother more than me
is not worthy of me;
and he who loves son or daughter more than me
is not worthy of me.

A prophet said . . .
Oh, my Lord, I am not eloquent, . . .
I am slow of speech and of tongue.

But the Lord said . . .
Now therefore go,
and I will be with your mouth,
and teach you what you shall speak.

A Christian said . . .
I will follow you, Lord;
but let me first say farewell
to those at my home.

But the Lord said . . .
No one who puts his hand to the plow
and looks back
is fit for the kingdom of God.

The modern-day American said . . .
Why should we worry about the attitudes
of the spear carriers of Africa
and the peoples of the world?
We had better start considering
what is beneficial for the United States.



Camera Clix

But the Lord said . . .
Behold, I tell you,
lift up your eyes,
and see how the fields are already white for harvest.

And man said . . .
Ah, Lord God,
behold, I do not know how to speak.

But the Lord said . . .
Fear not.
Why are you afraid, O men of little faith?
Lo, I am with you always.

And the Lord said . . .
Whom shall I send,
and who will go for us?

But who will say . . .
Here I am!
Send me.

BREAD OF LIFE

A new song for communion and table grace

Bread of Life

ROHRER. 8 7 8 7

Kenneth I. Morse, b. 1913 — Wilbur E. Brumbaugh, b. 1931

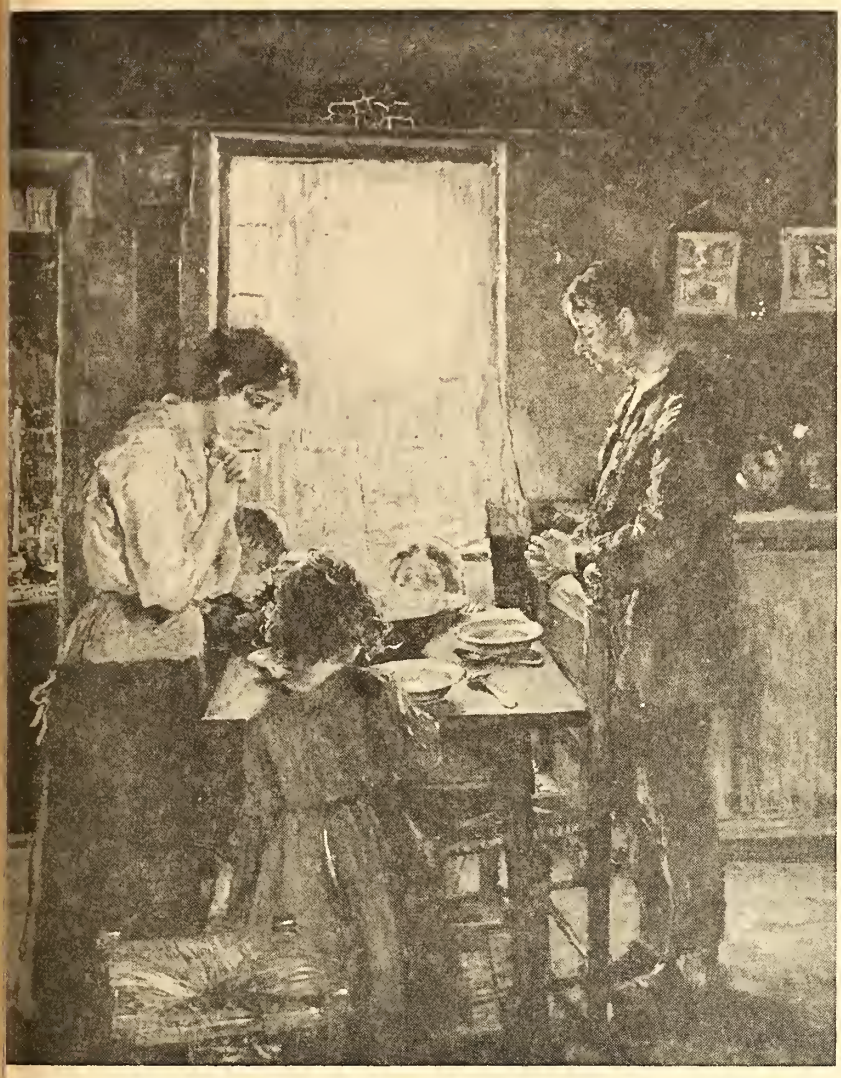


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ON THE cover of the November 19, 1955, issue of the Gospel Messenger appeared a picture of an elderly man, whose eyes were closed and whose head was bowed as he thanked God for the loaf of bread and the cup of liquid before him. Along with the photograph with its vivid message of gratitude for the most elemental foods there appeared also on the cover a short poem which the editor had written in the form of a prayer of thankfulness to God. These are the words that have now been set to music and which appear as the text of a new hymn, Bread of Life.

If you look again at the words you will notice how appropriate they are for a table grace. They offer gratitude to God for his provision of food and drink. They recall the example that Jesus set when he also "took bread, and gave thanks." They contain a suggestion that thankfulness must result in thanks*giving*.

But the intent of the prayer is to go deeper than merely saying "thank you" to God. The bread upon any table must remind Christians that Jesus was not only a gracious host, saying fitting words of grace. He was himself the bread of life, and his



Fritz Von Uhde Three Lions

body was broken, just as the loaf must be broken before its sustenance can be shared. So the words of this hymn inevitably move beyond the table around which we gather daily to the Lord's table at the time of love feast and communion. Our own suppers are somehow involved with the Lord's Supper; when we invite him to be a guest at our table, we know that we are also invited to be the guests at his. While he sets an example in offering a prayer of thanks, his richest offering to us is the offering of his own broken body as the eternal bread of life.

There are a number of familiar Bible passages that support the text of the hymn. Many of them may be read either privately or publicly as a means of understanding Jesus Christ as the Bread of Life and also as an encouragement to give thanks for daily bread. The scriptural references are as follows: Deut. 8:1-3; Isa. 55:6-11; Matt. 16:5-12; Matt. 26:26; Luke 11:1-13; Luke 24:13-35; John 6:1-14; John 6:25-59; Acts 2:41-47; Acts 27:33-38; 1 Cor. 10:16-17; 1 Cor. 11:23-34; and 2 Cor. 9:8-15.

Wilbur E. Brumbaugh, assistant editor of church school publications, has composed a musical setting that firmly supports the mood of the words. The melody can easily be followed even by inexperienced singers; the composer has achieved simplicity without sacrificing quality. The supporting parts are also interesting in themselves, and they provide a strong harmonic texture for the development of each line.

So here is a new hymn that may be used in the home as a simple table grace in which children can share. It is also a hymn that could appropriately be sung by a quartet or trio, by choir or congregation at any service relating to thanksgiving, gratitude, and sharing with needy brothers, or most fittingly at those services where the symbols of the bread and cup invite Christians to contemplate the broken body and the shed blood of Jesus Christ.

In presenting this new hymn to Gospel Messenger readers (and concurrently to readers of the Leader) the author and the composer, both of whom happen to be editors, are not interested merely in filling up pages in their publication. They hope they may be providing a song that Christian parents can use to advantage in frequent use as a table grace. They hope that their hymn may have some merit as a communion meditation. And they hope also that by their example they may encourage other writers and musicians to offer new hymns for consideration and possible publication. — K.M.

Hymn Society of America to Mark Fortieth Anniversary

THE HYMN SOCIETY OF AMERICA will mark its fortieth anniversary with special services and events on May 4-6. Founded in 1922 the nondenominational society is devoted to the "production and use of good hymns" in churches.

At the same time the society also will observe the four-hundredth anniversary of the issuance of the Genevan Psalter of 1562 — the psalter to which many of the best tunes in modern hymnals trace their origins.

During the fortieth anniversary year, many churches across the country will have special programs of contemporary hymns and tunes prepared by the society.

The society includes members from this country and twenty-four nations abroad. During the last ten years, its members have produced, or have been instrumental in having written, some 130 new hymns "expressive of our day's beliefs and aspirations." — *Religious News Service.*

KINGDOM GLEANINGS

P. Stein Hockman of Romney, W. Va., is available for evangelistic meetings during the months from May to September. Anyone desiring his services should write him at the address given above.

The recently completed devotional chapel at Manchester College will be dedicated during services to be held on Sunday afternoon, May 27. The service of dedication will be conducted on the lawn in front of the chapel, weather permitting. The chapel will be known as Petersime chapel.

Murray (Skip) L. Wagner of Quarryville, Pa., has returned from Poland where he served in the Brethren Volunteer Service program. He has accepted a position with the Peace Corps in the Washington, D. C., office in personnel work. He should be addressed: Peace Corps, Washington 25, D. C.

Brotherhood outreach ministries were strengthened significantly by the $13,000 Ira and Mary E. Martin of Waterford, Calif., entrusted to the General Brotherhood Board in 1957 on the basis of a guaranteed annuity income for the remainder of their lives. She recently passed away at the age of ninety-two years. His death occurred in May 1958.

Maurice R. Flora of Tacoma, Wash., returned from a two-year teaching assignment in Nigeria through Brethren Volunteer Service to accept a position with the Peace Corps. He is a member of the staff at the Peace Corps training center located in Arecibo, Puerto Rico. His main responsibility will be in the area of physical fitness in the training of Peace Corps volunteers.

Because of increased costs of operation Manchester College will increase student charges for next year. The increases amount to $10 per term in tuition and $6 per term in room rentals. An additional adjustment will bring Ikenberry Hall room rent up to that of Calvin Ulrey Hall next year. President Helman states that it will be necessary for the college to receive an increasing amount of gifts to supplement the portions which the students pay for their education. Gifts and grants for current operations from Aug. 1, 1961, to March 10, 1962, amounted to $114,601.99.

Senior citizens are wanted in Peace Corps. If you are thinking of retirement and have a usable skill and are physically fit, there is probably a place for you in the group of 4,000 Peace Corpsmen that will be going to some 30 countries overseas prior to next September. Already nine persons in the sixty to seventy age bracket, and eight in the fifty to sixty age group have been assigned overseas by the Peace Corps as teachers on the elementary, secondary, and college levels, also as practical farmers and agriculturalists, carpenters, mechanics, nurses, etc. If you possess a skill that is worth exporting and a willingness to share it with those who are asking for it overseas we would suggest that you write for an application form to Dr. J. S. Noffsinger, Chief, Mature Manpower Recruitment Division, Peace Corps, Washington 25, D. C.

Desmond W. Bittinger, president of McPherson College, has been granted a sabbatical leave by the board of trustees. He plans to travel around the world, visiting universities, teaching, doing research, and working to further both student and professorial exchanges. He will visit sixteen universities and teach in two of them. He also plans to visit Church of the Brethren mission work in India and Africa. Mrs. Bittinger will accompany him on the trip.

Claude Wolfe, director of athletics and head baseball and basketball coach at Manchester College, has been selected as field liaison representative for Heifer Project's Peace Corps unit in Bolivia, serving from July 1962 to July 1964. Brother Wolfe has had considerable experience in South America, having directed a Boys Club in Quito, Ecuador, for two years and having served for three years in the mission program at Caldera on. He also directed the Brethren Service unit at Castañer, Puerto Rico, for two years. He has been granted a leave of absence by Manchester College for this assignment.

Licensed to the Ministry

Eugene Eisenbise, licensed in the Elizabethtown church, Eastern Pennsylvania.

Robert Sipe, licensed in the Ft. Myers church Georgia, Florida, and Puerto Rico.

Correct Addresses

Lester E. Fike's correct address is Box 248, Burkittsville, Md., not Myersville, as given on page 103 of the 1962 Yearbook.

Medford D. Neher's address is 278 N.E. 42nd Court Pompano Beach, Fla., not Tallmadge, Ohio, as it appears on page 111 of the 1962 Yearbook.

TV Programs for Children

The following programs for children are available for placement on local TV stations. Councils of churches or ministerial associations might approach the local station about carrying one or more. For local booking write to: Miss Lillian Bennett, Broadcasting and Film Commission, 475 Riverside Drive, New York 27, N. Y. The programs available are:

Breakthru (CBS-TV, Saturday, 9:30-10:00 a.m.) This is a new series of dramatic sketches and discussions of experiences common to children – the difference between honesty and shrewdness; handling personal injustice; distinguishing between real and imagined guilt; finding ways to deal with resentments, etc.

Davey and Goliath. This is a cartoon series, in which, through the experiences of Davey and his dog Goliath, children learn naturally what God is like. It is currently running on more than 200 stations.

Off to Adventure in Africa. In this syndicated documentary program for the eight to twelve group, children are shown through the journeys of one of their own age group how children in Africa live, learn, play, and worship. Others in the series deal with Japan, the Americas, Indians, and North American Neighbors.

Bible Puppets. This is a series of Bible stories enacted by puppets.

John C. Eller was elected treasurer of the American Protestant Hospital Association at its recent annual meeting.

Bernard S. Logan, professor of economics at Bridgewater College, has received a grant of $200 to attend a twenty-five-day seminar for teachers of economics which will be conducted by the Graduate School of Business of the University of Chicago this coming summer. The subject of the seminar is recent developments in applied economics. The seminar is underwritten by the General Electric Foundation.

Attention: Those Attending Seattle World's Fair

The churches of the state of Washington invite Brethren who plan to attend the Seattle World's Fair this summer to visit with them. The churches in and near Seattle would be happy to have visiting pastors fill their pulpits, by prior arrangement, those Sundays the visitors are in the state.

The Olympic View church, Rev. Dewey Rowe, 9411 Fifth Ave., N. E., Seattle 15, is six miles north of the fairgrounds; the Lakewood church, Rev. James Brumbaugh, 5005 Ferdinand St., Seattle 18, is six miles south of the fairgrounds; the Covington church, Rev. Clement Bontrager, R. 3, Box 244A, Kent, is fifteen miles southeast of Seattle near Kent; the Olympia church, Rev. Homer Kimmel, 4501 Griffith Road, Olympia, is about seventy-five miles southwest of Seattle; the Tacoma church, Rev. Bruce Flora, 324 E. 84th St., Tacoma 44, is thirty-five miles south of Seattle.

Write to anyone of the pastors or to the district executive, Bruce Flora, for further information.

Annual Conference

Trailer Parking

Limited accommodations are available in the Ocean Grove area for trailer parking. The Asbury Park Golf and Country Club, Neptune, N. J., have space for fifty-five trailers at $4 per trailer per day. Sanitary facilities in the clubhouse and electricity are included in the rental rate.

The Lebanon Church of the Brethren will provide free parking in their church lot for those that would like to park their trailers and secure rooms at Ocean Grove. Interested persons should write to Rev. William Gould, 310 S. Fourth St., Lebanon, Pa.

Registration

It would be quite helpful to those in charge of Annual Conference arrangements if all those planning to attend Annual Conference would register prior to the Conference. Registration forms may be secured from your pastor or from the Annual Conference Manager, Church of the Brethren General Offices, Elgin, Ill.

Local church delegates are to use the Delegate Authorization (Credential) forms, and it is suggested that these be sent along with your registration form to the Conference Manager. When this is done no other credential will be required, nor will it be necessary to appear before the credential committee.

Conference Program Booklets

The Conference Program Booklets will be available to delegates and nondelegates May 1 and may be ordered on the Registration Form. Booklets will be sent automatically to all delegates sending in their registration prior to June 1.

Robert L. Byrd was honored at a special service for his forty years of service in the Christian ministry. Brother Byrd is pastor of the Buena Vista church in Second Virginia.

The faculty of Bethany Biblical Seminary announces a recognition dinner in honor of the three members of the Bethany faculty who will be retiring this year, William M. Beahm, Floyd E. Mallott, and Lois A. Eller. The recognition dinner will be held at the York Center Church of the Brethren on Tuesday, May 8, at 7:00 p.m. The price of tickets will be $2.00 each, and requests for tickets should be addressed to Miss Linda Binkley, Bethany Biblical Seminary, 3435 W. Van Buren, Chicago 24, Ill. Please enclose money with your request for tickets.

The Church Calendar

April 29

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: A Disciplined Faith. Gen. 12:1-9; Ex. 3:1-6; Heb. 10:19 — 12:29. Memory Selection: You have need of endurance, so that you may do the will of God and receive what is promised. Heb. 10:36.

April 28-29 Regional youth round table, Bridgewater College, Va.
April 29 Christian College Day
April 30 — May 6 Christian Education team visits in Western Region
May 4 May Fellowship Day
May 5 Southern Pennsylvania men's fellowship spring rally, Center Presbyterian church, Loysville, Pa.
May 6-13 Christian Family Week
May 13 Mother's Day
May 15-17 District and regional field secretaries meeting, Elgin, Ill.
May 18-20 Southern Pennsylvania men's fellowship retreat, Camp Eder
May 20 Brotherhood Program Emphasis

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Wilfred N. Staufer of Greensburg, Pa., in the Huntsdale church, Pa., April 29 — May 6.

Bro. Guy E. Wampler, Jr., of Ephrata, Pa., in the Midland church, Va., April 30 — May 6.

Bro. Joseph Mason of Bedford, Pa., in the Snake Spring Valley church, Pa., April 30 — May 6.

Gains for the Kingdom

The congregations of the church in Nigeria, West Africa report the following baptisms: Brishishiwa, twenty-two; Marama, thirty-two; Gashala, eighteen; South Margi, twenty-seven; Gulak, nine; Mubi, three; Garkida, fifty-seven; Lassa, eight; Mbororo, twenty-four; Wandali, three; Yowa, forty-nine; Nggwa, forty-two.

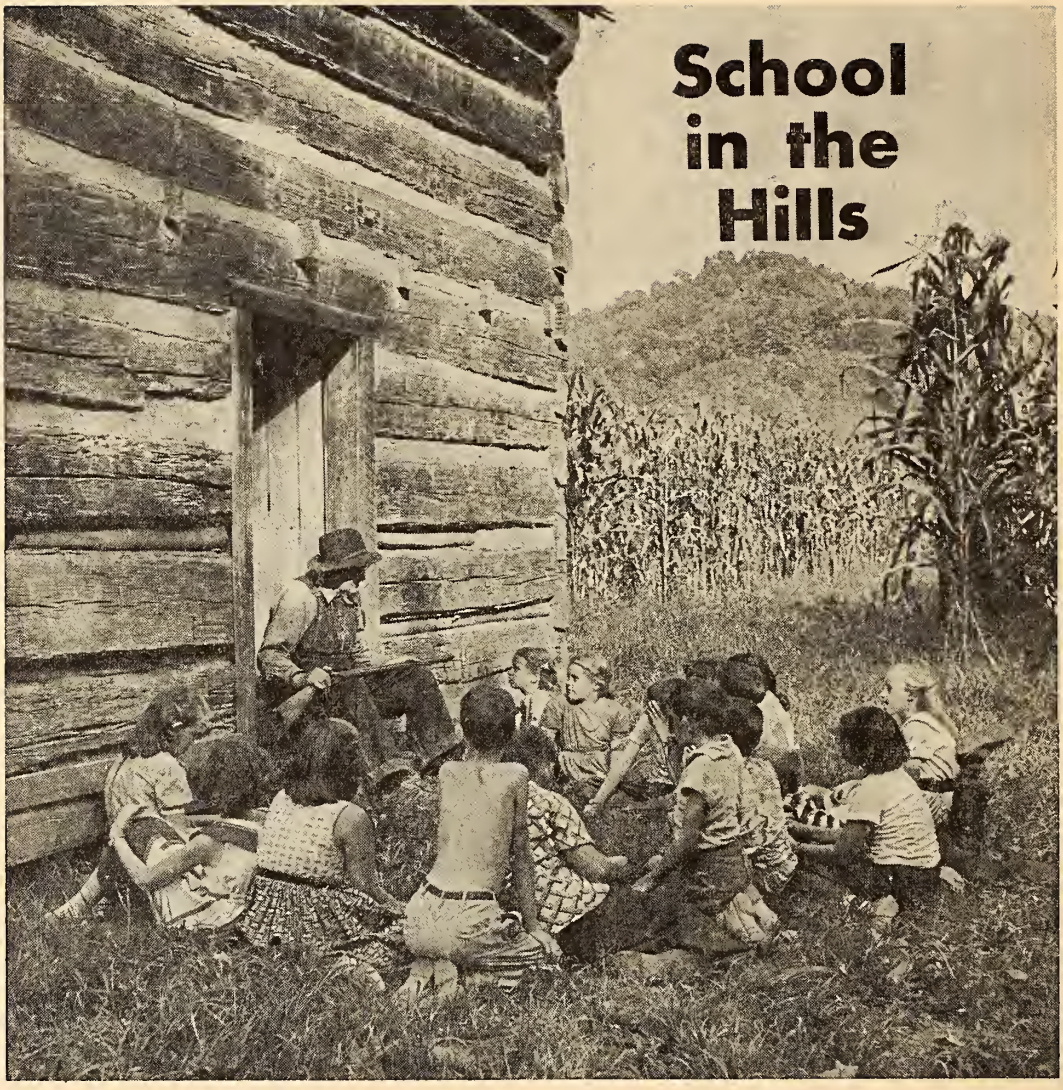
Two baptized and five received by letter in the Sunnyside church, Wash.

Three baptized and one received by letter in the Ottawa church, Kansas. **Four** baptized in the Quinter church, Kansas.

Seven baptized in the Piqua church, Ohio. **Three** received by letter in the Sugar Creek church, Ohio. **Thirteen** baptized and two received by letter in the Osceola church, Ind.

Three baptized and five received by letter in the Shank church, Back Creek congregation, Pa. **Four** baptized in the Bethel church, Pa. **One** baptized in the Heidelberg church, Pa. **Two** received by letter in the Roaring Spring church, Pa. **Eight** baptized in the West Greentree church, Pa.

School in the Hills



To give students at the Hindman Settlement school in Kentucky a full grounding in local culture, classes are taken to older folks who remember stories told by their grandparents

► We are the best educated folk in the world, but it sometimes takes a heap of doing. The Hindman Settlement School, Hindman, Ky., is one example of the roundabout methods that sometimes lead to success. Originally a private school catering to youngsters from the hills exclusively, the Settlement school is now one of the biggest schools in the region, still performing its first function, but now supplementing the instruction of the local high school and public school with its own facilities. The Settlement school keeps one eye on local culture as it teaches its students reading and writing. This means that there is time to learn the local folk songs and to recall the local customs that the hills have preserved for nearly two centuries. Instead of the conformity of the standard curriculum, the school works backward toward the roots of the children who make up the student body, thus preserving the heritage of the whole area.

Hindman School selects its students on the basis of ability and the means of the child. Man of the youngsters come from mountain communitie where education beyond the one-room schoolhous is not known. Hindman finds its new crop of pupil through its own unique extension program. Tw members of the Hindman staff tour a circuit c mountain schools bringing songs and stories, teach ing local rhythms, and keeping a weather eye peele for likely youngsters who might benefit from furthe training at Hindman. If satisfactory arrangement can be made with the parents, who might need th child to work around the farm instead of learnin beyond grade school, the school prepares a plac in the school dormitory for the next semester.

Graduates of Hindman Settlement School ar accredited high school graduates. The difference that they know the songs and the folk arts tha make their mountain locale a unique cultural te rain on the map of the U.S.



ıe Hindman library is one of the best in the area.
has a collection that serves pupils in all grades

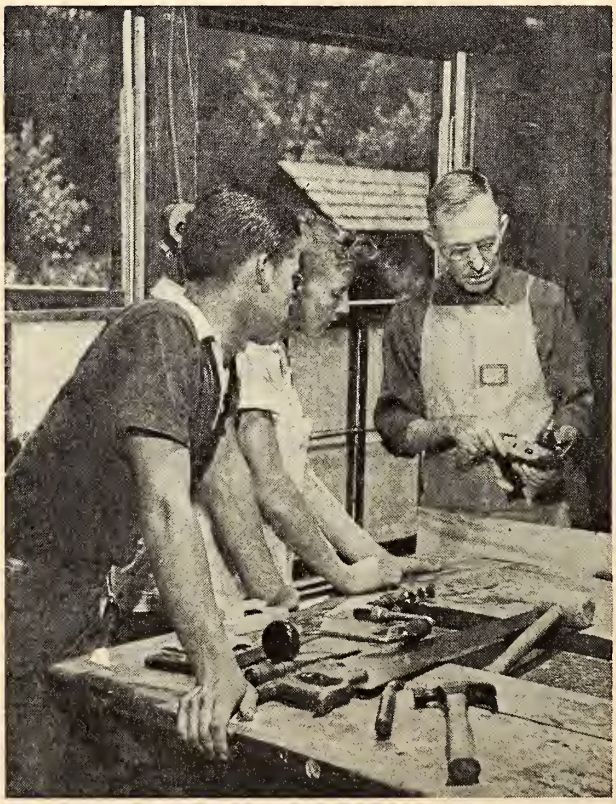
Photos by George Pickow from Three Lions



Miss Elizabeth Watts, director of the Hindman Settlement school, talks to her pupils during an informal outdoor class on the lawn

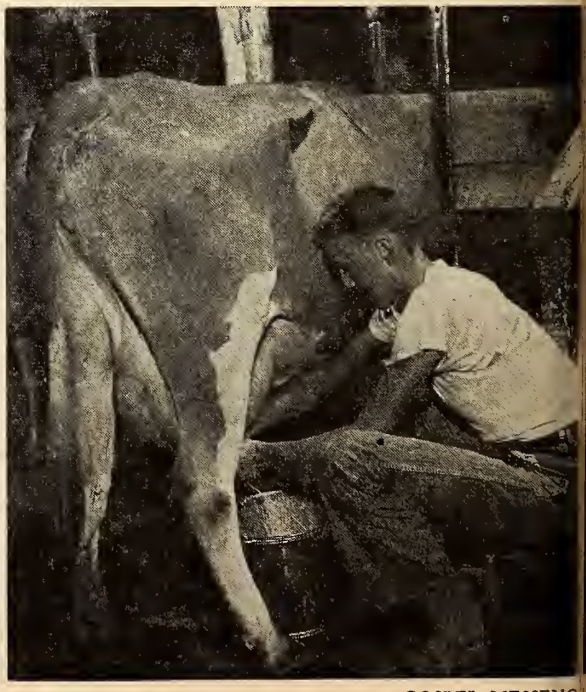


With shuttle flying, th instructor shows two students the intricate a of hand weaving, whic the girls will be learnin as part of the school curriculum



The instructor in the wood shop makes a point about planes. Hindman handles all shop training for the local high school as well as for their own students

Students work for their food. They spend allotted ti at chores, learn the way food is gathered and gro



THE TAIL of the WORLD

by Eloise M. Lichty

GOOD-BY, Ana; how we'll miss you! You have been as a sister to us." When we said our good-bys in June of 1959, the strings of love were pulled again as dear friends had to part.

It had been twelve months since John Eberly told us he needed a home for one more exchange student. Would we consider taking her? Ana Zuniga came to our home from Honduras five weeks later and took her place at our table. Our seven- and twelve-year-old daughters thought it just could not be that Ana must go back to her home. That every day some pennies went into a box labeled, "To Go Visit Ana."

Through the year that Ana was with us, one of her "pet peeves" was that the North American schools were lax in teaching in Latin American geography. Hardly anyone ever knew the location of her home country — Honduras. (We must confess that in the few weeks before Ana came to us we, too, had to look on a map to locate Tegucigalpa, Honduras, Ana's home!)

The remaining months of 1959, the year of 1960, and part of 1961 passed with letters and gifts from Ana. She told of her family, her secretarial work, and of representing her country as a beauty queen in Costa Rica and Panama. And at one time we were delighted as she flew in for a two-week visit with us.

The letters began to say, "When can you come to visit me?" And the answers took on the form of "We're hoping to come in August 1961." As it came closer to the time of our going, we sensed that Ana was hesitant about our coming to see her poor country. During her visit she said to me that Honduras was "the tail of the world" — her translation for our saying, "the end of the world." A discouraging, hopeless place — was it really the far end of the world?

So it was that our love of an exchange student lured us to begin our journey to the "tail of the world," leaving behind two sons aged four and five, taking our six-year-old son and two daughters.

Driving into Mexico from the U.S.A. gave us an immediate feeling of pity and sympathy. Suddenly a home was not a white painted house with a lovely green lawn, but a mud hut in an endless view of cactus and sagebrush. Suddenly, too, we sensed the feeling that now we were the foreigners in a place that was not our homeland.

Have you ever felt that if the grocery store were just one block instead of eight you might walk once in a while? The masses in Mexico and Central America walk mile upon mile. They walk to market, walk as they tend the sheep, walk as they drive the oxen and plow, walk miles to a bus to take them to a larger market town. Then as they walk, one is impressed at the heavy loads they carry — almost always a pack of some kind.

Our journey to Ana took us over the Pan-American highway — a highway that in places was paved and very adequate. But on it we encountered many obstacles — herds of cattle; people sitting almost in the middle of the road; donkeys and carts; and numerous inspection stations. To the mother of the traveling family, the many mountain curves without guard rails sometimes seemed an obstacle! But around the curves, through lovely mountain passes, across beautiful bridges and across shaky ones, through modern parts of a big city, and through the old parts filled with ancient traditions and dire poverty — through all this we made our way to see the girl who had a warm spot in our hearts.

From Mexico into Guatemala — the land where each man carried his machete, the land of Indian tribes with bright and beautiful clothing, a place filled with loveliness to enjoy more fully because it was not yet so adulterated by tourist trade. From Guatemala into the little country of El Salvador — small, overcrowded, and poverty-ridden; but also with its own beauties of tropical nature.

Then it was only a short time until we reached Honduras — and Ana.

How can one describe the meeting of new friends — new friends who speak a different language? Mr. Zuniga does speak some English, but Mrs. Zuniga speaks only Spanish. Their family welcomed us with such complete warmth and hospitality that we truly felt a part of their home.

Our hosts are Catholic people and we had decided that whatever preliminaries at meals were theirs, would be ours as well. However, at our very first meal together Mr. Zuniga said, "I know that in your home you make a circle together and say a prayer. We want to do that in our home now also." So in sincerity and devotion we joined hands before each meal for our prayer together.

We had five days there filled with happiness, rest, and many activities. Through it all, our family marveled at their graciousness to us. The year of having Ana was a delight to us, and here was her family — including aunts, uncles, grandparents, and friends — bestowing thanks upon us for opening our home to Ana. Ana is happy in her home, has a secretarial job, and has not become discontented there because of her year in the States. Both she and her parents plan to visit us in the future.

Was it worth traveling 8,000 miles to know Ana and her family better? Yes, we treasure the friendship that has been cemented forever. We cherish not only the close friendship of the Zuniga family, but also

the kinship that we feel toward other families in Latin America – those whose names we do not know. We found that smiles have no language barriers; we found the people friendly, though always very curious.

And what of communism in these countries? With hunger abounding why would these people not turn to someone who might offer them food? The masses are bound by their poverty, so freedom would likely not mean as much to them as food. Seeing mile after mile of barren sagebrush on the mountains, always with people living among it, I wondered just what do those people eat? At least, it prompted me to write a letter to our President to encourage the sending of some of our nation's surplus to feed such people. Surely we should help feed them before the Communists do!

The word *burdens* sticks in my mind as I reflect on the people that were always near us. Burdens of toil just to keep alive, the burden of too many unwanted children, the burdens of everyday living. Surely many of them are burdened in their hearts. Can we do anything to help relieve these burdens? Do we realize that they are a part of God's family also? But it happened that they were born "south of the border."

So this was our journey to "the tail of the world." Was Ana right in her description? Poor, hungry, nonproductive, overpopulated Honduras. Where is its hope? Perhaps in persons like Ana, who must have faced great problems as she came to the States to spend a year in our schools. She was confronted with a different type of living and strange foods; she lived in a Protestant home, although she seldom missed a Sunday of worship in her own faith. The whole country must have seemed to her as almost a different world. So to sponsors of exchange students this year, may I say: be patient with them, show them the way of Christian love, do not criticize them if they think some of your ways are strange. Your understanding of them can reach all around the earth. Yes, even to "the tail of the world."

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

Christ and the Meaning of Life. Helmut Thielicke. Harper and Brothers, 1962. 186 pages. $3.00.

A collection of sermons and meditations by one who is acclaimed as one of the outstanding preachers of our generation should be eagerly received and widely received. Helmut Thielicke has come to be recognized around the world as a preacher who combines both scholarship and the ability to communicate with personal warmth. His ministry as a prophet of God has reached far beyond the University of Hamburg, where he serves as rector, and St. Michael's church, where he is pastor. Charles Wallis observes, "The messages in this book mirror the thinking and convictions of a man who speaks for the whole church."

The range of subjects dealt with in this collection is all the way from Christmas to the use of leisure time, from the parable of the importunate widow to the proper attitude toward animals. In all instances the preacher is strongly Biblical and soundly theological. With clarity and persuasiveness, Dr. Thielicke interprets the tragedies and potentialities of life in terms of the life of Christ and the challenge of his example – *Carl E. Myers.*

***Diary of a Sit-In.** Merrill Proudfoot. University of North Carolina Press, 1962. 204 pages. $5.00.

Professor Proudfoot is an ethics teacher at Knoxville College with an unusual name and an unusual story. In this book he gives an absorbing account of the sit-in campaign that opened many restaurants and cafeterias in downtown Knoxville to Negroes.

The author is quite aware of the moral perplexities involved in such a campaign, and he makes no pretension to having all the answers. Those who would leave "well enough alone" would not long rest in Laodicean comfort if they were to read this book with seriousness. Should a Christian businessman discriminate against persons on the basis of color? The author remarks that the businessmen of Knoxville "responded much better to this social challenge than might have been expected," but goes on to point out that businessmen do not consider morality a "proper test to apply to business procedures. They are trained to make decisions on the basis of profit."

So the sit-in became a test of power, which raises other ethical questions. – *William G. Willoughby, Bridgewater, Va.*

In Praise of Gratitude. Robert Raynolds. Harper and Brothers, 1961. 189 pages. $3.50.

Here is a book that probes the depths of human experience and that speaks to the total range of human experience. It is a book of beauty, of lyrical quality, of the real presence of God. In one sense it is a call to celebrate the wonder, meaning, glory, and goodness of life, to believe in life, to manifest always a gratitude for life, what it is, what it can undergo and turn into high meaning, yes, gratitude for Him who ever enables us to become more than we are. This is a book of testimony to be lived with, pondered, reread and inwardly digested. It is a book of nurture for ministers, teachers and eager laymen. Youth will find it a source of stimulation and confirmation of the best in them. – *Glen Weimer, Arlington, Va.*

Anabaptism in Flanders 1530–1650. A. L. E. Verheyden. Herald Press, 1961. 136 pages. $3.75.

This volume affords another illustration of the growing wealth of material in Mennonite history. Here is a technical, scholarly, intensive study of a century of Anabaptist activity in one part of Europe, namely Flanders. This European author is correct in his insistence that "we insult logic by writing the history of the Reformation without giving large space to Mennonitism alongside of Calvinism and Lutheranism (p. 2)."

Here is documentation of religious life, which by its purity and zeal serves as a great judgment on our laxity and indifference. Deprived of leadership and buildings, these early Anabaptists were evangelical and grew. Hunted and persecuted, they remained faithful through torture to death. Knowing opportunities to better their lot through military alliances, they remained true to the avowal of nonresistance. Peaceful and model citizens, they encountered suspicion and hostility and were persecuted by Calvinists and Catholics alike.

Because of their growth and lov

r one another, it is valuable for ntemporary Brethren to study eir church discipline. One testified at she had attended meetings for ree years and still did not deserve nsideration for baptism; still she as ready to die for their cause. ney admonished for improvement; ey practiced tolerance without xity.

Even though this book is re-ete with names, places, primary urce references, and other schol-ly accouterments, the witness is mbling, interesting, and inspir-g. — *Dale W. Brown, McPherson, nsas.*

If With All Your Heart. Roy O. cClain. Fleming H. Revell, 1961. 0 pages. $3.00.

Think what would happen if one's hole heart were invested in God's ntral purpose! That is exactly hat Roy O. McClain, pastor of the rge First Baptist church of Atlanta, a., deals with in this book.

First he presents the methods of aling with tension and how to har-ss creative tension. He is espe-lly helpful to those looking for iritual light on pressing problems, ch as worry, the sense of futility, spair, purposelessness, conflict, d grief. In each case, Dr. McClain ves stirring pronouncements that e Christian's goal is not a stagnant ace of mind, but the art of living stfully. You will like his style and s illustrations taken from life situ-ions. — *Jacob T. Dick, Fresno, lif.*

The Interpretation of Scripture. mes D. Smart. Westminster Press, 61. 317 pages. $6.00.

James D. Smart is one of the most le and lucid writers of our day. e has followed a checkered career a pastor and Christian educator, esently serving as professor of blical interpretation at Union The-ogical Seminary. This book, ough presently no new or creative proach, most ably sums up the ass of material written on this sub-ct in recent years. He treats of ch topics as The Unity of the Bi-e, Typology, Allegory, and Anal-y, and The Inspiration of the ble. Of most interest is his dis-ssion of the Death and Rebirth of blical Theology. He points out at the resurgence of theology in blical studies is no passing phase craze, but a return to the normal le of Biblical studies except for e historical criticism of the 19th century. I would recommend this book very highly if for no other reason than that conversation among many of us would be greatly facilitated by the common digestion of this material. — *Graydon F. Snyder, Chicago, Ill.*

Healing Words. Charles L. Allen. Fleming H. Revell, 1961. 159 pages. $2.50.

Pastor of one of the nation's largest churches, the author is widely known through speaking engagements, radio and TV appearances, and as a newspaper columnist. This book sounds like it! Sixty-four two-page essays (sermonettes) on "healing words," familiar words which, if meditated upon, become medication for those disturbed by sin, fear, loneliness, sorrow, pain, etc. Not profound in logic or theology, yet sound in general psychology, common sense, Biblical insight, imagination, and application, the book can be helpful to folks seeking growth and poise in the Christian life. Laymen, church school teachers, and preachers who are hard pressed for catchy outlines for talks and better-than-average illustrations will not be disappointed. — *Harold Z. Bomberger, McPherson, Kansas.*

Television and the Child. Himmelweit, Oppenheim, Vince. Oxford, 1958. 522 pages. $6.75.

What effects does television have on children? Does television keep children indoors too much, harm their eyesight, or give them a wrong outlook on life? What are its effects on schoolwork, general knowledge, reading, and other leisure activities? Does TV transform family life? What sort of child becomes a TV addict? Can children's tastes be developed? What programs frighten children and what are the effects of Westerns and crime thrillers?

This book examines all these and many other questions. It is based on a series of studies carried out by social psychologists over the last four years. The studies were sponsored by the Nuffield Foundation, which recognized the need for an independent objective inquiry into this topic.

The book draws on the observations of parents and teachers, but principally on the detailed examination of the children themselves. Over 4,000 children in five cities took part; in one of these cities, the changes brought about by television could be directly traced by examining children both before and after television had come to the area. The research shows how misleading are generalizations about the effects of television and how greatly these effects vary with the child's age, sex, intelligence, home background, and personality.

The report is addressed to the general reader as well as to the expert. The first section presents a resumé of the main findings and their implications and makes detailed recommendations to parents, teachers, and youth club leaders as well as to program planners and producers.

The book is also important for the social scientist; it is the most comprehensive study of the effects of TV so far carried out either in England or in the United States.

The book makes a distinct contribution to the field of communication research; it describes many novel research procedures and establishes general principles which are applicable to both adults and children. — *Mary Spessard.*



Construction of the three-story library building at Bridgewater College was scheduled to begin about April 1 and to be completed by September 1, 1963. The total cost of the building equipped and furnished will be about $516,680. The architect's drawing of the front elevation is shown above. The air-conditioned building will house 109,000 volumes and seat 269 students. Special features include a projection room, exhibition galleries, a music listening room, and an archives vault

News and Comment From Around the Worl

United Lutherans Plan to Enter New U.S. Mission Fields

The United Lutheran Church in America plans to enter seventy-five new mission fields in the United States and Canada this year. In 1961 the church organized one new congregation every six and one-half days, broke ground for a new church building every four days, and purchased a lot for a new church every five days.

The denomination's Board of American Missions approved $1,400,000 in loans to help sixty-two of its mission congregations erect new churches, parsonages, and purchase church sites. In another action, the board extended calls to thirty-one ministers and seminarians to start mission congregations in the U.S. and Canada.

Luther Statue Returned to East German Church

A bronze statue of Martin Luther is back in its original place in front of a Protestant parish church in Doebeln, a town of some 28,000 near Leipzig, East Germany. It had been removed by the Nazis in 1942 to be melted down for Hitler's war efforts.

For an unknown reason the statue escaped the melting furnace and was discovered undamaged two years ago in a salvage dump in Hamburg, West Germany. The statue was transported back to Doebeln after permission was obtained from East German officials.

74 Churches in Washington Endorse Biracial Worship

Seventy-four Protestant churches in the Washington, D.C., metropolitan area have issued a joint statement which indicates that they welcome into full membership all persons of any racial, economic, or social background. Among the churches signing the statement were Christ Episcopal in Alexandria, Va., which George Washington attended, and New York Avenue Presbyterian church, frequented by Abraham Lincoln.

The statement was issued by the National Capital Area Council of Churches. David Colwell, council chairman for Christian social concerns, pointed out that many of the churches had long welcomed the members of all races and were only reaffirming their position. He added that other Washington churches supported biracial worship in practice but were unable to sign the statement for procedural reasons. The council represents about 300 churches.

Senate Votes to Maintain Subcommittee on Migrant Labor

The U. S. Senate approved a resolution appropriating $50,000 to continue the work of the special subcommittee on migrant labor of the Senate Committee on Labor and Public Welfare.

Senator Williams of New Jersey will head the subcommittee again. Last year it conducted a number of public hearings at which representatives of religious and social agencies concerned with migrant farm labor testified. It recommended enactment of seven measures to reform wages and working conditions among migrant laborers in interstate commerce, three of which have become law. Three others, having passed the Senate, are now pending in the House.

Church Synods Exchange Greetings

Special messages of greeting were exchanged by delegates attending separate synods in West Berlin and East Berlin of the Evangelic Church of Berlin-Brandenburg. Tl dual synods — the first in t church's history — were made ne essary by the Communist sealing the Berlin border.

The East synod expressed "fr ternal solidarity" with leaders of t Evangelical Church in Germany. reply the West deplored the circur stances which made the separa synods necessary.

Addressing the West synod, Bis op Otto Dibelius declared that t church was determined not to pe mit its unity to be destroyed by t Communist seal-off measures. H stressed that the political borde "are not those of the church."

Salvation Army Ignores Politics in Cuban Work

General Wilfred Kitching of Lo don, England, world commander the Salvation Army, told a press co ference that his spiritual forces a still operating in Cuba, where th keep "hand off politics." The six eight-year-old general declared t the Salvation Army, which claims world membership of 51,000,0 must not meddle in politics. He called the statement of policy which its founder, William Boo declared that "a man's politics a his own affair."



The increase in the number of Christian converts in Formosa has made a transformation of the skyline of Taipei, the island capital. Churches are springing up, in different styles and constructed from local materials. This is a view of the Taiwan Theological College on the outskirts of Taiwan

Religious News Service

oscow Radio Admits Listeners ek Information on Baptists

The Moscow radio recently re- red to Russian Baptists as "turn- ats" in a broadcast. The program s prompted by numerous letters m listeners who wanted to learn about the Baptists. After outlin- Baptist beliefs, Ivan Uskov of antireligious All-Union Society the Dissemination of Political and entific Knowledge, declared that ptists everywhere are "controlled" m Washington, D.C., where the rld Baptist Alliance has its dquarters.

Uskov charged that Baptists "are en turncoats, as seen from the t that before the Bolshevik rule, ssian Baptists agreed to do com- lsory military service in the armed ces, but refused when the Bol- viks came to power."

urches War on Child nger in Hong Kong

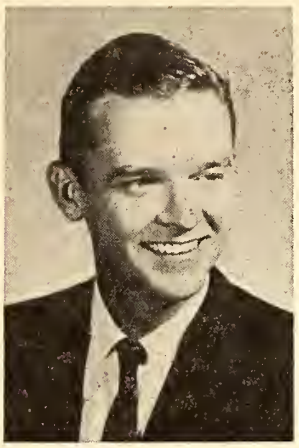
A frontal attack on child hunger Hong Kong is aimed at providing ry child with at least one hot al a day, according to an an- ncement by Elbert E. Gates, Jr., ng Kong Church World Service ector. The organization is setting the program to provide a daily t meal to approximately 70,000 ldren.

The meal will consist of rice and ug" (a bit of meat and vegetable) l will be sent in large containers schools, where it will be served children designated by school horities. Foodstuffs are being vided by the U. S. government m surplus stocks, and by the ristian Rural Overseas Program.

esident Commends yer Breakfasts

President Kennedy, attending the ual prayer breakfast sponsored International Christian Leader- p, praised that organization for worldwide effort "to build a clos- and more intimate association of se of different faiths." The Presi- nt spoke at a breakfast which in- ded on its speaking program otestant, Catholic, and Jewish men.

Secretary of Health, Education, l Welfare Abraham A. Ribicoff, o is Jewish, read the Old Testa- nt scripture lesson. Vice-Presi- nt Lyndon B. Johnson, Gov. Price niel of Texas, and Evangelist ly Graham brought messages to breakfast gathering of more than 00 men.



Dr. J. A. Sanders, professor of Old Testament at the Colgate-Rochester Divinity School, Rochester, New York, has made the first English translation of one of the five Hebrew psalms recently found in a Dead Sea Scroll. His translation of the eighteen-verse psalm, An Apostrophe to Zion, was made available in Jerusalem by authorities of the Palestine Archeological Museum. Dr. Sanders is on leave from the divinity school to work on translation projects in connection with the Dead Sea Scrolls

Religious News Service

South Africa Bans Book by Anglican Missionary

A book by Hannah Stanton, an English Anglican missionary who was deported from South Africa two years ago, has been banned by the government. The book is based on Miss Stanton's work with Africans at Anglican missions near Pretoria. The author was detained for several weeks during a state of emergency proclaimed after racial disturbances in 1960, and she was deported immediately after her release as an "undesirable resident."

Methodist Commission to Sponsor Color Films on Church Subjects

The Television, Radio, and Film Commission of the Methodist Church has decided to launch a pilot experiment in distribution of 8 mm. color sound films on church subjects. The project will be undertaken in ten selected conferences. They will be offered a projector and five films in a package deal to introduce the use of the sound films. The first five films were previously produced for use in church education.

Ceylon Churches Plan Sinhalese Seminary

Plans are under way in Ceylon for the country's first theological college offering instruction in Sinhalese, the language of the majority of the island's 10,000,000 population. The new institution, which also will be Ceylon's first interdenominational theological college, is expected to open in July. Cooperating churches are the Methodist, Anglican, and Baptist. Eventually it is also hoped to provide instruction in Tamil, the language of the nation's largest minority group, an estimated 2,000,000 persons.

Although most ministerial students eventually serve in either Sinhalese- or Tamil-speaking churches, under the present system they can receive training only in institutions which use English as the medium of instruction. The result is that many otherwise qualified students have been barred from receiving training because they did not speak English.

Indian Theological College Initiates Graduate Program

Leonard Theological College, one of Asia's best known Christian institutions, will inaugurate next fall a two-year graduate program leading to a Bachelor of Religious Education degree. The program will be the first of its kind ever offered by any educational institution in India. It has been hailed by Protestant leaders as a major step in theological education in that country.

In announcing the new degree, the college pointed out that "many church schools are no longer free, as they once were, to teach the Bible and religion as part of their timetable because, in receiving financial assistance from a secular government, they are under pressure to follow a secular curriculum."

As the only institution in India with a School of Religious Education, Leonard College will assume the responsibility to train teachers for religious, moral and ethical education. It will also publish materials on these subjects.

"Store Front" Churches Called Guides for Older Congregations

Storefront churches in the inner city may have some lessons to teach the older, more established Protestant churches, according to a city church minister. Massie L. Kennard, pastor of the interracial Concordia United Lutheran church in Buffalo, N. Y., told a meeting of urban church specialists that store front informality and spirituality appeals to many persons who are not reached by the older churches.

Anniversaries

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Mr. and Mrs. Robert Grimes observed their golden wedding anniversary on Feb. 25, 1962. They have four children and seven grandchildren. They are members of the Payette Valley church, Idaho. — Mrs. Galen Bollinger, Payette, Idaho.

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Mr. and Mrs. George Haller of Keedysville, Md., celebrated their seventieth wedding anniversary on Nov. 5, 1961. They have been longtime members of the Brownsville church, where Brother Haller served in the office of deacon. They have one son, one daughter, seven grandchildren, and eight great-grandchildren. They also raised two foster children. — Rose Nichols, Rohrersville, Md.

Mr. and Mrs. William H. Terford celebrated their fiftieth wedding anniversary on Jan. 24, 1962. — Mrs. E. W. Hamilton, Glendale, Calif.

Obituaries

Cook, Susan A., daughter of Jacob and Caroline Winterhalder Bash, was born April 10, 1867, at Bucyrus, Ohio, and died Feb. 12, 1962, near Bluffton, Ind. On June 3, 1888, she was married to Josiah Cook, who died in 1936. Surviving are two daughters, three sons, ten grandchildren, and twenty-one great-grandchildren. She was a member of the Markle church, Ind., where the funeral service was conducted by Bro. W. C. Stinebaugh. Burial was in the Green Park cemetery at Portland, Ind. — W. C. Stinebaugh, Markle, Ind.

Hoffman, Isaac K., son of Daniel and Mary Kauffman Hoffman, was born Feb. 28, 1880, in Paint Township, Pa., and died Dec. 28, 1961, at Somerset, Pa. He was married to Elizabeth Speicher, who died in 1946. He was a member of the Somerset church, Pa. Surviving are one son, three grandchildren, two brothers, and one sister. The funeral service was conducted by Bro. Galen R. Blough, and burial was in the Sipesville church cemetery. — Naomi R. Knepper, Somerset, Pa.

Jones, Amanda Jane, daughter of Henry A. and Rachel Myers Berkey, was born March 24, 1890, and died Dec. 25, 1961. She was married to Joseph F. Jones, who preceded her in death. Surviving are three daughters, five sons, twenty-one grandchildren, and four great-grandchildren. She was a longtime member of the Berkey church, Pa., where the funeral service was conducted by Brethren Richard Gillin and Wayne Eberley. Burial was in the adjoining cemetery. — Mrs. Mildred Miller, Windber, Pa.

Klauss, Inez, daughter of John and Lydia Stoner Cain, was born March 5, 1894, in Shelby County, Ohio, and died June 28, 1961, in Sidney, Ohio. On March 17, 1911, she was married to Harry Klauss, who survives. Three sons, one daughter, four grandchildren, and four great-grandchildren also survive. She had been a member of the Church of the Brethren for over forty years. The funeral service was conducted from the Sidney church by Bro. James Tyler, and burial was in Cedar Point cemetery, Pasco, Ohio. — Mrs. Homer Kies, Sidney, Ohio.

Klauss, Walter W., son of Harry and Inez Cain Klauss, was born March 6, 1917, in Shelby County, Ohio, and died Jan. 15, 1962. On Aug. 1, 1942, he was married to Anna Bell Eicher, who survives. Also surviving are his father, two brothers, and one sister. He had been a member of the Church of the Brethren for thirty-one years. The funeral service was conducted at the Sidney church by Bro. James Tyler, and burial was in the Cedar Point cemetery. — Mrs. Homer Kies, Sidney, Ohio.

Knavel, Velma, was born Dec. 25, 1886, and died Oct. 18, 1961. She was married to Edgar Knavel, who preceded her in death. Surviving are eight children, seventeen grandchildren, and fourteen great-grandchildren. She was a member of the Berkey church, Pa., where the funeral service was conducted by Bro. Wayne Eberly. Burial was in the adjoining cemetery. — Mrs. Mildred Miller, Windber, Pa.

Lehman, Esther, daugher of Manley and Florence Staggs, was born Jan. 29, 1905, in Waynesboro, Tenn., and died in Sidney, Ohio. On Jan. 16, 1924, she was married to Charles Edward Lehman, who survives. Also surviving are one son, one daughter, four grandchildren, three sisters, and one brother. The funeral service was conducted by Bro. James Tyler, and burial was in the Graceland cemetery. — Mrs. Homer Kies, Sidney, Ohio.

Longanecker, John, son of Henry and Matilda Icenbarger Longanecker, was born June 12, 1878, in Potsdam, Ohio, and died Nov. 6, 1961, in Sidney, Ohio. In 1902, he was married to Mary Dunn, who died in 1954. Surviving are one daughter, three sons, nine grandchildren, fifteen great-grandchildren, and one sister. He was a longtime member of the Church of the Brethren. The funeral service was conducted by Bro. James Tyler, and burial was in the Glen cemetery at Port Jefferson, Ohio — Mrs. Homer Kies, Sidney, Ohio.

Ludwick, Henry Daniel, son of Berzy B. and Lulu C. Baughman Ludwick, was born Nov. 12, 1904, in Uniontown, Pa., and died June 25, 1961. On April 8, 1926, he was married to Evelyn Michael, who survives. Two daughters, his father, his stepmother, three brothers, one sister, and four grandchildren also survive. He was a member of the Tampa church, Fla. The funeral service was conducted by Bro. Robert Goshorn, and burial was in the Oak Hill burial park. — Mrs. Gladys Peters, Lakeland, Fla.

Markley, Forrest, son of George A. and Margaret Jacoby Markley, was born in Johnstown, Pa., Jan. 16, 1899, and died Feb. 7, 1962. Surviving are his wife, the former Queene Probert, one daughter, one son, and thre grandchildren. He was a member o the Walnut Grove church, Johnstown The funeral service was conducted b Bro. Joseph Whitacre, and burial wa in the Berkey cemetery. — Elda Wert Johnstown, Pa.

Metcalf, Jacob Henry, son of Bento and Virginia Sulser Metcalf, was bor Feb. 27, 1873, and died Feb. 24, 1962 His wife, Margaret Ellifritz Metcalf died April 4, 1959. Surviving are fiv sons, three daughters, eighteen grand children, and six great-grandchildrer He was a member of the Sunnysid church, W. Va., where the funeral serv ice was conducted by the Pastor, I Gene Bucher. Burial was in th Queen's Point cemetery at Keyser, W Va. — Edna L. Mott, Antioch, W. Va.

Pugh, Howard, son of Edward an Rebecca Sivits Pugh, was born Apr 9, 1892, in Berlin, Pa., and died Marc 2, 1962, in Somerset, Pa. He was mar ried to Ruth Hottle, who survives. Tw daughters, two sons, nine grandchil dren, and two brothers also survive He was a member of the Somerse church. The funeral service was cor ducted by Bro. James C. Boitnott, an burial was in the Husband cemetery. Naomi Knepper, Somerset, Pa.

Quick, Stonewall M., son of Jame and Sallie Thacker Quick, was bor Oct. 1, 1883, at Batesville, Va., an died Feb. 20, 1962. On April 4, 190 he was married to Bertha Dodd, wh survives. Seven children, fifteen gran children, and eight great-grandchildre also survive. He was a member of th Belmont EUB church. The funer service was conducted at the Barre Ridge church by Bro. Norman L. Hars and Rev. Bruce Pfeiffer, and burial wa in the adjoining cemetery. — Mrs. Joh W. Gilbert, Staunton, Va.

Reinhold, Cora R., died at Neffsvil Home, Pa., Feb. 28, 1962, at the ag of eighty-five years. She was a memb of the Ephrata church, Pa. Survivin are her husband, one son, two daugh ters, ten grandchildren, and ninete great-grandchildren. The funeral ser ice was conducted by Bro. Guy Wampler, Jr., and burial was in th Steinmetz cemetery. — Mrs. H. Spenc Fry, Terre Hill, Pa.

Saylor, Harry W., son of Daniel an Sallie White Saylor, was born Sep 17, 1882, and died Feb. 25, 1962, Lancaster County, Pa. He was marri to Annie L. Hummer, who preced him in death. Surviving are two so and two grandchildren. The funer service was conducted in the Chiqu church, Pa., by Brethren B. G. Stauff David Gibble, and Robert O. Hess, an burial was in the Chiques cemetery. Mrs. Abram Zellers, Manheim, Pa.

Shock, Etta, daughter of Micha and Elizabeth Parker Kintner, was bo near Sherwood, Ohio, May 22, 189 and died Dec. 7, 1961. On May 2 1914, she was married to Loy Shoc She was a member of the Poplar Rid church, Ohio. Surviving are her hu band, three children, four grandch dren, and three great-grandchildre The memorial service was conduct by Brethren Floyd Emrick and Orvi Noffsinger in the Poplar Ridge chur and burial was in the adjoining cem tery. — Mary C. Garner, Stryker, Oh

Smith, Glenn A., son of Troy a

hel Roberts Smith, was born Dec. , 1910, in Bement, Ill., and died b. 28, 1962, at Decatur, Ill. In 1936, was married to Ida Mae Wagner, o survives. Also surviving are three others. The funeral service was con- cted by Bro. Ralph Skaggs, and rial was in the Cerro Gordo ceme- ry. — Mrs. Daniel Hissong, Cerro rdo, Ill.

Stewart, Frank M., son of William d Phoebe Weatherhead Stewart, was rn in Port Jefferson, Ohio, Feb. 18, 91, and died Oct. 15, 1961. On Dec. , 1911, he was married to Martha rter, who preceded him in death. rviving are two daughters, one son, grandchildren, three great-grand- ildren, and two sisters. The funeral rvice was conducted at the Sidney urch, Ohio, of which he was a mem- r by Bro. James Tyler, and burial as in the Glen cemetery at Port Jeffer- n. — Mrs. Homer Kies, Sidney, Ohio.

Strayer, Peter C., son of Mr. and rs. John A. Strayer, was born Sept. 1875, and died Feb. 9, 1962. He as married to Mary Elizabeth Wis- ger, who preceded him in death. rviving are his second wife, Blanche er Wertz Strayer, five sons, two ughters, one sister, seventeen grand- ildren, and twelve great-grandchil- en. He was a retired minister in the urch of the Brethren. The funeral rvice was conducted by Brethren seph Whitacre and John Sass, and rial was in the Grandview ceme- ry. — Elda Wertz, Johnstown, Pa.

Swihart, Walter D., son of Enos and ther Sausaman Swihart, was born at ann, Ind., Oct. 20, 1902, and died a result of an automobile collision, b. 24, 1962. On July 8, 1921, he as married to Mabel George, who eceded him in death by five weeks. e was a member of the Manchester urch. Surviving are eight children, teen grandchildren, two great-grand- ildren, one brother, and one sister. ie funeral service was conducted in e Manchester church by Bro. Hubert ewcomer, and burial was in North anchester. — Ira H. Frantz, North anchester, Ind.

Swoveland, Lena, daughter of Vada d William Halstead, was born March , 1896, in Henry County, Ind., and ed Feb. 22, 1962. On March 17, 17, she was married to Lorie Swove- nd. She was a member of the Buck eek church, Ind. Surviving are her sband, three sons, two daughters, enty-two grandchildren, and five eat-grandchildren. The funeral serv- e was conducted in the Buck Creek urch by Bro. Fred Hollenberg, and rial was in the Mooreland ceme- y. — Mrs. Catherine Swinger, Mun- e, Ind.

Thomas, George Elmer, son of muel and Mary Smith Thomas, was rn Feb. 18, 1895, and died Feb. 8, 62, at Staunton, Va. He was a mem- r of the Staunton church. Survivors clude his wife, two sons, three daugh- rs, three brothers, and eight grand- ildren. The funeral service was nducted at the Staunton church by ethren Clarence Bowman and Jesse bertson, and burial was in the Oak wn cemetery at Bridgewater. — Anna Flory, Staunton, Va.

Vaniman, Arthur E., son of David Charles and Elizabeth Brubaker Vani- man, was born May 1, 1892, and died May 18, 1961. On May 21, 1919, he was married to Ethel Bowman, who survives. One son, two daughters, and six grandchildren also survive. He was a member of the Virden church, Ill. The memorial service was conducted by Bro. Edward Kerschensteiner, and burial was in the Pleasant Hill cemetery. — Mrs. Lillian Harshbarger, Vir- den, Ill.

Williams, Florence, daughter of Jo- seph S. and Eliza Morse, was born Jan. 19, 1886, at Artemas, Pa. She was a member of the Lebanon Christian church. Surviving are one brother and one sister. The memorial service was conducted at the Fairview Christian church on March 7 by the under- signed. — John H. Buffenmyer, Cum- berland, Md.

Wooddell, Robert S., son of Charles and Lillian Stengel Wooddell, was born in Sidney, Ohio, May 27, 1906, and died Feb. 27, 1962. On Oct. 8, 1927, he was married to Bonnie B. Van Fos- sen, who survives. One daughter, one son, three grandchildren, two brothers, and one sister survive. He was a long- time member of the Church of the Brethren. The funeral service was con- ducted by Bro. James Tyler, and burial was in the Glen cemetery. — Mrs. Homer Kies, Sidney, Ohio.

Church News

Western Kansas

McPherson — Paul M. Robinson, president of Bethany Seminary, was the speaker for the regional youth confer- ence. He also appeared at the teacher appreciation and the men's fellowship dinners. At a Sunday morning service, 101 college students were received into the membership of the McPherson church for the college year. The three districts of Kansas voted to unite into one district after the 1962 conference. The congregation decided to continue the summer hours of morning service, 9:00 to 11:10, for an indefinite period of time. Fourteen have been received by letter and nine babies have been dedicated. Several of our members at- tended a training conference at the Eden Valley church on the mission out- reach of the church. Seventy-one chil- dren collected $75.35 for UNICEF. The united Christian youth group col- lected funds for CROP to pay to send food to those in need. The budget has been increased for this year. The pas- tor and his family invited groups of the church into their home at various times. A small group of women meet one hour every week for Bible study and prayer. Two of our youth attended the seminar in Washington and New York. — Mary E. Sherfy, McPherson, Kansas.

Newton — Christmas activities began early in the church. The young wom- en's fellowship decorated the church with greens and candles and the advent wreath. On Dec. 10, one of the classes of the Methodist church presented a program of Christmas carols and songs. The program by the congregation was given on Dec. 17. Two members were received on Dec. 24. The youth of the church had charge of the worship on Feb. 4. Bro. Kenneth Holderread brought the message. We had a father- son banquet on Feb. 14. The McPher- son College girls' trio contributed to the morning worship one Sunday in February. Blankets and children's clothing were collected and sent for relief. Girls' dresses and boys' suits were made by the adult women's fel- lowship and dedicated one Sunday morning. During the past year, we have paid $1,000 on the debt for our church lot. The pastor, Eugene Gnagy, has been preaching a series of sermons on the Portrait of Christ. The council meeting followed a basket dinner on March 11. — Mary J. Romine, Walton, Kansas.

Northern Illinois and Wisconsin

Franklin Grove — At the October council meeting, the congregation ap- proved and put into effect a new constitution. For three evenings in No- vember, we had a school of social con- cern, beginning with the filmstrip, Who Is a Christian Farmer. At the second meeting, Claude Currens of the Rock River Production Credit Association talked on budgeting. The third session was on child-parent relationships. In January, we had a weekend school of family living, under the leadership of Dean Frantz. The children's workers had a creative activities workshop in February with Iowa Kuehl as leader. The pastor, Ralph Anderson, has a class in church membership on Saturday morning and also a class on Christian beliefs for youth and young adults dur- ing the Sunday school hour. Speakers at the quarterly supper meetings of the men's and women's fellowships have been State's Attorney James Bales of Dixon, Mrs. Hogan of the state Depart- ment of Mental Health, and Mr. Ven- tura, a resident of the Philippine Islands. The first Wednesday of each month, the women's fellowship has an all-day work session. Cut garments and comforters have been among the proj- ects. Some of the women also help at the Dixon state school two days a month. The spiritual life commission has formed a prayer fellowship which meets the second and fourth Mondays of each month. The congregation is participating in the community Lenten services and the Easter cantata. A fare- well dinner was held for Brother and Sister D. J. Lichty, who are moving from the congregation. The church was host to the district youth rally. — Mrs. Gerald E. Miller, Franklin Grove, Ill.

Southern Illinois

Hurricane Creek — Ralph Thomas of the Panther Creek church filled the pulpit on pulpit exchange Sunday. After a basket dinner at noon, the deepening of the spiritual life was dis- cussed in the afternoon. Roy Fulk was chosen delegate to Annual Conference. At the March council, the self-alloca- tion plan was reviewed and a commit- tee was appointed to see that every member receives a copy of the plan. The pastor conducted the pre-Easter service and the love feast was observed on April 21. Our congregation will join with the Pleasant Mound congre-

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Mr. and Mrs. William H. Terford celebrated their fiftieth wedding anniversary on Jan. 24, 1962. — Mrs. E. W. Hamilton, Glendale, Calif.

Obituaries

Cook, Susan A., daughter of Jacob and Caroline Winterhalder Bash, was born April 10, 1867, at Bucyrus, Ohio, and died Feb. 12, 1962, near Bluffton, Ind. On June 3, 1888, she was married to Josiah Cook, who died in 1936. Surviving are two daughters, three sons, ten grandchildren, and twenty-one great-grandchildren. She was a member of the Markle church, Ind., where the funeral service was conducted by Bro. W. C. Stinebaugh. Burial was in the Green Park cemetery at Portland, Ind. — W. C. Stinebaugh, Markle, Ind.

Hoffman, Isaac K., son of Daniel and Mary Kauffman Hoffman, was born Feb. 28, 1880, in Paint Township, Pa., and died Dec. 28, 1961, at Somerset, Pa. He was married to Elizabeth Speicher, who died in 1946. He was a member of the Somerset church, Pa. Surviving are one son, three grandchildren, two brothers, and one sister. The funeral service was conducted by Bro. Galen R. Blough, and burial was in the Sipesville church cemetery. — Naomi R. Knepper, Somerset, Pa.

Jones, Amanda Jane, daughter of Henry A. and Rachel Myers Berkey, was born March 24, 1890, and died Dec. 25, 1961. She was married to Joseph F. Jones, who preceded her in death. Surviving are three daughters, five sons, twenty-one grandchildren, and four great-grandchildren. She was a longtime member of the Berkey church, Pa., where the funeral service was conducted by Brethren Richard Gillin and Wayne Eberley. Burial was in the adjoining cemetery. — Mrs. Mildred Miller, Windber, Pa.

Klauss, Inez, daughter of John and Lydia Stoner Cain, was born March 5, 1894, in Shelby County, Ohio, and died June 28, 1961, in Sidney, Ohio. On March 17, 1911, she was married to Harry Klauss, who survives. Three sons, one daughter, four grandchildren, and four great-grandchildren also survive. She had been a member of the Church of the Brethren for over forty years. The funeral service was conducted from the Sidney church by Bro. James Tyler, and burial was in Cedar Point cemetery, Pasco, Ohio. — Mrs. Homer Kies, Sidney, Ohio.

Klauss, Walter W., son of Harry and Inez Cain Klauss, was born March 6, 1917, in Shelby County, Ohio, and died Jan. 15, 1962. On Aug. 1, 1942, he was married to Anna Bell Eicher, who survives. Also surviving are his father, two brothers, and one sister. He had been a member of the Church of the Brethren for thirty-one years. The funeral service was conducted at the Sidney church by Bro. James Tyler, and burial was in the Cedar Point cemetery. — Mrs. Homer Kies, Sidney, Ohio.

Knavel, Velma, was born Dec. 25, 1886, and died Oct. 18, 1961. She was married to Edgar Knavel, who preceded her in death. Surviving are eight children, seventeen grandchildren, and fourteen great-grandchildren. She was a member of the Berkey church, Pa., where the funeral service was conducted by Bro. Wayne Eberly. Burial was in the adjoining cemetery. — Mrs. Mildred Miller, Windber, Pa.

Lehman, Esther, daugher of Manley and Florence Staggs, was born Jan. 29, 1905, in Waynesboro, Tenn., and died in Sidney, Ohio. On Jan. 16, 1924, she was married to Charles Edward Lehman, who survives. Also surviving are one son, one daughter, four grandchildren, three sisters, and one brother. The funeral service was conducted by Bro. James Tyler, and burial was in the Graceland cemetery. — Mrs. Homer Kies, Sidney, Ohio.

Longanecker, John, son of Henry and Matilda Icenbarger Longanecker, was born June 12, 1878, in Potsdam, Ohio, and died Nov. 6, 1961, in Sidney, Ohio. In 1902, he was married to Mary Dunn, who died in 1954. Surviving are one daughter, three sons, nine grandchildren, fifteen great-grandchildren, and one sister. He was a longtime member of the Church of the Brethren. The funeral service was conducted by Bro. James Tyler, and burial was in the Glen cemetery at Port Jefferson, Ohio — Mrs. Homer Kies, Sidney, Ohio.

Ludwick, Henry Daniel, son of Berzy B. and Lulu C. Baughman Ludwick, was born Nov. 12, 1904, in Uniontown, Pa., and died June 25, 1961. On April 8, 1926, he was married to Evelyn Michael, who survives. Two daughters, his father, his stepmother, three brothers, one sister, and four grandchildren also survive. He was a member of the Tampa church, Fla. The funeral service was conducted by Bro. Robert Goshorn, and burial was in the Oak Hill burial park. — Mrs. Gladys Peters, Lakeland, Fla.

Markley, Forrest, son of George A. and Margaret Jacoby Markley, was born in Johnstown, Pa., Jan. 16, 1899, and died Feb. 7, 1962. Surviving are his wife, the former Queene Probert, one daughter, one son, and three grandchildren. He was a member of the Walnut Grove church, Johnstown. The funeral service was conducted by Bro. Joseph Whitacre, and burial was in the Berkey cemetery. — Elda Wertz, Johnstown, Pa.

Metcalf, Jacob Henry, son of Benton and Virginia Sulser Metcalf, was born Feb. 27, 1873, and died Feb. 24, 1962. His wife, Margaret Ellifritz Metcalf, died April 4, 1959. Surviving are five sons, three daughters, eighteen grandchildren, and six great-grandchildren. He was a member of the Sunnyside church, W. Va., where the funeral service was conducted by the Pastor, L. Gene Bucher. Burial was in the Queen's Point cemetery at Keyser, W. Va. — Edna L. Mott, Antioch, W. Va.

Pugh, Howard, son of Edward and Rebecca Sivits Pugh, was born April 9, 1892, in Berlin, Pa., and died March 2, 1962, in Somerset, Pa. He was married to Ruth Hottle, who survives. Two daughters, two sons, nine grandchildren, and two brothers also survive. He was a member of the Somerset church. The funeral service was conducted by Bro. James C. Boitnott, and burial was in the Husband cemetery. — Naomi Knepper, Somerset, Pa.

Quick, Stonewall M., son of James and Sallie Thacker Quick, was born Oct. 1, 1883, at Batesville, Va., and died Feb. 20, 1962. On April 4, 1908 he was married to Bertha Dodd, who survives. Seven children, fifteen grandchildren, and eight great-grandchildren also survive. He was a member of the Belmont EUB church. The funeral service was conducted at the Barren Ridge church by Bro. Norman L. Hars and Rev. Bruce Pfeiffer, and burial was in the adjoining cemetery. — Mrs. John W. Gilbert, Staunton, Va.

Reinhold, Cora R., died at Neffsville Home, Pa., Feb. 28, 1962, at the age of eighty-five years. She was a member of the Ephrata church, Pa. Surviving are her husband, one son, two daughters, ten grandchildren, and nineteen great-grandchildren. The funeral service was conducted by Bro. Guy L. Wampler, Jr., and burial was in the Steinmetz cemetery. — Mrs. H. Spencer Fry, Terre Hill, Pa.

Saylor, Harry W., son of Daniel and Sallie White Saylor, was born Sept. 17, 1882, and died Feb. 25, 1962, in Lancaster County, Pa. He was married to Annie L. Hummer, who preceded him in death. Surviving are two sons and two grandchildren. The funeral service was conducted in the Chiques church, Pa., by Brethren B. G. Stauffer, David Gibble, and Robert O. Hess, and burial was in the Chiques cemetery. — Mrs. Abram Zellers, Manheim, Pa.

Shock, Etta, daughter of Michael and Elizabeth Parker Kintner, was born near Sherwood, Ohio, May 22, 1891, and died Dec. 7, 1961. On May 2, 1914, she was married to Loy Shock. She was a member of the Poplar Ridge church, Ohio. Surviving are her husband, three children, four grandchildren, and three great-grandchildren. The memorial service was conducted by Brethren Floyd Emrick and Orvil Noffsinger in the Poplar Ridge church, and burial was in the adjoining cemetery. — Mary C. Garner, Stryker, Oh.

Smith, Glenn A., son of Troy a

:hel Roberts Smith, was born Dec.), 1910, in Bement, Ill., and died eb. 28, 1962, at Decatur, Ill. In 1936, : was married to Ida Mae Wagner, ho survives. Also surviving are three others. The funeral service was con- ıcted by Bro. Ralph Skaggs, and ırial was in the Cerro Gordo ceme- ry. — Mrs. Daniel Hissong, Cerro ordo, Ill.

Stewart, Frank M., son of William ıd Phoebe Weatherhead Stewart, was ırn in Port Jefferson, Ohio, Feb. 18, 391, and died Oct. 15, 1961. On Dec. 5, 1911, he was married to Martha rter, who preceded him in death. ırviving are two daughters, one son, grandchildren, three great-grand- ildren, and two sisters. The funeral rvice was conducted at the Sidney ırch, Ohio, of which he was a mem- r by Bro. James Tyler, and burial as in the Glen cemetery at Port Jeffer- n. — Mrs. Homer Kies, Sidney, Ohio.

Strayer, Peter C., son of Mr. and rs. John A. Strayer, was born Sept. 1875, and died Feb. 9, 1962. He as married to Mary Elizabeth Wis- ıger, who preceded him in death. ırviving are his second wife, Blanche ber Wertz Strayer, five sons, two ughters, one sister, seventeen grand- ildren, and twelve great-grandchil- en. He was a retired minister in the ırch of the Brethren. The funeral rvice was conducted by Brethren seph Whitacre and John Sass, and ırial was in the Grandview ceme- ry. — Elda Wertz, Johnstown, Pa.

Swihart, Walter D., son of Enos and sther Sausaman Swihart, was born at ann, Ind., Oct. 20, 1902, and died a result of an automobile collision, eb. 24, 1962. On July 8, 1921, he as married to Mabel George, who eceded him in death by five weeks. e was a member of the Manchester ırch. Surviving are eight children, teen grandchildren, two great-grand- ildren, one brother, and one sister. ıe funeral service was conducted in e Manchester church by Bro. Hubert ewcomer, and burial was in North anchester. — Ira H. Frantz, North anchester, Ind.

Swoveland, Lena, daughter of Vada d William Halstead, was born March , 1896, in Henry County, Ind., and ed Feb. 22, 1962. On March 17, 17, she was married to Lorie Swove- ıd. She was a member of the Buck eek church, Ind. Surviving are her sband, three sons, two daughters, enty-two grandchildren, and five eat-grandchildren. The funeral serv- e was conducted in the Buck Creek urch by Bro. Fred Hollenberg, and ırial was in the Mooreland ceme- ry. — Mrs. Catherine Swinger, Mun- e, Ind.

Thomas, George Elmer, son of muel and Mary Smith Thomas, was rn Feb. 18, 1895, and died Feb. 8, 62, at Staunton, Va. He was a mem- r of the Staunton church. Survivors clude his wife, two sons, three daugh- rs, three brothers, and eight grand- ildren. The funeral service was nducted at the Staunton church by ethren Clarence Bowman and Jesse bertson, and burial was in the Oak wn cemetery at Bridgewater. — Anna Flory, Staunton, Va.

Vaniman, Arthur E., son of David Charles and Elizabeth Brubaker Vaniman, was born May 1, 1892, and died May 18, 1961. On May 21, 1919, he was married to Ethel Bowman, who survives. One son, two daughters, and six grandchildren also survive. He was a member of the Virden church, Ill. The memorial service was conducted by Bro. Edward Kerschensteiner, and burial was in the Pleasant Hill cemetery. — Mrs. Lillian Harshbarger, Virden, Ill.

Williams, Florence, daughter of Joseph S. and Eliza Morse, was born Jan. 19, 1886, at Artemas, Pa. She was a member of the Lebanon Christian church. Surviving are one brother and one sister. The memorial service was conducted at the Fairview Christian church on March 7 by the undersigned. — John H. Buffenmyer, Cumberland, Md.

Wooddell, Robert S., son of Charles and Lillian Stengel Wooddell, was born in Sidney, Ohio, May 27, 1906, and died Feb. 27, 1962. On Oct. 8, 1927, he was married to Bonnie B. Van Fossen, who survives. One daughter, one son, three grandchildren, two brothers, and one sister survive. He was a long-time member of the Church of the Brethren. The funeral service was conducted by Bro. James Tyler, and burial was in the Glen cemetery. — Mrs. Homer Kies, Sidney, Ohio.

Church News

Western Kansas

McPherson — Paul M. Robinson, president of Bethany Seminary, was the speaker for the regional youth conference. He also appeared at the teacher appreciation and the men's fellowship dinners. At a Sunday morning service, 101 college students were received into the membership of the McPherson church for the college year. The three districts of Kansas voted to unite into one district after the 1962 conference. The congregation decided to continue the summer hours of morning service, 9:00 to 11:10, for an indefinite period of time. Fourteen have been received by letter and nine babies have been dedicated. Several of our members attended a training conference at the Eden Valley church on the mission outreach of the church. Seventy-one children collected $75.35 for UNICEF. The united Christian youth group collected funds for CROP to pay to send food to those in need. The budget has been increased for this year. The pastor and his family invited groups of the church into their home at various times. A small group of women meet one hour every week for Bible study and prayer. Two of our youth attended the seminar in Washington and New York. — Mary E. Sherfy, McPherson, Kansas.

Newton — Christmas activities began early in the church. The young women's fellowship decorated the church with greens and candles and the advent wreath. On Dec. 10, one of the classes of the Methodist church presented a program of Christmas carols and songs. The program by the congregation was given on Dec. 17. Two members were received on Dec. 24. The youth of the church had charge of the worship on Feb. 4. Bro. Kenneth Holderread brought the message. We had a father-son banquet on Feb. 14. The McPherson College girls' trio contributed to the morning worship one Sunday in February. Blankets and children's clothing were collected and sent for relief. Girls' dresses and boys' suits were made by the adult women's fellowship and dedicated one Sunday morning. During the past year, we have paid $1,000 on the debt for our church lot. The pastor, Eugene Gnagy, has been preaching a series of sermons on the Portrait of Christ. The council meeting followed a basket dinner on March 11. — Mary J. Romine, Walton, Kansas.

Northern Illinois and Wisconsin

Franklin Grove — At the October council meeting, the congregation approved and put into effect a new constitution. For three evenings in November, we had a school of social concern, beginning with the filmstrip, Who Is a Christian Farmer. At the second meeting, Claude Currens of the Rock River Production Credit Association talked on budgeting. The third session was on child-parent relationships. In January, we had a weekend school of family living, under the leadership of Dean Frantz. The children's workers had a creative activities workshop in February with Iowa Kuehl as leader. The pastor, Ralph Anderson, has a class in church membership on Saturday morning and also a class on Christian beliefs for youth and young adults during the Sunday school hour. Speakers at the quarterly supper meetings of the men's and women's fellowships have been State's Attorney James Bales of Dixon, Mrs. Hogan of the state Department of Mental Health, and Mr. Ventura, a resident of the Philippine Islands. The first Wednesday of each month, the women's fellowship has an all-day work session. Cut garments and comforters have been among the projects. Some of the women also help at the Dixon state school two days a month. The spiritual life commission has formed a prayer fellowship which meets the second and fourth Mondays of each month. The congregation is participating in the community Lenten services and the Easter cantata. A farewell dinner was held for Brother and Sister D. J. Lichty, who are moving from the congregation. The church was host to the district youth rally. — Mrs. Gerald E. Miller, Franklin Grove, Ill.

Southern Illinois

Hurricane Creek — Ralph Thomas of the Panther Creek church filled the pulpit on pulpit exchange Sunday. After a basket dinner at noon, the deepening of the spiritual life was discussed in the afternoon. Roy Fulk was chosen delegate to Annual Conference. At the March council, the self-allocation plan was reviewed and a committee was appointed to see that every member receives a copy of the plan. The pastor conducted the pre-Easter service and the love feast was observed on April 21. Our congregation will join with the Pleasant Mound congre-



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gation for a vacation Bible school. - Pearl Parker, Smithboro, Ill.

Northern Indiana

Mount Pleasant — The followin were chosen to serve in the office c deacon at the November business mee ing: John and Deloris Wiedema Ward and Dorothy Sellers, Conda an Freda Martin, and Dale and Velm Boles. They were installed on De 10 by Bro. Mark Schrock. Guest speal ers have been Dan West and Ora Hu ton. The play, Why the Chimes Ran was given at Christmastime. The pa tor, Bro. A. F. Morris, Clara Mae Flor and Owen Price attended the distri conference at North Manchester on th revival and mission of the church. Th Sunday evening services have empha sized temperance, peace, missions, ra relations, the Christian faith, an Brethren service. One evening we ha the film, Ship of Hope. The pastor wi serve as the delegate to Annual Co ference. Rachel Bules, Deloris Wied man, Ethel Price, and Donald Retting er will represent the congregation the district meeting. During Ho Week, there will be pulpit exchang the love feast will be observed on Ap 19, and the young people will have sunrise service. — Lillie Markley, Bou bon, Ind.

Southern Indiana

Howard — Bro. Ralph G. Rarick co ducted the revival meeting in Augu Delegates to the district meeting we Claude and Thelma Lybrook. The pa tor, Bro. J. Paul Kendall, who h attended the Long Beach Conferenc showed pictures of the Western wo derlands at an evening service. T youth of our congregation entertain the young people of the area one Su day afternoon. On Nov. 26, we h the annual Thanksgiving family fello ship supper, which was followed a short program. The children ga a program on the Sunday before Chri mas. In January, the men's organiz tion sponsored a program by Mr. a Mrs. Mahlon Rinehart, who show pictures of the work in Nigeria. T women do relief sewing one day ea month. Plans are being made for vacation Bible school in June. — Ma E. Kendall, Kokomo, Ind.

Northeastern Ohio

West Nimishillen — On Sept. Grayce Brumbaugh, home on furlou from Nigeria, was the guest speak Bro. Guy Fern was the evangelist the meetings in November. The wo en have been making coverlets for lief. In October, they cut and ma kimonos and receiving blankets for S ter Brumbaugh to take back to Afr with her. The children and the you people presented the Christmas p gram on Dec. 24. This was written the Sunday school superintendent, l dene Myers. The white gift offer was sent for the mission program. T pastor, Elmer I. Brumbaugh, attend the pastors' convention in Columb On Feb. 11, the district CBYF their counselors attended service in church. Roberta Kurtz gave her c tion. — Mrs. Ethel Ecrement, Nc Canton, Ohio.

New Delhi Speaks

About:

CHRISTIAN WITNESS
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Edited by W. A. Visser 't Hooft

When more than 1,000 Christians from 197 member churches in 50 countries of the world affirmed their unity in Christ at New Delhi, their deliberations emerged in what this book contains. In the Message of the third Assembly of the World Council of Churches and in the three great Section Reports, they spoke to rally Christians on every continent to the cause of Christ and to witness to a secular world the power of faith. Here is what they said, with one voice, on: *new forms of community* • *communicating the Gospel* • *nature, science and technology* • *a responsible society* • *racial equality* • *the arms race*. A Reflection Book. 50c

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Ill.

Eastern Pennsylvania

East Fairview — Bro. Forrest Collier, student at Bethany Biblical Seminary, spoke on the keeping of Christmas. For eight consecutive Wednesday evenings, Bro. Frank Carper conducted a series of studies on basic biblical doctrines. Opening the new year was the text of a sermon preached by one of our former ministers, Bro. Willis Stehman, who is now serving the Sugar Creek church in Ohio. The youth of the seven-church area observed the coming of the New Year with a watch-night service. Twelve have been baptized recently. Some of the members attended the interpretation meetings in the Bareville church. A visit to the Lancaster county home to present a musical program was the project of the young adults on Jan. 25. In response to an appeal for blankets for overseas relief, the congregation gave fifty-one blankets and fifteen comforters. On Youth Sunday, the youth assumed the responsibility for the morning service; Sandra Sauder and Woodrow Sites were the speakers. In the evening a number of our youth attended the community youth rally in the EUB church at Manheim. Sewing at a hospital, rolling bandages, and knotting comforters have been activities of the women. During February, we observed family night with a fellowship meal served to 70 persons; this was followed by a program. On Race Relation's Sunday a group from the Pilot House in Baltimore presented their work, and on anniversary Sunday Bro. Stanley Earhart was the speaker. In the evening, the senior choir gave a program of music. Barbara Balmer represented the church in the district youth speech contest. — Mrs. Mahlon Graybill, Manheim, Pa.

Elizabethtown — On the Sunday evening of the Universal Week of Prayer, fireside meetings were held in twelve homes for prayer and Bible study. During the holiday season, the three choirs united in a combined Christmas program of carols and anthems. We had a candlelighting service on New Year's Eve. During the absence of the pastor, Nevin H. Zuck, who was teaching in Florida, Galen C. Kilhefner, R. W. Schlosser, Norman Wykoff, and James Berkebile preached. James Berkebile also showed pictures of Taiwan, where he had served with the International Cooperation Administration. Our Sunday morning services were transcribed and broadcast on WLAN on the Sundays of February. Every fifth Sunday the service is broadcast over the local WEZN radio. On Fellowship interpretation Sunday, Clark and Anita Keeney, missionaries to Nigeria, told about their work in Nigeria. Tom Lasorda was the speaker for the father and son banquet. The women have been sewing for St. Joseph's hospital. In response to the request for blankets for relief, fifty-nine large blankets, fourteen baby blankets, and $15.75 for the handling of them were contributed. The youth attended the district youth banquet at the Spring Creek church and one person the youth seminar in Washington and New York. The drama, And He Came to His Father, was presented by a group of Elizabethtown College students under the direction of Mr. and Mrs. Clarence Enterline. The Elizabethtown College concert choir gave a sacred concert. The congregation joined the town churches in a community school of Christian education, in which Mrs. Nevin Fisher served as dean and Robert Byerly and Mrs. Armon Snowden as teachers. Mrs. Nevin Fisher is serving as chairman of the department of Christian education in the Lancaster County Council of Churches, and Wilbur Weaver is serving as vice chairman of the United Church Men of Pennsylvania. — Ruth N. Eby, Mount Joy, Pa.

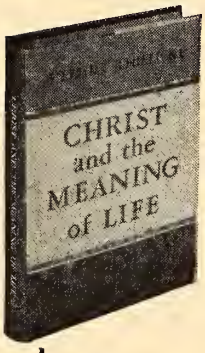
Lake Ridge — Emma Ziegler, a retired missionary to India, spoke on Oct. 1 at the morning service and showed slides of the work in India in the evening. The Elizabethtown College deputation team spent Oct. 15 in our congregation. The evangelistic preaching mission was held by the pastor and closed with the love feast on Oct. 22. The pastor and his wife were delegates to the Eastern Pennsylvania district meeting. The women's fellowship was in charge of the service on Oct. 29. The Christmas service was on the morning of Dec. 24, with all departments of the church participating. We had a two-day Bible institute led by Robert S. Young of Elizabethtown. The pastor has a weekly Bible study class for the young married couples. The women's fellowship was in charge of the project of collecting blankets. Eighteen blankets and quilts were given. They have also been sending clothes for relief and a sum of money to use to one of our young women who is preparing for the Indian mission field. We had a school of missions in January and February. The property in King Ferry, which was willed to the church by Brother and Sister Charles W. Weibly, is being made ready for use as a parsonage. The sound filmstrips, The Beginnings of the Bible and Making the Old Testament, were shown on Feb. 25 in connection with the Bible study class. — Mrs. Helen S. Bowman, Ludlowville, N. Y.

Richland — Thirteen have been baptized and four received by letter. The women's fellowship had a meeting at the Wernerville state hospital in January. This group also donated twelve blankets for relief. The congregation has decided not to have services on Conference Sunday so that the members might attend Annual Conference at Ocean Grove. Bro. Roy McAuley, president of Elizabethtown College, will be the guest speaker for the pre-Easter services and officiate at the love feast service. — Michael Kurtz, Richland, Pa.

Middle Pennsylvania

Tyrone — For their Christmas giving project, the kindergarten and primary departments made up fifteen friendship packets for Brethren Service to distribute overseas. The youth prepared individual Christmas card baskets of homemade cookies for the guests of the Morrison Cove Home. Members of the women's fellowship each brought a new garment for relief to the December meeting. On Christmas Eve, the senior and junior choirs, with some of the youth pantomiming the nativity scene, presented the cantata, The Joy of Christmas. During January, we had a school of missions on the Latin American theme. Special features were slides and a talk by Mrs. Elsie Blattner, retired missionary from Venezuela, and the films, Till Freedom Comes and Day

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Church of the Brethren
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for Witness. A deputation team from Juniata College was in charge of the morning service on Feb. 18. The pastor, Herman Baliles, exchanged pulpits with Albert Haught of Mt. Union on pulpit exchange Sunday in the district. We had a fellowship supper to honor Myrtle Hand for her many years of service as a Sunday school teacher. A similar occasion more than a year ago honored Anna Riggleman, who had started the junior choir and directed it for several years. — Mrs. Herman Baliles, Tyrone, Pa.

Williamsburg — The love feast followed the spiritual emphasis services held in the latter part of September by Bro. Clarence H. Rosenberger of Juniata College. The fiftieth anniversary of the founding of the congregation was observed on Oct. 29 with three services. Bro. T. F. Henry of Juniata College brought the anniversary message at the morning service. In the afternoon we had an informal service with guests bringing greetings. The pastor, with the assistance of the adult choir, held a service at the Morrison Cove Home on Nov. 19. Rev. Jack Herarra of the Lutheran congregation was guest speaker for the community Thanksgiving service at the Trinity United Church of Christ. Thirty of our women have joined the Morrison Cove Home auxiliary. A number of blankets were sent through Church World Service to the needy in different countries. On Dec. 17, we had a Christmas program by the children and a white gift service. On Christmas Eve, the candlelighting service written by Mrs. Nancy Keiper was given by the senior and junior choirs, assisted by candlelighters. The sound film, The Bible on the Table, was shown on New Year's Eve. The opening service for the Week of Prayer in our community was held in our sanctuary with Reverend Stetler, Presbyterian pastor, as the speaker. During the month of January and February, we had services emphasizing missions. Several books were reviewed: The Jungle Pilot, The Savage — My Kinsman, and Through Gates of Splendor. On Feb. 25, Miss Lois Biddle, a Methodist missionary to India, showed slides and explained her work there. Bro. D. Howard Keiper was recently named director of self-allocation for Middle Pennsylvania. Brother and Sister Keiper will represent the congregation at Annual Conference. At recent women's fellowship meetings, Mrs. Ernest Brumbaugh reported on the family life conference held at Elizabethtown College in August 1961, and Pauline Keiper reviewed the book, The Pace of a Hen. On March 25 Brother and Sister Glenn Koontz of the Everett congregation showed slides of their recent trip to the mission field in Ecuador. — Elizabeth Sollenberger, Williamsburg, Pa.

North Atlantic

Amwell — On July 23, the pastor, George Landis, conducted a service at the Flemington jail and one at the Amity nursing home, where two of our members are patients. The pastor organized a class in church membership for young people and adults. At one of the morning worship services, children were dedicated at a special service. Eleven have been baptized. At the homecoming service, the morning message was brought by the pastor and the afternoon message by Rev. David Cottington of Newark, N. J. For one of our church services, the young people played musical instruments and the congregation sang old familiar hymns. The Sunday school teachers and officers were installed at a service on Sept. 24. Bro. William Freed, a member of the Longmeadow church, Md., brought a message on Nov. 19. We cooperated in the union Thanksgiving services,

Brethren Placement Service . . .

This column is conducted as a fr service in the interests of assistir individuals or families to relocate secure employment in Brethren con munities. It does not provide for t advertising of goods or property f sale or rent. Information on paid a vertising may be obtained from t Church of the Brethren General Office

This service is a part of the Brothe hood program, assigned for administr tion to the Social Welfare Departme of Brethren Service.

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When writing about a notice, it necessary that the number be give Write Brethren Placement Servic Church of the Brethren General Office Elgin, Ill.

No. **560.** Young married couple wi two children desire employment on farm in a Brethren community, if po sible. Have had some experience dairy and general farming. High scho education. Contact: Delain Tully, 2, Box 327, Goshen, Ind.

No. **561.** Needed: Dependable he for care of three school-age childr and housekeeping. Monday throu Friday. Summer months or long term. Private room. Dayton are Contact: Mrs. J. M. Oren, 5940 Baso Road, Dayton 15, Ohio.

No. **562.** Wanted: Housekeeper stay in pastor's home and care for thr children, aged 5, 3, and 1. For deta write or call: Rev. Daniel Flory, 21 S. 12th St., Springfield, Ill.; phone 54 5878 Springfield.

which were held in the Berean Bapti church. During the month of Decer ber, the pastor brought a series of me sages on the subject, Christ the Wor The Sunday school gave a Christm program on Dec. 24. We had a candl light and watch night service on De 31. Rev. Fenelon B. Whitaker, a re resentative of the New Jersey Coun of Alcoholic Studies, brought us t message one Sunday. At the Wedne day night prayer meeting, we a studying the Book of Joel. During t Sundays of February, the past brought a series of messages on Fai Testings. — Mrs. Henry Seiders, Ra way, N. J.

Springfield — The project of the v cation Bible school was canned goo for the Neffsville Children's Hom The offering went for Ecuador m sions. Guest speakers have been Bret ren Clyde Weaver and Willia Stoneback. Bro. Earl Ziegler broug the morning and afternoon messages the homecoming service. Bro. C Zeigler of Elizabethtown, Pa., was t leader for the Bible institute. Some the teachers attended the leadersh training school at the Green Tr church and a goodly number, the me and women's fellowship banquet at t

ırleysville school. The women's fel-vship entertained a group of the)men at the state hospital. They sang :ols and showed slides of the Christ-ıs carols. Each of the women was ven a bag of candy and apples. Some the teachers attended the children's)rkers dinner. The Sunday school esented the pageant, Christmas for e Very Young. The senior choir of ıakertown gave the cantata, Chimes the Holy Night, followed by the w Year's Eve service, which was ld in cooperation with Quakertown d Allentown. — Minerva Strauss, nter Valley, Pa.

Western Pennsylvania

Berkey — The congregation com-eted a five-Sunday study on Latin nerica. The women's fellowship pre-ıted a program on the World Day Prayer. The women meet one night ch week to quilt. They presented Christmas program at the Brethren me in honor of the guests who had birthday in December. — Mrs. Mil-ed Miller, Windber, Pa.

Shade Creek, Ridge — In the fall, neone anonymously donated an elec-c organ to the church, which has ded much to the service. This organ s dedicated on Feb. 11. Ruth Mayer the Rummel church was the guest ganist and presented a musical pro-m. The groundbreaking service for e educational building was held on ril 8. Glen Bowlby was in charge the service. — Mrs. Audrey Shaffer,)oversville, Pa.

eorgia, Florida, and Puerto Rico

Ft. Myers — The congregation sup-rts Bro. Von Lee Hall, missionary Nigeria. We take an offering for e Brotherhood Fund the first Sunday each month. While the pastor, ıester Petry, was away, J. L. Miller nducted services for us. The youth d charge of one of the services one nday and Bro. Glenn Goshorn and wife, another, and Bro. Robert Sipe, other Sunday. We have Bible study d prayer meeting on Wednesday eve-ng. The Thanksgiving service was ld between six and seven o'clock on ıanksgiving morning with Chester try officiating. We observed our love ıst on March 3. Bro. William Petry Akron, Ohio, conducted the revival etings in February. Seven of the uth were reconsecrated. We had the nual Florida day on Feb. 25. The)men meet each week to sew and roll bandages. Guest ministers have en Brethren Eldon Petry of Indiana, Clyde Weaver of Pennsylvania, Earl)rrell of Ohio, and Murray Lehman Pennsylvania. The youth gave a ıristmas play called Tax Day in thlehem. On New Year's Eve, the uth also sponsored a movie, Teaching Illiterate. — Mrs. Gust Beckler, Ft. yers, Fla.

Okeechobee — The new Sunday ıool building is nearing completion. ferings for the building fund have en generous. The pastor, F. C. Rohr-held a week's meeting at the Lorida urch. In his absence, the women's lowship gave a playlet one Sunday ght. Bro. C. E. Erbaugh of Ohio ed the pulpit one Sunday, and Bro. Robert Martin spoke one night. On March 4, Bro. A. R. Showalter of Bridgewater College spoke in the interest of the college. The women's fellowship has organized a second group for daytime meetings once a month. — Mrs. Victor Domer, Okeechobee, Fla.

Pompano Beach — The new pastor, Bro. Robert Teegarden, came on Sept. 1. The former pastor, Bro. Medford Neher, has retired. Two new deacons and their wives were installed at the love feast service in November. Mrs. Edna Phillips and Alvin Miller were delegates to the district conference. Our congregation was host to the district pastors' retreat in November. Six have been received by letter since Sept. 1. The women's fellowship joined with the other women's groups in the community for the World Community Day program. The men have recently organized a men's fellowship, and as one of their projects have taken over the payment on the new piano. In December, we purchased the house next to the building site to serve as a parsonage, and the women will furnish it. Much work has been done to make the temporary place of worship more beau-

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tiful and in clearing the building site. Brethren Galen Ogden, Arthur Dean, Sam Harley, and Frank Williar visited the congregation in February to give counsel regarding the building program. We had a successful every-member canvass, under the leadership of Dale Hess of Goshen, Ind. Mrs. A. R. Showalter spoke concerning Bridgewater College. We have participated in the college crusade for excellence program. — Mrs. William J. Phillips, Pompano Beach, Fla.

First Virginia

Crab Orchard — The women of the congregation had a party at Christmas for the children of the community whose fathers were unemployed. The men's group had a Bible quiz for the December meeting. At the January meeting Bro. Allen Herr showed slides of trips he had made. We had a revival meeting the latter part of February. Seventeen gave their hearts to God, part of them in rededication. Six were baptized on March 11. The choir sang at the Mabscott Baptist church, where the Raleigh County singing convention was held. The women planned an Easter egg hunt for all the children of the church. — Mrs. Beulah Perry, Crab Orchard, W. Va.

Northern Virginia

Flat Rock — On the fourth Sunday of August, we had a rededication service for the remodeled interior of the churchhouse. The pastor, Bro. Dee Flory, was in charge. Bro. Paul H. Bowman spoke in the afternoon. Brother Flory resigned and entered Bethany Seminary in September. Bro. William L. Zirk became our pastor the second Sunday of September. He is a day student at Bridgewater College, and Mrs. Zirk attends Madison College at Harrisonburg. Brother Zirk officiated at the love feast service in the fall. The Cedar Grove church presented a Christmas program in our church. — Mrs. Eunice K. Showns, Mt. Jackson, Va.

Linville Creek — A community Christmas cantata, The Messiah, was presented on Dec. 3 under the direction of Joseph W. Miller. Several members of our church choir sang in this program. The junior high group presented the play, The Message of the Christmas Angels, and the children's department gave the program, The Shepherd and the Angel. On Dec. 24, the nursery and kindergarten departments conducted the worship for Sunday school. Our youth were host to the Northern Virginia youth banquet on Dec. 27. On the Sunday nights during January, we had a school of missions, using the theme, Latin America. The adult membership class began on Jan. 21, and the class for children on March 2. Donald Clague and returned BVS'er, Eugene Lantz, have been speakers in our church recently. Bro. Robert L. Sherfy, pastor of the Harrisonburg church, was the speaker for the Brotherhood interpretation Sunday. Our pastor, Bro. Glenn S. Garner, and four men of the congregation spoke in other churches that day. — Mrs. W. Wallace Hatcher, Broadway, Va.

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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Ill.

Church of the Brethren
Gospel MESSENGER

MAY 5, 1962



Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Charles E. DuMond, Jr., pastor of the Elkhart City church, Indiana.

Cover: Photo by Waltner

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles a news. Letters should be brief and brotherly.

Peace Within

"Where there is no vision, the people perish, but he that keepeth the law, happy is he." — Prov. 29:18.

I think this is a very appropriate scripture for the present time. In this day of nuclear weapons and fallout shelters, people wonder when and where the bombs will fall, and if so, whether our safety will be assured.

What is the vision of the American people today? Is it preservation of these temporal bodies or is our vision centered on the Rock — Christ Jesus?

Isn't it quite possible we may have the wrong vision — and if we do, our structure may soon be undermined and the awful desolation of defeat is ours.

On the contrary, I firmly believe if we have the right vision we will have an overwhelming love in our hearts for our blessed Lord, who is able to sustain us and keep us. If we have this love, we will have love for our fellowman. Then, and only then, will fear be cast out, and we shall have that inward peace that passeth all understanding.

So with this vision foremost in our minds, I believe America could yet attain to a wonderful peace — the peace within the individual heart. — Mrs. Owen Blough, Hollsopple, Pa.

Go Where the People Are

"Where there is no vision the people perish" (Prov. 29:18). How true! Multitudes who throng our cities are perishing simply because we have no vision.

Christless masses for whom Jesus died may never hear God's message of salvation unless we get a vision. Our great centers of population for which we are responsible do not know the gospel of God's grace because we, his followers, are without a vision. What are we going to do about it? When will we become conscious of our responsibility?

Snug in our little nests, comfortable amid our surroundings, satisfied with our handful of overfed followers, we hold services, preach our sermons, and seem to have no care, no thought, for the perishing multitudes around us. Yet God never told sinners to come to us. He told us to go to them.

Why then do we blame them for not coming in when the real blan is ours for not going out? God he us.

The world goes out into the op to attract attention. Theaters a built on the most prominent corne and brightly lighted, whereas t church, only too often, selects a ba street, puts up a small building, i stalls dull lighting, and then wonde why the people do not attend. T children of this world are wiser th the children of light.

Too much time is given to cc troversy. Why should we be on t defensive? The truths of the Bi do not need to be defended; th only need to be proclaimed. T Bible will defend itself. It will s vive long after its critics are de and gone.

Let us keep to our one great ta of getting out the gospel, both home and abroad. Let us work gether in the unity of the Spirit. all believe that the gospel is t power of God unto salvation. Th let us preach it. Let us go wh the people are, and with the b gospel music, the best testimoni and the best messages win them our Savior. — Charles Lo Prinzi, 8 Fifty-fourth St., Brooklyn 20, N.

Excellent Advice

I want to commend the article a adoption in the Feb. 24 issue of Gospel Messenger. I think it is v well done and to the point, w excellent advice to childless cou wanting to be considered for c dren to adopt.

Very often I think our churc do not consider all the implicati in adoptions and innocently get volved as an intermediary in arra ing the placement of children adoption. Later they suffer m heartaches as a result of situati that might arise and they have protection for the future. We this often through our work h and our two local private agen likewise are confronted with m situations of what we refer to "gray market" involvements have gotten ministers, doctors, lawyers inadvertently involved; l complications arise that create c culties and heartaches for m people, not to think of the indivi child involved. — Wilmer H. T 125 E. Washington Ave., S Bend 1, Ind.

The Country's Number One Social Problem

WHAT is this country's number one social problem? According to the Family Service Association of America it can be described two words: family breakdown.

Their conclusion may not be evident at a usual glance. The houses in most communities appear to be substantial. Looking on from the outside you get the idea that the family unit is universally accepted and well established. Not only our single-family residences, but many other characteristics of our civilization would encourage a visitor from another planet to regard us as home-centered. The family is obviously a primary social unit — and on the surface it looks healthy enough. But is it?

The Family Service Association, which ought to know, has plenty of statistics to cause concern — statistics which give evidence of serious family breakdown. For example: the rate of illegitimacy has tripled in the last twenty-five years; one out of every four marriages today ends in divorce; delinquency rates have nearly tripled since 1940; more than 200,000 persons are admitted each year to state and local mental hospitals. "All these problems," says the association, "and many others are either caused by or can be traced to a breakdown in family life."

But statistics never tell the whole story. They cannot reflect the bitterness, the heartache, the loneliness, the frustration, the spiritual deterioration that accompanies specific cases of family breakdown. No wonder the Family Service Association, which is affiliated with more than 300 local agencies serving American communities, calls family breakdown a "debilitating social disease." Its officers are calling on its workers to step up their attack on the problem and to put a greater emphasis upon prevention.

The church also needs to look on the brokenness of families with a critical and compassionate eye. Its approach may be less professional than that of social welfare workers, but its concern is just as profound. The church sees the intimate relationship between broken homes and broken lives, and while Christians pray for the salvation of individuals they will at the same time work earnestly for the rehabilitation of families. But this is not alone the responsibility of the pastor functioning as a marriage counselor. It is a task to which every member family within the church is called. Christian Family Week, which begins this Sunday, is a good time to consider prayerfully how our churches are helping to attack the country's number one social problem: the threat of family breakdown. — K.M.

Needed: Better Standards of Adult Entertainment

IF YOU glance at the advertisements for movies in your local newspaper, you are aware that many of them are now being classified as "adult." In New York state last year about twenty per cent of the pictures licensed for showing there were labeled as being unfit for children or adolescents.

No one, after scanning most of the advertisements, would deny that a goodly share of them are definitely not fit for children. But does it follow that the same pictures, now called adult, are suitable for every person who may legally be regarded as being his own boss?

We should expect of adults that they show some evidences of maturity. But far too many of them still show signs of arrested development. They may have ticked off the required number of birthdays, but emotionally and spiritually they are still babies. They are hardly ready to handle most adult experiences, including much of what passes for adult entertainment.

Surely there is a place in our society for serious works of art that may need to deal quite honestly and frankly with the less attractive phases of modern life. We do not want any censorship that will arbitrarily decide for all citizens what they can see or read. But there is a great and wide gap between serious works of art and literature and the kind of entertainment now being advertised as suited for adults. The advertisements themselves offer an exhibition of what is always termed "shocking," "brutal," "wild," "illicit," and sometimes it seems as if the producers have the notion that "adult" is an abbreviation for adultery.

Of one such picture a movie critic, who is used to viewing films rather objectively, says, "It is a silly, false, and often ugly picture and we cannot imagine how it could hold the attention or interest of any adult." As a matter of record many of these highly advertised films are inherently dull.

Perhaps the best answer to so-called "adult" entertainment is to emphasize the marks of spiritual maturity that should characterize a grown-up person. Christians especially will want to measure claims of adulthood against the fullness of the stature of Christ. — K.M.

Things Which Remain

by Enola Chamberlin

Drawing by Durkee

WHEN I was seven we lef
the bustling city of Lo
Angeles, California, and drove
covered-wagon style, to th
Coachella Valley. When you g
there now, you see acres an
acres of growing things, or
chards and fields. You se
houses, close together or con
nected with good roads wit
fast cars to travel on them.

But in 1901 all this was dese
brush, practically unrelieved.
house here, a house there wit
green fields around it, mad
that way by water from artesia
wells of which not too man
had been drilled. Roads we
rutty, dust-filled tracks. Th
only way to travel to a two-
three-mile-away neighbor w
behind the slow clop of horse
feet. And there was not muc
time for that.

Although I was used to tra
eling in the wagon, the tr
down interested and excite
me. The country held diffe



nces from anything I could remember traveling through. The ettling in was like making a ew camp from which we vould pull out in a day or two. o I explored the possibilities: he water which flowed over he top of a pipe a considerable istance from the small unainted house; the mesquite hickets from which quail vhirred up by dozens and from vhich roadrunners scampered, heir tails and top-knots rising nd falling in regular motion.

Within a week, since there vas not much to begin with, verything new was gone. Then neliness, a great, crushing and, took hold of my heart. Vas I to live and die here, seeng no one but my mother and ather, my brother too old for ompanionship, my sister too oung? The great white-leafed alt bushes interspersed with usty green arrowweeds, the atches of lazy-looking mesquite became terrible things to me.

Since I knew we had come here because of my brother's asthma and my sister's predisposition to pneumonia, I held myself from saying anything to my parents. But at night I went out and sat with my back against the house and cried. And here my father found me. He sat down beside me, cuddled me into the circle of his arm. Naturally, with his shoulder to sob on, I cried the harder. He waited until I had sobbed myself into silence.

"What is it?" he asked although I think he already knew.

"This place," I whispered frantically. "No one around. No other houses. It's all so different. Nothing's the same."

He tipped up my face. "Can you see through those tear-swollen eyes?" he asked.

I nodded.

"Then look," he said, "look up at the sky. Look at the stars. They are no different, except they are brighter. See the Big Dipper and Polaris, the North Star. They are the same, always the same. And more than that God is here as he has been in every place we have lived. And even if the stars could change, he wouldn't. He is always the same everywhere."

I dabbed at my eyes to clear them. I picked out stars my father had indicated and named for me on other nights when we had camped beneath them. Why, they were old friends, and I had forgotten them. And then I thought of God. I had not forgotten him, but I had not continued thinking how he could make all places so much the same. The slump came out of my body. I smiled up at my father.

"Let's go to the well and wash that face before we go in to Mother," he said. "This is hard enough for her without her having to be feeling sorry for you."

Now I do not want you to think that a miracle happened and my loneliness came to an end. I was still lonely but with a difference. It was like having come through a time of pain you feel you cannot endure and live. And then it eases. It is still pain, still pretty terrible, but compared to what it had been bearable. You can even joke a little about it. Perhaps I gained in strength, and I know I gained in understanding, both of which have been bulwarks against the deserts of my life.

For one does not have to live many years to find there are deserts. We all have deserts, deserts of loneliness even when we are surrounded by people. We have deserts of grief, of doubt, of discouragement, of despair, and of desperation. And in these deserts everything changes for us. Nothing, it seems, is the same. Then, if we







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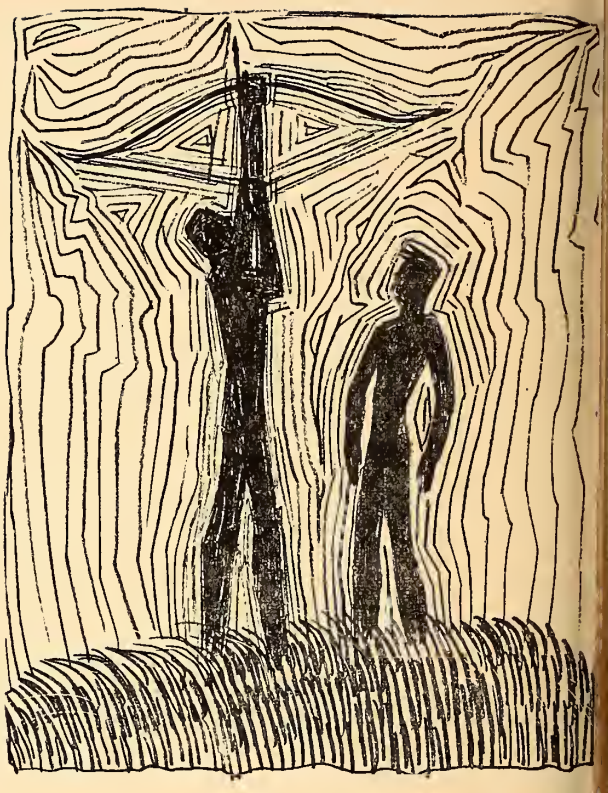
The Hickory Bow

by Howard W. Winger

"What! Cut that sapling down, my boy?
Oh, no, indeed! You let that sapling be!
The time's to come yet when you will enjoy
That sapling when it has become a tree —
And not for shade alone, though that is good.
It rests the eye to look on growing wood.

"You want to make a bow? Then here is how:
You take a seasoned piece — this hickory post —
And split it with the axe and wedges; now
Taper it with knife and plane. Almost
A sliver — yet you feel how supple strong
It is the entire polished length along.

"Go in the harness room and get some whang.
We'll fit a string that's worthy of this bow
To sing like old Meshingomesia's sang.
Now split that ash stick there for arrows." So
You shot one arrow straight up in the sky.
It nearly passed from sight. It went so high!



Durkee

You showed the bow to everyone wh
came.
"The boy split out the wood himself!" yo
said.
Then after I had savored all the fame
You shot an arrow wildly overhead.
You were so strong, my father, and s
wise,
And I was proud of favor in your eyes!

---

can remember, or be nudged into knowing as I was, that some things always remain, we can come out of our deserts strengthened, sweetened, bigger, better for having endured them.

And what are the things which remain, the things which do not change? Stars, as my father pointed out. The sky, the earth itself. The pattern of the seasons, the warmth of the sun, the coolness of shade. But there are other things: truth and beauty and love. Although these last may seem to change, they do not. It is but our attitude toward them that changes. And last and above all, God. He is, and, placing ourselves in his care, we are too.

A lump comes into my throat even now as I think of that night under the stars with my father. I know I have weathered my deserts of life more gallantly because of what he impressed on me. I know I have been less disturbed by outer things which change. I have been happier, have made others happier. And I never cease being grateful, being thankful to my father who understood, who was so wise, and who pried open the clenched fingers of my heart and dropped into them such a precious pearl.

Every Home a Kingdo

by Clate A. Risley

■ The Christian home is a sphe
where love rules but where pro
er discipline is maintained.
takes more than beautiful wal
and comfortable furniture
make a home. To grow up in
home where Christ is know
loved, honored, and recogniz
daily in consistent living mea
more than wealth or fame.

The Christian home is an abo
where the family dwells togeth
in love and harmony, each d
lighting in the company of t
others and seeking the good
all. Such a place cannot be mai
tained without the Bible, pray

Continued on page 12

YOUR FAMILY *consistent or inconsistent*

by Charles E. Allison

And Adam knew Eve his wife; id she conceived, and bare Cain, id said, I have gotten a man from ie Lord. And she again bare his rother Abel. And Abel was a keep- of sheep, but Cain was a tiller of e ground (Gen. 4:1-2).

From this beginning emerges ie family: man, created in the nage of God; woman, a part f man; and their sons, a part f man and woman; altogether picture of solidarity and se- urity. How wonderful a crea- on, yet one destined to failure.

. . . And Cain talked with Abel his rother; and it came to pass, when ey were in the field, that Cain rose) against Abel his brother, and slew m (Gen. 4:8).

The failure — what caused it? Vhat cause for failure prevails ı our modern family structure? ı both of these questions one ains a singular concept — amely inconsistency. The in- ility of individual members the family to be consistent in eir way of life develops and romotes family destruction.

A father who fails to be firm the guidance and discipline his children, a mother who troubled with many inde- sions, and a son or daughter iling to be alert to both sides their problems may all create acks in the sturdy structure family living. To deny a ember of the family a privi- ge today and permit it the ext without proper clarifica- tion is sowing the seeds of corruption and disharmony which can have far-reaching effects.

A husband who shows lack of congeniality to his spouse and falls into a cloistered way of life — taking the wife for granted — is planting grains of insincerity and distrust which can destroy the beauty of family togetherness.

The family, in our rapidly moving and unstable world, is being tested as to its faith, security, and honesty. To pass such a test the members of the family must be consistent in establishing their aims of life and must be determined to succeed.

Being consistent in one's way of living does not mean rigidity. It means holding on to one's beliefs and recognizing those of others. It means being sincere with oneself and not being flippant with others. Finally, it means being honest in one's approach to his relationship with himself as well as with others. Let the family face problems with facts and facts with efforts of accomplishments, and the family will succeed.

The family, comprised of so many individual differences, cannot stand on ceremony alone. Its members must reach out and encompass each other as well as those it contacts daily.

To reach this apparently idealistic utopia, the family members must be uniform in their desire to succeed. Working together, exchanging ideas, trying to understand one another, are the elements necessary to attain this so-called utopia. In our modern society this becomes a problem in that we are so engrossed in "keeping up with the proverbial Jones" that we have failed to mold those elements into a concerted drive of consistent living.

It is easy to place the cause of divorce and delinquency on the unstable home, but this is a cliché. The unstable home is the product of unstable individuals. Failure of the home is not an overnight tragedy. It is a slowly growing seed of disharmony, which could readily be controlled if the family is consistent in their religious beliefs (and works at them), in their faith, and in their understanding of one another. Incorporated with this consistent atmosphere must be a desire to make family living successful.

We cannot expect complete harmony in family living, but we can expect to stop the growing metamorphic action of disunity in our family structure.

To progress means to be consistent; to be consistent means to live Christlike. How do you rate your family?



Religious News Service

The frequency of divorce in contrast to the number of marriages is creating concern as to whether monogamy will be the accepted form of marriage

by Charles E. DuMond, Jr

DIVORCE AND THE CHRISTIAN FAMILY

A CRISIS in our culture involves our changing attitudes towards divorce and marriage. Alarmed people point to the frequency of divorce contrasted with the number of marriages. They claim that our attitude is developing legalized polygamy and that monogamy will cease to be our accepted form of marriage. Illustrating their claims they state that in 1870 the ratio of divorces to marriages was 1 to 34; by 1890 it was 1 to 16; 1910, 1 to 11; by 1920, 1 to 6; by 1940, 1 to 5; by the 1950's it had reached the height of 1 to 3.

These figures do not contrast the divorce rate with the number of people who are married but with those who are making application for marriage and this makes quite a difference in interpretation. However, they do indicate moral decay and show that our society has fallen far below God's perfect family in standard values.

As we realistically appraise our attitudes toward divorce and the family in modern society, we must ask, "What is God's standard for a family?" Brethren need constantly to examine this question in the light of Scripture, the Holy Spirit, and the facts about this particular period in history.

In former years Brethren did this. The Annual Meeting of 1933 attempted to provide an adequate answer for the question of divorce and remarriage. David Metzler, A. C. Wieand, and Otho Winger were asked to bring a detailed study of Scripture and truth in regard to this problem. They concluded that it was the original intention of God that a man should be married to one woman for life (Gen. 1:27; Gen. 2:18, 24; and Mar 10:9ff.).

Feeling that Jesus upheld thi original decree of God, the listed three basic teachings c Jesus: (1) anyone who divorce a companion and marries ar other commits adultery; (2 anyone who marries this d vorced person commits adu tery; (3) there is only on accepted cause for divorce, "e cept it be for fornication."

After examining the teach ings of the apostles, the prac tices of the early apostoli church, the teaching of th Scriptures, the committee mad the following recommendatio to the church: first, that should be the duty of the off cials of the church to uphol the sacredness of the marriag relationship; second, that o dained ministers should exe cise care not to officiate

veddings where the contracting parties already had one or more living companions; and, third, they encouraged the church to instruct one another in all things pertaining to marriage and divorce.

However, the third section of this Annual Meeting study dealt with exceptions, and it is in this section that we see revealed the depth of their spiritual insight and the compassionate understanding of our church. They felt that repentance, the living of the redeemed life, and the reality of forgiveness made it possible for divorced persons to be accepted into the fellowship of the church. Perhaps in time repentance and forgiveness may become so acceptable that it will be consistent with this faith for ministers to marry properly repentant divorced persons and for qualified divorced persons to hold the offices of deacon and minister.

God's perfect family will be built on the foundation of love. This love should consider the major forces in our society which cause the deterioration of the modern family and should approach each situation from the viewpoint of compassionate understanding rather than of legalistic pharisaism. For this reason, this article seeks to examine a few of the forces disrupting the family.

One major disruptive force is our tendency to *misunderstand the meaning of marital love.* Marriages based on materialism are no more productive of Christian witness than is Hollywood romanticism. Both have misunderstood marital love as much as has the individual who exploits marriage for lustful gain. This misunderstood concept of love produces the wife who marries a man to reform him; the partner who marries for money; the boy who marries to find someone to "mother" him and satisfy his emotional hungers; and the individual who deliberately chooses a mate with a personality different from his own for business exploitation. All of these types of marriages fall short of the sacramental view of marriage.

In contrast to the above there is the Christian view of marriage. St. Augustine captured the significance of it when he gave us the Persian expression of love, "*Amo quia est,*" or "I love her because she is." This reflects the attitude of Christ who loves the church not because it is good, for it is not; not for what it can become, but because he loves it fully now and his present love makes its future possible. He loves it because it is. No other love is free. The sacramental view of marriage declares that husbands ought to love their wives as Christ loved the church, enough to die for them, and that wives ought to love their husbands as the church loves its Savior.

Another cause of divorce arises from *twisted ideas regarding sex,* and it poses a dangerous threat to the existence of the home. Perversion, adultery, homosexuality, and total ignorance of the biological facts of sex should have the studied attention of all people within the church. Sometimes conditions within families which involve perverted sex are so abnormal as to make marriage untenable.

What advice would you give a man and woman whose former spouses had abandoned them? Each had three children, and they wanted to place their two families together, making six children in the family. After you had checked and had discovered that both had formerly been married to perverts whose records were even recorded by the local police, would you deny them the privilege of raising their children in a Christian home? Just how great is God's standard of understanding compassion?

A third force disrupting a marriage is *irresponsibility.* Ex-



Christian Family Week offers a special time when the church and the home can together look at intrafamily and family and outside relationships

pressing itself in many forms, irresponsibility forces its adherents to ignore the statement of Kirkegaard, "Thy wife is first of all thy neighbor. Thou shalt love thy neighbor." Francis of Sales said that the wife was taken from the rib closest to the heart of man, "to the end that she might be loved by him cordially and tenderly."

Irresponsibility is reflected in the man who has had nineteen jobs in as many years of marriage; in the woman who reads True Romances in the midst of filth; in the flower-flitting playboy who becomes irritated when a pastor refuses to marry him to a third wife because he had consulted this same pastor about remarrying his first wife just two weeks previously.

Irresponsibility is reflected in the growing number of mixed marriages. Here are increased chances for divorce to create situations such as those described in a release from the Louisiana Department of Institutions which said, "If you live in Louisiana and are divorced, the odds of your going to a mental hospital are seven times greater than if you are married; the chances are thirty times more that your children will wind up in the state correctional school."

Variants of these three forces causing family deterioration are *alcoholism.* There is no way of knowing how many cases coming before our divorce courts are due directly to the consumption of alcoholic beverages. Studies made by Dr. Harold E. Muhlford and Donald E. Miller of the University of Iowa indicate that fifty per cent of the Protestants affiliated with Baptist, Methodist, Presbyterian, Episcopalian and Lutheran churches drink. Seventy-nine per cent of Roman Catholics use alcoholic beverages.

The 1960 consumption of liquor was 1.46 gallons per individual. Only those who have counseled with an irresponsible husband or wife who is an alcoholic, or with those whose families are afflicted with some member of this group, can realize the relationship alcohol has to the problems of divorce.

To look at a few causes of divorce does not blind us to the fact that Jesus was unalterably opposed to divorce. A careful examination of his total teachings would indicate that he was more opposed to the forces that create divorce than divorce itself. We cannot proclaim his teachings without declaring the sanctity of marriage.

Churches can teach against divorce and support the sanctity of the home in our culture. Those who have been divorced and remarried will often be the first to say to their pastor, "Be sure to preach and teach about the problems involved in divorce and about the sacredness of the home. Help people with the tools for living so that they learn to get along."

The modern pastor, then, can be realistic in his approach to the problem of divorce and the Christian family. He will remember the total teachings of Jesus, including his attitude towards the woman taken in adultery. He said to her, "Neither do I condemn you; go, and do not sin again." This pastor will know that the Christian church is as much the steward of his compassion as it is of his radical commands. He will acknowledge that many homes not broken in legal fact are broken and bent in spiritual reality. In all cases, he will apply the Christian standard of ruling compassion with eternal possibilities of redemption, forgiveness, and reestablishment in the family of heaven.

The third in the series on Pa letter to the Galatians. This st is based on Galatians 2:1-10.

THE early church was fa as we are today with m problems. The major one a divided world. Was church to be an extension Jewish ceremonial law legalism? Or was it for all p ple regardless of backgro and nationality? Growing of this problem was the con of legalism versus spirit wh is still with us.

Paul faced both issues in 2:1-10. He defended his r sion converts from the exclu customs of the tradition minded mother church. Beir convert of and working for free worldwide spirit, he how he soon met opposi from the recognized legali leaders. Continuing his a ment that Jesus Christ was only Master (Teacher Ruler), he now tried to s his unity with Jerusalem des this freedom.

Prior to this trip to Jerusa (2:1), Paul had spent only teen days with Peter. Now a an interval of fourteen years again went up to Jerusalen meet the leaders of the chu This fourteen years is probably to be added to three years (1:18), althou few scholars count it from conversion date. In either we can see that Paul had s very little time with the lea of the church.

There is a serious questio to which trip in the Acts count this refers to. Placing letter about 56-57 A.D. (a are doing in this series) most logical Acts account s to be the Acts 15 council. main problem here lies wit Greek *apokalupsis,* revela (2:2). Using the word a "uncovering," as in Rom. the church appointment t



From the filmstrip, Life of Paul

Because Paul could not leave Antioch immediately to go himself to straighten out the Christians in Galatia, he wrote a letter to the churches there, the New Testament book we know as Galatians

United but Free

by Clyde Lehman

:o Jerusalem of Acts 15:2 could ıave been the revelation.

Apokalupsis becomes a two-ədged sword, if perchance his ɔpponents were Gnostic syn-ɔretists. He was using one of :heir words to say that his only Master, Jesus Christ, had sent ıim to Jerusalem and not the leaders. Paul's prominence over Barnabas in this visit also sup-ports the parallel with Acts 15. In comparing Paul's account to that in Acts, we must remem-ber that Paul was an active par-ticipant while Luke was a secondary reporter of events early in Acts.

As Paul recounted the story of his past, if his work was not to be in vain he had to get an agreement with the leaders in Jerusalem. He was at that time having trouble with a group from Judea attempting to force circumcision on his converts (Acts 15). If the leaders should continue to force their deep-seated customs of dress and etiquette on the new mission converts, Paul's efforts would be in vain. Paul was sent by orders from his Master to Jerusalem to keep this from happening.

Paul took along Titus, his trusted helper (Titus 1:4; 2 Cor. 2:13), a native Gentile who was uncircumcised. Was Paul's motive simply to make a test case or did he have more in mind? The verse in 2 Corinthians implies that Paul wanted this trusted friend by him most of the time. Titus might have been one of Paul's scribes. Here also was an excellent opportunity for Paul to introduce to the leaders and the mother church one of the outstanding missionary converts.

In Gal. 2:3 the meaning of the Greek is not clear. The Galatians already knew whether Titus was circumcised in Jerusalem (which he probably was). The issue at stake in

Paul's mind was that he was not forced to have Titus circumcised. This he stated very explicitly twice. Titus was not compelled to be circumcised and Paul did not yield for even one moment.

When should we as Christians stand up on our own two feet to be counted? Not yielding to circumcision under force seems very small today. But Paul declared, "We did not yield . . . that the truth of the gospel might be preserved for you." This "you" includes not only the Galatians but all Christians since, including us. Where would Gentiles like us be if Paul had not fought this battle there in Jerusalem? Where will our future generations be if we do not stand up to be counted on the vital issues of today? Paul found the heart of the issue and made his stand.

In Gal. 2:6, Paul returned to his original thought that the reputed leaders added nothing to his gospel or message to the Gentiles. In this verse he twice used the Greek verb *dokeo* which is also found two other times in this paragraph (v. 2 and v. 9). Paul in using *dokeo* was saying: These whom you allege or claim to be leaders, these whom you have set up on a pedestal are men just as I am. He seemed to be using their (the false teachers') own term.

In verse nine he stated who these reputed leaders were. He named first James, then Cephas or Peter, and then John (son of Zebedee, the only reference to him in any of Paul's letters). Does this order mean that James was even above Peter at that time? In view of the account in Acts this might be verified. Peter, the outspoken one forced to flee by persecution, was probably replaced by the more stationary James (Gal. 6:12). It might simply mean that James was the chief opponent of the Gentiles, with no reference to his authority in Jerusalem. The term *pillars* signifies, as in other Christian writings, that these were the ones upon whom the responsibility rested.

At any rate these leaders recognized Paul as having been sent by Christ to win the Gentiles just as Peter had been sent to the Jews. When this became apparent to them, they extended their right hand of fellowship. Then as now giving the right hand signified a friendly compact. It never implied submission but a pledge of friendship from a superior to an inferior. This was a peaceful settlement with each aware of the other in the work of the church. Paul would continue preaching primarily to the Gentiles in Gentile lands, while Peter would continue in predominantly Jewish lands.

Paul closed this portion of the letter by stating that they requested one thing of him. He was to remember the poor in Jerusalem. In this early center of Christianity common communal living while awaiting the imminent return of Christ had wiped out all their surpluses. Added to this was the rather constant food problem in Jerusalem, the famines which plagued the area in the fourth decade, and certain Christian limitations on work. It was no wonder they needed help from the outside to support themselves and the leaders of the young church. This was not an addition to the agreement but a part of it.

The Greek verb tense indicates a continuing action, probably started in the past (Acts 11:30) and, in the mind at least, a practice to be continued in the future. Paul switched both tense and person in the final clause. He changed from "we remember" to "I made diligent effort," thus indicating his strong personal involvement. In the tense of the verb he changed from continued action to one implying a single action, underscoring his subsequent diligence in fulfilling this stipulation.

Paul wrote this paragraph to show the independence which he had from the twelve. He stressed to his mission converts, the Galatians, that he had no other Master than Christ. In this, he and the leaders in Jerusalem had now come to a binding agreement. Paul was united and agreed with Jerusalem in his gospel, but free to do his work in the mission field.

Next week: Death and Resurrection

Every Home a Kingdom

Continued from page 6

praise, playing, and planning together.

There is more to having a Christian home than having all members Christian. It is "togetherness" at the Christian level that makes a home Christian. No home can be Christian until Christ has been made central in the thinking and actions of the family.

Every Christian may not have a Christian home, but if he remembers to be a Christian even when his home is not, his testimony before the other members of the family is the greatest sermon they will ever hear. His life becomes a wedge for Christ or a block between the family and Christ.

It takes effort to have a Christian home. True happiness does not just happen. It takes planning and leadership to make the right things happen. The results of selfishness and laziness are costly both here and hereafter.

God intends every man to be a king, his wife a queen, every child a prince or princess with their home as their kingdom. May God grant that every king and queen and every prince and princess will thoughtfully determine and assume his rightful share of the responsibility to make his home Christian.

PEACE RESEARCH INSTITUTES

an aid in man's search for peace

by Ruth Griggs

ALL mankind unites on at least two things: the fear of nuclear war and the desire to survive. This is not a new fear or a new hope. But it is more urgent than ever before. Modern war threatens to make the earth unable to sustain life by upsetting the delicate balance in nature upon which plant, animal, and human life depends.

"In just two decades," says former nuclear physicist, Dr. Norman Alcock of Canada, "we have 'progressed' from blockbuster bombs to atomic bombs and 50 megaton hydrogen bombs. What will another ten years bring?"

Shelters offered some protection in the last war, but now with nuclear warheads delivered by rockets instead of planes, we have insufficient time to get underground, maybe ten or fifteen minutes. If we make it to the shelter in time and survive the first blast, we may perish by suffocation or fire. A 10 megaton explosion will set loose firestorms over a 5,000-square-mile area. Air will be sucked up into these firestorms with hurricane-like force, consuming oxygen to the suffocation of those below. We may as well face it — there is no protection against modern war. Prevention is the only protection.

But how prevent it? Many people share Dr. Edward Teller's position: the West must be armed to the teeth, prepared to get underground, absorb a nuclear attack, and make a victorious strike-second attack. This preparedness, he believes, will "deter" the enemy from attacking.

Others fear this approach, believing war will start by accident, if not by intent, if we continue aiming nuclear weapons at each other ready to blast off at a minute's notice. These people would disarm immediately and then work out the basis for a more stable peace.

Dr. Norman Alcock, founder of the Canadian Peace Research Institute, has a view quite different from either of these. He recognizes that we cannot jump from an armed to a disarmed world; nor can we have unilateral or uninspected disarmament; nor can we take in one bound the step from international anarchy to world order. However, he would use the time bought by the present balance of terror to find better solutions.

He has faith that the huge technological and scientific problems blocking peace could be worked out if enough keen, devoted scientists — social and physical — were working full time in a series of peace research institutes around the world. We need a crash thrust for peace similar to the effort, money, and minds which went into radar and the atomic bomb.

There are several hopeful beginnings besides the one in Canada. An agency, recently established in Washington, with former UN Ambassador James Wadsworth as president, hopes to channel government projects in the field of peace research to U.S. university groups. The center for Research on Conflict Resolution at University of Michigan is another. At Northwestern University there is a program of graduate training and research on international relations. From the University of Hiroshima and from England comes word of similar beginnings of peace science centers.

But how, you ask, can scientists produce peace when this is a spiritual problem? "Peace is the flower of a right relationship to God, self, and fellowmen."

The peace research movement has no quarrel with this view. The foundations of peace — love, mercy, tolerance, concern for others — must be built in homes, schools, and churches. We ought to work harder on this. A peace research institute would look to these institutions to continue building the

foundations of peace in men's hearts and lives.

However, the institute takes as its share of the peaceload the huge, technological problems which are beyond the scope of these institutions, for example, research on how to avoid accidental war; how to make a smooth transition from a war to a peace economy without chaos; a workable system of arms control; steps toward world rule by law.

Here is a sample of the type of help a peace research institute could give: The disarmament talks have gone on for years getting nowhere. Diplomats cannot work out a satisfactory plan until scientists have done the necessary homework on this problem. If scientists could present the politicians with a workable system of inspection and control of arms, there would be more possibility of agreement on this among the nations.

Another example: Canada got a motion through the UN that we have a worldwide study of fallout. It passed, but there has been no further action because no machinery exists as yet to undertake such a study.

People sometimes ask, "Is peace research trying to get peace without God?" No, it is not. We would hardly say medical scientists had no place for God in healing because they undertook scientific research on a specific problem like cancer or polio. Medical science and religion complement each other. So it should also be in the field of peace, science and religion working on different aspects of the peace-war problem, both working within God's plan and will.

The Canadian Peace Research Institute is in the midst of a fund-raising and public educational campaign. It will open later this year on a Canadian university campus. The board of directors — fifteen outstanding, responsible people from many fields — includes an outstanding churchman, Rev. James Thomson, a former moderator of the United Church of Canada.

The educational aspect of getting funds for the institute is tremendous because the idea is so new. People have to see that traditional patterns of settling international disputes by war are obsolete. Traditional concepts of defense are outmoded. "I place no faith in early warning systems as defense," said Sir Watson Watt, who helped develop the DEW-line.

This Canadian Peace Research Institute does not claim the ability to solve all the problems involved in creating a stable and functional peace, but it can make a substantial contribution in filling the great gap of knowledge in this field. The most important role of the first institute may be to serve as a pilot model, stimulate hope, and give a practical plan to the now silent moderates in other countries.

Time is of the essence. Sean O'Casey, the Irish playwright said, "In twenty-five years our lovely earth will either be a charred lump of rubble circling the sun, or we will be well on our way to universal peace." The peace research institute is an effort toward this last alternative!

Christian Social Action

by Christian Bashore

IS THE purging of the temple by our Lord a valid charter for Christian social action? No Christian doubts the authority of Jesus to purge the temple, for Jesus is not only Son of man but also Son of God. However, does he delegate all of his authority to us?

Is the purging of the temple not rather a sign of the last judgment? Let us not forget the parable of the tares among the wheat (Matt. 13:24-30; 36-43). How ready we are to pull weeds out of our neighbor's field and to pluck specks of dust out of our neighbor's eyes (Luke 6:41-42).

Jesus said, "I have come to do the Father's will" (cf. John 6:38). He did not say, "I have come to see that the Father's will gets done." Jesus treated every person — even his most bitter enemy — as a child of God, accountable directly to God.

The devil tempts us to try to make others accountable to us. Our righteous indignation, for the most part, is self-righteous indignation. The sins that make us most angry are those of which we think we are not guilty. Thus we feel justified in laying down the law to evildoers. We consider it our duty to urge the enactment and enforcement of laws to control sinners. We see no wrong in using group pressure to gain our ends.

If we had been contemporaries of Jesus, we might have tried to rouse him to action by saying, "Look around you. Surely you are not blind to all this injustice and exploitation? Are you just going to stand there and do nothing?"

At his trial, Jesus does "just stand there." He stands there and takes it, takes the spitting and the flogging. Then he staggers and stumbles his way up the long, weary hill. And he says, "Follow me."

Christ's weapon is the cross, not the sword. The force of law is the force of arms. The saints throughout the ages have been fearless in their witness, not because they think that they belong to an invincible army, but because they know that they belong to the invincible God. Their faith is not in the power of numbers but in the power of the resurrection.

Becoming a Christian can be costly. There is much more fu

Your Religion Is Showing

by Howard H. Keim

Through the Christian centuries
millions have died for their religion!
Many professing Christians of our day
have difficulty just living for their faith.

The Apostle Paul wrote his New Testament Epistles
from a Roman prison.
Many in our day find it burdensome
to sit in church long enough to hear a few verses read
from these heroic letters.

The early Christians gave everything
for Christ and his kingdom.
Do you have a comfortable feeling when you give him
a few crusts from your bountiful table?

Yes, your religion is showing —
every day and all the time!
The things you do
speak louder than the things you profess!

What is your religion impressing upon your children?
Your neighbors and friends?
Will they "rise up and call you blessed"?
Or will they stand up and denounce you as a hypocrite?

Your religion is showing in your daily life — your
Love for God or love of self,
Faith in the church or love for the world,
Hope for the future or cynicism about the present,
Commitment to God or devotion to mammon.

You hold the answer!
If your religion is showing what it shouldn't,
You can change the picture.
The Lord will help you.
What do you want it to show?

being a crusader. Our zeal for gislating the kingdom of God to existence may actually be a ndrance. We may be working ainst God rather than with him. Our notion of Christian social tion is something that tends to ect social and economic level- g — to our level or slightly high- , naturally! Our preaching about qual rights for the under- privileged" is more than a little hollow. We so obviously worship the god of middle-class comfort and respectability. We justify ourselves by quoting Christ: "I came that they may have life, and have it abundantly" (John 10:10).

We ignore the fact that Christ says also, "A man's life does not consist in the abundance of his possessions" (Luke 12:15). "Woe to you that are rich, for you have received your consolation" (Luke 6:24). Of course, we find it easy enough to convince ourselves that we are comparatively poor, since we are careful not to compare ourselves with him who "has nowhere to lay his head" (Matt. 8: 20). Are we so foolish as to think that God compares us with Mr. Gotrocks and therefore gives us credit for self-denial?

The society that most sorely needs Christian action is the society which calls itself the church of Jesus Christ. The temple that needs purging by God is the temple of God. His people. Us.

AN OSCAR FOR THE BEST SUPPORTING ROLE

by Jacob T. Dick

■ Not everyone on the team can make a touchdown. It takes a number of players opening out a way, blocking, charging, in order that the backfield man might make the winning score. It takes much grace to stay in the background, to play second fiddle, and yet no team, including the church, can be successful without many people working in the background.

Aaron was a minor actor; his younger brother, Moses, was the main figure. Usually Aaron stayed in the background graciously, but on two occasions he flared up: once at the instigation of his wife, bless her; and once when Moses was up on the mountain receiving the Ten Commandments. But these rebellions ended in restoration and healing so that Moses and Aaron went on working together to the end.

In 1 Corinthians 12, when Paul lists the ones who are appointed in the church to serve, he mentions "helpers." Helpers are those persons who are willing to play a supporting role in the divine drama. Helpers do not care who gets the credit, just so long as the job is done. Harold Walker was told by a theater producer that "some minor actor is forever trying to steal the show. Actors do not easily accept the fact they are part of a supporting cast; they want to be the whole show."

In the sight of God all members on the divine team are of equal importance, and a great big glistening "Oscar" needs to be given in the church to all the "helpers."

KINGDOM GLEANINGS

Daniel C. Flory, pastor of the Springfield church, Ill., expresses deepfelt appreciation for the spiritual undergirding he received through prayer, cards, and letters following the death of his wife, Guenevere.

Three colleges have reported the results of the elections for student body officers. Harold D. Garber was reelected president of the student body at Bridgewater College. Garth Wood will become president of the 1962-63 McPherson College student council, and Jan Button heads the La Verne Associated Student Commission.

Garnett E. Phibbs, who since 1958 has been executive secretary of the Council of Churches of Greater Trenton, N. J., has resigned, effective July 1, to accept the same post with the Toledo Council of Churches in Ohio. Mr. Phibbs was not only the first full-time secretary of the Trenton council but also of any local council in New Jersey.

A Rockefeller Foundation Theological Fellowship has been awarded David B. Bagwell of North Manchester, Ind. David graduated from Manchester College in 1960 and is presently completing his work for a Master's degree in chemistry at Ohio State University. He plans to use his scholarship to attend Bethany Biblical Seminary next year.

Reports received from Cuba by the American Bible Society indicate that 906,660 volumes of Scripture were distributed there between Nov. 1, 1960, and Oct. 31, 1961. The total distribution in Cuba for the same period a year before was 611,993. It was anticipated that total distribution in Cuba during the calendar year 1961 might be well over a million copies.

The Rightest Crisis in Our Church is an article offering comprehensive background on the attacks of extremists on the nation's churches. It was published in the April 24 issue of Look magazine and was written by Louis Cassels, religious editor of United Press International. Readers may wish to share their reaction to the article by writing to the editors of Look.

Maurice R. Smeltzer has been appointed the administrator of Hillcrest Homes in La Verne, Calif., replacing J. Marion Roynon, who resigned because of health problems. Maurice Smeltzer has been a local banker for several years and a junior college teacher. He is an active leader in the La Verne church and in civic affairs. He is a younger brother of Ralph E. Smeltzer, Brotherhood director of peace and social education.

Manchester College has announced the established Murl Barnhart Music Memorial Award. This award is made possible by the creation of an endowment fund by the Barnhart family and former students and friends of Miss Barnhart, who taught music theory and piano at Manchester College for thirty years until her death in 1956. The initial award will be made this spring to an outstanding music major in recognition of his excellence as a student.

Summer Brethren Work Camp Opportunity — July 15 to August 14, at La Junta, Colo., for persons eighteen to thirty years of age, to help repair and remodel an old army base to be used as a home for delinquent boys. The home is being developed by the Colorado Boys' Ranch. Cost: $1.00 per day maintenance. Provide own transportation. For further information write to: Don Ullom, World Outreach Commission, District of Colorado, Church of the Brethren, Box 217, Wiley, Colo.

Dedications and Homecoming

Washington City church will dedicate its new Christian education building on Sunday, May 6, at 3:00 p.m. DeWitt L. Miller, a former pastor, will deliver the dedicatory address. Warren D. Bowman, president of Bridgewater College and also a former pastor of the Washington church, will speak at a dedication dinner on Friday, May 4. The new building contains a chapel, classrooms, offices, lounge, library, fellowship hall, and kitchen.

Indiana congregation, Western Pennsylvania, will dedicate its new parsonage at 2010 Route 286, S., Indiana, Pa., on Sunday, May 20, at 2:30 p.m. Clayton Gehman will speak.

Green Hill congregation, Mardela District, will dedicate the new educational wing and enlarged and redecorated sanctuary. The district executive secretary, Wilmer Crummett, will be the speaker.

Somerset congregation, Western Pennsylvania, will observe its fortieth anniversary with a homecoming on Sunday, May 6. The first pastor, Clarence G. Hesse, will preach at the morning worship at 10:45; at 2:30 p.m. another former pastor, Galen R. Blough, will bring the message; at the 7:30 p.m. service Harlan C. Grubb, the district moderator and pastor of the Pleasant Hill congregation, will speak.

The Church Calendar

May 6

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Christians in a Pagan Society (Temperance). Acts 3 — 6; 1 Peter 2. Memory Selection: Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect. Rom. 12: 2 (RSV)

May 6-13 Christian Family Week
May 13 Mother's Day
May 15-17 District and regional field secretaries meeting, Elgin, Ill.
May 18-20 Southern Pennsylvania men's fellowship retreat, Camp Eder
May 20 Brotherhood Program Emphasis

Gains for the Kingdom

Two baptized in the Ivester church, Iowa. **Five** baptized in the Independence church, Kansas.

Five baptized in the Marion church, Ohio. **Three** received by letter in the Piqua church, Ohio.

Six baptized in the Glendale church, Md. **Eight** baptized and six received by letter in the Indiana church, Pa. **Twenty-five** baptized and two received by letter in the Windber church, Pa.

RESPONSE '62

A challenge to Brethren
in a time of crisis

Those lines by Alexander Mack were never more true than in 1962:

Oh, how is the time so urgent
Which God gives us only once.

The heartbeat of the world pulsates explosively. Peace remains a dream, while political systems mortgage future generations with nuclear weapons testing. Emerging nations, with people long thwarted, are born with ambitions for "a place in the sun." Man glares at man with fear, mistrust, hatred, and greed.

The General Brotherhood Board, charged with developing and administering our witness together as a denomination, concluded in March a major review of this Brotherhood witness. It assessed our present world context and the mood and concern of our people. It searched deeply and prayerfully for that which should be the Church of the Brethren response.

The board examined the present Brotherhood program and endorsed its basic breadth. But beyond this, it sensed that the times and conditions of the world were challenging us to a greater witness on behalf of our Master, who alone is the hope of the world.

Emerging as the channels for the Brethren response to opportunities for a greater witness in reconciliation and servanthood were the international situation and Nigeria. The details of the Response which calls for new resources appear on the three pages following.

For these efforts a total of $46,050 is needed in the first year and $31,050 for the second year, beyond current Brotherhood Fund program. The immediacy of the needs led the board to move ahead even if funds from very limited reserves had to be used to guarantee the Response. The board believes that when congregations and individuals learn of the opportunities for this stronger, sharper Brethren witness, they will respond, over and above ongoing Brotherhood Fund support.

Gifts may be sent to the General Brotherhood Board, Church of the Brethren, Elgin, Illinois, with contributions designated for the entire Response program or any part of it. Any overdesignation will be used in approved related program.

In addition to the Response program noted on the pages which follow, the board incorporated several advances in service and reconciliation within current budget. Included were: (1) the establishment of the Washington office; (2) the involvement in the Turn Toward Peace movement; (3) a program of health service in Haiti; (4) a congregational witness for peace; (5) volunteers for Church World Service; (6) a Brethren peace-service caravan; and (7) summer peace counselors.

This is our RESPONSE as Brethren . . .

Howal River: Routing of River Blindness

The Howal River Valley, which lies seven miles from Garkida, Nigeria, is a fertile land area of from 2,000 to 5,000 residents. The valley is blighted with the highest incidence of river blindness in Northern Nigeria.

The disease is caused by infection resulting from the bite of the Simulium fly, which breeds in the shallow rapids of the Howal River. By placing plaster of paris blocks impregnated with D.D.T. in the rapids, it has been proved that the fly can be effectively eradicated.

To carry out this measure, the Church of the Brethren will assign two volunteers in the Howal Valley for eighteen months. Dr. Roy Pfaltzgraff, a missionary, will oversee the work.

Needed for the task: $4,000 a year for two years.

Bible School: Oxen, Teachers, Housing

A three-year course of the Kulp Bible School for Nigerian laymen combines studies of the Bible and the church with training in agriculture and community service. The first class of twenty-five families will graduate in March 1963 from the new campus near Mubi.

To enable doubling the enrollment, twenty-five student homes soon will be erected. The Nigerian district is contributing $1,800. Needed to complete the housing: $3,000.

Two faculty couples are to be added to the Bible school staff. One couple will be a theologically trained Nigerian supplied by the Nigerian district. The second will be a seminary trained couple from the United States. Needed for the latter: $3,700 for the first year, $5,000 annually thereafter.

A loan fund is to be provided to enable graduating students to purchase oxen and plows. The graduates will thus become self-supporting, progressive farmers as well as trained lay church workers. Needed for the loan fund: $2,800 a year for two years.

Tension Areas: Teams to Listen, Counsel

One of the urgent ministries beckoning the church is to help resolve conflict situations, especially those involving political strife, race discrimination, economic exploitation, and religious intolerance.

To seek to reconcile differences in potentially explosive areas, both international and domestic, the General Brotherhood Board proposes to dispatch qualified reconciliation teams to engage in a ministry of listening and sharing, and, in whatever ways possible, to remove barriers.

The initial project might be the proposal now being explored to send a reconciliation team to Mainland China. It would be comprised of Brethren representatives from India, Nigeria, and the United States.

Needed for the program: $5,500 a year for two years.

RESPONSE '62

Theological School: Teacher of Bible

Five Brethren students are among the thirty Nigerians training at the Theological College of Northern Nigeria at Bukuru, near Jos. The program of theological education is a cooperative one, with the Church of the Brethren among its sponsors.

At the request of the college and of the Nigerian District, the Church of the Brethren has appointed a faculty member, the Anthonie van den Doels, to teach in the field of New Testament, meeting an opportunity to present Brethren insights on peace and reconciliation in an ecumenical venture.

Needed for support of the teacher: $2,700 this year, $5,000 thereafter.

U.S.S.R.: Exchange With Orthodox

To establish a bridge of understanding between a Christian church in America and a Christian church in Russia, the General Brotherhood Board has invited the Orthodox Church of Russia to exchange visits of churchmen within the next year.

The exchange seeks also to facilitate between the two churches a sharing of concerns from a common faith, and out of these concerns, to seek ways to enhance reconciliation and international peace.

The invitation, which awaits reply from Orthodox leaders, suggested that six persons comprise each visiting group. Brethren personnel have not been named. The exchange has the encouragement of the East-West office of the State Department.

The proposal grew out of recent visits by Norman J. Baugher, general secretary, and Kurtis F. Naylor, European representative, with leaders of the Orthodox Church.

Needed to undergird the exchange: $11,400.

The Nation's Capital: Brethren Peace Vigil

On Monday, June 25, following Annual Conference, a peace action project will take place in Washington, D.C., to make known to the public and to government leaders the position of the Church of the Brethren on four basic issues. These are: reconciliation of East-West and other international tensions, strengthening of the United Nations, achievement of disarmament, and structuring of positive alternatives to Civil Defense.

The vigil further will seek "to sensitize the hearts and minds" of Brethren through discussion and action regarding the futility of the trend toward war and the urgent need for the expression of Christian alternatives to war.

Details of the project appear on pages 22 and 23.

Needed for the program: $1,200.

RESPONSE '62

Education: Volunteers to Conduct Schools

Nigeria has placed top priority on the development of education. Sixty per cent of all national revenue is allocated for school expansion. Even this is inadequate to meet the demand of millions of Nigerians who seek schooling.

With the Nigerian government sharing half the costs of building, the Church of the Brethren plans to construct from three to five primary and secondary schools annually in the next two years. Labor as well as costs will be shared equally, with two American volunteer builders working beside two Nigerian volunteers, aided by other village laborers.

Needed: $6,000 this year, $6,500 a year thereafter.

Disasters: Teams for Fast Action

By identifying with persons who suffer and by helping to alleviate their needs in times of tragedy, the Church of the Brethren can render service that is in keeping with the best in its heritage. Such efforts call for an organized plan of disaster services to cope with emergency needs, either natural or man made.

The plan voted by the General Brotherhood Board calls for mobile task forces of Brethren who can respond quickly and adapt readily to specific disaster situations. For effectiveness, the units need to be organized for operation at the local church and district level as well as in the national and international realm. The program is to be administered through a part-time director at New Windsor, Md.

No budget requirements are needed presently as the effort will be implemented through the material aid program of Brethren Service and the Brotherhood's Emergency Disaster Fund.

Public Health: A Plan of Preventive Care

Preventive health care is one of the urgent needs in Nigeria. To expand the health services of the Church of the Brethren mission theme, the General Brotherhood Board voted to establish a mobile health program in the villages. The program will include prenatal classes, well-baby clinics, and extensive health education through local schools. The staff for the program will be an experienced doctor and a nurse, supported by present budget.

Needed additionally for the work: $3,500 for the purchase of a project vehicle, and $2,250 for the annual work budget.

Business for Annual Conference

Amendments to the Ministerial and Missionary Pension Plan

In accordance with the provisions the Pension Plan as set forth in rticle XIV, the Pension Board recmmends to Annual Conference that e plan be amended to read as ilows:

rticle I. Definitions — Paragraph (J) The term *salary* shall mean the ed salary of a member plus (1) in e case of a member for whom the ngregation furnishes the free use a residence, 15% of such salary or) in the case of a member for nom the congregation provides a using allowance, the amount of ch allowance. In the case of free inisters, the term *salary* shall mean ,200.

Article II. Membership

Those eligible for membership all be:

(a) Ordained ministers who are good ministerial standing in the urch.

(b) Foreign missionaries, comssioned by the church, such as stors, teachers, and physicians.

(c) Lay employees who are emoyed at least on a half-time basis a local church or church-related ency, after one year of service th such church or agency.

(d) Ordained members of the n are engaged in the Christian nistry in another denomination d who elect to continue their mbership.

(e) Such other persons or groups persons as may be declared elble from time to time by the Pen-n Board, subject to the approval the Annual Conference of the urch of the Brethren.

rticle III. Member Contributions

Each member shall contribute an ount equivalent to four per cent his salary during his active mbership, except as hereinafter ovided.

Any member of the Pension Plan o is covered under the Social Seity Act, as amended from time time, shall be permitted to make ntributions to the Pension Plan in amount less than four percent but less than one percent of his ary basis, as determined under icle I, paragraph (j), provided employing organization pays its uired contribution.

All such contributions shall be credited to the individual account of the member and be increased by the interest credits thereon.

Article IV.

Congregation Contributions

Each congregation served by a member shall contribute an amount equivalent to eight per cent of the salary of such member, provided, however, that a congregation may elect to contribute on behalf of any lay member for whom it is paying employer taxes under the Social Security Act, the difference between eight percent of the salary and the amount of such Social Security tax. Such contributions shall be items of current expense and not of benevolence.

All such congregation contributions shall be subject to a deduction by the Pension Board of not to exceed one twelfth thereof toward the expense of administering the Pension Plan, and a further deduction of not to exceed one twelfth thereof for the contingent fund. The balance of each such congregation contribution shall be credited to the individual account of the member serving such congregation and shall be increased by the interest credits thereon.

In the event that a congregation served by a member does not contribute as hereinbefore provided, then one half of the amounts which would otherwise have been deducted from the congregation contributions for administrative expenses and for the contingent fund, shall be deducted from such member's contributions.

Article VIII. Withdrawal

Any member, other than a lay member who has completed less than five years of service, who becomes ineligible under the provisions of Article II before entering upon an age retirement or a disability annuity can make no further member contributions to the Pension Plan. In such event, upon application, his member accumulation shall be paid to him, his congregation accumulation shall be transferred to the supplemental benefit fund and he shall have no further claim on the Pension Board. However, if such member leaves his member accumulation in the pension fund, his congregation accumulation shall remain to his credit, and his combined accumulation shall be increased by interest credits and ultimately applied towards providing an age retirement annuity, a disability annuity, a widow annuity, or other death benefit as outlined herein.

Any lay member who has completed less than five years of service and who becomes ineligible under the provisions of Article II before entering upon an age retirement or a disability annuity can make no further member contributions to the Pension Plan. In such event, his member accumulation shall be paid to him, his congregation accumulation shall be transferred to the supplemental benefit fund and he shall have no further claim on the Pension Board.

In the event that the member who has become ineligible for further membership has previously entered upon a disability annuity which has terminated because of the recovery of the member, any such disability annuity payments shall reduce to that extent his withdrawal benefit.

No withdrawal privilege shall be permitted after a member attains the age of sixty-five.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

The Meaning and Message of Lent. Eugene R. Fairweather. Harper, 1962. 159 pages. $3.00.

The author brings to sharp focus the significance of the death and resurrection of Christ — "the tremendous reality of which Lent speaks." In these mighty acts, "Christ has converted the blank wall of death into the open gate of eternal life."

The cornerstone of Lent is the climactic truth of the gospel, the good news of the divine victory in the dying and the rising again of Jesus Christ. Lent, says the author, exists to make this story more real to our minds and hearts and more powerful in our lives.

The God of Christian faith, who has acted in history to bring life to dying mankind, has appointed certain sacred signs to bring men into vital contact with the reality of the

Continued on page 24

AN OPPORTUNITY TO RESPOND

Brotherhood Peace Action Project, Washington, D.C., June 25

Sponsored by the Brethren Service Commission, General Brotherhood Board, Church of the Brethren

The Aims of this Project:

- To make known to the public and to our government leaders in a dramatic public demonstration and through conferences with government leaders the Church of the Brethren position on four major issues we consider important for peace with justice and freedom in 1962-63:

    1. *Reconciling East-West and other world tensions*
    2. *Securing world order through a strengthened United Nations*
    3. *Achieving general and complete disarmament*
    4. *Structuring positive alternatives to civil defense*

- To sensitize the hearts and minds of our members through prayer, fellowship, discussion and action regarding the seriousness and futility of the trend toward war and of the urgent need to act in support of these alternatives to war as an expression of our Christian faith and witness.

The Plan of this Project:

- Half-page statement in Washington Post on June 25 describing this Brethren witness for peace
- Peace walk to and all-day vigils at the White House and State Department
  (For everyone – adults, youth, children, whole families)
- Interviews with legislators
- Meetings of representatives appointed by General Brotherhood Board with governme leaders at the White House, State Department, Foreign Relations and Armed Forces Co mittees, and the USSR Embassy, for the purposes of:
    1. Presenting a statement on the Church of the Brethren concern for peace and its position on major issues
    2. Receiving their response and discussing the issues with them
- All-day prayer vigil and study sessions at Washington City Church of the Brethren
- Evening meeting of all peace action project participants for reports, testimonies, follow-up plans, worship, and commitment

You Are Invited

Every member of the Church of the Brethren who can do so is invited to participate in t Brotherhood peace action project in Washington.
All other Brethren are called upon to engage in a prayer vigil wherever they are for peace a for the Washington participants.
Every Brethren can either participate directly in this project or support it with his prayers a money.

WILL YOU RESPOND TO THIS CALL TO WITNESS FOR PEACE?

PROGRAM-SCHEDULE

(Tentative)

nday, June 24

:30 a.m. Meeting of all participants, Young People's Temple, Ocean Grove, N.J., to prepare for Monday's activities: briefing, discussion, prayer, and commitment service.

nday, June 25

:00 a.m. Meeting of all participants in Washington at Calvary Baptist church, 8th and H Streets, N.W., for final briefing, preparation, and organization.

00 a.m. Peace walk to White House (10 blocks) and State Department (18 blocks)

30 a.m. Vigils at White House and State Department until 5:30 p.m.
The walk and each vigil will have a few well-prepared placards identifying the group and encouraging government programs consistent with the Church of the Brethren position on the four major issues. Appropriate interpretative leaflets will be available for distribution by walkers and vigilers to interested passers-by.

1 00 a.m. Prayer vigil and study sessions until 5:00 p.m. at Washington Church of the Brethren, 4th St. and North Carolina Avenue, S.E., for nonparticipants in the walk-vigils and for participants who desire to leave the walk-vigils for a while. Purposes: to pray, to seek further guidance, to learn, and to share experiences. The study sessions will be held from 1:00-5:00 p.m., with sections for pastors, laity, and youth.

11:00 a.m. Interviews with legislators until 6:30 p.m. on the four major issues. Project participants are expected to make their own appointments to visit their congressmen or senators. Write now to make an appointment between 11:00 a.m. and 6:30 p.m. (House Office Building for congressman and Senate Office Building for senators). If it is not possible to schedule an interview for Monday, try for Tuesday. Consult your district Brethren service chairman if you need help in writing to your legislators.

7:00 p.m. Meeting of pastors, laity, youth and representatives to government at Calvary Baptist church to evalute the day's experience and to discuss follow-up opportunities and suggestions.

8:15 p.m. Meeting of all participants to hear reports and testimonies from various groups and to engage in a service of worship, inspiration, and commitment.

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eservation and Registration

Hotel rates in Washington, D.C. for the Brotherhood Peace Action Project, June 25

All reservations should be made with the Dodge use Hotel. If the Dodge House is filled when your rvation is received, arrangements will be made in a rby hotel (at the same rate). Your room confirmation y be from another hotel near the Dodge. All rates a subject to 4% District of Columbia sales tax. Per son: single, $7.00; double, $5.00; three to a room uth or adults), $4.00; four to a room (youth), $3.00. F family: family with one child (in one room), $10.00; h two children (in one room), $12.00.

F out and return to:
T Dodge House Hotel
N th Capitol and E Streets, N.W.
V shington 1, D. C.
R Church of the Brethren Peace Action Project

P ase reserve for:

N ne (print) _____

A lress _____

_____

C gregation _____

I ou are making reservation for your family, please n cate ages of children.

T e of Room: Single ☐ Double ☐ Triple ☐ Quad ☐

J e 24, Sunday ☐ Arrival time: _____

J e 25, Monday ☐

A itional nights: _____

Fill out and send to:
Brethren Service Commission Date _____
Church of the Brethren General Offices
Elgin, Illinois

_____ I (We) intend to participate in the Brotherhood Peace Action Project, Monday, June 25.
_____ in the peace walk and vigils at the White House and State Department
_____ in the prayer vigil at the Washington City church
_____ in the study sessions at the Washington City church
☐ pastors ☐ laity ☐ youth

_____ I plan to interview my congressman.

His name is _____.

_____ I want to promote discussion of the project and the Statement on the International Situation of the General Brotherhood Board, November, 1961. Please send me:

_____ copies of An Opportunity to Respond

_____ copies of the Statement on the International Situation

I enclose $_____ to help meet expenses of the Brotherhood Peace Action Project with the understanding that any contributions over and above the cost of the project will be used for other Brotherhood programs for peace.

Name (print) _____

Address _____

_____

Congregation _____

I am a ☐ pastor ☐ lay person ☐ youth

Review of Recent Books

Continued from page 21

gospel. The most important of these are baptism and holy communion. If Lent is intended to aid our growth in the truth of the gospel, part of its purpose is to help us approach the sacraments with fuller understanding and deeper devotion.

Finally, the author sets himself to the task of pointing out how the truth of the gospel has been published in the flesh and blood of the martyrs and how it is our Christian calling to set forth the same gospel in our own living and dying. — *Carl E. Myers.*

More Preaching Values in the Epistles of Paul. Halford E. Luccock. Harper, 1961. 254 pages. $3.95.

The church of the holy fidgets, guided grief, the habit-forming drug of flattery administered daily like a drug — these and similar phrases invite the reader to pages of both delight and insight.

This is the last book to be written by Halford Luccock. The acknowledged master of illustration, he finished this manuscript in late September 1960, only six weeks before his death. He was known to millions through the pages of the Christian Century as Simeon Stylites. The book includes a five-page appreciation of Luccock by Ralph Sockman. These few words give some perspective to the significance of the life of the author and of his influence upon Christendom.

Basically, the book is written as a series of 155 commentaries upon passages of scripture from 2 Corinthians, Galatians, Philippians, and Colossians. It is a companion to an earlier volume developed in the same way for Romans and 1 Corinthians. It is not the kind of book to read at one sitting. As a resource or book of personal devotions it may find its greatest use.

This volume shows the same sparkling qualities which have marked all of Dr. Luccock's writing — a rare combination of humor, of pointedness, of puncturing the pompous, and of illumination. This is not Biblical exegesis in the strictest sense; yet in looking at fresh insights afforded by some of the newer translations of the New Testament, Luccock offers a deeper understanding of the Scriptures. Not only meaning is considered, but even more, application — and at illustrative application the author is at his best.

We shall sorely miss Halford Luccock, for twenty-five years professor of homiletics at Yale Divinity School and the author of some twenty-three books. Pastors will especially enjoy and profit from reading this book. — *Leland Wilson.*

***Training to Teach.** Harry G. and Betty L. Goodykoontz. Westminster, 1962. 141 pages. $3.50.

This is an excellent down-to-earth book which all teachers in the church school should read. The authors, a husband and wife team, have worked together in the field of Christian education for thirty years. They discuss the various concepts of the nature and purpose of Christian education, stressing the necessity of communicating the gospel in the space age.

They emphasize that persons learn religious truths from the life, attitudes, and actions of the teacher far more than from his words. This means we need deeply dedicated teachers whose lives are "so wholly committed to the Lord that his spirit in them somehow speaks to the spirits of those to whom they would communicate."

Today we are beginning to realize that it does make a difference what a person believes, and teachers in the church school should not merely accept the faith they are presenting; they should understand its basic tenets.

Each chapter is treated as a lesson and concludes with suggestions on how the lesson should be taught. This makes it an excellent book to use as the basis for study for a series of workers' conferences. — *Glee Yoder, McPherson, Kansas.*

Why We Believe in Creation, Not in Evolution. Fred John Meldau. Christian Victory Publishing Company, 1959. 348 pages. $3.75.

The outstanding emphasis here is that there is design in nature. Animals and plants have organs so formed that they readily carry out the peculiar life functions of that particular species. Such design indicates a designer.

There is not a "missing link" between man and the lower animals but a chasm too great to be bridged by nature.

The useful organs of living things were not shaped by the environment, for species in the same environment have structures formed on a different plan. For instance, the amoeba moves by pushing out false feet while the paramecium swims with structures like oars. Useful organ were not formed gradually over large number of generations, for half-formed organ, e.g. a wing would be an impediment in th struggle for existence. God designe them in the beginning.

The cells of every living thing with their chromosomes and gene are too complicated to have arise by chance or by the interaction blind forces. Moreover, provision made in the reproductive cells f reproduction "after their kind" the Bible states. The sorting genes accounts for the slight chang which we observe, but such chang never make a new genus.

This reviewer feels, however, th there is danger in taking a firm sta on the fixity of the genus at the pre ent time. Classification of livi things is in an unfortunate flux present with the result that a gro called a genus by one worker called a species by another. But is true that we do not see ne groups arising with new, advance and superior organs. Evoluti could not advance without su changes.

The book is interesting and c be understood by the average rea er. It contains a wealth of inform tion about strange creatures. T mistakes are of a minor nature. *William J. Tinkle, Eaton, Ind.*

Life After Death. T. A. Kanton Muhlenberg Press, 1962. 54 pag $1.00.

Life after death! Have you e wondered about it? Here are swers — Biblical and satisfying — many of your questions. The ch ters, What is Life? What is Dea Is There Life After Death? particularly good in their reser clarity, responsible assurance, a Biblical certainties. Related puzzl themes such as the place and con tion of the dead, our relation them, the return of Christ, the res rection, last judgment, heaven, h and man's ultimate destiny are given attention in a brief but t ologically responsible manner.

Do not buy this book if you w pat, final answers for all the q tions you can raise! Many questi remain unanswered and new o may be raised by it. The aut brilliant theologian that he is, d not pretend to be God. The b does not pretend to know the knowable. This is one reason i worth your money and your tim *Harold Z. Bomberger, McPher Kansas.*

News and Comment From Around the World

Anglican Contests Health Officer's Stand on Common Communion Cup

Taking communion wine from a common chalice was criticized by the city health officer in Christchurch, New Zealand, who claimed it was an unsanitary practice which leads to the spreading of infections. The officer warned that drinking from a common cup at church services should not be done by persons with lip sores or mouth infections. A defense of the practice was made by Anglican Archdeacon W. M. Davies of Christchurch, who pointed out that only one cup was used at the Last Supper. The single cup, he said, is a symbol of oneness. Anglican clergymen, who always drink last from the cup, are not suspicuous for ill health or early death, he observed.

"Ecumenical Dollar" Urged as Method for Interchurch Aid

A Methodist bishop has proposed that denominations should translate their declarations of unity into dollars and cents by giving each other financial support. Calling for the creation of an "ecumenical dollar," Bishop John Wesley Lord of Washington, D.C., said such pooling of such resources would give added weight to the churches' announced determination to stay together.

The bishop said that if local churches would set aside a part of their annual budget for work outside their denominations it would help to rout denominational selfishness which he called "a great foe of the ecumenical movement."

Negro Theologian Granted Passport to Accept World Council Post

In Capetown, South Africa, authorities have granted a passport to Dr. Zacharaiah K. Matthews, South African Negro theologian and educator, which will allow him to take up his new post in Geneva as African area secretary for the World Council of Churches' Division of Interchurch Aid, Refugee and World Service.

The Negro educator, formerly president of the outlawed African National Congress of the Cape Province, will become the World Council group's first African representative. Two years ago Professor Matthews attracted world attention when he resigned the presidency of the African University of Fort Hare after the South African government took over operation of the school. At the time he said staying on would make him a government puppet. The school is segregated for African nationals only.

Protestant Agency in Formosa Cites Relief Aid in Report

Taiwan (Formosa) Christian Service in its first year of operation in 1961 as an indigenous Protestant relief agency distributed more than twenty million pounds of food and several tons of clothing and medical supplies to the island's needy.

The agency last year provided supplementary foods to an estimated 1,500,000 people under its family feeding program and to some 300,000 persons in orphanages, hospitals, schools and clinics under an institutional program.

Taiwan Christian Service is operated by Protestant missions, agencies, and other groups on the island. Before its formation relief programs on the island were administered by Church World Service of the National Council of Churches, Lutheran World Relief, and the World Council of Churches.

"Lack of Conviction" Hampers Erection of Great Churches

The president of the American Institute of Architects said recently that church building committees need a sense of conviction if they expect architects to create great churches.

Philip A. Wills, Jr., charged that "genuine conviction is rare in a building committee."

Mr. Wills spoke to some 1,200 persons attending the twenty-second National Conference on Church Architecture. The conference was sponsored by the Church Architectural Guild of America and the National Council of Churches' Department of Church Building and Architecture.

Mr. Wills stressed that size and magnificence are not the only symbols of importance. He said, "No church, however poor in worldly goods, should settle for less than greatness." He said also that in the creation of great buildings both architect and client need time. The architect needs time to become familiar with the faith of the group for which he is designing a church and time to experiment. The congregation needs "time to learn about itself and its beliefs, about architecture — what it can be and do."



Religious News Service

A wedding ceremony is shown in the opening scene of the first in a series of films for television produced by the audio-visual activities commission of the National Christian Council of Japan. The forty-minute, 16 mm film entitled Abundant Life tells the story of the faith of a young couple after they discover the wife has leukemia. It is hoped to produce at least two more of the series of thirteen films during 1962

Red China Papers Renew Attacks on Missionaries

Chinese Communist newspapers have renewed attacks on the Roman Catholic Church and Protestant missionaries after a long period of silence.

The anti-Catholic attacks were launched by the People's Daily of Peiping, in a lengthy article which described the Vatican as "the biggest capitalist power in the world with ten billion dollars of gold reserves and 1,113,636 acres of property."

The attack on the Protestant missionaries contained a remarkable resemblance to the anti-Catholic resolutions adopted by the Second Congress of the Patriotic Association of Chinese Catholics held in Peiping last January.

The paper featured an article signed by a Protestant layman who said, "Protestant missionary enterprise is, in fact, no less Western than

before but rather depends more than ever on American imperialism."

The writer claimed that "of all Protestant missionaries in the world 64.4 per cent are American and 75 per cent of the funds of the World Council of Churches, which is actually responsible for the missionary enterprise, comes from the United States."

Moscow Film to Accelerate Red Drive Against Baptists

A motion picture is being prepared by a government film company in the Soviet Union to strengthen the campaign being waged by Soviet propagandists against the Baptist denomination in the U.S.S.R. The Moscow Radio disclosed that the theme of the film is a love affair between a young Baptist girl who works at a dairy collective farm and a young tractor driver. The affair ultimately leads to tragedy because, according to the Moscow Radio, Baptists must not marry "nonbelievers."

The station commented, "However some good results from the affair – the girl's belief in God is shaken and she starts on the sensible road to atheism."

According to the radio broadcast, the film is scheduled for screening throughout the U.S.S.R. and other Communist countries.

Religious Freedom Guarantee in Algerian Pact Praised

Roman Catholic, Protestant, and Jewish leaders hailed the incorporation in the Algerian cease-fire agreement of guarantees of religious freedom and other human rights in the prospective new African state.

They said these guarantees in a state to be governed by a Moslem majority were of great importance to the Christian and Jewish communities.

Red Literature Distribution Exceeds Christian Output

Communists are distributing more literature than Christians, according to an official of the American Bible Society.

Robert T. Taylor said the Soviet Union distributed about 100 million volumes of the writings of Premier Khrushchev in non-Communist countries last year.

Bible societies distributed about 35 million copies of the Scriptures, and other groups distributed 25 million copies or portions for a total of 55 million.

Plans to Film Mohammed's Life Stirs Controversy in Pakistan

Resentment against Christians in Pakistan has resulted from the proposed production of an Italian-American film on the life of the Prophet Mohammed.

The cause of the resentment is a Muslim belief that photography is a deadly sin, akin to idolatry. Orthodox Muslims hold that it is sacrilegious to publish a painting of the Prophet Mohammed, the founder of Islam.

The government-controlled Pakistan Times of Lahore has warned that production of the film might lead to a violent reaction against the Christian West. If the producers go ahead with the projected film, the paper commented, "they will cause grave offense to the Muslims all over the world and invite trouble for themselves."

Western Nigeria Premier Urges Spread of Christianity

Chief S. L. Akintola, premier of Western Nigeria, called on Christian missionaries to intensify their efforts to spread Christianity in order to help rebuild the world.

He declared recently that while Africans can do without imperialism and all its implications, they "cannot do without God and his all-embracing love and grace."

Chief Akintola, who is himself a Baptist, spoke at the opening of the new Baptist bookshop in Ibadan. The chief congratulated missionary workers in Nigeria on the able manner in which they had pursued what he said was their primary aim, that of spreading Christianity as a basis for the promotion of unity among the peoples of the world.

Quaker Agency Asks Clothing for Refugees in Algeria

An urgent appeal for winter clothing and blankets for some 300,000 men, women and children, Algerian refugees in Morocco and Tunisia, was issued by the American Friends Service Committee.

The committee pointed out that the recent signing of a cease-fire agreement in Algeria should not obscure the plight of persons who had been forced to flee from their homeland. The committee observed that since many of these refugees have no homes to return to in Algeria, "they face the prospect of yet another bitter winter in Morocco and Tunisia."

During its three-year program to aid refugees in these two nation the committee has shipped mo than 1,000,000 pounds of clothin drugs, blankets, and sewing an school supplies.

"Floating Hospital" Aids Needy Along Brazilian River

A "floating hospital" to provic medical care for the needy living i towns along a 300-mile stretch Brazil's Sao Francisco River h been launched by the Seventh-da Adventist Church.

The mobile clinic is similar to te others operated by the American d nomination on the Amazon, Ar guaia, Ribeira, and Paraiba rivers that country.

Treating about 50,000 patien annually, these hospitals a equipped with dentistry facilitie pharmacies, beds, and surgery room

The new floating hospital w serve a region of Brazil's interic where about twenty per cent of t people between sixteen and sixty a affected with tuberculosis and whe the infant mortality rate is abo fifty per cent.

United Lutherans Distribute Study Packet on Communism

The United Lutheran Church America has compiled a packet communism as part of an educatio al program to familiarize its 2,50 000 members with the moveme and ways of combating it.

The packet was prepared by t church's Board of Social Missio Included in the packet are t books – What We Must Kn About Communism, by Harry a Bonaro Overstreet, and A Christia Handbook on Communism, a revis version published by the Natio Council of Churches.

United Church Leaders Urge Strengthening of Military Pow

The preservation of sufficient m tary power by Western democrac "to deter Communist governme from further expansion of comm nism by force" was urged by t Executive Council of the Unit Church of Christ.

The twenty-one-member inter governing body of the denominati issued a letter to its churches, whi declared a belief that "a seri weakening of our military power relation to that of the Communi would certainly tempt Commu governments to revert to their pol of achieving their international ai by means of military coercion."

ews Briefs

The United Bible Societies in ndon report that more than 906,-0 volumes of Scriptures were dis-buted in Cuba in 1961. The figure some 300,000 over the previous ar.

hurch News

Oregon

Portland, Peace Community — With e other churches in the area, our con-gation participated in the pulpit ex-ange on Reformation Day Sunday, t. 29. Bro. Herbert L. Ruthrauff of Verne College spoke in our church Nov. 6. During the last part of vember, the church started a project visitation and religious services in local convalescent hospital. Plans lude weekly services, monthly par-s, and a craft program. For three ndays, our congregation was host to training workshop for volunteer visi-s to nursing homes. A New Year's rty and worship ushered in the new ar. Several of the members of the ngregation attended the school of ristian service sponsored by the eater Portland Council of Churches. ree evenings in February were set de for cooperative evangelistic call-g by several churches in the commu-y. The school of missions was held e last Sunday in February and the st three in March. On Jan. 28, the uth of the church were in charge the morning service. One of the cles of the ladies' aid has been pro-ling bedding for those in need and s also sent comforters to the Idaho d region. In February the youth d a dinner which was followed by scussion, Resolved It Is Necessary Attend Church to Be a Christian. ve have been received by letter and ffirmation of faith. — Esther Irvine lyn, Portland, Oregon.

Iowa and Minnesota

Slifer — The fiftieth anniversary of e founding of the congregation was served on Oct. 8. Bro. Ray Zook, ldman for the district, brought the ssage. The proceeds of an auction e in late October, along with some eral donations, helped to pay the lebtedness on the remodeled church. l plans are made for the burning the mortgage at the next regular nily night program. The women spent afternoon at the women's state re-matory at Rockwell City. One of guests at Friendship Haven, a thodist home for the aging, showed tures of the United Nations and told out the work being done by the or-ization. A vacant bank building in vn has been procured as a depot relief shipments. The junior high nday school class had a dedication vice for the clothing which they had hered for relief. Several new hym-s were presented by Mrs. Wells of ckwell City as a memorial to her her, a lay minister. The choir robes, ift from the Lewiston church, Minn., re used first at the Christmas pro-m. The junior high class presented a pair of candlelighters and snuffers for use in the church. The love feast was observed on the Thursday evening preceding Easter. The congregation participated in union services at Thanksgiving, for World Day of Prayer, and communion. — Mrs. J. William Nettleton, Farnhamville, Iowa.

Oklahoma

Waka, Texas — On Nov. 12, the congregation had a ground-breaking service for the new building. Construction is progressing slowly, but we hope to have it ready for the district meeting in July. Dr. Beryl McCann, a missionary doctor on furlough from Nigeria, gave a talk illustrated by pictures of the work in that area. We had a school of missions for four Sunday evenings in February and March. The youth group gave a Christmas play and had charge of the fellowship hour following it. They also sponsored a Washington birthday supper for the community. The World Day of Prayer was observed on March 9. The church choir presented a cantata on Easter. Bro. Wilbur Hoover of Rocky Ford, Colo., will be the minister for the evangelistic service April 29 — May 6. — Mrs. M. S. Hummer, Booker, Texas.

Southern Illinois

Canton — The attendance at the worship and other meetings has been good. The children gave a Christmas program on Dec. 17. This was followed by an all-church social. The senior high group gave a program on Dec. 3 and assisted in the morning worship services on Jan. 28 and Feb. 4. Eleven youth and four advisers attended the youth banquet at Cerro Gordo. We have an every family Messenger plan. The women have been having cottage prayer meetings twice a month and a monthly meeting for work, study, and fellowship. Magazines, puzzles, and clothes are being collected for the state hospital. Brother and Sister Galen Gerdes of Astoria showed pictures and told about the work at Flat Creek, Ky. The new budget includes $1,500 a year for the next three years for Bethany Seminary. Our church was host to the community World Day of Prayer service on March 9. — Mrs. Harry D. Rose, Canton, Ill.

Middle Indiana

Markle — The evangelism committee planned for a visitation to the homes as an invitation to a class in church doctrines which is being conducted by the pastor during the Sunday school hour. William Eberly was the speaker for the Holy Week services, April 15-18, which concluded with the love feast on April 19. We participated in the union Good Friday service at the Church of Christ. Our congregation was host to the union sunrise service on Easter. We will have a family night service on April 29, under the direction of the board of Christian education. The community vacation Bible school is scheduled for May 28 to June 8. — Jayde Brumbaugh, Markle, Ind.

Spring Creek — The congregation will send two delegates to Annual Conference. We cooperated with the Eel River church in pre-Easter services. The church is contributing $100 toward the expenses of two youth who will go to the National Youth Conference in August. The young people and their advisers attended a church service at the Ft. Wayne Negro Methodist mission. The youth of this mission will be guests of our youth in the near future. On March 25, Jack Warner showed slides taken during his study in South America. The church has decided to have a love feast in the spring and the bread and cup communion in the fall. Twelve of our members helped pack clothing for relief at Nappance recently. The women meet once a month to knot comforters and make clothing for relief. — Mrs. Walter V. Warner, Pierceton, Ind.

Northern Indiana

Camp Creek — Since the beginning of June, we have been under the pastoral leadership of Bro. Ralph G. Rarick. This is the first time we have had a resident pastor on a full-time basis. Since Thanksgiving, a remodeled home close by the church has been serving as the parsonage. In the membership, there are now three ministers. One of the Sunday meetings was a singspiration and music program with accom-

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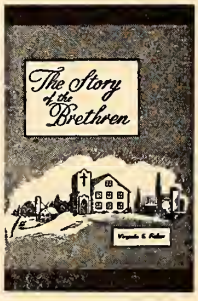
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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Ill.

paniment by the three instruments, organ, piano, and the marimba. The Glenn Rummels talked one Sunday when they transferred from the Flat Creek mission to their present pastorate in Southern Ohio. The guest minister on homecoming and harvest meeting Sunday was Theron G. Weaver of North Manchester. Chester and Mabel Emrick of Eldorado, Ohio, showed pictures one Sunday evening. On another Sunday evening, Elvera Byrket of Elkhart presented a program in music and missions called the Dyuma Story. In cooperation with the Mt. Tabor Church of God, we had a watch night service to usher in the New Year. The local Brethren responded to the giving of heifers for the hurricane stricken area at Prentiss, Miss. While Pastor Rarick was away, Bro. Howard B. Dickey preached on March 4. The next Sunday, the State Alcohol-Narcotics Education Foundation provided a guest speaker. — Mrs. Glenn B. Disher, Etna Green, Ind.

Fort Wayne, Lincolnshire — Ora Huston spent a weekend in the congregation in October; he showed pictures and made comments about his world tour. The women's fellowship sent twelve blankets for relief as their Christmas project. Several prayer fellowships of women have been organized and meet weekly in the homes of individuals. We had a father and son banquet on Jan. 12. The church now sponsors a Boy Scout troop with Harold Mowan serving as the scoutmaster. We are also organizing a community recreational program. John Bechtelheimer and Eldo Miller have been chosen to represent the church at Annual Conference. John Bechtelheimer, Kenneth Greiser, and Gene Valentine have been elected to the office of deacon and were consecrated at a morning service in February at which the executive secretary, Mark Schrock, officiated. At the same service, Francis and Evelyn Barr and Eldo and Elizabeth Miller were installed into the permanent office of deacon. The nursery school which is held three mornings a week is increasing in attendance, having now an enrollment of twenty-nine children between the ages of three and five. — Mrs. Charles Crill, Fort Wayne, Ind.

Little Pine — Three were received by letter and five by baptism recently. The church was open all day on March 9 for the World Day of Prayer. The congregation joined with the St. Jame A.M.E. church at Elkhart for a Sunda evening worship on March 11. Th pastor of our congregation, Ralph W Hoffman, preached the sermon. Th women are making comforters for re lief. McKinley Coffman was in charg of our pre-Easter services, April 15 t 22. The women are taking the packet they have made to the women's rall at Goshen College on April 17. Ou love feast will be held on April 27. - Mrs. Lowell F. Brock, Goshen, Ind.

Michigan

Muskegon — At Christmas, some the church school classes went Chris mas caroling at the homes of the age and sick. The junior high and the ju ior classes gave a Christmas play wri ten by Mrs. Jewel Miller. The young children also participated in the Chris mas program. We had a watch nig service on New Year's Eve. The churc debt will soon be paid, and we a starting a building fund to add mo room for all activities. The your people and junior highs gave a bene supper and took up a freewill offerin to help pay the hospital expenses one of the Sunday school boys, wh had been hit by a car and was in critical condition for ten weeks. Th men's fellowship is cooperating wi CROP by giving one dollar per m per month for the year to the Ho Kong needy. At the fellowship supp on April 3, the movie, Hunger, w shown. A school of missions studi Churches for New Times. Nine peop were baptized on Palm Sunday. T pastor, Dan L. Blickenstaff, will co duct special services for three evenin of Holy Week and the love feast w be observed on Thursday evenin There will be a union Good Frid service in which we will participa The Sunday school gave the play, N Comes Easter. Dr. Moses A. Jon pastor of the Zion A. M. E. churc will speak about his recent trip Europe and Africa at the fellowsh supper on May 1. During the Lent season, the pastor brought messages seven questions of Jesus' last days. T attendance and offering have increas during the year. Thirteen junior hig and several other young people tended district rallies at Lansing the junior highs and at the Sunfi meetinghouse for the older youth. B Ora Huston of Elgin spoke to the S field group about peace. One of members working at New Windsor l set up a memorial fund to his moth Sister Jennie Jelf, which will help c dren in the congregation to atte camp each summer. — Mrs. Mar Morell, Muskegon, Mich.

Northwestern Ohio

Tiffin — The congregation obser its tenth anniversary on March 11 w a program and a fellowship din One of the members, Mrs. Ray Sha baked an anniversary cake, which an exact duplicate of the church bu ing. The men of the congregation h enlarged the platform in the chu We united with several Tiffin churc for the World Day of Prayer. The tor, Henry C. Eller, will be the d gate to Annual Conference. — M Elias Eberly, Fremont, Ohio.

Southern Ohio

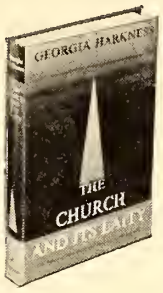
Hamilton — Last May the addition, nsisting of six classrooms and an en-ged kitchen, was dedicated, with o. Raymond R. Peters bringing the essage of dedication. In October, yce and John Nantz entered Brethren lunteer Service. The members of the ton church brought a hymn sermon, fe's Pilgrimage, one Sunday evening. November, we finished our call pro-am with a loyalty supper. Mrs. Mary kenberry spoke about her work as a ssionary in Nigeria. Another guest eaker was Chester Harley. Christmas ek was highlighted by a family ry-in supper and program. During illness of our pastor, Rev. Wendell ntius of the Hamilton Council of urches and laymen filled the pulpit. ce the death of our pastor on Jan. Glenn Rust has been serving as inter- pastor. In his absence, Brice Baker d Clarence Priser have filled the pul-. Six persons have been baptized d eight received by letter. We plan have a mother-daughter tea in May d a father-son banquet in June. — rs. Diana Davis, Hamilton, Ohio.

West Milton — Chester Harley, the trict executive secretary, was the eaker during the absence of our pas-. Two Virgin Island girls were ests of Joyce Harley during the holi-y season. All are Manchester College dents. Gunner Niklasson, who was guest in Harry Peter's home, is direc-of a Swedish refugee home in Ger-ny and served six months in BVS. n Studebaker, who spent two years BVS in Morocco, shared his experi-ces by the means of colored slides. e district choral society presented concert in our church on April 15. e district women's auxiliary for the eenville Home, recently furnished new "hair care shop for men and men." The auxiliary has about a usand members. Nine CBYF mem-rs are planning to attend the Nation-Youth Conference in Colorado in gust. The World Day of Prayer was served at home and by individuals the prayer room at designated inter-ls between 5:30 in the morning and 0 o'clock in the evening. Dr. Elton ueblood was the speaker for the com-nity preaching mission for three enings in March. He was the guest eaker in our church on Sunday morn-g. During the past year, the women ve made eight quilts, forty comfort-, twelve hospital gowns, and rolled veral cartons of bandages. For the e Hour of Sharing project, we re-ived 110 comforters and blankets. stor Robert Mock is conducting a ss in Christian growth each Sunday ening. The adult church school has en reorganized, offering elective urses, including the International ssons. Our committee on reorganiza-n of the congregation will present council meeting a paper concerning new pattern for organization and o outlining job descriptions. — Row-a W. Mishler, Dayton, Ohio.

North Atlantic

Philadelphia, First — The offering m the Thanksgiving service was giv-to Share Our Surplus fund. A white t and candlelighting service was held Christmas Eve with the Sunday school presenting the Great Light. Windows of the Soul, a Moody science film, was shown on New Year's Eve, followed by a fellowship period and a watch night service. The Juniata College choir presented a concert of sacred music on Jan. 28. Some members attended the monthly community

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hymn sing at the Jarrettown Methodist church. The junior class observed the service at a Jewish synagogue. The pastor, Bro. W. Dean Crouse, spoke to the combined youth groups of our church and Temple Beth Sholom at the temple. Mr. and Mrs. Steve Jones, Sr., have been installed into the office of deacon. The Heart Is a Rebel, a film, was shown at the February family night. Mr. and Mrs. Thomas Riethof showed slides of the work in Ecuador and J. Benton Rhoades spoke at three sessions of the school of missions. Robert Rhoades spoke to the junior class. — Mary L. Riethof, Lafayette Hill, Pa.

Southern Pennsylvania

Codorus — Bro. Elmer Gleim was elected moderator at a recent council meeting and Joseph Hartman, assistant moderator. Bro. Noah Sellers of the Black Rock church officiated at the love feast in October. The leader of the Bible institute in December was Bro. Ralph Schlosser of Elizabethtown. The food brought to the harvest home service on Thanksgiving evening was donated to the Brethren Home at Cross Keys. Sixty turkeys were donated by one of the members for the same home. The children of the church decorated a mitten tree at their Christmas party. The junior high and youth fellowship presented the play, The Message of the Christmas Angels, one evening in December. On New Year's Eve, we had a candlelight service, which had been planned for Christmas Eve but had to be postponed because of bad weather. The women's fellowship has made ninety comforters and sent them to New Windsor, along with fifty blankets. One of our young men is presently awaiting assignment at New Windsor with the BVS unit; two are serving in alternative service, and several are in the armed forces. For our evening services during February, we had a school of missions. The Mark Keeney family, missionaries to Nigeria, were with us for one of the services. Thirteen members enrolled in a fifteen-week course on Christian education, which was taught by Virginia Fisher. The pastor, David Wilson, and two other members attended the adult seminar. We participated in the Lenten services with the other churches in our area for the six weeks before Easter. We will observe the love feast on Easter. — Mrs. Catherine Rohrbaugh, Dallastown, Pa.

Mt. Oilvet — Wayne Clemens of New Bloomfield, Pa., a lay minister, had charge of our rally day services in September. One Sunday in October the youth chorus gave a program of music at Sugar Valley, and on another Sunday, one at the Three Springs church at Blain. Clarence B. Sollenberger of Carlisle, Pa., officiated at the love feast in the fall. Other visiting ministers have been Brethren Glenn Gingrich, Elmer Hoover, and Kenneth Franklin. Brother and Sister Mark Keeney, missionaries to Nigeria, gave the message one Sunday in December. The youth presented a Christmas play called The Greatest of These. At one of the family night meetings, Arlene Fleisher showed slides of Korea, Holland, and Japan. — Mrs. Mervin Gibble, New Bloomfield, Pa.

Western Pennsylvania

Ligonier — A group of the women spent a day at New Windsor processing clothing. Bro. D. I. Pepple officiated at the love feast on World Communion Sunday, assisted by the pastor, Wilbur Fether. We are replacing the original windows in the sanctuary with stained glass. Rev. Manuel Mucambe, a Portuguese native of East Africa and a minister in the Methodist Church, who spent six months in the United States in the ministers' exchange program, spoke at the parents and teachers' tea. At the Halloween party, the children brought items to be sent to missions. The women of the church joined with the other women of the community in a World Community Day service. Gifts for the home at Scalp Level were given on Nov. 5. At this time John Eller, administrator of Bethany Hospital, spoke at the afternoon service at the Scalp Level church. A team from Juniata College conducted the morning worship on Nov. 12. At Christmas time, the children presented a program on Dec. 24, and the choir

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a program of music on Dec. 17. The church participated in the Week of Prayer services conducted by the Ligonier Valley Ministerial Association. The women made dressings to be used in the mission hospital. The youth participated in the Youth Week program sponsored by the churches of the community. They also were in charge of the entire morning worship on Jan. 28. The congregation also had part in the Westmoreland County Sabbath School Association public opinion poll. The men and women's choir were in charge of the Sunday morning worship on Feb. 4. We had a leadership training session on Feb. 18 in charge of the district executive secretary, Glenn Bowman. Bro. Merle Crouse, missionary to Ecuador, directed a missionary conference for three evenings. The children's department collected craft materials for Patty Smith, who is in BVS at Fresno. Three children were dedicated. — Dolores McConnaughey, Ligonier, Pa.

Mardela

Easton, Peachblossom — On Layman's Sunday the laity had charge of the morning program. Many of our members attended the evangelistic services conducted by Sister Anna Mow at the Fairview church. Included in the Sunday evening services were the films, The Formation of the Bible, The Bible Spreads Across Europe, and The Making of the English Bible. One night we had a Bible study on the Old Testament, and one night, cottage prayer meetings. A special Christmas program was presented by the choir and the children gave the pageant, The Holy Nativity. On Youth Sunday the youth had charge of the morning service. In the evening the film, Alternatives, was shown. On Feb. 18, Edward Ziegler gave a firsthand report on the

ssembly of the World Council of Churches at New Delhi, India. Another guest speaker was Bro. Wilmer Crummett. Several attended the district training school at Denton. Three youth were present at the youth seminar in Washington and New York accompanied by their counselor. Linda Mankamyer and Wanda North entered the district speech contest. The Easton church was host to the district women's fellowship at which Mrs. Richard Brooks was the speaker. During Holy Week, Graydon Snyder, professor of Bible at Bethany Seminary was the speaker. — Mrs. Florence Walbridge, Easton, Md.

Eastern Maryland

Edgewood — Bro. Clyde Shallenberger of the North Baltimore church was the evangelist for the meetings, Sept. 10 to 17. Two new deacons have been elected. One of our youth, Juanita Ecker, is spending a year in volunteer service at Wooster, Ohio. The congregation was host to the district men's fellowship rally. The women's fellowship has made comforters, layettes, and cut squares for the Baldwins, missionaries to Nigeria, whom they have adopted as the missionaries for the year. The pastor, Maurice Strausbaugh, was the speaker for the Thanksgiving Day service. On Nov. 26, the new parsonage, located near the church property, was dedicated, with Bro. Clyde Shallenberger beginning the dedicatory message. The Christmas program of music was given by the combined choirs under the direction of Mrs. Strausbaugh. The youth had a watch night party and service on New Year's Eve. On Jan. 1, the pastor's family had open house for the church families and friends at the new parsonage. The congregation was host to the area training school during January and February. — Mrs. James Carlisle, New Windsor, Md.

Eastern Virginia

Midland — Bro. Clyde Carter became pastor of our congregation on the first of September. In October we had an every-member canvass which was very successful. We also had a fellowship supper. The youth entertained twenty-one young people from New Windsor on Feb. 18. Our church is using the Undershepherd plan this year. Bro. Guy Wampler, Jr., of Ephrata, Pa., will hold meetings in our church for one week the latter part of April. — Mrs. Charles Long, Bealeton, Va.

Northern Virginia

Mt. Zion — Bro. Herman Cave was licensed to the ministry by Bro. Cecil Hartman, district representative. We had an every-member canvass in September. Brethren Clarence Somers, Albert Bauserman and Leroy Gochenour were in charge of the service on Layman's Sunday. The music leader, Mrs. Ashby Gochenour, and six members attended the music institute at Bridgewater College. Since our last report, seventy-eight have been baptized, two received by letter, and two babies dedicated. Ten junior highs attended the harvest party at Harrisonburg in November. Vernon Merkey was the

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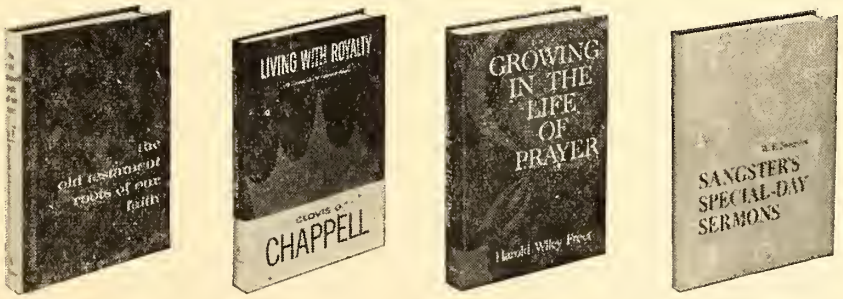
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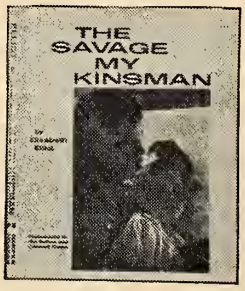
speaker for the Thanksgiving fellowship service and supper. The men of the church have worked several days at Camp Brethren Woods. Some of the young people enjoyed their first camping trip there last year. The pastor, Owen Preston, had a one-week revival at the Ida Grove church to reach inactive members. The women gave a Christmas program and took gifts to those in the local jail at Christmas time. The people of Mt. Zion gave a play on Dec. 22 called Back to Bethlehem. Trinity church had their play on Dec. 20. Twenty-eight dollars was sent for seeds of hope and $70 collected in the dime folders. The women donated $100 to the church improvement fund. The pastor and five members attended the spiritual life institute at Bridgewater College in February. The women's fellowship has made two dozen layettes, twenty-two large comforters, eleven crib comforters, and seven aprons and has contributed blankets since the last report. On Feb. 25 we had a pulpit exchange in the district. Bro. Floyd Wine preached at Mt. Zion and our pastor went to New Dale. Bro. Herman Cave was the speaker at the Trinity church. — Mrs. Lelia Cloude, Luray, Va.

First West Virginia

Greenland, Brick — On Sept. 1, Bro. Paul H. Boll was installed as pastor of the congregation jointly with the North Fork congregation. Bro. Owen Stultz, district executive secretary, had charge of the service. Bro. Howard Bernhard of Manheim, Pa., was the leader for the revival meeting. Six have been baptized and two received by letter. Ira Kimble and Bruce Weimer represented the church at district conference. Two of our seniors attended Bridgewater day on the college campus. The Sunday school had a Christmas program which was followed by a play and a candlelight service in charge of the youth. The women have collected used clothing and blankets for relief. The pastor participated in the Week of Prayer service conducted by the ministerial association of Petersburg. The pre-Easter services were held in cooperation with the EUB church. The love feast followed the services. — Mrs. Cecil Sites, Maysville, W. Va.

Keyser — Eleven have been baptized and two have been received by letter. The pastor has administered two anointing services. Twelve children have been consecrated. The women's fellowship has contributed to the fund to put Bibles in the hospitals. It has also sent materials and kits to New Windsor and contributed $100 to the youth fellowship toward the expenses of the youth to the National Youth Conference. Mrs. Bessie Kitzmiller was honored at the mother-daughter ban quet as the star mother of the yea The women's fellowship joined th Sunshine club in presenting a Christ mas program. The local speech contes was held during Youth Week. Th school of missions with the theme, La in America, was held during the churc school hour each Sunday in Marc The leadership training school for th Brethren churches in the area was hel at our church, the second and thir week of March. The congregaiton ha adopted Dr. Fred W. Wampler of Bu sar, India, as our fellowship missio ary. — Prema Lipscomb, Keyser, W. V

BETTY (Elisabeth) ELLIOT



THE SAVAGE MY KINSMAN

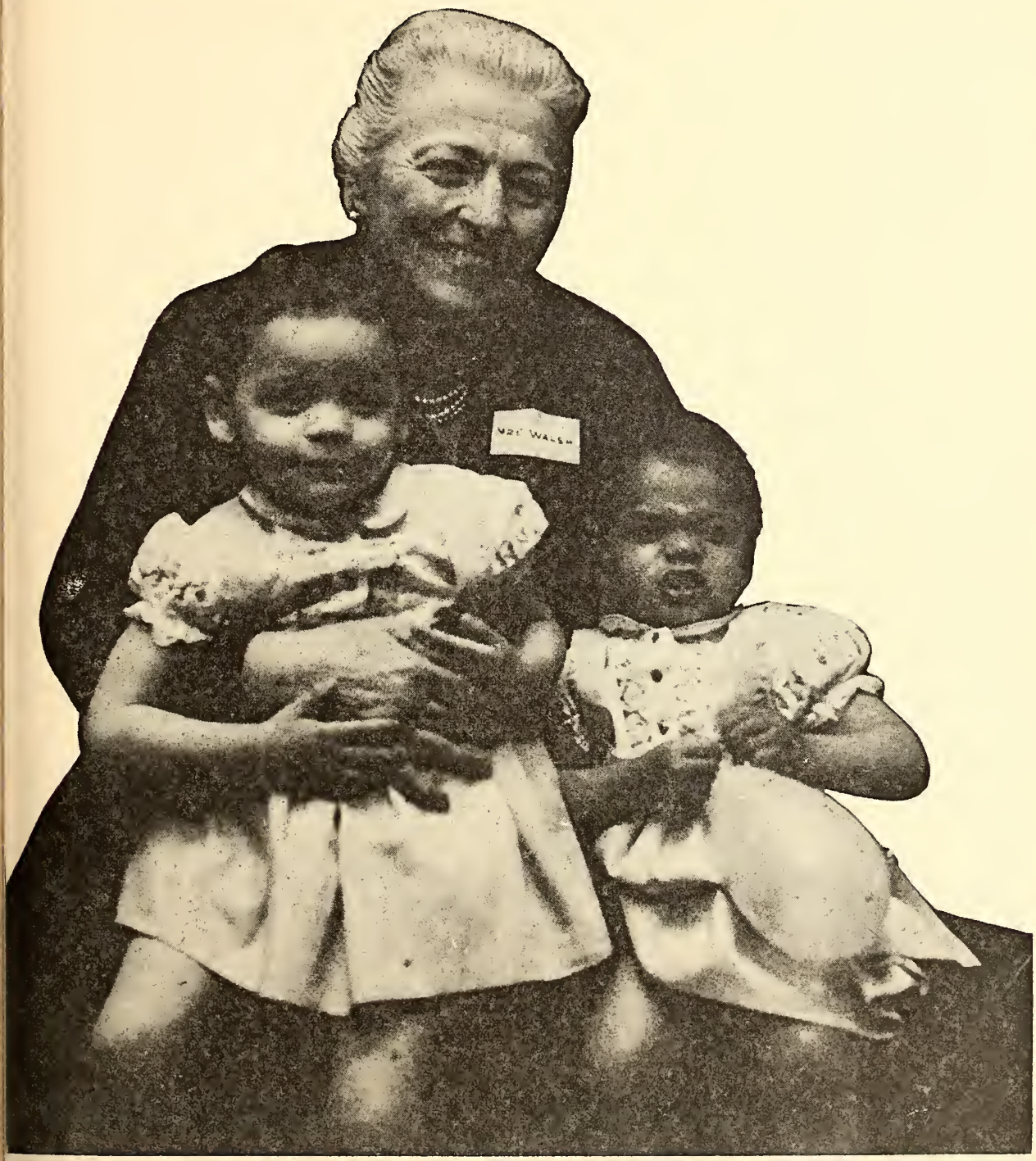
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Church of the Brethren
Gospel MESSENGER
MAY 12, 1962



Three Lions

Pearl Buck's Children Come Home for a Day

(see page 9)

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Volume 111 **Number 19**

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Our Contributors

Cora W. Helman, a former registrar and teacher of English at Manchester College, now lives in Michigan.

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Galene J. Myers is a granddaughter of J. G. Royer and a niece of Galen B. Royer.

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles an news. Letters should be brief and brotherly.

Concerning the Blind

"Blessed are the pure in heart, for they shall see God" (Matt. 5:8). This quotation is like a shock absorber to the cold fact of loss of sight. "They shall see" is a fortress against the formidable foe of blindness. It takes the sharp edge of the affliction away.

There is nothing more blessed in this world or in the world to come than to see God. This beatitude was not spoken especially for the blind but for all who will accept it. When a real crisis comes, familiar scriptures take on new meaning. The afflicted have a deeper communion with God and see him, not visually, of course, but in spirit and by the many acts of kindness shown toward them.

It is a little difficult for those who have been active in life to be obliged to receive help from others. They do not want pity but encouragement. There are many useful tasks they are able to do so that they need not become objects of pity. If they are in their declining years, they do not always wish to leave their homes and go to an institution. The radio is a blessing. Though being blind and having to be helped seems a rather ordinary job it is about the most arduous imaginable. Accepting it gracefully and without complaint seemingly is the role of the blind in life.

Physical blindness is not the worst thing that can happen in life. Spiritual blindness, that of not accepting the saving grace of our Lord Jesus Christ, and of becoming engrossed in worldly things, is the blindness to be avoided.

Since God is everywhere, is there any place for blindness to dwell? There is no darkness, there is no night, for everywhere is God's light. Christ casts out fear of spiritual death, for it is God that gives eternal breath. — Mrs. Annalu Andes Terford, 1243 Allen Ave., Glendale 1, Calif.

No Other Movement

In regard to Fred Cripe's letter in Readers Write I would like to say I have studied Luke 8 thoroughly. I cannot for the life of me see that Jesus had any other movement than the movement of the disciples. . . .

I would like for the readers this Gospel Messenger to read 1 C rinthians 12 and Ephesians 4. these chapters are not dealing wi unity we had better throw the We ster Dictionary away. For I belie the Apostle Paul when he summ it all up in these words: "Co me as I copy Christ." . . .

I think we have many preache that need to be taught instead trying to teach other people, f Christ said that it was not everyo who said, "Lord, Lord," who wou enter the kingdom, but he who do the will of the Father. Again hear him say there would be peo who would say that they had c out devils in his name, and did ma wonderful works, but he would s that he never knew them.

I am sure that when Christ sa that he came to make the way kno to man we have no right to try change it. If we want to be hon with our church vows, we can afford to merge with other grou Our Lord was not interested in c nominations. We are living in time when we need to take t whole armor of God that we mig stand in the evil days. . . .

We can take the teachings of t Apostle Paul along with Christ's a we find that all false prophets a teachers will land in hell with m derers, liars, adulterers, and all u clean persons. I think that t Christian church needs to be on toes. . . .

I united with the church wh I was eighteen and still remem my baptismal vows to the chur They have a scriptural backgrou As long as we claim to be a N Testament church, I am for it hundred per cent. — O. P. Burn R. 1, Hickory Ridge, Ark.

What Happens After Death

I enjoy all of John Middlekau articles, but I thought "Jesus, member Me" in the Feb. 24 Mess ger is most marvelous. I wo advise everyone to reread it.

I especially enjoyed the p "What about the future state?" E since my companion is gone I h given much thought as to what h pens after death, until the resur tion. This article brings it out v plainly. May we all meet in P dise. — Clara Franks, Hartville, O

The Church Comes to the Commuter

THE busiest persons among us can find a time for the concerns we regard as most important. But sometimes it takes a little ingenuity.

Consider the seventy-two members of a church men's club in Chappaqua, New York. Nearly all are businessmen who commute every day to New York City. They have little time to meet for discussion and study. Yet they have felt the need to think together and pray together as Christians about how they can live their religion in their daily work.

One of the men is an official of the New York Central railroad. Recently he arranged for a special car for the men to use on their Monday morning ride to the city. Their seminar gets under way at 7:05 a.m. when they board the train. For forty minutes they break up into discussion groups of four (on facing seats) and talk about the relation of their faith to business. During the last ten minutes they share their ideas and propose further questions for study.

When they filed out of the car on the first Monday at Grand Central Station, one man declared this was the shortest hour he had ever spent riding to work. A minister who accompanied them as leader watched them scatter out to their responsibilities in the city. He was convinced that many of them would take their Sunday religion into their working week, especially after getting off to such a good start on Monday morning.

But you do not have to live in the suburbs and commute to the city to have a time problem. And you do not have to be among the more affluent business executives to have some real questions about the way you live your religion in each day's work. By all means let the church give leadership to any plan that will help commuters understand and practice their faith. But let us be just as imaginative in discovering ways by which men who work in a factory or farmers or housewives or teachers or clerks or students — to name only a few — may meet together to consider their daily decisions from the standpoint of the Christian gospel.

As we observed above, people usually find a way to give time to what really excites them. And what is more important than the calling to be a Christian in one's daily work? The church should help us find new ways of implementing our faith in daily decisions. So even while "religion rides the rails" on a Monday morning along with some committed commuters, in many other areas the Christian faith can be just as active during an office coffee break, in a college faculty meeting, in front of the kitchen sink and along the assembly line. — K.M.

If Your Enemy Is Hungry, Give Him Bread"

WE KANSANS, living in the breadbasket of America, feel acutely the disparity between our abundance in food and the scarcity in other lands."

So reads the opening paragraph in an Open Letter to President Kennedy that has been signed by thousands of Christian ministers and laymen in Kansas. They refer specifically to the need to make food available to the hungry of China "as an act of human compassion." A number of Brethren leaders, closely associated with the Kansas Council of Churches, with McPherson College, and with other Kansas institutions, have been supporting the proposals set forth in the open letter. They hoped to have one hundred thousand signatures to their petition by May 1.

The government's present ban on the sale of food to Communist China has been challenged not only by church leaders but also by farm representatives. It is apparent that in Kansas, a "breadbasket" state, these interests combine to form a conviction that demands expression.

The letter that the Kansans have sent to the President was developed in its final form by a Rabbi, a Jesuit, a Brethren minister, a Methodist bishop, a former Congregational missionary to China, a Quaker, and an Episcopal bishop. They quote Prov. 25:21 ("If your enemy is hungry, give him bread to eat"), and they urge specifically that the U.S. offer to provide famine relief for the Chinese people, that such assistance be made through United Nations channels, and that provision be made for the Chinese government to repay the UN in money or in kind.

Readers who are interested in supporting this petition or in sponsoring a similar movement in other states may write for more information to the Kansas Freedom From Hunger Committee, Box 2037, Topeka, Kansas. This is the kind of proposal that should prompt many others to "go and do likewise." — K.M.

Though hindered by a handicap
Edith Schrock believes that

Motherhood Is a Privilege

by Cora W. Helman

SOME of us have known people who let handicaps get them down; others have lived abundantly in spite of handicaps. Edith Schrock, the wife of a rural minister in Indiana, belongs to the latter class.

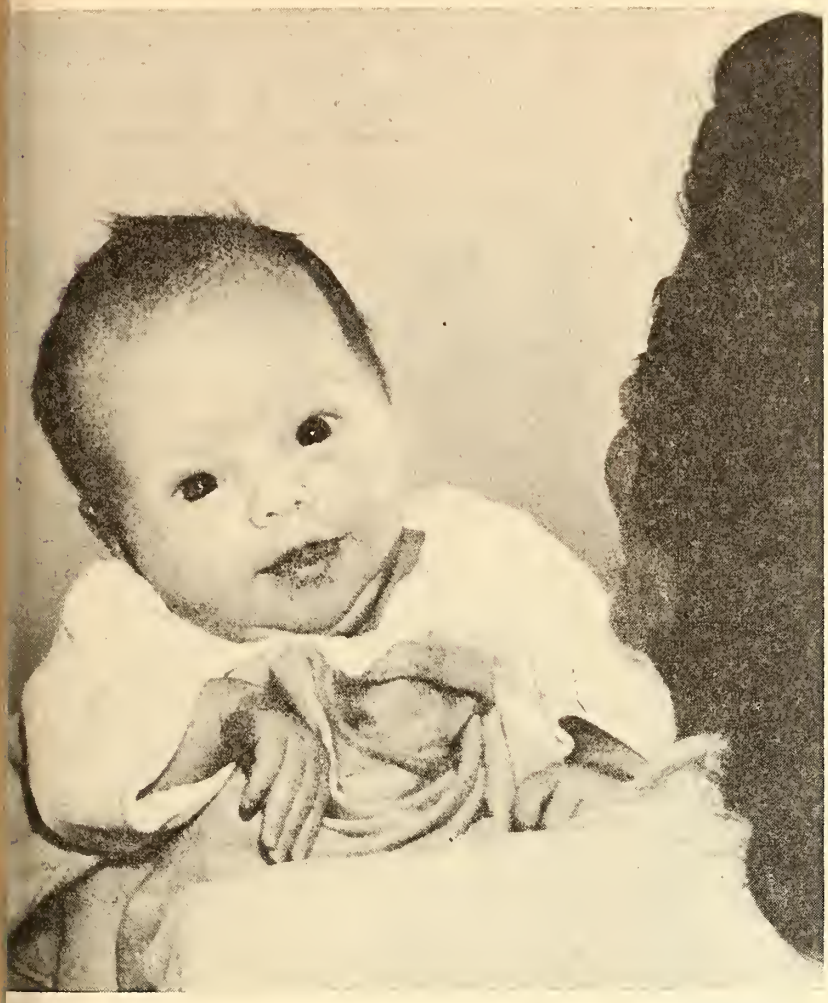
The Schrocks had thirteen children, nine of whom never saw their mother walk. She was stricken with paralytic polio when the fourth child was eleven months old and thereafter was confined to a wheelchair. All thirteen children grew to adulthood (one is now deceased). Through the children, the mother, whose personal contacts were limited, has reached far afield.

When one of the younger children was born, a neighbor, calling ostensibly to see the new baby, commiserated the mother on "having a family" in her crippled state. Edith interrupted to make it quite clear that motherhood for her was a privilege, not a calamity. Once when a teen-age son complained of the lack of conveniences enjoyed by some of his chums, his mother patiently explained that his father and she were investing in a family rather than material things. Her understanding of his discontent and her gentleness in dealing with it, made him ashamed for having complained.

When the Schrock children were small, domestic help was a necessity. Some of the help was efficient; some not. At least one of the "hired girls" was dishonest. But, regardless of a girl's shortcomings, when one of them quit Edith invariably asked to be forgiven, if she had at any time been unkind or inconsiderate. One of the older girls recalls with what rebellion she drove one of the "hired girls" home, when she quit to be married; for she knew that that girl's suitcase contained some of the Schrock silver and linens, but, as usual, her mother had asked to be forgiven of any failing on her part.

Wheeling her chair abou Edith participated in as man homemaking activities as poss ble. In fact, she manifeste considerable ingenuity in d vising ways of assisting wit household tasks. She even trie to sweep the floor, at time though it was a difficult ta since her wheel chair would n go along with her broom whe she was using her arms in th manner.

She was a good seamstres One of the children usually s on the floor back of the sewi machine to operate the tread for her. The monotony of t task was relieved by moth and child learning Bible vers as she sewed. When the ch dren were in school, or othe wise occupied, Edith wou operate the machine herself grasping her stocking with o hand to raise and lower h foot on the treadle. That l only one hand free with whi to manage the cloth, but s was accustomed to deali with difficult situations.



Don Knight

Clothing a large family involved a considerable number of hand-me-downs. Making those garments attractive was a constant challenge to the ingenuity and esthetic sense of the mother, who did not want her children to be too conscious of their secondhand clothes. During her senior year in high school a companion of one of the girls said to her, "You must like gray. You've had a gray dress every year of high school." The friend was unaware that those gray dresses were one and the same, altered from year to year in style and accessories.

Ability to organize was another of Edith's talents. Coupled with a good, functional memory, this talent was exceedingly helpful. Once a year (sometimes twice) she worked her way upstairs — lifting herself from step to step with her arms — to clean the dressers and arrange things in them. Thereafter she could send a child for an article with specific instructions as to where to find it — in which end of which drawer of which dresser. It was always where she said it was, unless, perchance, some of the children had used it and had been careless about putting it back where they found it.

The Schrock home was always open to the children's friends. No matter how many there were of them, Mother Schrock took a personal interest in every one. As the friends grew up, married, or moved away from the community, she inquired of her children for years concerning the whereabouts and welfare of this one and that one.

During school days, Edith read assigned books aloud to the children, as they busied themselves with household tasks. When her voice got husky from continued reading, she helped with the work while one of the children read. As a consequence of this practice, when the younger children entered high school they were already familiar with much of the required work and could devote most of their time to elective reading.

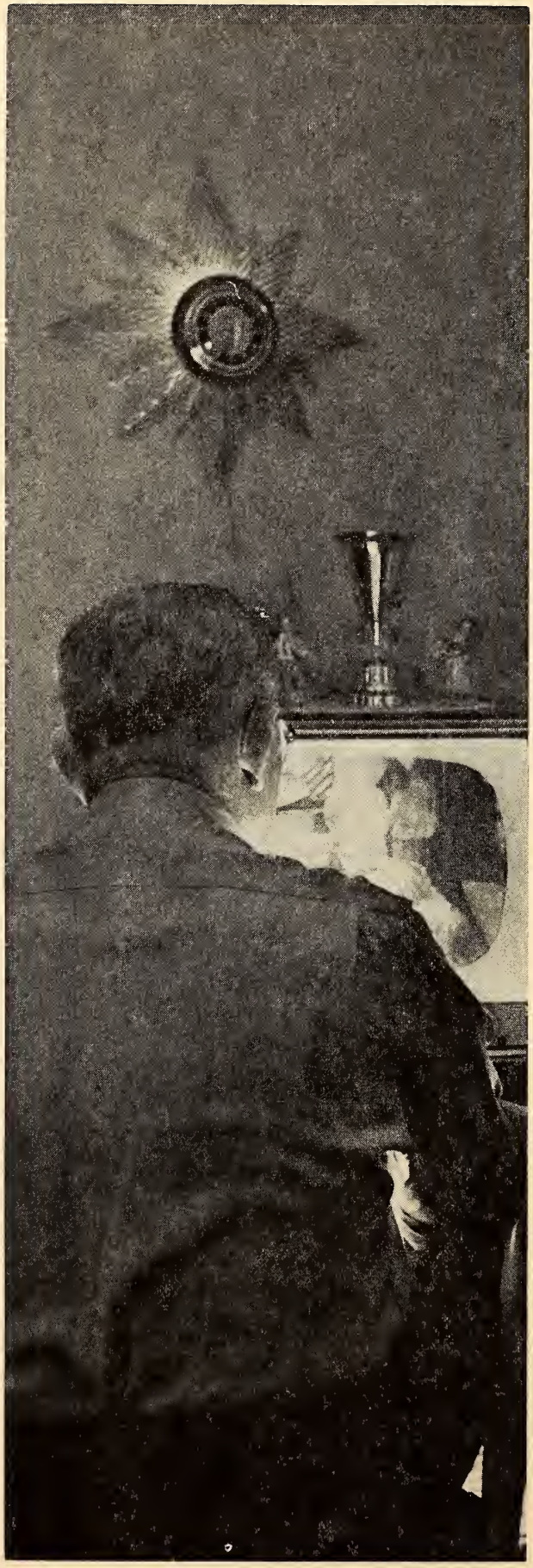
As for the Lord's day, the Schrocks did not believe that it should be spent in a flurry of kitchen activity; so they cooked and baked on Saturday to reduce to the minimum the work of preparing Sunday dinner. Sunday was a time for the soul to catch up with the body — a day of worship and leisure for reading and quiet games.

As the children grew up and established homes for themselves, their mother crocheted rugs and pieced quilts for the new homes. When the children's homes were well supplied, she continued to devote considerable time to piecing quilts for relief. She has always been too busy to bemoan her fate, or to feel sorry for herself.

Edith Schrock has been a helpful companion to her husband, an understanding mother to her children, a good neighbor, and considerate of hired help. She has always had a deep concern for folks the world around. One of the many facets reflecting the religious bent of the parents is the fact that a half dozen of the children bear the names of Biblical characters — Titus, Mark, James, Naomi, Rachel, Esther.

I can hardly close this story of the crippled mother who

Continued on page 14



Financial assistance to the aging is r
of older people need to review th
author maintains that it does not ma

A Penalty fo

by H. H. Helman

IT JUST does not make sense to treat th
aging the way some Christians do. Whe
in any area of human society has there bee
such unconcern and downright neglect? A
most any community will reveal conditions tha
rend the heart. How poorly equipped we are t
meet the needs of the increasing number
old people — increasing at an alarming rat
What should we do to make them more co
tented and happy?

It does not make sense to assume that soci
security, pensions, and old-age assistance wi
care for all the needs of the aged. Even wit
the best of physical care the aged long for som
things that would make them more contente
happier, and more hopeful.

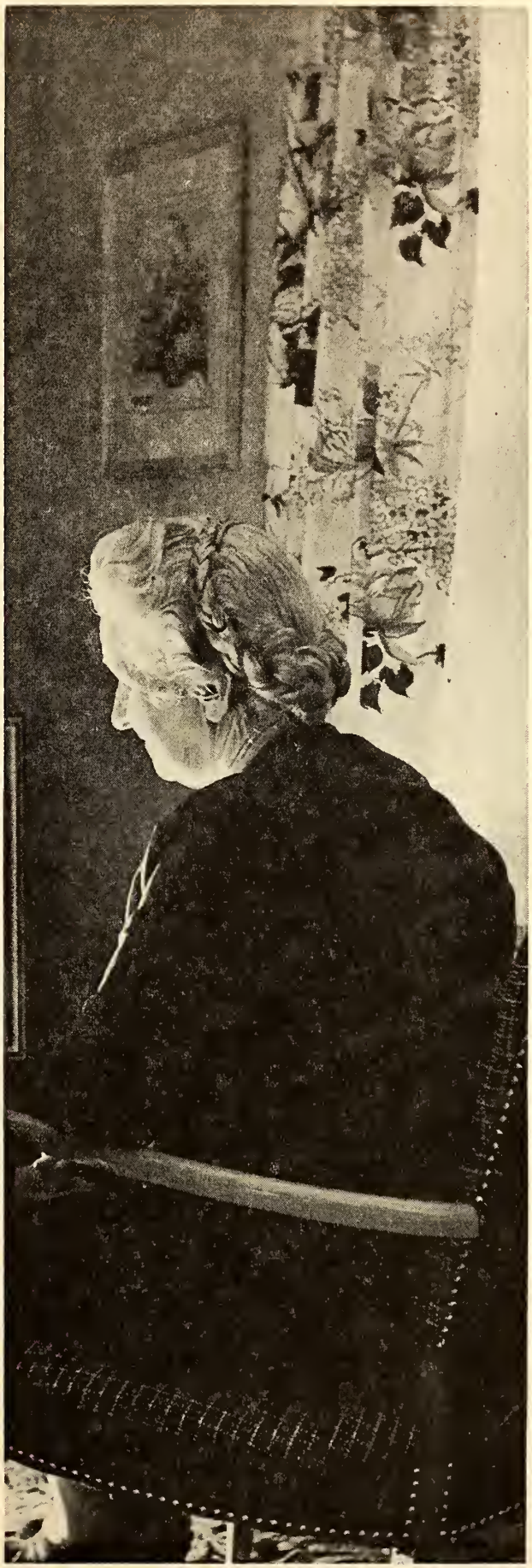
Social security and old-age assistance chec
and income from investments or annuities ma
go a long way toward alleviating the anxie
and sufferings of the aged. But many old peop
with more than adequate support are just as u
happy, just as anxious, just as hungry for tho
extra things that make life more meaningful
those who have only the most meager suppo
It does not make sense to deny them the
things.

The writer visited a woman of considerab
wealth recently in a rest home — one of th
better ones. With one side paralyzed she w
maneuvered into this home by her son, "un
you get better." When we saw her she seeme
to realize that it was permanent for as long
she lived. Her mental faculties were good; sh
could still exercise good judgment in the ma
agement of her own affairs. With a caretak
in her home she could have enjoyed her "castle
But she landed in this rest home, where sh
was stuck, just as thousands like her all ov
the land, have been. She had been a se
reliant, self-confident person, and that made th
adjustment all the more difficult. The son m

ugh. Church leaders and relatives
onsibility toward the aging. The
e to inflict

rowing Old

Photos by Luoma



.ve felt that this arrangement was best. But as it? It did not make sense to her.

Church-sponsored homes seem to be well anaged and the treatment of the residents ove reproach. The physical care, the medical re, the personal freedom of the residents, the ndness, the consideration, and the personal tention they practice rank high. One could pe there could be more rehabilitation of ind and soul available, in developing attitudes d creativity to give life real meaning.

But many homes for the aged are located here the residents are out of touch with cur- nt life, with no opportunity to mingle with eople of the community. Imagine what a ck the older ladies would get out of just indow shopping, or even merely walking up d down the sidewalk in a business district. r how rejuvenating a live ball game might be some of the aged men. There is a feeling that our aged have shelter and food and some edical care these are sufficient. Would you be tisfied with these only? It does not make nse to face senescence that way.

It does not make sense to put a penalty on ge. In some primitive tribes the penalty for etting old is to be left alone in the desert or ie forest to waste away and die. In civilized merica we take care of the body fairly well ut allow the spirit to waste away and die. It the penalty we impose for getting old. We eem to say to the aged, "You must be penalized r getting old by being left alone, without the ttention and concern of loved ones and friends."

This just does not make sense. If the penalty r growing old is to become forgotten, neglect- d, useless, an obstruction, with no place to erve, no chance to be helpful, no part in com- unity life, in church activities or in any other reative or constructive task, that is a penalty ar too great.

It does not make sense, in the first place, to decree that a person who has reached sixty-five or seventy must retire to inactivity. Nor does it make sense to allow useful people to be set aside while they are yet capable, or to lose skills that take years to acquire. Science helps to keep the body and mind agile and efficient through middle age and beyond, but this is accompanied by an attitude that decrees that capabilities suddenly become obsolete when people become a certain age. There is not much sense to that. It does not make sense to push older people aside while they are still useful.

It does not make sense to lose the wisdom of experience found with the aged. We trust our government more with the aged than with the young. Note the average age of both executives (present president excepted) and legislators. It does not make sense to use these people for their wisdom and then turn our backs to the wisdom of our own parents, church members, relatives, and friends. Does a man or woman retire from wisdom when he or she retires from a vocation? Is a person rated too old to hold a job also too old to exercise wisdom?

A retired man was asked to serve on a board "to add the wisdom of experience to the adventurous spirit of younger members." That makes sense. But it does not make sense to keep older members off boards and committees in the local church. It does not make sense to deny them the privilege of being teachers in the church school when they are traine

It does not make sense to deny older peop medical and hospital care when their resourc are inadequate. Those over sixty-five requi forty per cent more medical attention than t average citizen. Many aged persons must eith go without medical care or draw dangerous from savings or pensions. Some claim the be solution is to add medical care to social securi benefits. If that happens it would benefit mar of our aged but not nearly all.

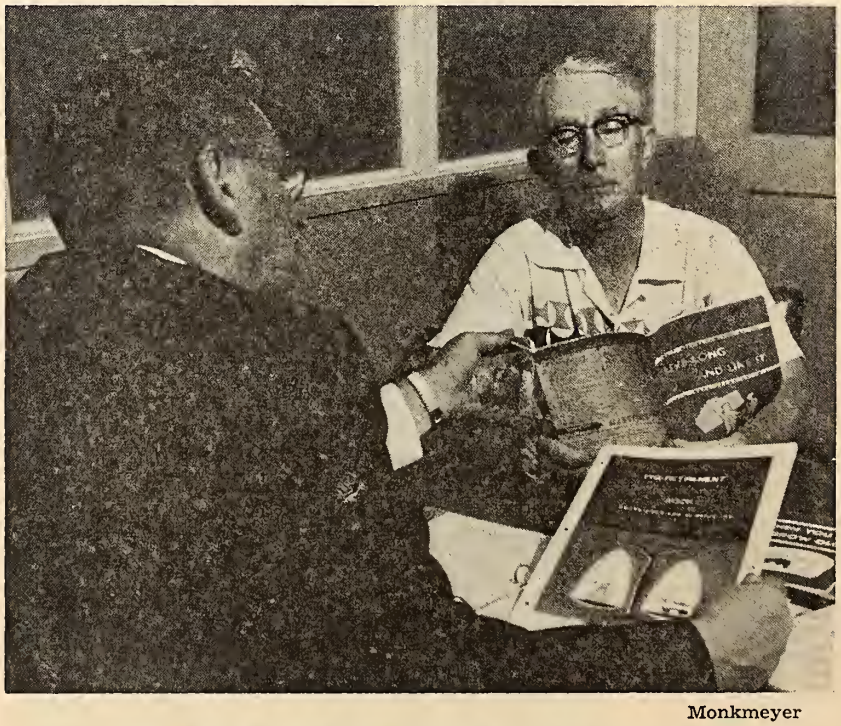
Why have we cut so large a portion of o population from medical benefits just when the are most needed? Many health insurance com panies reduce the benefits after sixty-five to t barest minimum. After seventy the small di ference between the cost and the benefits mak policies impracticable. Senescence with sic ness is a great tragedy in many cases. We nee to give our aging and aged a medical care th makes sense.

It does not make sense to poke fun at old people who want to marry. These people g lonely; they long for companionship. This not abnormal; it is perfectly normal, just as is for younger people. Some older people ma need some guidance when they get romanti An eighty-year-old came by to discuss his r mance with a lady in her fifties. She was worth But this fact blinded him to some of the possib difficulties. His desire for companionship w so strong that he did not realize there could b any difficulties. I appreciate his desire for companionshi He needed it.

Another man of the same a wrote expressing how hurt h was when someone joked wi him about becoming "sweet c a woman." How inconsidera we can be! It does not mak sense to deny older people t companionship we desire f ourselves. The need is real t them.

It does not make sense t make aging a tragedy. There too much sentiment that say "It is too bad you are gettin old." It is not too bad. It is blessing if one is prepared f it and realizes that life just do not cease to have meaning in t later years. However, if foll do not prepare for it and loo forward to it with dread, an if society tries to make the

Continued on page 15



Monkmeyer

Counseling and planning will help to prevent loneliness and a feeling of hopelessness in the later years

earl Buck's children come

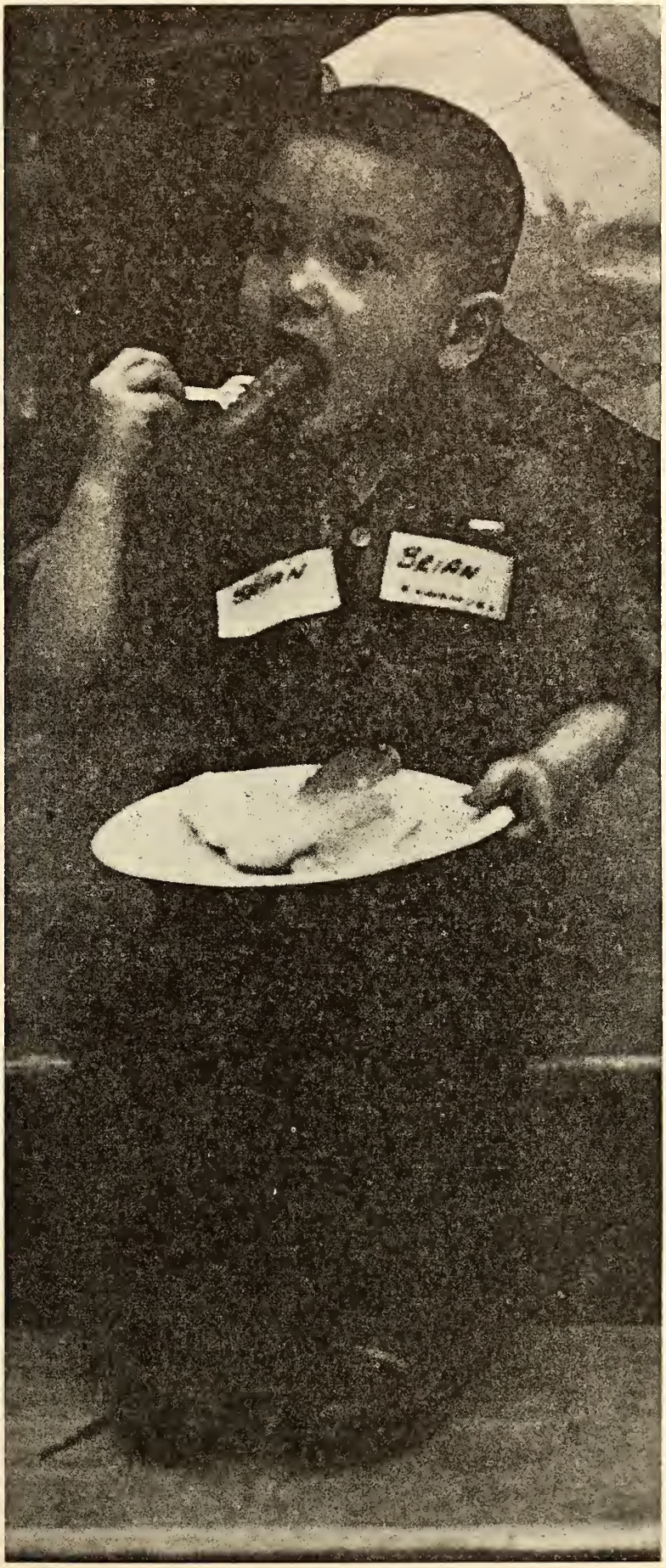
lome for a Day

Pearl Buck's more than 150 ildren, the youngsters from Asia e has succeeded in getting lopted in the U.S., come back to e "grandma" one day each year, n her farm in the village of Dublin, Pennsylvania's Bucks County.

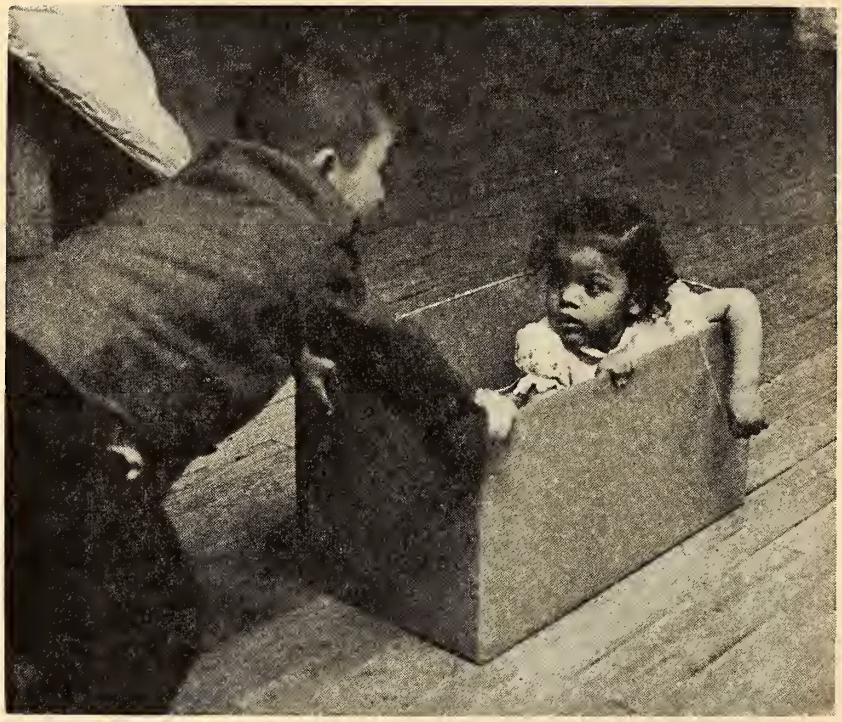
Granny Walsh, as she is known n private life Mrs. Richard J. Valsh), is never so happy as when ie is playing host to these war rphans and mixed-blood children, ost of them following in the wake f the Korean war with American thers and Korean mothers, un-uchables to the Koreans.

These forgotten or abandoned hildren have been placed in new omes in America, where they ave grown healthy and happy, in ddition to providing another moral esson in the fight for racial in-egration. Mrs. Walsh's adoption gency, Welcome House, has been lacing these children for ten years, vith almost no failures. There are resently at least fifteen or twenty rospective homes for each child vailable, although all are placed n white homes.

No doubt these children have given the Nobel Prize author a new ease on life. She is devoting much



Brian may be from Asia, but he oon learned about American hot dogs nd finds them wholly to his taste



Games become the order of the day when Pearl Buck's children come home

of her energies these days
the cause of homeless childr
in Asia, and there are man
many of these.

At the present time, Mi
Buck has no less than nine ch
dren whom she herself h
formally adopted, because, f
one reason or another, th
could not be placed in priva
homes.

Welcome House seems
thrive on the love of childr
and the love of the Orient an
its ways, with which Miss Buc
is so familiar, and to which sh
has devoted her life. Miss Buc
is an avowed enemy of cruel
to children, in any form, an
when she saw that Asians woul
often not help these youngste
because of their birth, sh
vowed to bring every last or
to America. She may yet su
ceed in doing so.

Each spring the parents



"Granny Walsh talks with one of her Welcom House placements who has been in the United States for several years



The end of a long and eventful day finds this child about worn out

Welcome House children come from wherever they live now to Dublin, Pennsylvania, to renew their acquaintance with Miss Buck, to help spread the word to their neighbors all across the U.S. on what is being done and what needs to be done to help the children of Korea, Japan, China, India, and elsewhere.

As for the children, turned loose in Miss Buck's huge barn, they, of course, behave much like children anywhere at a party. They tear about and raise the roof, always not forgetting to come and curtsy to the handsome gray-haired woman who sits quietly in a corner and watches them cavort with happy, tear-filled eyes.

Not all the honors heaped on Miss Buck in her rich and rewarding life seem to mean half so much as the sight of these "reborn" youngsters playing contentedly as any American child, cared for by their new-found parents. It is certain that Welcome House is appropriately named, and its work a blessing to many yet unborn.

Pearl Buck, the daughter of missionaries, was herself a missionary in China for a number of years. During those years she taught at the University of Nanking, Southeastern University, and Chung Yang University, all in Nanking. An author who has written about the Chinese people she knows so well, Miss Buck received the Pulitzer prize in 1932 for the book, The Good Earth, and also the Nobel award in literature.

Paul taught the Gentiles and the Jews in the Gentile churches that a person did not need to follow the Jewish law in order to be a Christian



From the filmstrip, Life of Paul

by Donald E. Fancher

DEATH AND RESURRECTION

SOMEONE in Galatia accused Paul of being a fraud — a false apostle. In his own defense Paul summons up the memory of his conflict with Peter. He argues that a pseudo-apostle could not have reprimanded Peter as he had.

Several years before the writing of Galatians both Peter and Paul had been in Antioch. This remarkable city was Paul's second home, his base of operations during his long evangelistic wanderings. Here was one of the outstanding centers of the early church. Those who confessed Jesus Christ as Lord were first called "Christian" here in Antioch.

When Peter arrived in this bustling seaport city, he must certainly have been impressed. Here the church was interracial and intercultural. For someone of strong Jewish background, like Peter, this must have been startling. Mingling with Gentiles was a violation of Jewish law. And the Christians of Jerusalem thought of themselves as "reformed Jews." They were the truest Jews!

They felt that Jesus had fulfilled some very old hopes in Judaism. But he had not founded a new religion. He was the Messiah! They were the "New Israel." He had inaugurated the kingdom! But no thought of abandoning the Jewish law entered the minds of the Christians of Jerusalem. They could never do anything as revolting as eating a rabbit or allowing the shadow of a Gentile to fall upon them.

True, Peter had baptized a pagan, Cornelius the centurion (Acts 10). But this seemed an exception, to be explained as a sign of what was to happen in the future. The walls which had always separated Jew from Gentile also separated Christian from Gentile.

But here at Antioch there was something novel. Here Christians were first of all Christians. Not all persons came into the church from Judaism. Some came directly from paganism. Many of these were familiar with the Jewish faith. And some may have been under Jewish instruction: "proselytes of the gate." But for a person of Jewish background to be familiar with such persons, even eat with them, was unthinkable. In strict Jewish eyes these persons were still

gentile sinners." In the church of Antioch, however, they were simply Christian brethren.

In Antioch, for the first time the church ignored the old Jewish scruples. All the brethren, of Jewish background or Gentile, ate together at the love feast and common meals.

This is why Peter was startled by what he witnessed. Startled, but also excited! And he enthusiastically joined in this bold new experiment. He ate with Gentile Christians.

Apparently there were some troublemakers in Jerusalem. They had gotten wind of what was going on in Antioch (Gal. 2:12). A delegation arrived to check on the rumors. And they could hardly believe their eyes! They were certain Peter had taken leave of his senses. He was reminded that he was defiling himself by eating with "Gentile dogs."

The fisherman was hooked. Taking everything into consideration he was unwilling to go as far as his enthusiasm had carried him. He was, after all, the chief apostle to the Jews. And this eating with Gentiles was certain to alienate many of his followers.

So Peter's mind was changed. He started holding himself aloof from the Gentile members of the Antioch church. Perhaps he explained it like this: "It is not that I am personally unhappy with you. That is not why we do not eat together. I would like to. But I must recognize my responsibilities. And I must take into account the effect that what I am doing has on the people entrusted to my care. And eating together is not, after all, a matter of vital importance!"

It was at this point that Paul could contain himself no more. "What do you mean, unimportant? Unimportant! Why this goes to the heart of the gospel! You are making a distinction among us on the basis of the ritual law! You make Gentiles second-class Christians! You still believe that the law has something to do with your standing before God!

"We have tried legalism before. I myself worked as hard as is possible at living by the law. And all it accomplished was to lull me into false complacency. Then one day I was brought up short. I was made to see the futility of law. And except for the grace of Christ, I would have been driven to hopeless despair! It is not possible to know peace and freedom by relying on the law [2:16]. It is by putting our trust and dependence upon Christ that things are made right between us and God.

"Peter, you are a Jew. You had all the advantages of Jewish training and family life. And yet you, too, found salvation only when you quit depending upon the law and put your trust in Christ [2:15-16]. How can you force upon others what you have yourself abandoned as useless?"

This is Paul's argument that his authority is valid. It is so valid that he can stand up and oppose Peter to his face (2:11). The argument leads Paul to make some profound affirmations about the faith.

There is verse 16, ". . . a man is not justified by works of law but through faith in Jesus Christ . . ." We like this. It sounds very "Protestant." But what does he mean?

Perhaps we can paraphrase Paul: "It is not possible to get right with God by working at it. I tried. It did no good. But when we put our whole trust in God, he treats us as if we were right with him and with others, because that is what he is going to make us."

In Paul's judgment Peter had actually separated himself from God by what he did. In anguish, Paul noted that even his

MY OTHER MOTHERS

by Russell Heminger

■ Fifteen years ago my son, my daughter and I found ourselves looking into the distant future — just the three of us — only two weeks before Mother's Day. The thought occurred to me that perhaps there were others as lonely as we, and so I selected a number of Mother's Day cards and mailed them to other mothers in memory of a son or daughter whom they had lost, as well as to my own mother.

The thank you notes and letters I received in answer to those cards was a real inspiration and lift to me, and for these past fifteen years I have never missed once remembering other mothers as well as my own. With the passing of my own mother recently, I have only one of my original "other mothers" left. She is a little lady past ninety years and is the only one still here of her entire family of husband, one daughter, and two sons. I will never forget what she said to me once, "Am I bitter? No. Lonely? Yes."

I have found that real happiness comes from sharing, and whether we wear a red flower or a white one, I hope that many "other mothers" may receive a card on their special day in memory of a loved one from whom they can never hear. The dividends returned will be a continued source of pleasure and inspiration throughout the year.

intimate associate, Barnabas, and others had followed Peter's lead (2:13).

Paul continues his argument, leaving the Antioch incident behind. The real sinner is not the man who violates the ritual law. Rather, the real transgressor is the Christian who, having found freedom and personal integrity in Christ, turns again to the law (2:18).

For Paul, Christianity means death and resurrection. It was through the death and resurrection of Christ that the church was born. And it is as the believer goes with Christ through death and resurrection that he is born into the church, into this new life with God.

For Paul, death means the end of self-centeredness(2:19-20). Paul had spent years in a desperate scramble for rightness with God. And in the end it led him nowhere. But when he became Christ's man, he abandoned this futile madness. And from that point on, he said, he could claim no credit for what he had done, for it is Christ who worked through him.

When the whole focus of a man's former life is destroyed and a new center is given, this is really a way of dying and being given new life. The believer is led by Christ into a new life. And this means freedom and hope. It means that he has a future! When the Christian says, "life," he means "knowing Christ as a companion and resource." Christ is the source of courage and strength.

The depth of Paul's understanding of God is expressed in these words: "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me . . ." (2:20a). And all this is possible because Christ ". . . loved me and gave himself for me" (2:20b).

All that Christ did does not lie in the past. It is effective still. And therefore Paul gave God the reins of his life. In verse 21 he said that any other response would make Christ to have died in vain.

Paul began Galatians with a heated defense of his own authority. But he was soon led to an affirmation of his faith in Christ as the Son of God.

Next week: What Has Happened to You

Motherhood Is a Privilege

Continued from page 4

lived so abundantly without a few words concerning the faithful husband, Harvey, upon whose shoulders his wife's disability hung so heavily. His feet took many an extra step for her. He lifted her in and out of the buggy, later in and out of the car, when they went to church or to see one of the married children. His patience and devotion to her seemed to have no limit.

He was also a good father. His fatherhood is well illustrated by a story one of the sons tells of a boyhood experience. He and his father had been working at the barn. When chore time came, the boy went to feed the pigs. When a porker got through the fence, he picked up a stick to drive it back. He struck the pig and, to his dismay, it rolled over and in a few minutes was dead. The boy's heart was heavy as he went back to the barn – too heavy for free conversation with his father. After working a little while with only perfunctory replies to his father's comments, he asked, "How much does a pig cost?" His father replied, "If you're thinking about the pig you killed, don't worry about it. I saw what happened. I don't blame you." The father had already forgiven his son; he was only waiting for the lad to speak up concerning the incident.

The Schrocks are old now. Their home has long since been broken up, and they have been living with first one, then another of the children. But their courageous living still makes an impact, not in one community but in a dozen, through the lives of their committed sons and daughters, all of whom have been conditioned for abundant living by the abundant life of their parents.

Gratitude

by Leonard Carlisle

ALBERT SCHWEITZER said, "When I look back upon my early days I am stirred by the thought of the number of people whom I have to thank for what they gave me or for what they were to me. At the same time I am haunted by an oppressive consciousness of the little gratitude I really showed them while I was young. How many of them have said farewell to life without my having made clear to them what it meant to me to receive from them so much kindness or so much care. Many a time have I, with a feeling of shame, said quietly to myself over a grave the words which my mouth ought to have spoken to the departed while he was still in the flesh."

Expressing gratitude to others is a problem not alone of Albert Schweitzer. Perhaps this is true of all of us. Is it not easy to take prosperity for granted, almost as our due? How readily we assume that good health is a birthright. Who believes that tragedy will ever overtake him?

I believe that gratitude is one

the central reasons for our attending church. f course, we come to church because of our eed of God. We come to his sanctuary to make ır needs known. But more than that we come ıt of a sense of gratitude. Somehow deep ithin is the realization that God is indeed ıerciful to us. Within us is the feeling that we re truly blessed far beyond any merit on our art. We not only come, but we also express ur gratitude to God by our giving. We have need to give to God, to show our appreciation nd our love for him.

In a sense God has a need to hear from us. Ie wants to know that we are grateful. This we how in part by our gifts to him. God awaits ur response to his excellent mercies to the hildren of men.

Jesus, entering a village, was met by ten ieedy men; they were lepers. "They stood some vay off and called out to him, 'Jesus, Master, ake pity on us.'" They were made clean. "One of them, finding himself cured, turned back praising God aloud. He threw himself at Jesus' eet and thanked him. And he was a Samaritan [a nonbeliever]. At this Jesus said, 'Were not ll ten cleansed? The other nine, where are hey? Could none be found to come back and give praise to God except this foreigner?'" (The New English Bible — New Testament).

Even as Jesus waited longingly for expressions of gratitude, so also God waits to hear from you.

A Penalty for Growing Old

Continued from page 8

feel that "it is all over now; just sit down and wait," it may be a tragedy. It is time that the necessity of preparing for old age should be impressed upon the middle-aged. The emptiness and the loneliness of retirement can be avoided if taken in time. When we reach the place in society where life has meaning to the very end, then the tragedy of becoming old may change to the joy of being aged.

It does not make sense to put the aged in homes where there is no beauty. Drabness is often the rule in rest homes and in some church-sponsored homes. Why does a home for the aged need to be "four square" like so many of the older school buildings? Why not build with courts and patios and with landscaped grounds? Why cannot the architecture be beautiful as well as practical? Why cannot the furnishings and the decorations have eye appeal — be esthetic?

A resident of good taste and artistic sense wished to redecorate and refurnish her room. The answer was, "The institution takes care of such things." Many old folks are very uncomfortable in surroundings which violate their sense and appreciation of beauty. This does not make sense.

It does not make sense that there is so little religious therapeutics for the aged. We have special courses, special curriculums, special methods, and trained teachers for the children and youth as well as for the young adults. Where are the special methods for the aged? Does not the Christian religion have content particularly adapted to the aged?

Are there not special needs, special interests, which religion can and ought to meet and serve? Many aged have special burdens, problems and needs which weigh upon the mind and soul, and real help is needed. Often emotional stability will need buttressing of a special nature. A faith to overcome fear of the future may need to be cultivated. It does not make sense to allow senescence to go without effective religious therapeutics.

We are making progress in changing the attitudes and conditions that surround old age. They need to be hastened. The feeling that we must not let older people burden us, demand our attention or our time, or bother us or inhibit us, just does not make sense. It would be better to want to help them to get more and more out of life during the golden years. Let us join in developing attitudes and in creating conditions that really make sense.

Remembering a Mother

BY NORMA MUIRHEAD

These are the things I remember best:
Her soft gray hair, the way she dressed
So neatly, choosing colors gay,
The tunes she hummed in her happy way.
Sometimes in a crowd I feel her near,
And when alone I still may hear
Her voice. Some days then I forget,
But not for long. I marvel yet —
A certain song, a sunset hue,
And she is still as once I knew;
And I am happy though my eyes are wet.

KINGDOM GLEANINGS

It should be Hawal River, not Howal River, as given on page 18 of the May 5 issue. On page 20 of the same issue the heading of the first column should read "Education: Volunteers to *Construct* Schools."

Miss Nora M. Rhodes, a General Mission Board member during World War II, died on April 23, at the age of seventy-eight. Following the memorial service in the Dallas Center church, Iowa, where she held membership, burial took place in the church cemetery.

Persons traveling to or from Annual Conference are cordially invited to visit the General Offices at Elgin. The building is located at the intersection of the Northwest Tollway and Illinois route 25. If advance notice is given of the date and approximate time of arrival, the building will be opened evenings, Saturday afternoons, or Sundays.

1962 Lab Reminder. Those interested in attending the Faith and Group Life Laboratory at Manchester College, July 22-28, should forward their applications to Loren Bowman, at the Church of the Brethren General Offices, Elgin, Ill., as soon as possible. Secure information from the March 17 Gospel Messenger, the regional and district executives, or write directly to Loren Bowman.

An Opportunity to Respond is the title of a new flier describing the Brotherhood peace action project in Washington, D. C., on June 25, the day after Annual Conference. All Conference attenders are invited to participate. Copies of the flier have been sent to pastors, Brethren Service chairmen, youth and adult leaders. Extra copies are available from the Church of the Brethren General Offices, Elgin, Ill. The flier includes a registration and hotel reservation form.

The World Council of Churches has made available two booklets related to refugee work. A Time of Compassion is a report on the churches' contribution to World Refugee Year. Across My Desk tells of the work of the World Council of Churches Division of Inter-Church Aid and Service to Refugees as reviewed by its staff in interviews with Geoffrey Murray. Copies may be obtained from the World Council of Churches, 475 Riverside Drive, New York 27, N. Y., at the price of thirty cents each.

Dedications

The new addition to the *Brethren Home* at Greenville, Ohio, will be dedicated on June 3, at 3:00 p.m. John Eller, superintendent of Bethany Hospital, is the speaker.

Mountville congregation, Eastern Pennsylvania, will dedicate its new church building on Sunday, June 10, at 2:00 p.m. Nevin Zuck, pastor of the Elizabethtown church, Pa., and moderator of Annual Conference, will bring the dedicatory message. A. Joseph Caricofe, the pastor, will preach at the Sunday morning homecoming service at 10:00. Preceding the Sunday services there will be a congregational meeting with a fellowship meal at 6:30 p.m. on June 7; a service for the community on June 8 at 7:30 p.m.; and on June 9 a district night, at which Robert O. Hess is scheduled to speak.

The nineteenth annual edition of Register Christian Opinion, a congressional directory to aid in legislative action, has just been printed. Copies may be secured from the Church of the Brethren General Offices, Elgin, Ill. Single copy, 10c; 10 copies, $1.00; 100 copies, $7.50.

Donald E. Stern, director of stewardship for the Church of the Brethren, has resigned effective July 31. He has been on the Brotherhood staff since 1956. He and his wife, Betty, are under recommendation by the General Brotherhood Board as career missionaries in Nigeria.

Wanted: Books for Nigerian Libraries

Four copies of each of the books listed below are needed for four libraries of the Church of the Brethren in Nigeria. The libraries are those of the Theological College, Kulp Bible School, Waka Teacher Training College, and Waka Secondary School. If you can give copies of any of these books write: James Bowman, Director of Mission Education, Elgin, Ill. The books wanted are:

The Mastery of the Master, by Miller
Some Who Led, by Miller and Royer
The Church Today and Tomorrow, by Wieand
Studies in the Gospel of John, by Wieand
Seventy Times Seven, by Bowman
Basic Belief, by Frantz
A History of the Brethren, by Brumbaugh
The Prayer Life and Teachings of Jesus, by Wieand
His Day and Ours, by Ellis
Studies in Doctrine and Devotion, by Kurtz, Blough, and Ellis

The Church Calendar

May 13

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Suffering for Christ's Sake. Acts 12:1-5; 1 Peter 4:1 — 5:14. Memory Selection: If one suffers as a Christian, let him not be ashamed, but under that name let him glorify God. 1 Peter 4:16.

Mother's Day

May 15-17 District and regional field secretaries meeting, Elgin, Ill.
May 18-20 Southern Pennsylvania men's fellowship retreat, Camp Eder
May 20 Brotherhood Program Emphasis
June 10 Pentecost
June 10 Children's Day
June 19-24 Annual Conference, Ocean Grove, N. J.

Gains for the Kingdom

One baptized and five received by letter and one by reaffirmation of faith in the Colorado Springs church, Colo. Two baptized and four received by letter in the Ottawa church, Kansas.

One baptized in the Olivet church, Ohio.

One reclaimed in the Hatfield church, Pa. Twenty-five baptized in the Martinsburg church, Pa. Four baptized in the Swatara Hill church, Pa.

Six baptized in the Blue Ridge church, Thurmont, Md. Eighteen baptized and four received by letter in the Keyser church, W. Va.

THE LONG RIDE

Strange words, strange faces, and strange customs in a strange land — these are just a part of the experiences confronting an international work camper

by Marigrace Bucher Komarnicki

ON JUNE 10, 1957, the Greek liner Neptunia sailed from Montreal, Canada, carrying among its many tons of freight and passengers a small group of volunteer students, teachers, ministers, and others who had paid for the privilege of working in a foreign land. They were now on their way to a three-week whirlwind tour of six European countries and five weeks of laboring in an international work camp.

It was this group of which I, a teacher, was a part under the sponsorship of Brethren Volunteer Service. This branch concerns itself with the internationally known Heifer Project, all types of relief work, and these international summer work camps.

The purpose of these camps is to promote friendly relations among nations as a means toward peace rather than to complete some great work of construction. Although there is a great deal of hard work done, it is made easy by the laughter and good times shared by the workers of many nations, faiths and races.

My story begins when each member of our group was sent from headquarters in Kassel, Germany, three weeks after our arrival in Europe, to our respective work assignments. All the others traveled in groups or pairs. I was the only one required to travel alone as I was directed toward the island of Sylt, a vacation land off the northern coast of Germany.

I was to be an exchange camper with a Mennonite volunteer group located in a German children's camp. My activities were to include shovel work, kitchen duty, and the planning of a recreation program for the children. This unit was set up in a youth summer camp at Hörnum on the southern tip of Sylt along the North Sea. Six hundred boys and girls occupied the massive brick buildings which Hitler had built originally as vacation headquarters for forty of his officers.

I had never traveled extensively in the States, and so it was a real challenge to be alone in a country whose language was unknown to me. Yet at 6:30 a.m. on July 17 I was ushered on to a train in Kassel, a ticket was shoved into my sweating palm, and I was off!

In a short time a conductor was inspecting my ticket and becoming quite insistent in his conversation with me. I was unable to interpret his German, and each moment I became more harassed.

My hero arrived just then in the person of a young student who promptly informed me in excellent English that the car in which I was riding would not go as far as Hamburg, Altona, where I would change trains. If I did not move, he said, I would be sidetracked!

Continuing his deed of mercy, the youth carried my extremely heavy bags seven cars forward and helped me resettle. Moments later, as I watched him leave the train, I stamped upon my memory the kindness of a young German student who had reluctantly accepted my thanks!

Riding on a German train is quite an unpredictable experience. This particular one reminded me of a bus, stopping at every corner. In and out, in and out, passed many individuals occupying the seats about me. I took this opportunity to study the faces of these people from whom I descended. Once a refugee family boarded, all present from grandfather, wearing an elongated moustache, to the sleeping infant grandchild.

Later a Boy Scout troop, or its equivalent, came by, and whatever peace may have been in the car was soon pressured out as the youths, mandolins and guitars in hand, lustily struck up a chorus of Red River Valley. These German children were so natural and relaxed that their mood was contagious. Even I was losing my fear of being alone, forgetting the language barrier that separated me from my neighbors.

At the main station in Hamburg, a young Italian sat nearby and immediately began speaking to me in English. He had no doubts about my being an American! I began to think he was a fine companion, when he casually informed me I was on the wrong train! I should have gotten off at the last station, he said!

Panic-stricken, I thought of riding by my stop and not being able to leave the train! In that moment of despair the train lurched and stopped — at my station! He was wrong! I forgave him only when he carried my bags off the train!

A new problem! I had to change trains in order to arrive in Elmshorn,

the meeting place of several of my co-workers. My luggage was burdensome; I could not make anything distinguishable from the charts I saw, and I knew my next train was about to leave. But where? On which of the many tracks?

I spied a conductor and timidly asked the fateful question, *"Sprechen sie Englisch?"* A smile flashed across his face as he told me he had spent six years in Canada and had been a prisoner of war in Scotland. Relief flooded my whole being! I told him my problem. Whereupon he picked up my bags, ran with me to the right train, showed me to a seat, and puffed, "Don't mention it," as I tried to express my thanks. He jumped off the train just in time, for now I was on my way to Elmshorn!

A second act of friendship had speeded me on my way.

By now the lunch in my pocket needed attention and so did my appetite! It was a while before I began to lose my self-consciousness, but as others around me were enjoying their repasts, I was ready to join them. I shared my lunch with the woman who had shared her seat with me. We could not speak, but twinkling eyes and smiling faces combined with good food said more than any language.

When I arrived at Elmshorn at three o'clock, a very tired but grateful traveler, I had still more to be thankful for when a young man carried my bags to a taxi and helped me with directions. I sighed with relief as my taxi delivered me at my destination, thinking at last my problems were over. How naive of me!

As the old vehicle drove away, it left me standing on the steps of a large building which bore the address I had earlier scratched on a scrap of paper. I lugged my suitcases up the front steps and into a vestibule. The bell announcing my arrival tinkled on the door and a crisply attired nurse came toward me. I soon discovered I was in a home for the aged! Doubts flooded my mind as I looked again at the address. Convinced this was correct I tried to explain my presence and at last my friend beamed when I said "teacher" and she quickly ushered me to a two-room suite on the second floor — one room with three beds and the other with a table and a bureau.

My German hostess tried to make me understand and in no time at all we were laughing at our linguistic helplessness. With the aid of a smattering of Pennsylvania Dutch I had gleaned from my Pennsylvania home, I knew that she spoke of food when she said, "Essen." That sounded great to me after traveling nine hours. Food was later, she said, but first some rest. I collapsed into my feathertick bed and slept immediately.

The next voice I heard was in still another language. It came from Anne, a Swiss girl, who was about to jump into one of the other beds. We tried to communicate in German and French; finally her Italian sounded like my Spanish and we gained some semblance of understanding. She had left her study of interior decorating in Geneva to join in the work camp on Sylt. Before we went back to sleep I knew I had found a new friend with a blonde ponytail.

A knock on the door awakened us, and a voice (I could scarcely believe my ears) speaking English invited us out to have coffee. We were served in the other room by Albert from England, leader of our camp, and Christof, a handsome German youth. How good to hear my language! For the first time in twelve hours I felt my confidence returning. We nibbled cheese and black bread and chatted a bit about our island. Then Anne and I climbed back into bed. In a short time the third bed became occupied with Betty from Vancouver, British Columbia, and in a matter of minutes we all felt we had been friends always.

We were served dinner at six in our small "upper room." Later that evening we walked and talked through Elmshorn and even purchased popsicles, German style, before returning home. I knew that night we all felt a great expectancy, a marvelous incident was about to occur in our lives — a real opportunity to be our brother's keeper and to promote world peace.

As we left our friends with prayers in French, German, and English we felt closer than many who have been acquaintances for years. We were unaware of the other personalities we were to encounter later, on the island: Kurt and Arne, Danes; Thea and Anke, Dutch girls; Birgit, a Swede; Volker, a young German; and hundreds of German children; but the impact of what was yet to come was creeping into our minds and hearts.

In the morning a representative sent by the town Burgomeister conducted our group through a school of horticulture and acres of velvety roses. Also we were to be sure to see Elmshorn's pride and joy, an extremely modern swimming pool! The lifeguard asked me to speak into the loudspeaker and when my voice echoed across the water, heads bobbed up from everywhere, shocked at the sound of my English! What a thrilling moment for me!

It was 2:00 p.m. when we boarded the train for our last ride to Sylt and our camp at Hörnum. As I reflected on the past thirty hours I recalled feelings of fright, loneliness, and helplessness; these had been replaced with feelings of warmth, friendliness, love, and belongingness. What made this change possible? The kind and thoughtful Germans, the lovable Swiss, the charming Englishman, and the understanding Canadian, all contributed to the change. And what was ahead of me — I did not know then — was to be even more rewarding. The sand we shoveled and loaded, the island grass we transplanted, the ashes we handsifted, the onions we peeled, the potatoes we eyed, the pigs we chased, the children we sang and played with and loved — all these were before me.

I would like to conclude with the words of one of my dear German friends, Volker Petzel, who wrote to me several months after this enriching experience. He was speaking of sea gulls and complete freedom of movement as they fly from place to place. "Why are not we like these birds," he wrote, "always able to change our place? Then I would use more spoken words, but for this I need to see your face. So I will give my mind such wings to bring my spirit from land to land, until once again I shall take your hand."

What a world revolution would occur if each of us allowed our spirits to fly to other lands and to love those our spirits may happen to reach!

Postscript: At this time the German army has reclaimed the camp on Sylt and it is no longer *Funf Stadte Heim*, the children's camp. Also since the time of this incident Volker Petzel, who is mentioned in the article, has spent two years in America. He studied at Goshen Mennonite College the first year and in his second year he received his Master's degree in economics from Notre Dame. He spent many happy times in my family's home, and we all cherish his friendship, made possible only through the summer work camp.

This Is Your Heritage

by Galene J. Myers

■ A vast heritage of genealogical information about yourself and your ancestors is yours for the digging into family records, local histories, and genealogical libraries, if, once started on the fascinating study, you wish to carry it to eventual publication.

You will have great satisfaction in the orderly accumulation of exact statistics, and I assure you from personal experience that you will often be able to perform a service for those you love by this historical manuscript you have produced, and you will also have the knowledge that such material will never die, but will live on after you have finished your work.

So come, sharpen your pencil, find a sheet of paper, and you are ready to begin. Start with yourself, your parents, the names of your four grandparents, your eight great-grandparents, your sixteen great-great grandparents, your thirty-two great-great-great-grandparents, and if you can still go on . . .

Of course, it is an easy task if you have an accurately kept family Bible record or a printed genealogy, or if your family has lived in the same locality for generations, but you may find problems after a few generations and here are some suggestions for help in collecting and compiling your information.

Locate living relatives that may have the information you desire, parents, grandparents, cousins, aunts, or uncles. If they live in your neighborhood your task is simple, particularly if you have a tape recorder to use with an elderly person or a garrulous one! But check your facts zealously and write letters, always enclosing a stamped self-addressed envelope and possibly your questions typed out on a sheet of paper. It makes the writing of answers so simple!

Now begin your file as the facts begin to accumulate, a file which may be as simple as a cardboard box and a few cardboard folders, and begin a family tree or diagram.

Perhaps you are now ready to consult the librarian at your local public library. The American Library Directory may help you in locating genealogical collections near you. Local state historial volumes and papers may be of help. County records of wills and marriages may verify dates, names, or locations of residence. Each genealogical library usually has a bibliography of family records. The Library Directory is inclusive of all libraries, large and small in the U.S. State historical societies also have extensive libraries and may be of help if contacted.

The following list of large libraries with extensive volumes for research was taken from the Library Directory, Volume 22:

1. New York Historical Society Library, 170 Central Park West, New York City 24.

2. New York Genealogical and Biographical Society Library, Arthur S. Maynard, Librarian, 122-126 E. 58th St., New York City 22.

3. New York Public Library, Ed. G. Freehafer, Genealogy Librarian, Fifth Avenue and 42nd Street, New York City 18.

4. United States Library of Congress, Genealogy Bibliography Room, Washington, D. C.

5. National Archives, Pennsylvania and Constitution Avenue, Public Records, Washington, D. C.

6. Pennsylvania State Library, Genealogist, Mrs. E. Davenport, Walnut Street and Commonwealth Avenue, Box 608, Harrisburg, Pa.

7. Toledo Ohio Public Library, Local History and Genealogy, Irene McCreery, 325 Michigan St., Toledo 2, Ohio.

8. Cincinnati Public Library, Special Collection, 8th and Vine Street, Cincinnati 2, Ohio.

9. Newberry Library, Joseph Wolf, 60 W. Walton St., Chicago 10, Ill.

10. Denver Public Library, Genealogy, Sylvia Tanberg, Librarian, 1357 Broadway, Denver 3, Colo.

11. Oregon State Library, Genealogy, Loretta G. Fisher, Salem, Oregon.

12. Los Angeles Public Library, Genealogy, Mary H. Peterson, 630 W. Flower, Los Angeles, Calif.

13. Sutro Library, Golden Gate Avenue at Temescal, San Francisco 17, Calif.

14. The National Genealogical Society Library, Fred Dorman, 1921 Sunderland Place, N. W., Washington 6, D. C.

After examining the many volumes for self-help in genealogical research, the book, Searching for Your Ancestors, by Gilbert H. Doane, Third Edition 1960, seems to me the best help for a beginner since he has mentioned in detail many other publications and has an up-to-date 1960 bibliography, general and by states. Searching for Your Ancestors, Third Edition, has been published by the



A visit to a cemetery where grandparents, great-grandparents, and other ancestors may be buried will often help to fill in missing names, dates, and relationships, but check data obtained in this way against other information, for inscriptions on gravestones may be in error or so worn that it is difficult to determine the numerals and letters

FACES AMONG THE FAITHFUL

by Inez Long

The deeply significant — but not always fully understood or adequately appreciated — place of women in the ongoing life of the church is the central focus of Faces Among the Faithful, to be published by the Brethren Press in mid-June.

Instead of writing a treatise on the subject, Mrs. Long has illustrated it by telling about twenty-eight Brethren women selected from the total range of our history — from Anna Margaretha Mack and Maria Sauer of the early decades to Florence Murphy and Edith Barnes of today. Varied indeed were the contributions made by these twenty-eight women to the church and their communities in their individual capacities such as homemaker, preacher, doctor, editor, newspaper reporter, missionary, teacher.

In this period of our church's life when new emphasis is being placed on the role of the laity, Faces Among the Faithful will have special relevance. Each reader — and this includes the men as well as the women — will find new insights on his own place in and contribution to the church. These sketches, or vignettes, will provide devotional reading and illustrative materials for teaching and preaching as well as being interesting and uplifting reading in their own right.

Some of the chapters of this forthcoming book have appeared in somewhat different form in the Gospel Messenger — in Numbers 22, 26, 31, 33, and 48 in 1960. The completed book will be on sale at the Ocean Grove Annual Conference, where on Wednesday morning, there will be an autographing sponsored jointly by the women's fellowship and the merchandising department of the General Offices. Those who will not be at Annual Conference may send prepublication orders to the Church of the Brethren General Offices at Elgin to be filled as the completed copies of the book become available. The price is $2.75. — *Ora W. Garber.*

University of Minnesota Press, Minneapolis, Minn.

Mr. Doane has also mentioned the volume, Local History, How to Gather It, Write It, and Publish It, by Donald Dean Parker, and sold in revised edition, (edited by Bertha E. Josephson) by the Social Science Research Council, 230 Park Ave., New York 17, N. Y. ($1.00) I have examined the book at the Los Angeles Public Library and would definitely recommend it not only for genealogical research but also for compilation and publication of church or community manuscripts.

It is important that you decide soon how extensive you wish to make your record. It may be a simple record for family use, typed, mimeographed, or printed, authored entirely by yourself. But as you go along with your research, as you solve problems and decide to continue your work to a finished and professional genealogy, you will need expert help. Donald Dean Parker in Local History, Chapter XI, page 149, discusses the problem, but by this time you may have solved this aspect of your genealogy.

But whatever your purpose in pursuing your genealogical heritage it is well to measure your product by these criteria: Is it authentic? Is it accurate? Is it comprehensive? Does it reflect the life of people honestly? Is it readable?

This is your heritage, this vast and vital band of forefathers that will never fail you as they speak to you from the pages of the genealogical history you have written. Be thankful that they have left you the broad vision of spiritual life, unfettered by man-made creeds, unbounded by time and space.

Seek, then, to learn from the past, that you may face the future unafraid, ready to meet that destiny for which you have been created.

Racists Excommunicated

■ An eighty-five-year-old Roman Catholic archbishop struck a dramatic blow against militant racism when he invoked his church's most drastic spiritual penalty — excommunication — against three lay Catholics for attempting to hinder the desegregation of the one hundred fifty-three Catholic schools in his archdiocese.

Although the action of Archbishop Joseph Francis Rummel of New Orleans, La., was, strictly speaking, primarily a disciplinary measure, it was generally interpreted as a forthright vindication of Catholic doctrines upholding the equal dignity of all men that was bound to have wide repercussions.

Not only Catholic authorities, but most of the major Protestant denominations in this country have over the past several decades officially condemned racial discrimination in any form.

However, no gesture has been more emphatic than the declaratory sentence of excommunication pronounced against the three New Orleans segregationists — Leander H. Perez, Sr., president of the Plaquemines Parish (county) Council; Jackson G. Ricau, executive director of the South Louisiana Citizens Councils; and housewife Mrs. B. J. Gaillot, Jr., head of the Save Our Nation, Inc.

The action was promptly endorsed by a Vatican spokesman, who said Archbishop Rummel had no choice but to act against those who openly proclaimed their dissent from the church and their refusal to accept the guidance of their pastors on questions of principle and doctrine.

Reports from New Orleans reveal that a number of influential Catholic leaders there have been working quietly to assure peaceful compliance with Archbishop Rummel's recent order ending segregation in parochial schools which was warmly commended by, among others, the New Orleans Interdenominational Ministerial Alliance, made up of more than 350 Negro Protestant clergymen.

Mrs. Gaillot and her colleagues have frequently cited the Bible in support of their segregation stand, but they have never been wholly explicit in providing chapter or verse. Also in doubt has been the degree of support behind the segregationist organization Mrs. Gaillot heads.

In a statement last August, Archbishop Rummel declared that "contrary to the theorizing of the advocates of racial segregation, the race question is a religious and moral question, affecting principles of justice and charity, and the discussion is within the province of the teaching authority of the church and her representatives. — *Religious News Service.*

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

*Parsons, Vestures, and Parishes: A Manual. W. Appleton Lawrence. Seabury Press, 1961. 304 pages. $6.00.

This is a book written by a retired bishop of the Episcopal Church and is specifically intended to serve as a manual for ministers and church workers of that denomination. It deals, however, with concepts and problems which are common to all parishes and contains many ideas and suggestions which are helpful to the local minister or church board.

Bishop Lawrence, out of a wealth of experience, evaluates the role of the minister and the place of the parish in light of our changing cultural patterns. The place of the laity, the procedures for calling a new minister, and principles of all areas of church life are well covered in this book.

The concluding chapters of the book deal with the relation of the local parish to the ecumenical church and the importance of a dynamic witness to the world of our day. — *J. Stanley Earhart, Oakland, Md.*

*Time for Wonder. Margaret Fisk Taylor. Christian Education Press, 1961. 71 pages. $2.95.

Here is an exciting new book on creative movement for those who will be adding to their church school curriculum this type of worship. It is also helpful for those who have already included this in their program.

Explaining the purposes and goals of creative movement to a program of Christian education, Miss Taylor deals more directly with the primary age groups (five-, six-, and seven-year-olds).

Through the experience of creative rhythmic movement the child is motivated by ideas, thoughts, feelings, and beliefs, thus, not learning dances, but creating expression.

As the book title suggests there are times of wonder that are spontaneously expressed by the child in wonder of God. Through hypothetical situations concrete suggestions for the leader are given throughout the book, with occasional suggestions of musical background and written verse. Drawn figures also aid the leader.

Also presented are seasonal suggestions, a bibliography for additional resources, and ideas concerning the everyday living of the child for the creative experience. — *Leon Albert, Wheaton, Ill.*

*Fun With Brand New Games. Allan and Paulette Macfarlan. Association Press, 1961. 255 pages. $3.50.

Anyone who has the responsibility of planning for the recreation periods for groups is aware of how difficult it is to find any new ideas. Recreation leaders will welcome this book which contains clearly written instructions for well over 200 new exciting games. Included are games which are suitable for use with children as well as with adults and which can be played indoors or outside.

The material presented in this book is complete with suggestions for leadership of games as well as with helps in program planning. This book should prove to be a valuable source of information to those who are serving on social committees or have the responsbility of working with youth groups. — *Oswald H. Goering, Oregon, Ill.*

The Future of Catholic Power. Paul Blanshard. Protestants & Other Americans United, 1961. 28 pages. 35c.

Paul Blanshard, author of American Freedom and Catholic Power, here records his address given to a capacity audience in Constitution Hall, Washington, D. C., in January 1961, just after John F. Kennedy took the office of President.

In this booklet he speaks with candor and power concerning the need to keep absolute separation of church and state; he reviews some of the attitudes taken by various groups during the election, some of the more recent struggle and court cases dealing with the problem of separation of church and state, and points up what he believes will be the continuing issues in the foreseeable future, namely: medicine, taxation, and education.

He commends the President for the forthright position he had already taken during the days of his campaigning in all of the issues which came up, except birth control, and warns that if he is reelected in 1965 he will need to continue to be just as forthright. He points up sharply the position of the Roman Catholic hierarchy, quoting canon law. — *Charles E. Zunkel, Port Republic, Va.*

101 Camping Out Ideas and Activities. Bruno Knobel. Sterling Publication Company, 1961. 128 pages. $2.50.

This book is a terrific stimulator to the outdoor person or family that likes to take an idea and a few suggestions and experiment with the details. It is not a detailed "how to" book for camping. It comes from Bruno Knobel, a Swiss mountaineer who is certainly at home in the out-of-doors. Experiment with some of his ideas and you will soon be at home there also. This is for the whole family or any one member that loves to do things outdoors. — *Robert W. Tully, Martinsville, Ind.*

*Shelters and Sanctuaries. Charles Ray Goff. Abingdon, 1961. 128 pages. $2.25.

For twenty years Dr. Goff has been the pastor of the Chicago Temple (First Methodist church). The year I graduated from Bethany Seminary our visitation class went to hear Dr. Goff, and immediately we were captured by his warmth and his spiritual insights. In his book he deals not only with the problem of survival, air-raid shelters and fear, but points the reader to the sanctuary as man's only hope through Christ. There are three major sections in this book: Are We Worth Saving? The Strange Concern of God, and Go on Living. Even though the fifteen chapters are very short, Dr. Goff does tackle a major spiritual truth, floods that truth with fine illustrations, so that the mind keeps on thinking after the book is closed. A helpful book in a time of uncertainty which lets the warmth of Dr. Goff's personality shine through. — *Jacob T. Dick, Fresno, Calif.*

*Light From Heaven. Christmas Carol Kauffman. Herald Press, 1961. 452 pages. $3.50.

It is difficult to believe that any father would act with the sternness and cruelty of Bennett Armstrong, but this is a true account of the life of Joseph Armstrong, the son on whom he visited his wrath so often, but who overcame his personal sorrows to become a powerful preach-

er. Annie, the quiet, uncomplaining wife, proved herself a true Christian mother to the three children when she told them, "There will never come to you any experience so dark but that God's light will pierce through." — *Mrs. Dan Fierheller, Polo, Ill.*

Who Jesus Says You Are. Wallace D. Chappell. Abingdon, 1962. 96 pages. $2.00.

This is a little volume of twelve sermons based on the statements Jesus made, such as "You Are Light," "You Are Salt," "You Are My Friends," and so on.

The author's unique style is pungent and clear. His thought is carefully outlined. He uses a minimum of words. His reasoning is not unusually deep, but it does indicate an awareness of both the plight and the possibilities of man under God's grace. He also displays a mature understanding of the Bible and its relevance to Christian living today. Nor has he been insulated from the trends of contemporary thought. His illustrations are simple and warm, most of them drawn from his pastoral experience. These sermons have a strong evangelistic appeal.

The author is pastor of the Buchanan Street Methodist church, Nashville, Tenn. He has done extensive evangelistic preaching in other parts of the world as well as in this country.

The book would prove inspirational and helpful to the ministerial or lay reader. — *Wilbur R. Hoover, Rocky Ford, Colo.*

***Mission to the Head-Hunters.** Frank & Marie Drown. Harper, 1961. 252 pages. $3.95.

This is an exciting story of missionary penetration into the jungles of eastern Ecuador. Episode follows episode to demonstrate the daring determination of the Gospel Missionary Union to bring Christ to isolated tribes. They press on regardless of personal hardship or danger. Only complete faith and reliance upon God's care and a driving sense of mission could bring a person through some of the life-or-death situations they encountered.

Though many areas of mission effort have become more routine and less dramatic, there are still some real frontiers, physical as well as spiritual. Here is a challenging chapter in the unfinished story of the growing church. — *James B. Bowman.*

The Pioneer Ministry. Anthony Tyrrell Hanson. Westminster, 1961. 175 pages. $3.95.

During the past fifty years we have seen a resurgence of discussion on the doctrine of the ministry, and this book presents a study of this discussion from earliest times to the present day. The author begins with the witness of the apostles and the early church and likens it to the witness which we find in the Book of Isaiah concerning the faithful remnant. Dr. Hansen examines in some detail the writings of Paul, especially the letters to the church at Corinth. He examines the question of who and who were not apostles and of what their ministry consisted. The author then turns to history and discusses the various positions which have been held during the past nineteen hundred years.

Dr. Hansen's conclusions are that it is impossible to separate those forms of the ministry which were established by Jesus from those which were not. The claims of the ministry must be based on the leading of the entire church into its mission, and that while the ministry is in a leadership role it does not constitute the church. The church constitutes the ministry. Many Brethren should read this book, since its conclusions have been for the most part, the historic beliefs of the Brethren concerning the ministry. — *Virginia S. Fisher, Elizabethtown, Pa.*

The Modern Reader's Bible Atlas. H. H. Rowley. Association Press, 1961. 88 pages. $1.50.

This is a "giant" edition of the familiar Reflection paperbacks. It is a basic introduction to archeology, geography, and history of Palestine. The narrative is short — 72 pages — but compact and informative. The book contains twenty-eight excellent black and white "plates" (pictures) of archeological finds and locations in Palestine. In addition there are thirty-two colored maps covering all aspects of the geography of the Mediterranean world. The chapters of the book relate to the main periods of Israelite history; the concluding chapter gives the setting for the New Testament writings and activity of the early church. The material is supplementary to Bible study; it can serve as a valuable aid to understanding and appreciation. As with all the Reflection books, it is a bargain. — *Robert McFadden, Bridgewater, Va.*

The Ten Commandments in Modern Perspective. Owen M. Weatherly. John Knox Press, 1961. 160 pages. $3.00.

Dr. Weatherly's study of the Decalogue is exactly that described in the title — an emphasis on the modern implications. He does not waste time with platitudes or illustrations but gives the reader a serious, meaty encounter with the implications of each commandment. For the most part the author, a Baptist minister, is well aware of the deeper implications of the commandments in their Biblical setting. For example, he discusses the integrity of man with God rather than swearing when he writes on the third commandment. On the other hand, he fails to see the ultimate moral significance of the fourth commandment as the goal of life. All in all, it is an excellent book for all levels of adult education. — *Graydon F. Snyder, Chicago, Ill.*

Seven Days That Changed the World. Wallace T. Viets. Abingdon, 1962. 92 pages. $2.00.

In this little book of seven moving sermons, Wallace T. Viets describes the events of the seven greatest days of history . . . the last week of the earthly life of Jesus Christ. The pastor of the First Methodist church of New Haven, Conn., helpfully relates the events of Holy Week to modern behavior and social situations as he emphasizes the message for each day of the week that changed the world. The graphic sermons are made applicable to the life of today as the timelessness of the eternal truths are pointed up vividly and light is shed on the "old, old story."

The searcher for new insights and clearer understanding into our Lord's last days of ministry will find this book helpful. — *Carl E. Myers.*

Day-by-Day. Andrew Murray. Zondervan, 1961. 119 pages. $1.95.

To grow in the life of devotion the inner life must be nurtured with the literature of devotion. This anthology of writings from the soul, mind, and heart of Andrew Murray will help one keep the growing edge. And at the same time one's sense of the presence of God will be heightened and the life in and with God enriched. Here are classic words of witness to the spiritual life. It is a book for the average Christian and will help him to become above average. — *Glen Weimer, Arlington, Va.*

News and Comment From Around the World

Methodist Synod of Ceylon Rejects United Church Plan

The Methodist Synod of Ceylon has unanimously rejected the draft constitution for the proposed United Church of Lanka (Ceylon).

While expressing gratitude for the measure of agreement that had been reached, the synod said it would not join the union on the basis of its present plan. The committee which has been negotiating the union will have to be recalled to consider further amendments.

Included in the proposed Lanka Church would be Anglicans, Baptists, Methodists, Presbyterians, and Congregationalists.

Wake Forest College Church Votes Against Racial Barriers

The Wake Forest Baptist church in Winston-Salem, N. C., decided by an overwhelming vote of its members to remove all racial barriers. The vote followed recommendation by the church's Christian action committee urging the congregation to admit as members all Christians without racial restrictions.

Located on the campus of Wake Forest College, the church ministers to students of that Southern Baptist institution. The college recently opened its graduate and summer schools and evening classes to all qualified students of any race.

National Council Board Approves American, Russian Exchange Visits

An exchange visit between American and Russian churchmen has been authorized by the General Board of the National Council of Churches. Thirteen Protestant and Eastern Orthodox church leaders will make up the delegation from the United States. They will visit the Soviet Union as guests of the Russian Orthodox church for about three weeks beginning Aug. 25. A group of Russian churchmen will return the visit in February 1963.

This exchange, which was approved unanimously by the General Board, is designed to "increase mutual understanding of church life and to further friendly relations between the churches of our two countries." This will be the second such exchange sponsored by the National Council. The first occurred in 1956, when nine U.S. churchmen made a ten-day visit to the Soviet Union which was later returned by an equal number of Russian church leaders.

Japan's United Church of Christ Plans Aid to Christian Tourists

A public relations office to help Christian tourists become acquainted with church work in Japan has been established by the United Church of Christ in Japan and the Interboard Committee for Christian Work in Japan.

With the number of tourists expected to increase six times in the next ten years, church officials decided that an agency was needed to help those visitors who want to see Christian service projects, attend a Japanese church service, or meet Japanese Christians.

All New Orleans Catholic Schools to Be Desegregated

All Catholic parochial and private schools, from the kindergarten through the twelfth grade, in New Orleans will be desegregated in the next school term starting early in September.

The decision was announced by Archbishop Joseph F. Rummel, who indicated that Negro students would be entitled to participate in all extra-curricular sports and activities. There are 116 elementary and 37 high schools in the archdiocese with a total enrollment of more than 75,000. This includes both white and Negro schools.

In 1956, Archbishop Rummel declared in a pastoral letter that racial segregation was "morally wrong and sinful." But he had been forced over the years to move slowly on the integration question because of the opposition of some Catholic laymen.

Baptist World Alliance Underwrites Completion of Church in Warsaw

Funds to complete a Baptist church center now under construction in Warsaw, Poland, were guaranteed by the administrative committee of the Baptist World Alliance after an emergency appeal from Alexander Kiroun, president of the Polish Baptist Union.

An unfinished building was opened for worship last September after Baptists in many countries had helped the small Baptist group in Warsaw raise $120,000 for its construction. However, authorities of the Communist-ruled country have said that it will be closed if not completed by Sept. 1.

The building is on property allocated by the Polish government after long negotiations and is in the heart of the rebuilt city. The operation of a Baptist theological seminary, scheduled to open in September, is also dependent on completion of the building.

Indonesian Churches Urge Reconciliation in Dispute

The Executive Committee of the Indonesia Christian Council has called upon both Indonesian and Dutch churches to "fulfill our ministry of reconciliation" in the dispute over Western New Guinea.

Terming the situation more explosive than previously, the council also urged both the Indonesian and Dutch governments "to set aside injured national pride and take up again talks seeking a peaceful solution."

Billy Graham to Concentrate on Colleges in Future

Evangelist Billy Graham recently announced that he plans to spend about two more years in crusades in the world's major cities and then devote his attention to college campuses.

He said, "The battle I see emerging today is at the university level. We don't find communism making great inroads with the masses, but with the intellectuals. The struggle for the minds of men is going to be decided in the halls of learning throughout the world."

World Council Asks Member Churches to Join in Algerian Relief Project

The World Council of Churches has issued an appeal to its member churches to join in a program for aid and rehabilitation in Algeria during the transitional period after the cease-fire between French and nationalist forces there.

Dr. Leslie Cooke, director of the council's Division of Inter-Church Aid, Refugee, and World Service, estimated that about $1,400,000 would be needed for the first year of relief, medical care, material aid, technical training, and education.

About one hundred carefully selected and trained persons will be needed to work in the towns and

villages of Algeria to implement the program.

Those Algerians who are expected to need the most help are 2,400,000 now in regroupment centers, 600,000 rural people who took refuge in towns, 200,000 to be repatriated from Tunisia and Morocco, and 55,000 who were prisoners.

The primary purpose of the relief program will be to strengthen the Christian agencies already at work in Algeria and to enable them to cope with the present situation.

Associated Church Press Admits Ten New Members

Ten publications were admitted as new members in the Associated Church Press during its annual meeting held in New York City.

One of the new publications is The Reporter for Conscience' Sake, a monthly published by the National Service Board for Religious Objectors and edited by Ruth Early.

The acceptance of the new publications brings to 163 the number of publications participating in the professional organization of Protestant, Eastern Orthodox, and nondenominational magazines. The combined circulation of all the member publications now totals more than seventeen million.

Thirteen awards of merit and sixteen honorable mention certificates were presented by the Associated Church Press to Protestant publications for "notable achievement in Christian journalism."

The Gospel Messenger received honorable mention in the category devoted to editorial writing. The contest judges were members of the faculty of the School of Journalism at Syracuse University.

Dr. Martin E. Marty, associate editor of the Christian Century, told the editors that America's religious publications should play a more significant role in helping prepare church members to live in a revolutionary world. He praised the advances in quality and content in religious publications but charged that many of them are too narrowly denominational in their outlook. He suggested that the readers of such publications are often more sophisticated than the editors realize.

Dr. Floyd Shacklock, executive secretary of the Committee on World Literacy and Christian Literature, said that Christian magazines can play a vital role in taking younger overseas churches out of their "ghetto" existence. He said, "As part of the Christian approach to Asia, Africa, and Latin America, the Christian magazine can help the church to reach out to the public around it. In many parts of the world, the minority church is struggling to maintain its inner life in a hostile environment."



Reorganized Church of Latter-Day Saints Meet in Conference

The president of the Reorganized Church of Jesus Christ of Latter Day Saints told delegates to the church's biennial world conference that they must take a more active role in public affairs in order to oppose communism.

W. Wallace Smith urged the church members to evaluate moral issues in "the frame of reference based on our code of ethics" and then actively support those measures which meet this standard.

He spoke to 2,600 delegates attending the conference. The Reorganized Church traces its origins back to Joseph Smith, whom the Church of Jesus Christ of Latter-day Saints (Mormon) also regards as its founder, but the two churches are now entirely separate.

Mr. Smith, the grandson of Joseph Smith, heads a denomination with 175,000 members in the United States and nine other countries.

In his address, the president called on church members to oppose discrimination, legalized gambling, and the increased sale of alcohol. He added that they should support urban renewal programs, efforts to promote better mental and physical health, and more effective detection and prevention of crime.

His address followed the dedication of the church's $8,000,000 world headquarters building in Independence, Mo. Begun in 1926, construction on the building was interrupted by the depression of the 1930's and resumed again in 1948.

The huge domed building, a landmark in the area, includes an auditorium seating 5,800 persons and one of the country's largest pipe organ systems (picture above).

In services preceding the dedication, more than 20,000 members of the church were served communion in four separate services.

Quaker Group Cites Gains in Protests Against Arms

An unprecedented number of Philadelphia-area Quakers joined last year in public protest against armaments and bomb tests. The Peace Committee of the Philadelphia Yearly Meeting reported that about 1,200 persons participated in a six-hour vigil at City Hall, and a smaller group picketed a local plant which makes missile parts. The committee said that it now has a list of some 1,000 persons who are willing to "work actively for peace."

Acknowledging that not all Quakers agree about the value of peace demonstrations, the committee said that "public witness is far from being our only instrument, but we believe it is a useful one when conceived under religious compulsion and carried out in a dignified manner."

Overseas Report ... from India

by Andrew Holderreed

India and Its Neighbors

Liberated Goa, Daman, and Diu continued to give most citizens here in India considerable satisfaction by Jan. 1, although there was some difficulty in understanding the reactions of the West. There was hope that the thousands of military prisoners would be immediately repatriated. The fact that Portugal has not obliged, but has, on the other hand, demanded the repatriation of thousands of Indians from Mozambique and Angola, has become an embarrassing problem to the government. Restrictions on travel to Goa in spite of earlier promises have been annoying to many Goanese people living in India. As the quarter ends, the military is still in charge, the Portuguese troops and officers are still interned in the former possessions, but the areas have been duly declared a part of India.

Restless Southeast Asia has seen neutral India surrounded by changes of government, violations of borders, and both old and new accusations by neighboring states, Nepal has been the scene of sporadic fighting, and the attempt has been made to show that these groups were organized in India with Indian aid.

Chinese border violations have not ceased, either on the ground or in the air, though the Chinese would like to renew the trade agreement with India. Troubles in the eastern area of Assam, then in Ceylon, and later in Burma reflect the instability.

The military seizure of the Portuguese areas gave Pakistan the excuse to trumpet that India was planning to wage war against her. Through efforts to involve India in the United Nations in a new discussion of Kashmir, and through border sniping and illegal occupation of border areas, Pakistan has managed to keep alive the sharp rivalry between the two countries.

India Suffers From Cold Weather

India shivered and endured extreme cold weather in January. New Delhi achieved a new record low of 31 degrees (F), and in the northern areas many died from cold. The Dum Dum airport of Calcutta was covered with frost. Standing crops in Gujerat State (where our Church of the Brethren is located) were damaged by the heavy frost. In some cities, the municipal authorities provided bonfires so that the poor could warm themselves at night.

Elections in India

The election campaign warmed up in early February. Preelection tricks were aplenty. In rural areas, not a few road traps collected jeeps full of VIP's, and effectively disorganized schedules. Violence was not widespread. It must be recorded with commendation that all forms of active electioneering were stopped by order twenty-four hours in advance of the polling.

The voting got under way on Feb. 16 in the eastern area, and proceeded region by region until it was completed in the west on Feb. 25. There were the usual flubs and worthy-of-mentions: A dead man was nominated to a local board in Gujerat; the aged, the infirm, the dwarf and the Saddhus made notoriety by voting. In the west, an elderly voter was arrested because he came out of the booth, tore up the ballot, and declared none of the candidates worthy of his vote!

It would appear that approximately 55% of the registered electorate voted, and gave the Congress Party its predominant position in this third national election. In the two western states of Gujerat and Maharashtra, the far right Jan Sangh Party won no seats, and the Communists lost twelve seats. In other areas the Communists showed considerable strength.

Indian Paper Praises Christian Work

The work of Christians and missionaries is not usually considered newsworthy. However, the Times of India for March 14 reported the farewell function at Sangli, Maharashtra, for Dr. and Mrs. Eugene Evans, American Presbyterian missionaries in India since 1925. Dr. Evans has served in two mission hospitals, and more recently has drawn attention for his excellent village health service. Mrs. Evans has been in charge of central stores and drugs of the Miraj Medical Center for many years.

Under the dateline of Belgium, March 30, the Times of India also reported the golden jubilee of the leprosy hospital at Hindalga, where the deputy commissioner paid a glowing tribute to the missionaries for their selfless work in the cause of people suffering from leprosy. Reverend Davidson, director of the lerprosy hospital at Miraj, was chairman of the celebration at Hindalga.

Becoming a Christian Costs

It still costs to be a Christian even though we are remote from Roman arenas. A young man from a high caste family in Belgaum by chance read a Christian tract which led him to inquire more about Christ. Since his family was opposed to his becoming a Christian, the high school graduate came to Poona to find work and refuge. After some weeks of study and prayer, he accepted baptism down at the river. About two weeks ago he was forcibly abducted from the bookshop where he worked. His Christian friends do not know of his whereabouts.

Some Observations

This reporter has now spent ten years in India and might be permitted a few observations. As one travels, one is struck by the extensive and expanding industrial works and complexes. One notices the tremendous growth in industrial equipment and the vast array of consumer goods made in India. One does realize that this growth has been protected by embargoes and duties, and that the people consequently pay more than plenty for it.

Inflation has become a real factor for the poor. The middle class suffers unduly for want of housing at a reasonable price. With the young there is a veritable mania for education, and, although schools have multiplied at all levels, there are still not enough. Certainly most of India is on the move. The revolution of *wants* is forever changing what was the old Indian way.

The Protestant groups of Christians have been, and are, in a period of transition from "mission" to the "church," with all the uncertainties and accompanying ills. Church union has not come to North India, but the votes will be taken this year and next. Generally it can be said that Christians have been more concerned with education and economic advancements than with the growth of the church or with evangelism. There are notable exceptions that warm the heart. The weight of Prot-

estant work is still with the lower economic and rural groups, whereas it is admitted by both Protestant and Roman leaders that the great new thrust must be in the rapidly expanding and proliferating cities of the new India.

Dire Predictions Not Realized

The conjunction of planets was the topic by early February, and the astrologers predicted dire happenings. In Bombay the traders prudently took out plenty of insurance, and in many inland centers the markets were all but closed down. Fishermen refused to put out to sea for fear of unusual tides. Assam anticipated the horrors of earthquakes and floods. In Patna, with eyes glued to the clocks, thousands shifted outside to tents and huts in the certain belief that destruction by earthquake would come at the fateful hour. The state government of Kerala reportedly delayed the filing of legal cases owing to the inauspicious configuration.

Prime Minister Nehru repeatedly declared all the furor to be utter stupidity, but that did not stop the estimated 9,000 *yagnas* (Vedic fire sacrifices) throughout the country. In Gujerat State one of these *yagnas* cost an estimated $140,000. In the big *yagna* at Delhi, 300 priests and pandits carried on their work for a month, reciting the Gayatri Mantra 5 million times, and also the Chandipath of 700 verses 10 thousand times. Thus, after millions of *mantras* were said and millions of rupees spent, the priests won! Nothing dire happened, the air was "purified," and the world saved.

Anniversaries

Mr. and Mrs. C. D. Bowman of New Windsor, Md., celebrated their fifty-fifth wedding anniversary on Feb. 24, 1962. They are members of the Pipe Creek congregation. They have eight children, nineteen grandchildren, and twenty-seven great-grandchildren. — Mrs. David J. Roop, Linwood, Md.

Mr. and Mrs. John A. Brubaker celebrated their sixtieth wedding anniversary on Oct. 23, 1961. They have been members of the First church, Roanoke, Va., since 1904. There are two children, five grandchildren, and four great-grandchildren. — Mrs. W. D. Trout, Roanoke, Va.

Mr. and Mrs. C. Frank Craun celebrated their fiftieth wedding anniversary on Feb. 25, 1962, at the Summit church. They have four children and twelve grandchildren. — Mrs. E. C. Burtner, Mt. Solon, Va.

Mr. and Mrs. Arthur Harr of Toledo, Ohio, celebrated their fiftieth wedding anniversary on June 4, 1962. They are members of the Lakewood church. — Mrs. F. McLaughlin, Millbury, Ohio.

Brother and Sister Peter Heisey celebrated their fifty-fifth wedding anniversary on Dec. 24, 1961. They have been members of the church for fifty-three years, and Brother Heisey has served in the free ministry in the Heidelberg church since 1927. They have four children, thirteen grandchildren, and two great-grandchildren. — Mrs. Curtis M. Bucher, Lebanon, Pa.

Mr. and Mrs. Alva Hewitt of Tipton, Ind., celebrated their golden wedding anniversary on Feb. 4, 1962. Brother Hewitt has been a minister for over forty-seven years. They have four children, eleven grandchildren, and nine great-grandchildren. — Mrs. Beulah Johnson, Sharpsville, Ind.

Mr. and Mrs. Silas Kennedy celebrated their fiftieth wedding anniversary on Dec. 10, 1961. They are members of the Pleasant View church, Ind. They have six children, ten grandchildren, and three great-grandchildren. — Mrs. Amsa Snell, South Whitley, Ind.

Mr. and Mrs. Charles Q. Meyers, members of the Waterloo City church, Iowa, celebrated their golden wedding anniversary on March 11, 1962. They have two sons and five grandchildren. — Mrs. S. R. Schlotman, Waterloo, Iowa.

Brother and Sister Lawrence Ruble celebrated their fiftieth wedding anniversary on March 11, 1962, at their home in McVeytown, Pa. They have four children and eleven grandchildren. Brother Ruble has been a minister in the Church of the Brethren for sixty years. They are members of the Spring Run congregation. — Mrs. Lester Harshbarger, McVeytown, Pa.

Obituaries

Alford, Robert Marion, son of Francis Marion and Mary Hoy Alford, was born Oct. 22, 1906, and died Feb. 13, 1962, at Fairfax, Va. He is survived by one brother, one sister, and one half brother. He was a member of the Mt. Bethel EUB church at Harriston, Va. The funeral service was conducted by Ross Speicher, and burial was at the Harrison cemetery. — Mrs. Mary Sullivan, Grottoes, Va.

Andes, Elizabeth McConchie, wife of William Edward Andes, of Remington, Va., died Nov. 3, 1961. Three daughters and three sons survive. The funeral service was conducted at the Midland church, Va., by Bro. Clyde Carter, and burial was in the church cemetery. — Mrs. Charles Long, Bealeton, Va.

Bailey, Hetta H., daughter of David and Elizabeth Moherman Bailey, was born in Ashland County, Ohio, Sept. 14, 1890, and died in Ashland, Ohio, March 1, 1962. She became a member of the Dickey church early in life and served in various ways. She is survived by one sister and two brothers. The funeral service was conducted by the undersigned, and burial was in the Dickey cemetery. — J. Perry Prather, Ashland, Ohio.

Beeghly, Lloyd, died Dec. 27, 1961, at the age of seventy-six years. Surviving are his wife, Lavina, two sons, two daughters, and one sister. The funeral service was conducted at the Salem church, W. Va., by Bro. Earl Dietz, and burial was in the Shady Grove cemetery. — Opal Beeghly, Bruceton Mills, W. Va.

Benner, Maude, daughter of Azariah and Jennie Gahagan Brubaker, was born at Johnstown, Pa., Jan. 22, 1885, and died at Martinsburg, Pa., March 13, 1962. She was married three times. Surviving are her third husband, Irvin Benner, two sons, one daughter, one stepson, seven grandchildren, and five great-grandchildren. She was a member of the Memorial church, Martinsburg. The funeral service was conducted by Bro. Floyd Mitchell, and burial was in the Fairview cemetery. — Mrs. C. O. Beery, Martinsburg, Pa.

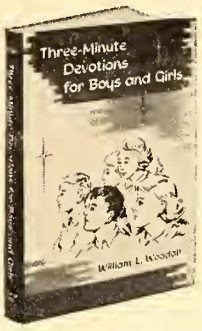
Bloom, Wilbur H., son of Isaac and Mary Bailey Bloom, was born near Grampian, Pa., March 3, 1894, and died March 7, 1962. He was married to Emma Thomas, who died in 1957. In May 1960, he was married to Martha Gardner, who survives. Six children, twelve grandchildren, and one great-grandchild also survive. He was a member of the Greenville church, Pa., serving in the office of deacon for many years. The funeral service was conducted in the Greenville church by the undersigned and the Rev. Ralph Lithgow, pastor of the Christian and Missionary Alliance church at DuBois, Pa., and burial was in the adjoining cemetery. — E. M. Hertzler, Rockton, Pa.

Blough, Simon T., son of Emmanuel and Mary Elizabeth Ream Blough, was born March 16, 1872, and died Feb. 24, 1962. He was married to Isabella Wissinger, who preceded him in death. Surviving are two sons, one daughter, fourteen grandchildren, and thirty-three great-grandchildren. He had served as a deacon in the church. The funeral service was conducted by Bro. Joseph Whitacre, and burial was in the Grandview cemetery. — Elda Wertz, Johnstown, Pa.

Buffenmyer, Eugene L., son of Wayne A. and Susan Lorah Buffenmyer, died March 2, 1962, at the age of forty-six years. Surviving are his wife, Matilda Andes Buffenmyer, his parents, two sisters, and one brother. He was a member of the Ephrata church, Pa. The funeral service was conducted by Bro. Guy E. Wampler, Jr., and burial was in the Mohlers cemetery. — Mrs. H. Spencer Fry, Terre Hill, Pa.

Callihan, Eva L., daughter of Isaiah and Annie Noon Smith, was born July 7, 1906, in Clair Township, Pa., and died Feb. 23, 1962, at Windber, Pa. Surviving are her husband, Reuben, four sisters, and two brothers. She was a member of the Windber church, where she taught a Sunday school class. The funeral service was conducted by Bro. I. C. Paul, and burial was in the Fishertown cemetery. — Mrs. John C. Saylor, Windber, Pa.

Caston, Grover E., son of Hiram and Clara Treesh Caston, was born July 10, 1884, in Summit County, Ohio, and died Aug. 10, 1961. He was a member of the West Nimishillen church, where he served in the office of deacon. Sur-



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iving are his wife, Maude, two daughers, two granddaughters, two sisters, nd one brother. — Mrs. Ethel Ecrenent, North Canton, Ohio.

Coover, Earl J., son of Solomon and Mary Catherine Moore Coover, was born June 20, 1884, near DeGraff, Ohio, and died Feb. 28, 1962, near Bellefontaine, Ohio. On Nov. 16, 1911, he was married to Maude Detrick, who survives. He was a member of the Stony Creek church for forty-six years. The funeral service was conducted by Bro. John Tomlonson, assisted by Rev. Donald Insley, and burial was in the Huber cemetery near DeGraff. — Mrs. Paul Early, Bellefontaine, Ohio.

Crickenberger, Howard Franklin, son of W. I. S. and Mary Clayton Crickenberger, was born at Crimora, Va., April 29, 1907, and died Feb. 15, 1962. He is survived by his wife, Gracie, three children, six grandchildren, one brother, and nine sisters. He was a member of the Pleasant Hill church, Va., where he had served on several church boards and committees. The funeral service was conducted by Brethren Ross Speicher and Beverly Smith in the Pleasant Hill church, and burial was in the adjoining cemetery. — Mrs. Mary Sullivan, Grottoes, Va.

Cripe, Clayton H., son of Amos and Mary Cripe, was born Sept. 9, 1884, in Middlebury, Ind., and died March 2, 1962, at Ashland, Ohio. On Dec. 9, 1908, he was married to Grace Ann Hout. He became a member of the Church of the Brethren early in life. The funeral service was conducted by the undersigned, and burial was in the Windsor cemetery near Mansfield, Ohio. — J. Perry Prather, Ashland, Ohio.

Deardorff, William A., was born May 9, 1880, in Joplin, Mo., and died Feb. 17, 1962, at Mexico, Ind. On Nov. 20, 1904, he was married to Maude Miller, who survives. Four children, seventeen grandchildren, and thirteen great-grandchildren also survive. He was called to the ministry in 1908 and was active in the free ministry; he was also superintendent of the Girard Home for several years. The funeral service was conducted at the Manchester church by Bro. Hubert Newcomer, and burial was at North Manchester. — Ira H. Frantz, North Manchester, Ind.

Ely, William Vance, son of John and Matilda Evans Ely, was born March 26, 1892, at Rock Oak, W. Va., and died March 7, 1962, at Keyser, W. Va. He was a member of the Church of the Brethren. Surviving are his wife, Florence Evans Ely, two daughters, two sons, two brothers, and five grandchildren. The funeral service was conducted by the undersigned, and burial was in the Potomac Memorial Gardens. — C. H. Cameron, Keyser, W. Va.

Ennis, Addie E., daughter of William and Elizah Moore, was born at Greene, Iowa, on Feb. 7, 1873, and died Feb. 9, 1962, at McPherson, Kansas. On April 27, 1893, she was married to George W. Ennis, who died in January 1959. She had been a member of the Thomas church, Okla. The funeral service was conducted in the Thomas church by the undersigned, and burial was in the Mound Valley cemetery. — Byron E. Dell, Thomas, Okla.

Furry, Iva Mae, daughter of Albert A. and Maria Myers Erb, was born at Woodbury, Pa., Nov. 3, 1886, and died at Martinsburg, Pa., March 12, 1962. On Dec. 23, 1909, she was married to Lester S. Furry, who died Oct. 25, 1960. She is survived by four sons, three daughters, seventeen grandchildren, and two great-grandchildren. She was a member of the Memorial church at Martinsburg. The funeral service was conducted at Woodbury, Pa., by Bro. Floyd Mitchell, and burial was in the Replogle cemetery. — Mrs. C. O. Beery, Martinsburg, Pa.

Gardner, Pearl Z., daughter of Abraham and Martha Cannon Ferrebee, was born Aug. 25, 1895, at Antioch, W. Va., and died Feb. 15, 1962, at Keyser, W. Va. She was married to Wesley Gardner, who died in 1959. Surviving are three sons, two daughters, and three grandchildren. She was a longtime member of the Church of the Brethren. The funeral service was conducted by Bro. C. H. Cameron, and burial was in the Knobley cemetery. — Mrs. Prema Lipscomb, Keyser, W. Va.

Gauby, Mary E., daughter of Joseph F. and Charlotte Dague, was born Nov. 16, 1873, at Valley Falls, Kansas, and died Feb. 19, 1962, at Washington, Kansas. She had been an active member of the Church of the Brethren for many years. In 1896, she was married to Martin D. Gauby, who preceded her in death. Three children, three brothers, twenty-two grandchildren, and forty great-grandchildren survive. The funeral service was conducted by Brethren Samuel M. Gauby and Lloyd Ditmars, and burial was in the Brethren cemetery. — Mrs. Samuel Gauby, Washington, Kansas.

Gibble, infant son of J. E. and Verda Claire Faw Gibble, was born Feb. 26, 1962, and died two days later. The graveside service was conducted by Bro. E. Paul Weaver, and burial was in the Eel River cemetery. Surviving are the parents, one sister, and one brother. — Mrs. Glenn Tridle, Claypool, Ind.

Gibson, Walter W., son of George and Eva Gibson, was born in Noble County, Ind., March 23, 1878, and died Jan. 27, 1962, at LaGrange, Ind. He was called to the ministry early in life. On April 7, 1901, he was married to Phoebe Miller, who died Jan. 18, 1956. He was a member of the English Prairie congregation. Surviving are

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two sons, three daughters, fifteen grandchildren, and eighteen great-grandchildren. The funeral service was conducted by the undersigned, assisted by Rev. Albert Curtright, and burial was in the Rock Run cemetery. — Herald H. Hendricks, Howe, Ind.

Guthrie, Alvinda, was born Aug. 5, 1884, and died at Morgantown, W. Va., Feb. 23, 1962. She was a member of the Shady Grove church, W. Va. The memorial service was conducted by Bro. Wendell Bohrer. Surviving are two brothers and one sister. — Mae Darby, Bruceton Mills, W. Va.

Hamilton, Robert E., son of Simon and Kissah Jane Brown Hamilton, was born July 18, 1894, and died Feb. 23, 1962, at Rockwood, Pa. He is survived by his wife, Mabel Irene Enos Hamilton, one brother, and one sister. He was a member of the Church of the Brethren. The funeral service was conducted by Walter F. Berkebile, and burial was in the Rockwood cemetery. — Mrs. Walter F. Berkebile, Rockwood, Pa.

Harley, James H., died March 11, 1962, in Richlandtown, Pa. He was a member of the Norristown church. For approximately forty years, he served as a deacon and in many other capacities. The funeral service was conducted by Bro. Harold Keppen, assisted by Bro. Linford Rotenberger. Surviving are his wife, Minerva Kulp Harley, one son, one daughter, nine grandchildren, one brother, and one sister. — Carrie W. Ellis, Norristown, Pa.

Harman, Cora Susan, daughter of Darius and Mary Gochenour Drumheller, was born Nov. 22, 1882, and died Feb. 27, 1962. She was married to Nelson Harman, who died Aug. 7, 1941. Surviving is one brother. She was a member of the Barren Ridge church. The funeral service was conducted at the Barren Ridge church by Bro. Norman L. Harsh, assisted by Bro. F. Y. Garber, and burial was in the adjacent cemetery. —Mrs. John W. Gilbert, Staunton, Va.

Heckman, Kenneth Wayne, son of J. A. and Iva Myers Heckman, was born Aug. 18, 1911, in Cerro Gordo, Ill., and died in Pasadena, Calif., Jan. 22, 1962. He is survived by his wife, one son, two daughters, his father, and one sister. The funeral service was held at the Pasadena church by Bro. W. Glenn McFadden, and burial was in the Mountain View cemetery. — Mrs. Grant Cohick, Pasadena, Calif.

Henry, Albert H., was born Feb. 23, 1864, in Fayette County, Pa., and died Feb. 21, 1962. He was married to Dora Miller, who preceded him in death. Surviving are one daughter, one brother, two sisters, seven grandchildren, and twelve great-grandchildren. He was a member of the Church of the Brethren. The funeral service was conducted by Bro. Walter F. Berkebile, and burial was in the Miller cemetery. — Mrs. Walter F. Berkebile, Rockwood, Pa.

Hollopeter, George W., son of Benjamin and Margaret Hayes Hollopeter, was born March 11, 1866, near Covington, Ohio, and died at Springfield, Ohio, Dec. 27, 1961. On Sept. 30, 1880, he was married to Vienna Fochler, who died in 1894. Surviving are two daughters, seventeen grandchildren, thirty-seven great-grandchildren, and nine great-great-grandchildren. He had been a member of the Church of the Brethren. The funeral service was conducted by Bro. H. K. Higgins, and burial was in the Highland cemetery. — Ethel Manning, Covington, Ohio.

Hoots, Olive Grace, daughter of William and Mary Bahney, was born at LaPlace, Ill., June 6, 1888, and died Jan. 3, 1962, at Newberg, Oregon. On Oct. 27, 1917, she was married to Noah Hoots. She was a member of the Portland church, Oregon. Besides her husband, one son, four sisters, and three grandchildren survive. The funeral service was conducted by the undersigned. — Ralph D. Bowman, Portland, Oregon.

Keplinger, Jacob, son of James H. and Sarah Rexrode Keplinger, was born Oct. 8, 1891, at Maysville, W. Va., and died at Bridgewater, Va., on March 2, 1962. He was married to Edith Schartiger on March 29, 1920. Surviving are seven children, eleven grandchildren, and two brothers. The funeral was conducted by Bro. E. M. Wampler, and burial was in Oak Lawn cemetery. — Mattie Glick, Bridgewater, Va.

Koogler, Mary Elizabeth, daughter of Joseph E. and Lydia Simmons McLaughlin, was born on March 10, 1861, at Ottobine, Va., and died at Bridgewater, Va., on March 15, 1962. She was married to J. Aldine Koogler in 1908. The funeral was conducted by Brethren Paul H. Bowman and M. R. Wolfe in the Bridgewater church, and burial was in Oak Lawn cemetery. — Mattie Glick, Bridgewater, Va.

Layne, J. Clyde, was born at Crimora, Va., Oct. 11, 1916, and died at Hampton, Va., March 15, 1962. He is survived by his father, one daughter, two grandchildren, and one sister. The funeral service was conducted in the Pleasant Hill church, Va., by Brethren Ross Speicher and James Legg, and burial was in the adjoining cemetery. — Mrs. Mary Sullivan, Grottoes, Va.

Lentz, Henry H., son of Henry M. and Amclia Hunsicker Lentz, died March 1, 1962, at the age of fifty-seven years. He was a member of the Fredericksburg congregation, Pa. Surviving are his father, three brothers, and a sister. The funeral services were conducted by Brethren Ammon B. Moyer and Paul M. Bashore, and burial was in the Union meetinghouse cemetery. — Grace E. Meyer, Ono, Pa.

Mason, Russell Earl, was born at Broadway, Va., on July 30, 1894, and died at Bridgewater, Va., on Feb. 16, 1962. He served as deacon in the church for many years. He is survived by his wife, Mary Zigler Mason, six children, twenty-one grandchildren, and three brothers. The funeral service was conducted in the Bridgewater church by Brethren Paul H. Bowman

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ıd Byron M. Flory, and burial was ı the Fairview cemetery at New Mar-et, Va. — Mattie V. Glick, Bridgewa-:r, Va.

Church News

Missouri

Rockingham — The congregation was ost to the district meeting in Septem-ıer, when the two districts, Northern nd Middle Missouri, were merged. A ervice of dedication for babies was ıeld on Oct. 8. The pastor and is wife, Mr. and Mrs. Harold Correll, nd Mrs. Ralph Dooley attended the egional conference at Waterloo. One f the Sunday school classes sponsored ı Hawaiian night, when Mr. and Mrs. Kenneth Sandy gave a program. Four f our women attended the women's ellowship rally at the Kansas City hurch. Bro. R. E. Mohler was the vangelist for our meetings in Novem-ber. Nine were baptized and three eceived by letter. We have two aid roups which meet once a week. Elev-n friendship packets were made for verseas relief. The young people of he Rockingham and Bethany churches meet each Sunday night for recreation nd Bible study. We purchased an or-gan, which was used at Easter for the first time. — Peggy Dooley, Hardin, Mo.

Southern Illinois

Decatur — In the September business meeting, Bro. Bruce Turner was called to the ministry. On Oct. 18, the pastor of the church, Bro. E. Stanley Smith, was ordained to the eldership and Bruce Turner was licensed. Brother Turner is now studying at the University of Illinois. District secretary, R. C. Wenger, Ralph Skaggs of Cerro Gordo, and district moderator, J. W. Metzger, conducted the service of ordination and licensing. At the last meeting of the Decatur Area Council of Churches, Pastor Stanley Smith was appointed first vice-president. On the last Sunday of our mission study, we had as guest speakers Dr. Leonard Blickenstaff and his wife, missionaries to India. — Mrs. Lois Flinn, Decatur, Ill.

Northern Indiana

Wawaka — Richard Burger of Middlebury, Ind., was the speaker for the homecoming service. The women's fellowship knotted comforters and collected blankets for relief. Gerald and Jean Secrist were the delegates to district conference. In October a nursery during church service was established with the women of the church in charge. We observed Layman's Sunday on Oct. 29, while the pastor and his wife, Brother and Sister C. O. Brubaker, were at Florin, Pa. The church was host to a stewardship finance workers conference on Dec. 16. The music and program committee sponsored the Christmas program on Dec. 17. Several attended the conference at Manchester College on the Revival and Mission of the Church. From Feb. 18 to Easter, the church had an advanced attendance emphasis. The church was host to three leadership training institutes on Feb. 25, March 11, and March 25. A mental health meeting was also held here for pastors and lay leaders. Two have been baptized and two received by letter. We are cooperating in a union vacation Bible school, May 29 to June 9, with the Wawaka Methodists and Cosperville Baptists. — Jean Secrist, Syracuse, Ind.

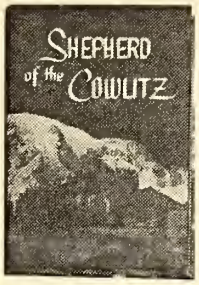
West Goshen — Twelve of our church school workers attended the Elkhart County teacher's training sessions at Elkhart, Ind. Bro. Perry B. Liskey of Clearville, Pa., was the evangelist for our meetings in October. Three were baptized. We had a loyalty supper on Nov. 30 in preparation for the every-member canvass. Bro. Roy Gilmer of Ft. Wayne, Ind., was the guest leader. At Christmas the children brought coin stockings with money gifts and real stockings for relief. The school of missions in January consisted of a book review on missions and pictures of mission work in South America conducted by the Mennonite and Methodist churches. Our Sunday school classes have been taking turns in helping with the processing of clothing and bedding at the relief center in Nappanee. The church also shared in the statewide collection of bedding for relief. Four of our youth attended the national youth seminar in Washington, D. C., and New York. The district leadership training sessions for our area in church vocations, men's and women's fellowship, audio-visuals, temperance, and youth counseling were held in our church on several Sundays in February and March. On March 25, members of commissions on the ministry, home and family, and disaster service had a meeting. The pastor has a class for juniors and junior highs on the beliefs and practices of the church each week after the prayer and Bible hour. The pre-Easter services were conducted by Bro. Alvin Brightbill. — Verda Weaver, Goshen, Ind.

Northeastern Ohio

Woodworth — We had a visitation program to present stewardship and our obligation for the church program. Giving during the following months has made the effort worthwhile. Five members have been received by letter. On Nov. 26, Bro. Elmer Brumbaugh had a service of installation for the newly elected deacons and their wives: Elwood and Doris Broadwater, John and Lu Ann Jackson, Elwood and Lillian Longanecker, and Eldon and Evelyn Strausbaugh. The congregation was host to the district training conference in December, the leaders of which were John Blough, Gordon Bucher, and Mrs. Victor Bendson. The Christmas program was presented by

Continued on page 32

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MR. ERNEST M. LINTON, Bloomington, Indiana: "Your service is superb. No other insurance agency or company has ever sent me a check by special delivery air mail. You combine promptness with fairness and generosity in your settlement of claims. Retention of your policy is a 'must.'"

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DR. JOHN R. RICE, Nationally-known evangelist, editor, author: "It has been my great joy to know Arthur DeMoss of DeMoss Associates for almost ten years. I have found him to be a very successful insurance man, a trusted and devoted Christian leader in his home city. He gives much time to ctual evangelism, Gospel preaching, and God ıas greatly used him in soul-winning.

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My name is_____ 0-1-3951-052

Street or RD#_____

City_____ Zone____ State_____

Date of Birth: Month____ Day____ Year____ Height____ Weight____

My occupation is_____

My beneficiary is_____ Relationship____

I olso opply for coverage for the members of my fomily listed below:

NAME	AGE	HEIGHT	WEIGHT	BENEFICIARY
1.				
2.				
3.				

To the best of your knowledge and belief, have you or any person listed above ever had high or low blood pressure, heart trouble, diabetes, cancer, arthritis or tuberculosis or have you or they, within the last five years, been disabled by either accident or illness, had medical advice or treatment, taken medication for any condition, or been advised to have a surgical operation? Yes____ No____

If so, give details stating person affected, cause, date, name and address of attending physician and whether fully recovered:_____

Neither I nor any other person listed above uses alcoholic beverages, and I hereby do apply for a policy with the understanding that the policy will not cover any conditions existing prior to the issue date, and that it shall be issued solely and entirely in reliance upon the written answers to the above questions.

Date:_____ Signed: X_____

FORM GS 713.3

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Each adult age 19-64 pays	$4.	$40.
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Help us to keep your Gospel Messenger coming by reporting any change in address promptly. **Please do not remove old address.**

Continued from page 29

the children, and the choir gave a program of anthems and carols on Christmas Eve. Bro. Ross Speicher conducted the A Thought for Today program on the local TV station the last week of December. More than 200 young people attended the Northeastern Ohio youth rally held in our church the first weekend in January. The speaker was W. Harold Row. On Saturday evening, he debated with a local military officer the subject, Conscientious Objection vs. Military Service. The board of education is considering the possibility of starting a junior high fellowship and sponsoring a Boy Scout troop. We had an all-day prayer vigil in March, followed by a prayer service at 7:30 in the evening. The pastor and his wife entertained the ministers and their wives of the subdistrict. The church has been cooperating with the other churches in the community in holding song and prayer services at the local nursing homes. The women's groups have packed relief clothing, made comforters, rolled bandages, and donated blankets. They supplied baby gowns and blankets and bandages to be used in the mission in Nigeria. — Mrs. Dorothy Horst, Poland, Ohio.

Western Maryland

Oak Park — The Sunday school and church attendance has shown an increase. Our church participated in the community World Day of Prayer services. The young people and the children's department presented a Christmas play. During Christmas week, cookies, candy, and fruit were made up into individual packages and presented to over 100 elderly folks in nearby convalescent or rest homes. The young people had charge of the morning worship service on Youth Sunday. The women's fellowship sponsored the school of missions in January. The women have also made comforters for relief. The pastor, J. Stanley Earhart, serves as one of the chaplains in the Garrett Memorial hospital. The first Sunday of each month has been set as a time for receiving new members. — Mrs. Frank Biser, Oakland, Md.

First Virginia

Ninevah — On Dec. 17, the young people gave the Christmas pageant, Unto Us a Child Is Born. Since Youth Week, the youth are taking part in the worship service. The women's fellowship sent several boxes of clothing to New Windsor. Several from our church attended the Bethany extension school in Roanoke, Va. Representatives of the district brought a message to us on March 17. Bro. Lawrence Rice of Roanoke met with the ministerial board on March 4. The men's and women's fellowship sponsored the remodeling of one of the cabins at Camp Bethel. At the council meeting, Bro. Frank Wimmer was elected for another year as pastor. The young people gave a Thanksgiving program, sponsored by the women's fellowship. — Mrs. Vista Moorman, Hardy, Va.

TODDLERS AT CHURCH

JESSIE B. CARLSON

This book was written to fill the need for a printed guide for giving care to toddlers in the church school. Covered are: the physical and emotional needs of toddlers; physical requirements of the nursery; the qualifications and number of teachers required; a typical morning with toddlers; ways of working with toddlers; the relationship of the toddlers' group to the nursery department and the church school; and how parents and teachers can work together on a successful program. **$1.00**

Church of the Brethren
General Offices
Elgin, Illinois

MINISTER'S BOOK OF THE MONTH

SELECTION for JUNE

Money and the Church

Luther P. Powell

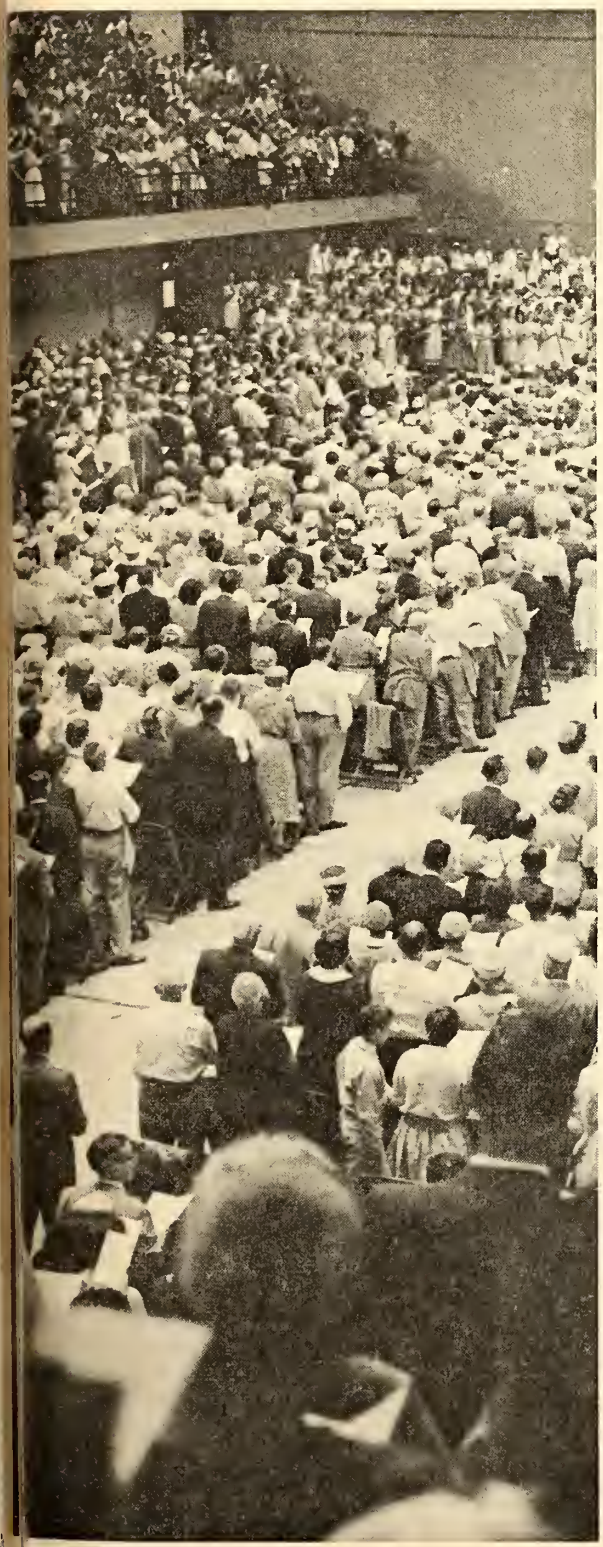
Here is a survey of the many doctrines of money and possessions which the church has espoused and practiced through the ages — from the communal treasuries of the first Christians to the papal taxations of the middle ages, the Reformation system of tithing, the devices of the early churches of colonial America, and the wide range of contemporary means of support; lottery schemes — every-member canvasses — professional fund-raising — true stewardship and charity. Not a mere history but a book that develops a fully realized philosophy of giving.

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CHURCH of the BRETHREN GENERAL OFFICES . . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

MAY 19, 1962



PREVIEW--
Annual Conference

What's on the Agenda?
A summary of the business by the moderator

What Is Annual Conference for?
Fellowship, writes *Paul W. Kinsel*
Business, says *Harry K. Zeller, Jr.*

Annual Conference Speakers

Business for Conference
Items of unfinished business,
reports, and additional queries

You Will Be at Conference
Guest editorial by *Harold Z. Bomberger*

Conferencetime: Traveltime

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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MAY 19, 1962

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Our Contributors

Harold Z. Bomberger, pastor of the McPherson church, Kansas, is a member of the Annual Conference Central Committee.

Paul W. Kinsel, also a member of the Central Committee, is pastor of the Trotwood church, Southern Ohio.

Harry K. Zeller, Jr., is associate moderator of Annual Conference, a member of the Central Committee, and pastor of the La Verne church, California.

John Francis Henry is a student at Bethany Biblical Seminary.

Joe Long is director of youth work for the Brotherhood.

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles a news. Letters should be brief and brotherly.

Use That One Talent

I really think you hit the nail squarely in your brief editorial in the March 17 issue, "God Has Work for the Unfit to Do."

I can relate a number of incidents and places where people, churches, and folks were saved by those counted as "unfit." My memory runs now between sixty-five and seventy years of church work. A lot would have gone undone if we would have waited for everybody to have been "fit" to work. There are still many who might be encouraged to dig up their one talent and go to it. — C. C. Myers, 547 Highland Ave., S.E., Grand Rapids, Mich.

Let's Quit Fooling Ourselves

Many of us regard ourselves as good Christians, when actually we are not. We content ourselves with a watered-down version of Christian living which falls short of the real thing. We live what we call a minimum Christian life, just enough to get by.

The reason for this in many cases is a vague and confused idea of what constitutes the true standards of Christian living. Too many people seem to set their own standards and forget that Christ himself gave us his pattern and design to go by. Others think it is quite all right if we measure up to some of Christ's standards but not all of them. How many of us meet the standard given us by Christ in his Sermon on the Mount? How many of us who call ourselves Christians really even try to comply with what he said?

He did not mean that some Christians would be conspicuous for their cleanness of heart and others for their mercy. He did not suggest that it would be enough for one to thirst after justice and another to be a peacemaker. A Christian has all these marks of character in the way Christ expects us to have them, for these characteristics are so closely related that one merges into every other and all combine to make the ideal Christian character, according to Christ's own specifications and expectation. . . .

Our churches are very quiet when United States judges order reading of the Bible and prayer be stopped and God left out of education in our schools. The churches are told you can worship God in the churches of your choice but leave him out our democratic way of life. — Har Mishler, Brethren Home, Neffsvill Pa.

Not All in the Same Way

In the various arguments for a against ecumenicity (March 10 iss Readers Write) there were a numb of statements made which seem quite questionable to me. For i stance, "Does it really matter h one is baptized, if one fully repe and his inner life is changed to t Christian way?" What does t writer mean by the Christian wa To me it means the way Chr taught and lived, the example set for us. My Bible tells me t Christ himself was baptized, a that he told his disciples, "Go therefore, and teach all nations, b tizing them in the name of the ther, and of the Son, and of t Holy Ghost: teaching them to serve all things whatsoever I h commanded you: and, lo, I am w you alway, even unto the end the world" (KJV). Therefore, i ruled out the importance of bapti if I accepted sprinkling, I would disobeying Christ. . . .

It seems to me that the churc today are suffering from the sa blight as our educational syst conformity. We dare not be dif ent. We must go along with crowd, be agreeable, even if means ignoring Christ and our c sciences! Let us remember that c formity produces only mediocr The real men, the great leaders rugged individualists, men v stand out from the crowd. . . .

I love the Church of the Bre ren. For me it is the one denomi tion wherein I can find support the way I believe the Bible spe s to me. This in no way implies t I consider us better or that we h all the light, but it is the best pl for me, just as our home is best home for our family, altho other Christian homes may be ferent from ours. . . .

The different churches can sh the highlights of their faith with another in a tolerant spirit. T can work together to feed the h gry, clothe the naked, heal a k world, and witness for Christ, they do not need to do it exa alike or all in the same way. — P Dildine Weaver, 1721 N. Main Edwardsville, Ill.

What's on the *AGENDA ?*

a preview of the concerns of this year's Conference as compiled by the moderator, NEVIN H. ZUCK

THE chief purpose of an Annual Conference of the Church of the Brethren is to hear reports, to evaluate what has been done, to lift up major concerns and emphases, and, in the light of all this, to plan for the witness of our church in the future. There are many other happy and helpful by-products of our gathering together, but unless we give ourselves seriously to the above assignment, we do not use well our opportunity and commission.

The business of this year's Conference may well be summarized under three major headings:

The Brethren and how we may best function as the living body of Christ

There are good ways to do the Lord's work, and there are better and more efficient ways. Annual Conference always is charged with the task of determining the nature of the church's mission, and then to create a functional organization that will help us meet our goals as we understand them. This year, we will hear a progress report on district and regional organization and realignment. There will be a significant study with certain conclusions about the recruitment of ministers and other church leaders. A request will come for us to study local church organizations and polity. Our unity with other denominations and our involvements with the World Council of Churches and the National Council of Churches will be discussed. There is a query asking that we take a look at the status of the small congregation, and its implications for our ongoing work as a people.

The Brethren and how we may intensify our witness in today's world

At least three major reports and studies will come to this year's Conference, touching on three aspects of our ministry and witness. There is a committee report on the anointing service. Healing, the prayer of faith, the values of the traditional anointing will all be discussed, in an effort to share our understanding as to how we may help our people and others to the restoration and maintenance of wholeness of life. A stimulating resumé of our concerns about TV programing practices, with related problems plus some positive approaches, will be given. The "pacifist movement" and our relationship to it will be given close scrutiny and helpful thought. In addition to these presentations there will be important specific recommendations as to our witness in the international situation, and in our growing opportunities overseas especially in Nigeria, where Brethren missionaries have been serving.

The Brethren and what is pressing upon us as we face the future

The churches, as well as Brotherhood, district, and regional boards, continually bring items to Annual Conference, in the form of new queries. For this year, these may be summarized best in the following questions: Shall we give evangelism a major place in our church life, and what does this mean for us? Shall we study tithing and proportionate sharing, with a view of helping our people toward total commitment of life to Christ and the church? Shall we investigate the issues of family planning and population, and examine our responsibility as Christians to the findings presented? Shall we look seriously at present-day problems of marriage, divorce, and remarriage as these relate themselves to the church? Shall we make a specific effort to acquaint the people of our nation with the Church of the Brethren and its program?

All of these items sound like so much business — "tinkering with machinery," "housekeeping chores," and the like. They may also be means by which the church, through its elected delegates, ponders its mission and witness in the world, and in which, through the presence of the Holy Spirit, it speaks the directions by which we move forward in proclaiming Jesus Christ, the Light of the World.

"JESUS CHRIST, THE LIGHT OF THE WORLD"

Jesus said: "I am the light of the world; he who follows me will not walk in darkness but will have the light of life." This announcement asserts a unique place for Jesus Christ as the light. More than this, it asserts his power over the world, power to give life to men. This extraordinary claim is addressed to men of every kind, rich and poor, farmers and factory workers, students and soldiers, those who call themselves by his name and those who do not.

The theme for the Ocean Grove Annual Conference is "Jesus Christ, the Light of the World." As we come together in worship our common purpose will be to understand anew our common obedience to Jesus Christ and discover something of the glorious mystery of the spiritual gifts he inspires.



You Will Be at Conference

Guest Editorial by Harold Z. Bomberger

ARE you planning to attend Annual Conference this year? I hope you can. Thousands of Brethren have already completed their arrangements. Many are telling how many years it has been since they missed a Conference.

Not everyone, of course, can go this year. Or any year. For many this is a keen disappointment. Cheer up, however. You will be there! You need not attend physically to be there. By not actually traveling to this lovely Methodist beach and inspiration point, you will miss much. But you can still be there! In fact, you can be there in a more vital way than some who will make the trip.

You helped your congregation select its delegates. Prayerfully and wisely you voted and your church is sending conscientious, informed, and sensitive persons. They will act in your behalf and you will be informed about what they did. You will be at Ocean Grove, too!

You love your church, locally and denominationally. You pray for its work and workers. Annual Conference cannot be a source of vision, planning, and power without prayer. Through sincere and intelligent prayer you will be at this important Conference by the sea.

Brethren will be present from many parts of the world. You are informed, concerned, and enthusiastic about the work of the church at home and overseas. For years you have given generously to undergird and expand it. As progress reports are made by people whom you know and love, or know about and respect, you will be there too. Because of you, they are there — at Conference and on some frontier for Christ.

Annual Conferences are challenging. The tragic needs of the world, urgent appeals for the gospel, and vast opportunities for the church to witness and serve are compellingly presented. Thoughtful delegates will adopt a budget which will allocate funds which must be secured to expand our ministry. This decision will be felt in the personal and family budget of every devoted Brethren. Of course, you will be at Conference!

The scope of an Annual Conference is far-reaching. Sooner or later, in one way or another, the life of every local church and individual is affected. Serious discussion will be given to concerns such as divorce, population control, television programs, pornography, the pacifist cause, the anointing service, ministerial recruitment, our ministry of reconciliation, and the financing of our new seminary. You are involved. You may not be seen strolling the breezy boardwalk, but you will be there!

Yes, you will be there, even if you are the most delinquent and unconcerned member there is. When the budget is considered the delegates will think of you. Without your support, men and women of strong faith but confronted with the realism of your unfaithfulness, will decide upon a lower budget. Or reluctantly they will conclude there must be one less relief worker, missionary, scholarship, or medical tool. Most of the decisions made will reflect your influence. And whatever the decisions, their implementation in your local church and the response in your life will be impeded. Maybe even defeated. You cannot possibly miss Conference!

Annual Conference is a thrilling experience for those who can attend. Naturally not all can go. Inability to attend, however, does not mean one is unrelated to it. Or that the whole affair should leave one cold and bewildered. *You* can be there. You *will be* there!

ANNUAL CONFERENCE

What does it mean and what is it for in the life of the CHURCH of the BRETHREN?

Writes Paul W. Kinsel:

A FAMILY FELLOWSHIP -- this is Annual Conference in the Church of the Brethren. A look at any year's program shows that all of the members of the family, young and old, are kept in mind by those who lay the plans. And if you will watch the cars rolling in to the Conference site from all parts of the United States you will see that they are filled with members of all ages of the family.

Then, too, in a very real way Conference demonstrates that the entire Brotherhood is essentially one big family. People who are brothers and sisters in Christ return year after year, coming from all directions to renew and to strengthen their ties in the family of God. What a blessed fellowship it is!

I cannot remember my first Annual Conference. I was too young. Neither can any of my children remember their first Conferences. They were too young. Both they and I just grew up with the Conference as a part of the family's schedule for the year. Each year my mother used to chide my father for being slow to make up his mind about going. But she and I both knew that his decision would usually be to go.

Across the Brotherhood there must be hundreds of such families. I see their faces at Conference year after year. It is a part of the rhythm of their lives — like breathing or sleeping! And then there are those who are able for one reason or another to go only now and then. It has always seemed to me that just as a good Moslem will strive to make at least one pilgrimage to Mecca in his lifetime (many more, though, if he can manage), just so every good Brethren ought to strive to go at least once to Annual Conference.

Not the greatest value of going to the Annual Conference, but not the least either, is the travel it gives you. Last year the Brethren gathered at Long Beach, California. This year they are going to Ocean Grove, New Jersey. Anyone attending both the 1961 and 1962 Conferences, therefore, will have traveled from coast to coast with the opportunity for seeing much that lies in between. Attendance at Annual Conference across the years has been the framework on which most of my traveling

Continued on page 10

Writes Harry K. Zeller, Jr.:

BUSINESS is the business of Annual Conference. In 1742 what may be called the first Annual Meeting of the Church of the Brethren — known now as the Annual Conference — was held in the farm home of Martin Urner at Coventry, Pennsylvania. These early meetings were designed to (1) unify the Brethren, (2) fortify the Brotherhood against outside corrupting influences, and (3) give guidance to the church. These concerns have continued to be central in the life of Annual Conference, though we constantly speak of them now as (1) fellowship, (2) inspiration, and (3) business.

While fellowship (the original Annual Meetings were held in farm homes) and inspiration (the early Annual Meetings included love feast) have continued to be of much value to the Brotherhood, the Annual Conference exists principally to transact the business of the church.

Annual Conference is a tricameral assembly. The upper house, known as the Standing Committee, contains representatives of the districts and usually numbers a few less than 100 persons. The delegate group representing the congregations of the Brotherhood, usually numbers a few more than a thousand persons. The entire assembly — customarily ranging from 3,000 on the West Coast to 20,000 when Conference is in the East — becomes a big open forum as the courtesies of the meeting (except voting) are granted to all members of the Brotherhood.

New business comes to the Conference through the action initiated by a local congregation. When the district conference approves the request of a local congregation, that concern becomes a query on the Conference docket. Districts may institute queries on their own, as may the General Brotherhood Board. These queries are examined first to determine the validity of the concern which they carry. If the matter justifies further consideration, a study committee is appointed to bring an answer to the following Annual Conference. Occasionally a query may not be of adequate weight, or it may have been answered by a previous action of the Conference (as is sometimes the case, since

Continued on page 10

[The early] Brethren were conscientious men who stood first and foremost upon their understanding of the Word of God. Their mistakes were of the head rather than of the heart. The church, which was still a young church, was facing problems of great magnitude in a rapidly changing national scene. . . . After the benefit of the intervening years of added experience and observation, we too take steps and make decisions which time will either underline as important or eliminate as irrelevant or erroneous. Despite their human frailties and their incessant struggle against unfriendly forces in their environment, these godly men and women did not surrender but laid solid foundations upon which we of succeeding years can build.

from Sidelights on Brethren History

by Freeman Ankrum



Annual Conference

SPEAKERS



NORMAN J. BAUGHER, Bri
Forth the Candles, Frid
evening. General secreta
of the General Brotherho
Board for the past ten yea
Brother Baugher was a de
gate to the 1961 assembly
the World Council of Chur
es and was elected to t
council's Central Committ
He is a fourth generati
Brethren minister.



CLARENCE JORDAN, opening address, Tuesday evening. Cofounder in 1942 of Koinonia Farm at Americus, Ga., in his home state, he earlier earned a bachelor's degree in agriculture and a doctorate in Greek. He has been a teacher at a Negro seminary and a pastor of rural Baptist churches well as a writer and lecturer.



NORMAN V. HOPE, What
God Doing About the Worl
Sin? Saturday evening. I
Hope is professor of chu
history and head of the h
tory department at Princet
Theological Seminary.
was born in Scotland, stud
in Europe, wrote a book
the ecumenical moveme
and served as supply prea
er in many churches.



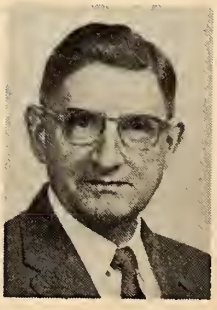
NEVIN H. ZUCK, The Church: Institution and Expedition, moderator's address, Wednesday evening. Since 1945 he has been pastor of the Elizabethtown church, Pa., and minister to students at Elizabethtown College, his alma mater. He has been a member of the General Brotherhood Board as well as of district and regional boards.



EARLE W. FIKE, JR., Now
It Work, Sunday morning.
is pastor of the First chu
in Chicago, a congregat
whose program involves C
nese, Puerto Ricans, M
cans, and Negroes from
inner city community.
also is a member of the G
eral Brotherhood Board.
formerly was pastor at M
ersdale, Pa.



R. H. MILLER, Life in the Light of Eternity, Thursday evening. Serving the Wenatchee Valley church in Washington, Brother Miller is in his third interim pastorate since retiring as professor of religion and philosophy at Manchester College, his alma mater, where he taught for thirty years. He is author of two religious volumes.



WILLIAM M. BEAHM,
That Hath Seen Me," Sun
afternoon. Brother Be
will retire this spring as d
of Bethany Biblical Semin
where he has been on the
ulty for twenty years. He
served Annual Conferenc
moderator and as secre
and is chairman of the r
lutions committee for
Conference this year.



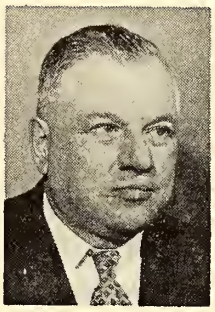
ROY E. MCAULEY, The Right to Be Different, Sunday evening preaching service. He was inaugurated last year as president of Elizabethtown College, where he was dean for five years. Previously he taught in Kansas and in South Dakota and held pastorates in the Church of the Brethren and in the United Presbyterian Church.



HARRY M. GARDNER, Reconciliation: The Christian Frontier, Saturday morning Bible Hour. Pastor of the Waynesboro church, Pa., he recently completed a doctoral degree in systematic theology at Boston University School of Theology. He earlier held pastorates in Virginia, Maryland, Illinois, and Massachusetts.



MATTHEW M. MEYER, Reconciliation: The Pre-Christian Pattern, Wednesday morning Bible Hour. Since 1957 he has been pastor of the First Church of the Brethren at Glendale, Calif., his first pastorate. He is chairman of the Southern California-Arizona district board and has been active in the Glendale Council of Churches.



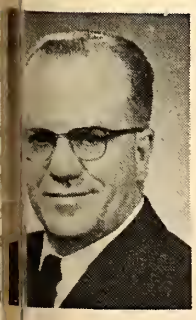
ANDREW W. CORDIER, Christian Responsibility in a World of Tension, Brotherhood Service Dinner, Thursday evening. As assistant secretary general of the United Nations since its formation, he has served in the capacity of adviser, parliamentarian, and trouble shooter. On July 1, he will become a dean at Columbia University.



W. HAROLD ROW, Reconciliation: The Christian Image, Thursday morning Bible Hour. As executive secretary of the Brethren Service Commission since 1948, Brother Row has been instrumental in a score of religious and private agencies. He is a visiting instructor in Christian social ethics at Bethany Biblical Seminary.



EUGENE L. SMITH, The Mission of the Church in Today's World, Brotherhood Mission Dinner, Friday evening. The speaker is general secretary of the Division of World Missions for the Methodist Church, supervising a mission force of 1,100 persons in forty countries. Dr. Smith also is a teacher, writer, and lecturer.



W. GLENN MCFADDEN, Reconciliation: The Christian Witness, Friday morning Bible Hour. He is pastor of the Pasadena church, Calif. Formerly he was chairman of the board of directors of Bethany Biblical Seminary. He is chairman of the committee appointed last year by Annual Conference to study the anointing service.



MORLEY J. MAYS, Brotherhood Educational Dinner, Saturday evening. Since 1948 he has been dean of Juniata College, his alma mater. He is vice-chairman of the directors of Bethany Biblical Seminary and was moderator and chairman of Middle Pennsylvania. He was a member of the 1951 Brethren Hymnal Committee.

Family Fellowship

Continued from page 6

has been built! And who can ask more for himself and for his family — the high experience of Annual Conference with some good travel thrown in?

Conference is, indeed, a high point in the year for Brethren. Great sermons, great music, great times of worship all add up to a spiritual mountaintop. Make a list of the outstanding preachers the Church of the Brethren has produced and you will find them on the Conference program with great regularity. Oftentimes there is the opportunity to meet them as well as to hear them. Then, too, great speakers from outside the denomination are brought in to instruct and to inspire us. And nowhere, absolutely nowhere, can you hear such wonderful congregational singing!

At Conference we see workers consecrated for the mission field and for Brethren Service ministries in places far and near. Here we learn of the vital part our small denomination plays in the National and World Councils of Churches. Here we learn something of the measure of our impact on our world and we are both amazed at its magnitude and disillusioned at its weaknesses.

Discussion of outstanding issues and the hammering out of important decisions are very much a part of Conference. Here on the anvil of the business sessions the future of the church takes shape. Here church history is made. Here we sense the pulsations of a living organism as the church grows and struggles to groom itself for its holy mission in the world. And here we know as never before that we are a part of God's working force.

Truly God uses Annual Conference to bless the Brethren with a taste of the heavenly fellowship of the kingdom and a glimpse of the lofty peaks of holy inspiration.

Business

Continued from page 7

questions have a way of reappearing but answers seem to disappear in the files!) and the query is "respectfully returned." All accepted queries represent the new business coming before the Conference.

The Conference also gives consideration to old business — a term used to indicate that reports from Conference committees on previous queries have a prior place on the Conference agenda. These reports are discussed by the Conference and decisions made by the delegate body. The Annual Conference decision then becomes the policy of the Brotherhood.

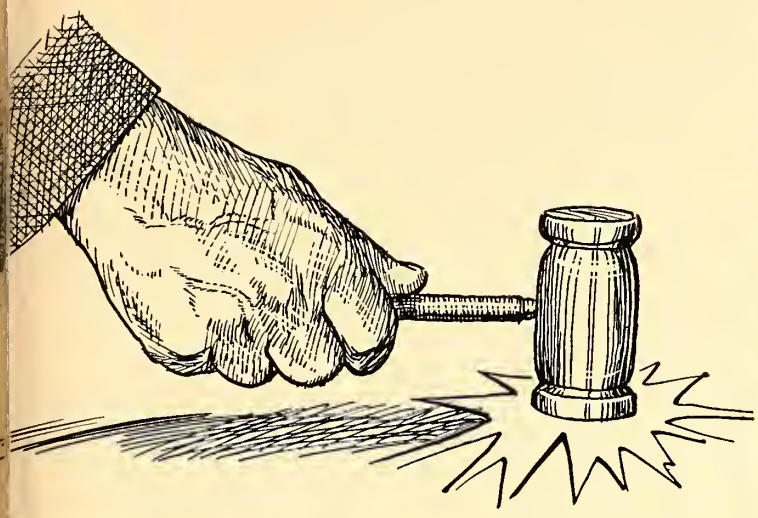
Old business and new business customarily comprise not more than one-half the time the Conference devotes to business. Reports — a routine-sounding title for important work! — are the regular annual and, in the final analysis, the definitive business of the Annual Conference. Because these reports come each year we tend to accept them in stride, but the reports are the heart of the business of the church. They reveal what the church is doing and how it is doing it. They chart gains and losses in the membership and in the ministry. They show benevolence increases and indicate program advances.

In its business role, the Annual Conference is not unlike the meeting of the stockholders of a large corporation which cannot possibly transact all the business of the organization at one annual meeting. The Conference is dependent upon the work administered by its General Brotherhood Board, accomplished by its employed staff, assigned to its several committees, nurtured in its educational institutions performed by the districts, and carried out in local congregations. The Annual Conference draws together all these activities into a comprehensive report to the Brotherhood. Only then is the Conference prepared to give policy directions which chart the main lines of the church's activity for the future. In this manner, plus the election of officers and board members and the determination of budget matters, the Annual Conference exercises its specific legislative functions.

To be prepared for this task delegates need to come to Annual Conference having done sufficient homework to adequately serve the Brotherhood in the transaction of its pressing business. Preparation might well include the following:

- some review of the actions of previous Annual Conferences;
- a reading of the minutes of the 1961 Annual Conference;
- a study of the business coming to Confe

Continued on page 13



FORMER CONFERENCE MODERATORS (living)



Paul H. Bowman
1937, 1942, 1949



V. F. Schwalm
1938, 1953



C. Ernest Davis
1941









W. W. Peters
1943

Warren D. Bowman
1945

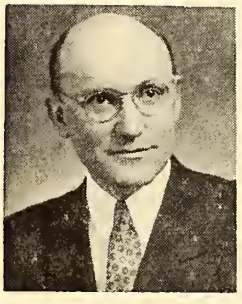
Calvert N. Ellis
1948

Harper S. Will
1950









D. W. Bittinger
1951, 1958

Ralph W. Schlosser
1952

William M. Beahm
1954, 1959

A. Stauffer Curry
1955









Paul M. Robinson
1956

A. C. Baugher
1957

Edward K. Ziegler
1960

Charles E. Zunkel
1961

Out of concern for his young churches, the apostle Paul asks in a fatherly way

"What Has Happened to You"

by John Francis Henry

PAUL, after defending himself and his mission in the first two chapters of Galatians, turns from the defensive to the offensive in the third chapter. He addresses his readers by name, referring to them as Galatians rather than brethren as he did in 1:11. This sets up a formal relationship between them which will enable Paul to awaken them to their responsibilities.

"O foolish Galatians," he writes, and he is filled with passion here. Paul is being authoritative, but his words ring with sorrow. There is a strongly pathetic effect. "What has happened to you?" As a father worries over his children, Paul is concerned about his young churches. Something drastic has come upon them. The Galatians certainly need to look again at their lives and religion.

It is now the foolish Galatians who are being quizzed, no longer Paul (vv. 3-5). He has proved his divine commission and now once again takes command of the situation. The apostle emphatically asks them to recall their previous experience. They must be convicted by their own testimony. They had visibly received the Holy Spirit. Their lives had taken on new meaning and new vitality. Paul refers to this because the receiving of the Spirit is one of the surest ways of knowing you have God's favor.

But after this wonderful act of faith on their part which resulted in this tremendous e: perience they had been lure into the observance of the la and to circumcision. What wa the origin of their moving e: perience? Was it the result (law or faith? Paul forces the to answer. For the answer wi definitely show the people th they have betrayed the tru gospel.

The first five verses also s forth contrasts Paul will u throughout the rest of t epistle. It is faith versus la and Spirit versus flesh in sha contrast. Two concepts Christianity are battling it o for supremacy in the Galati church. The man-centered a proach stresses the ability man to save himself by the u of law, that is, works; and t spiritual approach recogniz the sinfulness of man and h need for grace from G through faith in Christ.

From here Paul goes to illustration of faith (v. 6). Christ the Word became fles and here Paul chooses Abraha to make the Word of faith b come flesh. In Abraham fai has one of its finest exampl and Paul expects the Galatia to compare their faith with th of Abraham. Historically the have been two types of fait the objective type or belief bodies of truth such as t creeds; and the basic subjecti type which is childlike tr and acceptance of the grace God. This latter type is a sponse to God's action. T kind of response to divine tru was Abraham's type of fai He reacted readily to God's c and gave himself completely his Lord. This is what w meant by righteousness throu faith.

In Hebrew thought, o sons of blood were held in hi esteem. And to the questi "Who are the children of Ab ham?" they would reply, "

vho are physically related to ıim." This meant the Jews ex-lusively. Paul changes all of his when in verse 7 he asserts hat anyone who has faith in God is a son of Abraham. In act, he maintains a true de-cendant of Abraham is one vho has the same adventure of aith in everyday life that Abra-ıam had. Thus anyone, Jew ınd Gentile alike, could be-ome a son of Abraham by an ct of faith in God.

In verse 10, the separation of Paul's thought and traditional ewish teaching can sharply be een. The Jews, Paul says, are ursed under the law; whereas he Jews insist that the law is heir primary source of bless-ng. Paul knocks the bottom ut of the Jewish hope of eing saved by works of the aw. To be saved by the law, Paul continues, one would ave to be perfectly good. ustice says you are guilty, ven if you committed only ne offense, and must be, there-ore, punished. The law brings he curse of guilt but more im-ortant is the fact that it brings o salvation. There is no hope. The law cannot save anyone.

Who does save us then? Paul ı verses 13-15 tells us that it is esus Christ. The redemptive ower of Christ is suddenly pro-laimed as the one possibility f salvation. Christ died in our lace. The idea of substitution expressed here. God in his vonderful love had his only on undergo the sentence of eath rather than the guilty nes. This shows the price of ur salvation.

In verses 15-19, Paul shows ıe superiority of grace over ıe law. He uses several argu-ıents to do this. First, he ıaintains that once a covenant made no one can alter it. hus the law which comes 430 ears later cannot change this ıuch earlier covenant. The second argument is the priority in time of the covenant with Abraham. The promise to Abraham was much earlier than the law, hence it takes precedence over the law.

It is interesting to note that Paul uses certain tenses in his verbs which stress this as a continuing operation, making the inheritance by promise a present reality. By these verses Paul shows that promise and law as ways of salvation cannot be combined. It is plain that the promise is the only way for inheritance.

After all of this, the question naturally arises as to the value of the law. If it cannot save us, why does it exist? We find it did have a purpose. It came into existence because of transgressions. This means that the law was given to show mankind what sin is. If man had no way of knowing that he was a sinner, then he would have no reason to repent. In Rom. 5:20, Paul makes it clear that the law was to make sin and guilt even greater, making the grace of God all the more wonderful. Thus the law paved the way for grace from God through Christ.

This brings the realization, however, that there is no help for us through the law (vv. 22, 23). Instead of giving life, it condemns human existence in that it offers no hope. By it we are all under a dark cloud of sin. This leaves only one alternative for us, namely, to accept the promise of God as we have it in Christ.

In verse 24, Paul speaks of the law as our guardian until Christ come. In the days of Paul, a guardian was a household servant. It was his duty to lead the children of the master to school. He did not teach them anything; rather he provided for their safety. So the law was to lead us to Christ; it cannot take us completely into his presence. That is up to us. But we are at a place where we can enter. Grace is the means for us now.

In the 27th verse, Paul reminds us that anyone who accepts Christ and is baptized is united with God. Thus everyone can receive by faith all that he tried to receive under the law. We put on Christ. This means that we identify ourselves with him. Our entire lives are completely surrounded by him. Thus what the law would lead us to, but cannot actually give us, we receive through faith in Christ.

And once we are united with Christ, there is no longer any distinction among human beings. The Jews had a rigid class system in religion as well as in everyday social life. But now Paul destroys all of this as he proclaims the oneness with Christ made possible by faith. Sin has leveled us all: we are all sinners; all of us are in need of God's grace. And through faith in Christ, all mankind is united in love. If we are Christ's, then we are Abraham's offspring and heirs according to promise.

Business

Continued from page 10

ence as contained in the Gospel Messenger and/or the Annual Conference Booklet; (The booklet will be mailed to all preregistered delegates.)

- an analysis of the issues coming before the Conference to determine the weightier matters and think through the more important issues involved in them.

With such preparation, granted the grace of God, the business of the 1962 Annual Conference will be transacted with dignity, dispatch, and dedication.



Germantown Courier

CONFERENCETIME: TRAVELTIME

Along the way to Ocean Grove, Brethren can find their church's life vividly revealed at many locales

FOR many Brethren, Conferencetime is vacationtime. And vacationtime becomes traveltime.

Ocean Grove being where it is, and the Brethren living where they do, Conferencegoers this year will have to do a large amount of traveling. This traveling, in turn, offers a good opportunity to those who would widen and deepen their acquaintance with the Church of the Brethren, past and present.

Of special interest this year will be the reconstruction of "the little Dunkard church" on the Antietam battlefield, a mile north of Sharpsburg, Maryland. At this place the centennial observance of the famous Civil War battle will be held on September 16 and 17. The battle of Antietam is inseparably linked with Brethren history. The Brethren church, which was the house of worship of a thriving congregation under the leadership of Elder David Long, was the focal point of the bloody and desperate struggle between General McClellan's Union troops and General Lee's Confederate soldiers. In it the wounded of both armies received medical treatment; in it President Lincoln a few days later visited the hospitalized men; in it today's visitor can see the original furnishings, some of which still display the century-old bloodstains. The longer story of this battle of September 1862 is told in Freeman Ankrum's new book, Sidelights on Brethren History.

There are many other places in the Eastern and Southeastern Regions of tremendous interest to the Brethren. Some of these are:

GERMANTOWN. Now a part of Philadelphia, Germantown was the place where the Brethren refugee-immigrants from Europe settled in 1719, 1729, and 1733. Here were the homes of Peter Becker, the two Alexander Macks, the two Christopher Sauers, and other influential leaders. The old Brethren church (built in 1770 and now incorporated into a larger building at 6611-19 Germantown Avenue) and the old cemetery back of it are for the Brethren hallowed places. Near by is the Wissahickon Creek, in which the first Brethren baptisms in the New World took place on Christmas Day 1723.

EPHRATA. Located about sixty miles west of Philadelphia, the pioneer settlement here calls up memories of Conrad Beissel and the eighteenth-century Seventh Day Baptists, many of whom (including Beissel) had been Brethren but were attracted to the semimonastic type of life. The Ephrata Cloisters, now being reconstructed by the state of Pennsylvania as a historical landmark, are well worthy of a visit.

BRETHREN SERVICE CENTER. Located at New Windsor, Md., between Hagerstown and Baltimore the Brethren Service Center is a peace monument in its own right. Here, 1,800 volunteers have trained for tasks of Christian service throughout the world. Brethren converge here to hold conferences and to process the three-million-pounds-a-year relief wardrobe of Church World Service. Refugees and exchange students find the New Windsor center a gateway to a new world of understanding. Of particular interest to visitors is the international gift shop with its display of crafts from places where Brethren serve abroad.

BRIDGEWATER COLLEGE. In the heart of Virginia's beautiful Shenandoah Valley, near Harrisonburg, Bridgewater College was founded in 1880 and is the oldest coeducational college in the state. Its campus with white-columned Georgian buildings serves more than 600 students. Visitors interested in church history will be attracted especially to the college's display of items from early periods of Brethren life.

ELIZABETHTOWN COLLEGE. Situated in Lancaster County, one of the most picturesque areas of Pennsylvania, Elizabethtown is a drive of only several hours from Ocean Grove. The college, founded in 1899, has a seventy-five-acre campus that include

dell and lake and buildings of modern colonial chitecture. It enrolls 800 students.

Juniata College. Named for the river that ws through its scenic location in the foothills of ntral Pennsylvania, Juniata College at Hunting- n was founded in 1876. The college enrolls 800 dents. It is 300 miles from Ocean Grove.

Amwell Church. The only Church of the ethren in New Jersey dates back to 1733, when te heads of five Brethren families crossed the laware River and founded the Amwell congrega- n some thirty miles northeast of Philadelphia. ong them was John Nass, a stalwart of the faith, whose grave is in the cemetery of the Amwell church. A marker in his honor was hung in the church at the time of the 1954 Annual Conference at Ocean Grove. The congregation today has 206 members.

Washington Office. Established in response to Annual Conference action last year, the Washington Office of the Church of the Brethren is located on Capitol Hill, in the Methodist Building at 110 Maryland Avenue, N.E., two blocks from the Capitol building and between the United States Supreme Court building and the new Senate Office building. The office is staffed half-time by Miss Ruth Early, who is on duty in the afternoon.

Invitation to Conferencegoers

Churches and institutions specifically issuing invitations to Annual Conference travelers to stop en route include:

Brethren Service Center, New Windsor, Md. Visits always welcome. Lodging ($1.50 a night per person, $5 maximum per family) and meals (50c for breakfast, 70c at noon, 90c at evening) will be available by prior arrangement. Contact Roy Hiteshew, Brethren Service Center, New Windsor, Md., NE 5-3131.

Bridgewater College, Bridgewater, Va. Just west of U.S. 11. Overnight lodging available at minimum cost. Contact Rev. Jacob F. Replogle, Director of Church Relations, Bridgewater College, Bridgewater, Va.

Elizabethtown College, Elizabethtown, Pa. Facilities available to conferencegoers starting June 13. Lodging, $1 fee to cover linen costs; no charge for residence facilities. Contact Ed Crill, Dean of Students, Elizabethtown College, Elizabethtown, Pa. Home phone, EMpire 7-5190.

Lititz Church of the Brethren, Lititz, Pa. Twelve miles off Pennsylvania Turnpike at Lebanon-Lancaster interchange. South on Route 72 to Manheim, then east on 772 to the church. Dedication services for new church building June 14-17. Brotherhood Night, June 15 with Annual Conference associate moderator speaking. Dedication Sunday morning, June 17; open house Sunday afternoon. Overnight accommodations for visitors, including those using tents or trailers. Contact Rev. Glen D. Mitchell, Pastor, 31 E. Center St., Lititz, Pa., MA 6-2700 or MA 6-2784.

Lebanon Church of the Brethren, Lebanon, Pa. Eight miles north of Lebanon-Lancaster interchange of Pennsylvania Turnpike. Travelers invited to join in worship June 17. Facilities for parking trailers overnight or leaving them during Conference week. Contact Rev. William L. Gould, Pastor, Fourth and Locust Streets, Lebanon, Pa., CR 3-7111 or CR 2-0815.

Everett Church of the Brethren, Everett, Pa. On U.S. 30 and along Pennsylvania Turnpike between Bedford and Breezewood interchanges. One day's travel time from Ocean Grove. Parking lot for trailers; water, electricity, rest rooms. Advance contact appreciated but not required. Contact Rev. Fred M. Bowman, Pastor, Second and Water Streets, Everett, Pa., 652-3710 or 652-3621.

Juniata College, Huntingdon, Pa. Lodging, $1.50; breakfast, 75c; luncheon, $1; dinner, $1.50. On June 17, a covered dish meal will be provided guests following the morning service. Write Conference Accommodations, Church Relations Office, Juniata College, Huntingdon, Pa.

Waterloo City Church of the Brethren, Waterloo, Iowa. Visitors invited to see new church building and to worship with congregation. If lodging is desired, write Mrs. S. R. Schlotman, R. 2, Waterloo, Iowa.

Cando Church of the Brethren, Cando, N. Dak. Travelers invited to worship during revival meetings, June 10-17, led by Rev. Norman Long. Contact Rev. Ernest H. Walker, Pastor, Cando, N. Dak.

Lakewood Church of the Brethren, Millbury, Ohio. One mile north, one-half mile east of Interchange #5 on Ohio Turnpike. Morning worship 9 a.m., church school, 10 a.m., EST. Facilities available for trailers. Guests who write in advance will be welcomed by hosts. Moderately priced cabins, owned by member, available nearby. Contact Mrs. Frank McLaughlin, R.D., Millbury, Ohio, TE 7-2336.

Salem Church of the Brethren, Union, Ohio. Three miles north of junction of U.S. 40 (Interstate 70) and State Route 49. Special services for Conference travelers on June 17. Camping, trailer, overnight lodging can be arranged. Contact Rev. D. Alfred Replogle, Pastor, R. 1, Union, Ohio, TEmple 6-6145.

Elm Street Church of the Brethren, Lima, Ohio. On U.S. 30 at 619 E. Elm St. Lima also is located on Interstate 75. Parking lot for trailers; electricity, rest rooms. Also directions for tenting. Contact Rev. Dean L. Farringer, Pastor, 625 Elm St., Lima, Ohio.

Quinter Church of the Brethren, Quinter, Kansas. On U.S. 40 (just off Interstate 70 which may be opened by then). Will arrange accommodations for camping, trailers, guests in homes. Contact Rev. Glenn J. Fruth, Pastor, Church of the Brethren, Quinter, Kansas.

KINGDOM GLEANINGS

A copy of Rufus Bowman's Church of the Brethren and War is needed by one preparing a history of pacifism. If you have a copy you are willing to dispose of write Peter Brock, Program on East Central Europe, Columbia University, 431 W. 117th St., New York 27, N. Y., stating the price.

John D. Metzler, Sr., Church World Service representative in Greece and a member of the Church of the Brethren, has been called to New York for May and June to serve as executive secretary to the Committee on Disaster Services. He plans to return to Greece in late June or early July to complete his assignment there.

More Invitations

These invitations to Conferencegoers came too late to be included in the listing on page 15.

Swan Creek church, Ohio, two miles south on state route 108 and five miles east of Ohio Turnpike exit 3, Wauseon, at intersection of Fulton County roads F and 10. Overnight parking on church lot. Morning worship at 9:00 a.m.

Wabash church, Ind., one-half mile east of U.S. 24 bypass around Wabash, on Bond Street, just off Falls Avenue. Facilities for overnight camping.

Agape Acres, Ohio, three miles north of Ashland on state route 511. Facilities for camping.

Lancaster church, Pa., 1601 Sunset Avenue. Special service for those en route to Conference on June 17 at 10:30 a.m. Host Motel, Keller Avenue, Lancaster, is making special rates available to the Brethren; reservations can be made by writing the motel.

Insurance for Conference

Accident insurance will again be provided for church members attending Annual Conference. Coverage will be effective from 12:01 a.m., June 9, 1962, CDT, until 12:01 a.m., CDT, July 2, 1962. Any personal injury sustained during this period is covered, provided the injured person was attending Annual Conference or was on the way to or from the Ocean Grove Conference when the injury occurred. Members of the Church of the Brethren and their small children, not yet church members, are covered.

Benefits payable are: $1,000 for accidental loss of life or loss of any two: hands, feet, or eyes; $500 for loss of one arm, leg, or eye; $500 reimbursement for that portion of expenses actually incurred for physician, surgeon, hospital, ambulance, X ray, and nurse (licensed or graduate), which is not collectable from any other insurance. This will give necessary protection for the many persons who do not have hospital or other insurance and will give additional coverage to those persons who do.

This insurance is automatic for the period and persons stated above; it is not necessary to register. The coverage is for accidental injury and does not include sickness or illness. All types of travel are covered except nonscheduled flights.

Claims should be reported immediately to the Annual Conference Treasurer, 1451 Dundee Ave., Elgin, Ill., or at the Conference office. He will promptly provide necessary papers and instructions. It is not necessary to contact him about this insurance, except to report a claim.

Robert (Bud) Tully, presently a volunteer in th youth department at the Church of the Brethren Gene al Offices, has been named associate youth directo effective Sept. 1. A former high school teacher a Wabash, Ind., Bud is a native of Indiana and a graduat of Manchester College. As a volunteer in the yout office, he is coordinating plans for the third Nation Youth Conference at Estes Park, Colo., Aug. 20-24.

Washington Peace Walk

Plans for the June 25 Washington Peace Action Pro ect are going forward. (See An Opportunity to R spond in the May 5 issue of the Gospel Messenger Ralph E. Smeltzer, Ora Huston, and J. Rodney Dav of the Brethren Service staff visited Washington, D. C April 30 and May 1, to work out details. Ralph I Smeltzer will serve as general director of the peac action project. Ora Huston will lead the first phase the Brethren peace walk. The walk will begin at th Calvary Baptist church at 10 a.m. and reach the Whi House about 10:30. It will continue in front of th White House until 3:00 p.m., when J. Rodney Dav will lead the walk to the State Department arrivin there about 3:30 p.m. and adjourning at 5:45 p.r Arrangements were made with the police regarding th route and procedures.

Smeltzer, Huston and Davis participated durin these days in the Friends Witness for World Order Washington and learned much from this experience ar from meeting with the leaders of the Friends witnes Ruth Early, Church of the Brethren Washington repr sentative, and Will Nolen, chairman of the Nation Youth Cabinet, sat in on the Washington planning se sions. Don Snider, Brethren Volunteer Service trainin director at New Windsor, Md., and Will Nolen will ha responsibility for coordinating the use of signs, leafle and supportive vehicles throughout the walk.

The Church Calendar

May 20

Lesson outline based on International Sunday Sch Lessons; the International Bible Lessons for Christi Teaching, copyrighted 1951 by the Division of Chr tian Education, National Council of Churches of Chr in the U.S.A.

Sunday School Lesson: The Day of the Lord. Psal 138; 2 Peter 3; Jude. Memory Selection: I know wh I have believed and I am sure that he is able to gua until that Day what has been entrusted to me. 2 Ti 1:12 (RSV)

May 15-17 District and regional field secretaries meetin Elgin, Ill.
May 18-20 Southern Pennsylvania men's fellowship retre Camp Eder
May 20 Brotherhood Program Emphasis
June 10 Pentecost
June 10 Children's Day
June 19-24 Annual Conference, Ocean Grove, N. J.

With Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

Bro. Jesse W. Whitacre of Keyser, W. Va., in the D ville church, Ohio, June 4-10.

Bro. Wendell Bohrer of Morgantown, W. Va., in Markleysburg church, Pa., June 10-17.



Registration Form

for

Church of the Brethren

ANNUAL CONFERENCE

June 19-24, 1962 Ocean Grove, N. J.

To aid in Conference planning, both delegates and nondelegates are asked to preregister. The form below is *for nondelegates only;* delegates will please use the official printed registration form available from local pastors.

Please register the following persons for the Ocean Grove Annual Conference:

Adults ($1.50 each for nondelegates) Amount enclosed

_____ _____

_____ _____

Children and youth (18 and under) (50 cents each)

_____ _____

_____ _____

_____ _____

Conference Booklet (for nondelegates)

Please send _____ copies at $1.00 each (now available) _____

TOTAL ENCLOSED _____

Name of person sending registration _____

Hotel or home where staying _____

Address _____

Your registration is not completed until you report at the preregistration desk to indicate your arrival, to confirm your Conference address, and to obtain your name tag.

Make checks payable to: Robert Greiner, Treasurer.

Registration fees will be refunded on request should it be impossible for you to attend.

Send your registration card and fees to: Donald E. Rowe, Annual Conference Manager, Church of the Brethren General Offices, Elgin, Ill.

The preregistration form should be sent to the General Offices postmarked not later than June 1, 1962.

BUSINESS for Conference

To become familiar with all the business which will be considered by Annual Conference, a Conference Booklet would be helpful; indeed it is a "must" for delegates so that they may study the items before going to the business sessions

Unfinished Business

The Anointing Service
1962 Report

INTRODUCTION

The committee approached its task with a firm conviction that the church has a great opportunity and responsibility to be involved in the restoration and maintenance of wholeness and health of its members and others. We believe that God intends man to be healthy or whole, that in him resides power to restore health to those who are ill and that through understanding of his working with man, good health may be maintained.

The committee believes that the teaching and practicing of the anointing can be a significant help in making available this power and this understanding.

The committee acknowledges its indebtedness to many members of the church who have shared remarkable experiences of healing. We are aware of the substantial studies of divine healing completed or in process by major denominations. We are also aware of the considerable practice of divine healing services in some of the small sects as well as in some large congregations of major denominations.

We took our assignment rather literally and although intrigued by the possibility of a major Biblical, theological, and psychological study of divine healing, had neither the ability, the personnel, nor the authorization to undertake it.

ANOINTING AND HEALING

Anointing with oil is a significant form of the church's ministry to the sick. Although practiced from the time of the apostles (Mark 6:5, 7-13; James 5:13-18), it suffers on the one hand from neglect and on the other from misinterpretation as last rites for the dying, or as magic for securing God's intervention in the natural movements toward sickness or health within the person.

A proper understanding and practice of anointing as a ministry to the sick will take account of the nature of persons, the purpose of God, the ways in which God accomplishes his purpose, and the function of persons as ministers of God's grace.

Persons can be understood only as created by God, designed to love and worship him, forever incomplete apart from him, lonely except when in fellowship with their brethren. We believe God intends man to be healthy or whole, and the power to give health or to restore wholeness resides solely in him. God accomplishes his purpose in persons through his own grace — of which the broken bread, the fruit of the vine, and the drops of oil may be symbolic channels. God uses physicians, nurses, researchers, pastors, psychologists, psychiatric social workers, and counselors as his own ministers to man's needs.

God's work of restoration of wholeness to a life may be wrought through any of these. Anointing should not be expected to take the place of the completely proper use of medicine in treatment of bodily ills, of psychology or psychiatry in dealing with emotional ills, or of psychiatric social work in treatment of ruptured personal relationships. It should be used to bear witness that man is whole only as his relationship to God is open and without encumbrances. It should strengthen the faith that even when a person must bear illness or loss of bodily function, his open relation to God will sustain him. It should make full use of the sound principles of confession, forgivesness, and restoration of relationship as being essential to wholeness.

The maximum benefits from the use of the anointing service are available only through an increasingly clear understanding of the relationship between religion and health. Contemporary findings and insights lead us to believe that there are positive interrelationships between the body, the mind, and the spirit of man and that any disturbance or ill-health in one area profoundly affects the other areas. We are also led to believe that God generally exercises his healing power through the application of his natural and spiritual laws. It is usually through the doctor, pastor, psychologist, psychiatrist, and/or understanding layman that individuals are brought to God in a relationship wherein he is able to heal or to bring wholeness. The healing, or the granting of an increasing degree of wholeness, is indeed the act of God. But man, with the use of God-given understanding, medicine, and techniques becomes God's instrument in the accomplishment of his purpose.

KEEPING CONGREGATIONS INFORMED

The responsibility for informing a congregation does not rest solely on the pastor. In a local congregation all those who have any relationship to the healing arts should be alert to the need for conferences or study groups which would bring to the membership information and understanding concerning those values which are most helpful in bringing wholeness and health to persons.

Pastors should work in cooperation with representatives of the healing arts in their congregation as well as with such persons in the community. They should keep informed on the ways in which they may best minister to the parish through study, through personal and group counseling, by referrals to and cooperation with other professional personnel and by periodic sermons and teaching. In the congregation the pastor

vill make clear to the people that he anointing is never a substitute or the services of those who have ledicated their lives to the healing rts.

Preparation for the Service of Anointing

The preliminary visit by the pas-or, when he may talk over a person's llness and let the person share any nxiety about it, is an opportunity or explanation of the meaning and he purpose of the anointing service. The Scriptures may be read and the alue of confession and prayer for ne another in relation to illness will e discussed. This is an opportunity or the person to speak of anything vhich he feels might be a block to is health. Literature concerning he anointing may be left with the erson, with the suggestion that it nay increase his understanding. This private, personal call by the ninister can be of great value in reparation for the service of anoint-ng. A time will then be set, those ersons involved trying to select the ircumstances which will be con-lucive to a service full of meaning. f the patient is in a hospital, the ninister will enlist the cooperation f the nurse in arranging for what-ver privacy may be possible. Of ourse, he will encourage the sick erson to keep confidence in and ray for the guidance of the physi-cian, believing that he also ministers "under God."

Conduct of the Service

Those who administer to the ill person the service of anointing should confer before the visit on what their mission is to be and the specific part to be carried by each. The persons may be elders, deacons, laymen, or the pastor alone, depending upon availability and the desire of the sick person.

Relevant scriptures such as Mark 6:12-13, Acts 5:12-16, and James 5:13-16 will be read and prayer will be offered for the service.

The applicant may then be addressed as follows: "(first name, or name commonly used), you have requested this service of anointing for wholeness. We have previously discussed its meaning. We believe that God wills our wholeness in body, mind, and spirit. Is there anything in your life which you believe might be a block to your receiving the greatest blessing of God, any acts or feelings which you may wish to speak about now in this service?" (Here the one administering might say, "If there is anything you would like to say in confidence we will ask the others in the room to withdraw for a few minutes." If no such request is made by the sick person the minister may then continue: "We believe, (name), that even those things which we might not want to name, which may even be forgotten or may be too deep for words, are not remembered by God against any penitent soul. May God, who knows us completely, now bless you in this service of anointing. (Name), upon your desire to commit your life completely to God, in sickness or in health, and to live your life to His glory, I now anoint you in the name of the Lord for the assurance of forgiveness of your sin, for the strengthening of your faith, and for the restoration of wholeness to your body, according to the will of God."

Then those administering shall lay their hands together on the head of the sick person and each offer a brief prayer, closing with the Lord's Prayer in unison by all in the room who may wish to participate.

(Note: The first person laying on his hand shall see that the weight of the hands does not bear down on the head of the sick person.)

Following the prayer, brief words of best wishes may be spoken and those administering the service will leave.

W. Glenn McFadden, Chairman
Franklin Cassel
Jesse H. Ziegler



nnual Conference is administered by an executive group known as the entral Committee, composed of the Conference moderator, associate oderator, secretary, and treasurer and three members elected by the onference. This committee plans the program, makes the physical rrangements for the Conference, is responsible for the preparation and egistration of delegates, studies Conference business and informs the rotherhood concerning it, and allocates Conference time. Shown above the present committee, from the left: seated — Harry K. Zeller, Jr., ssociate moderator; Nevin H. Zuck, moderator; Donald E. Rowe, Conference anager. Standing — Robert G. Greiner, treasurer; Harold Z. Bomberger, J. . Mathis, Paul W. Kinsel, members-at-large; A. Stauffer Curry, secretary

Church Organization and Polity
1962 Report

In accord with the action of the 1961 Annual Conference, the General Brotherhood Board proceeded with the reprinting of the manual, *Brotherhood Organization and Polity*. This reprinting incorporates recent Annual Conference actions on church organization. At the same time the Board is working on a new manual of worship aids, as reported to the 1961 Conference.

In the major study of church organization and polity considered by the 1946 and 1947 Annual Conferences two alternate forms of local church organization were recommended. These recommendations have proved most helpful to many congregations. During the past few years, however, many churches have been engaged in major reorganization. Because church organization and polity are matters on which Annual Conference provides guidance, the Board and the Brotherhood staff have felt that they were not in a position to service adequately the many needs and requests in the area of organization and polity.

The General Brotherhood Board

feels strongly that organizational matters should not receive first attention in the concerns of the church. Renewal and effective witnessing are deeper than organization. However, organization can be an effective tool in fulfilling the mission of the church. The Board feels that a basic study of local church organization and polity paralleling the one made on Brotherhood organization fifteen years ago would be useful.

The General Brotherhood Board therefore recommends to Annual Conference through the Standing Committee that a committee be appointed to study congregational organization and polity, including the relation of the congregation to the district and the region.

A Study of the Pacifist Movement

1962 Report

The General Brotherhood Board recognizes with genuine appreciation the growing interest across the Brotherhood in making the church's historic peace position increasingly relevant to international and political affairs. The Board believes this represents not only the church's concern over present international tensions but also its recognition of the importance of political life and of political decisions in relation to the welfare of men.

The Board also believes that it indicates a growing understanding of the full dimensions of our Christian faith, and of the relevance of our faith to international, political, economic, racial, and other social issues.

I. A Christian Perspective

God is the sovereign ruler over all of life, including political life. All governments should recognize their responsibility to God, their citizens, and the world community.

The Christian has a responsibility to witness to government regarding his concerns for the common good for which the government is, or for which he feels the government should be, responsible. In order to do this effectively the Christian needs to understand political movements, political issues, and the methods of political witnessing. The Christian should emphasize those things which he can identify as being in accord with his Christian belief and his Christian hope whether or not they are called by a certain name, such as pacifism. Certainly the Christian will want to work for those policies which he believes will lead to international peace.

On the other hand, the Christian faith must not be identified with any specific sociological or political movement. Any movement established by man will fail to serve God fully or perfectly. Indeed, strict adherence to the platform of a pacifist movement might involve the Christian in a denial of his Lord at some other point. Consequently Christianity must never be fully identified with particular movements.

Since political decisions in the United States are usually made within the context of the party system, the Christian pacifist who sincerely longs for peace is well advised to make his witness within the party of his choice. It is also well to remember that the major parties must take into account many factors and forces in formulating their foreign policies. The road to peace is complex, not simple. It involves the reconciliation of many different international and domestic forces—political, economic, social, cultural, and even religious.

II. Specific Concerns of the Query

Concern 1: Publicizing the names of pacifist candidates for political office.

While we believe that most pacifists know when a pacifist is running for political office, it would seem advisable to publicize this information more widely among our members.

Since the pacifist position is still a minority one in our society and often an unpopular one, it may not help further the election of such candidates to identify them publicly

Youth Activities at Ocean Grove

by Joe Long

► Activities for youth at Annual Conference this year will vary from boat rides on the Atlantic Ocean to serious discussions of topics of vital concern to youth. In addition to specially planned activities for youth, they will also participate in the business and the inspirational sessions of the Conference.

Many of the activities are planned to involve all interested youth who are attending the Conference. Each morning, with the exception of Friday morning, there will be a Preview of the Day, which will take an approach this year slightly different from that of previous years. The Preview will attempt to concentrate more in depth on a few issues before the Conference rather than attempt to preview all the items of business and concerns of the Conference. Many of the outstanding leaders of the church will participate in these sessions. On Friday morning all youth will gather at the boardwalk pavilion for a sunrise service, with the national speech contest following at 11 a.m. on the same morning.

Junior highs will have some other activities especially for them. A boat cruise on the Atlantic is planned for one afternoon and a visit to nearby "Cowboy City" is scheduled for another day. On Sunday morning the junior high church school hour will have as guest leader Merle Crous missionary to Ecuador.

Senior highs will have fellowsh and recreation events each evenir of the Conference. One of the ev nings will be spent on a moonligl boat cruise, with other evenings b ing given over to various forms recreation. On Sunday mornin Paul Hersch, consulting psychologi in La Verne, Calif., will lead tl discussion during the church scho hour.

College students and older you also will have opportunities for fe lowship and discussion each evenir of the Conference. Included in tl planned activities is a discussion the international situation led l Andrew W. Cordier, formerly assi ant to the Secretary General of tl United Nations and now dean-ele of the Columbia University Grad ate School of International Affai Other evenings will be given ov to a boat cruise, recreation, and ot er discussions. A church school se sion for older youth is also plann for Sunday morning.

The Saturday afternoon session the Conference will also focus youth. The worship will be led the National Youth Cabinet, a pr entation will be given by the winn of the Peace and Citizenship Spee Contest, and a choral concert by o of our college choirs will conclu the afternoon program.

pacifists. Presently in American politics it is wise for pacifists to put their public policy aims and approaches into language which will encourage the greatest possible public understanding. Also it is wise to avoid using labels or terms which tend unnecessarily to bring negative reactions publicly whether warranted or unwarranted.

Furthermore, in supporting and voting for candidates for public office we should consider not only the pacifist issue but also the candidate's position on other important social issues and his philosophy on public policy as a whole.

Concerns 2 and 4: Making known to the government that our sense of security does not depend upon armaments and urging our government to explore means "to provide for the common defense" which will preserve rather than destroy human life.

Annual Conference and the General Brotherhood Board have spoken on these matters several times in recent years. Some of these statements have been transmitted to the President and the Secretary of State. At times they have been used as the basis for presenting testimony on behalf of the Church of the Brethren before appropriate Congressional committees considering legislation. We believe that the church ought to continue to speak to government in these ways as prophetically, vigorously, and clearly as it can.

We would encourage congregations and districts to study and adopt resolutions on specific issues and to share them with appropriate government leaders. They might invite government leaders to meet with them for studying and sharing common concerns for peace with justice and freedom.

There is also much that the individual might do, including the following:

a. He can establish and maintain contact with his representative and senators through correspondence and visits.

b. He can help to influence public opinion and even government thinking by writing well-prepared letters to and visiting with newspaper editors.

c. He can assist other organizational and community educational efforts to develop understanding and action for peace.

d. He can encourage and participate in vigils, peace walks, and periods of prayer for peace as ways of increasing his own sensitivity and of reaching the mind and conscience of the community and of government leaders.

e. He can participate in the Brethren seminars in Washington, D. C., and at the United Nations, which offer excellent opportunities for education and action for peace.

Effective action for peace must be based upon adequate education. Before we can act effectively we must become well informed. We urge our members and congregations to inform themselves more thoroughly on the issues of peace, international relations, and political life. This can be done through sermons, church forums, Sunday evening schools, lectures, reading, and a study of our church literature on these concerns.

Concern 3: An alternative tax arrangement.

During the last few years, several voluntary agencies have been exploring with the government the possibility of an alternative tax arrangement. The Brethren Service Commission has been working with the Friends and the Mennonites in the preparation of such a proposal. We urge the Brethren Service Commission to continue its efforts to develop an acceptable proposal for an alternative tax arrangement.

Conclusion

We believe that millions of Christians and others in our day realize that peace based upon justice and freedom is the will of God for all mankind.

We believe that as a historic peace church we are especially called to lead out in manifesting this conviction more effectively in the affairs of the world.

We believe that God will use our witness for peace to fellow Christians and others in manifesting his will for peace on earth with justice and freedom.

A Study of Television Programing Practices

1962 Answer

The General Brotherhood Board commends the concerns of this query to our members, and urges them to use every opportunity to improve the moral impact of the mass media in the nation's life. Attention is called to the fact that many agencies, such as the Federal Government, the National Council of Churches, denominational boards, and PTA's, stand ready to cooperate in the realization of this objective.

The General Brotherhood Board did not make a study of the technical aspect of "television programing practices" because studies have been made by the National Council of Churches and other responsible agencies. A more extensive statement of some of the issues of the query, from which the recommendations of this answer are drawn, is available through the Board's Christian Education Commission. This statement includes a bibliography of some of the studies and other pertinent materials for those who wish to pursue the concerns of the query more seriously.

The various agencies concerned with the problem of unwholesome influences being spread by the mass media — TV, radio, movies, still art, the printed page, etc. — are generally agreed that censorship, although advocated by some, is undesirable. At first glance, it might seem desirable and proper to exercise censorship over objectionable materials in these media. But soon the problem of who the censor shall be arises. And if morally objectionable materials can be excluded from these media by censorship, it readily follows that other controversial ideas could also be excluded. A case in point is our historic peace position, which then might be kept out of print, out of the mails, and off the air waves.

Remembering that the major purpose of the church is to lead individuals into right relationships with God through Jesus Christ, believing that it is our responsibility to work for those conditions which forward this purpose and to oppose by all Christian means those which hinder it, and feeling that censorship is not the way to deal with this problem, the Board offers the following practical recommendations to congregations and members as a partial answer to the concerns of the query:

1. That congregations develop a program of education that will help members understand the nature and the influence of the mass media, and assist them in making an effective witness against the unwholesome practices of these media. In this witness to the agencies of communication, congregations should be careful that their own actions are ethical, legal, and informed.

2. That congregations make available to their people information on highgrade literature, movies, and TV and radio programs, and other art forms. Opportunities for group evaluation and discussion should be planned, utilizing the guidance

found in reliable periodicals.

3. That congregations encourage persons who are theologically sensitive and artistically creative to consider vocations in the mass media.

4. That individuals support the exhibiting of films which exemplify the art of the motion picture at its best: (a) by going to see them; (b) by commending the local film exhibitor in whatever effort he makes to bring wholesome, high-grade productions to the community; (c) by protesting low-grade and unwholesome films to producer and exhibitor.

5. That individuals register approval or disapproval of TV and radio programs with (a) the station owner, who is legally responsible; (b) the Federal Communications Commission; (c) the sponsor, who selects the program.

6. That individuals or groups bring influence against those newsstand operators and news agencies which sell obscene publications and commend those newsstand operators and agencies handling wholesome publications.

7. That parents report to the local postmaster any type of obscene materials coming into their homes through the mails, especially those materials intended for the children. The postal authorities are eager to have such materials reported to them.

Brethren need to be more alert to and concerned about the evil effects of perverted uses of the mass media and printed literature. Also, we need to understand the role of profits in the production and distribution of these products. We should seek to keep our witness positive and redemptive, and cooperate with others in speaking out against all abuses.

The church should understand radio, TV, films, and other forms of art to be just as important instruments of mission as are books, pamphlets, speeches, and conferences. Therefore, our ministries such as social action, Christian education, and church extension, administered on both the congregational and the denominational level, should take more seriously the use and the support of the mass media as an integral part of their work.

Reports

Fraternal Relations Committee

The Brethren and the Ecumenical Movement

The Brethren involvement in the ecumenical movement is not of recent origin. It had its beginning at about the turn of the century. For many years the Brethren have cooperated with other denominations in the preparation of church school curriculum materials, home and foreign missions, relief work, and the like. As early as 1915, the General Mission Board entered into comity relations with other denominations in connection with our missionary work in China. This idea and practice of cooperation resulted in 1941 in our becoming a member of what was then the Federal Council of Churches, and then a member of the National Council of Churches, and in 1948 a member of the World Council. We of this generation are heirs of a legacy built up through past generations. This cooperation we believe, has strengthened our own witness and has provided opportunities to learn from other Christian bodies.

On Conversations With Other Communions

This year, we have engaged in no conversations with other bodies. This was due to no lack of interest or appreciation of the value of such discussions but rather to circumstances which seemed not to favor such appointments.

Members of the committee have had personal conversations with members of similar committees of other Brethren bodies. These reveal an interest and conviction that closer cooperation among Brethren ought

Bridgewater Celebrates Founders Day

► "Dare to be eccentric and different," Nevin H. Zuck, moderator of the Church of the Brethren, advised the students, alumni, and friends of Bridgewater College in a Founders Day address on April 11, just before ground was broken for a library building which will cost $525,000 when completed and furnished.

"Being different is in harmony with the nonconformist principles of the founders of Bridgewater," Brother Zuck continued. "A nonconformist is an individualist. The individualist," he explained, "is one who knows his own worth, discovers his own talents, and makes full use of them without waiting for some one to help him. Whoso would be a man must be a nonconformist. What I am counseling is that you never imitate, that you be unique, and that you declare with Thomas Jefferson eternal hostility to every form of tyranny over the mind of man."



Brother Zuck was introduced by Warren D. Bowman, Bridgewater president. The invocation was pronounced by Paul H. Bowman, president emeritus; the benediction was given by Byron Flory, son of Daniel C. Flory, the founder of Bridgewater, eighty-two years ago.

Following Nevin Zuck's address, President Warren D. Bowman and Librarian Agnes Kline broke ground for the library building. Others taking part in the ceremony were John W. Boitnott, chairman of the library committee; R. Douglas Nininger of Roanoke, chairman of the board of trustees; Harold Garber of Petersburg, W. Va., president of the Student Senate; and Paul H. Bowman, chairman of the Bridgewater Crusade for Excellence.

) be realized. As a committee we eek and stand ready to engage in ny conversations looking to this nd.

We strongly favor interfaith conersations as a means of better unerstanding of the problems and the bjectives of other denominations nd as an instrument of fellowship nd the spirit of unity which surnounts barriers separating Chrisans in our time. The committee xpects to resume these conversaons as opportunities arise.

eferral From Standing Committee

The committee has reviewed the eferral from Standing Committee o which reference was made by ne committee in its report last year) f the letter from Dr. Eugene Carson lake to the officers of Conference aving to do with church unity. his letter was a preliminary invitaon to the Church of the Brethren) share in any conversations which ight develop from what is comonly known as the Blake-Pike Proosal. A subsequent communication om Dr. Blake to the officers of Conrence (who have referred it to this ommittee) indicates that the United resbyterian Church and the Protesnt Episcopal Church have acted avorably to extend invitations to the Iethodist Church and the United hurch of Christ. Upon favorable ction by the latter-named churches, nvitations are to go out to other deominations — including the Church f the Brethren — to send representtives to share in the discussions ither in a negotiating or a consultnt-observer relationship. If and hen such an invitation is received, ne committee is prepared to recomend to the Conference an answer) the invitation.

cumenical Education

Emphasis in ecumenical education his past year was given to the rethren involvement in the ecuenical movement on the district nd local church levels. Reports om persons who were asked by ne committee to serve as a speakers' ureau indicate that at least twenty istricts and twenty-seven local conregations gave attention to this atter. Discussions were also held two regions and in one district inisters' meeting.

Districts, district ministerial roups, and local congregations hich did not have such interpretaons this past year are encouraged do so this year.

The committee understands that the Gospel Messenger is planning a series of articles on various denominations.

Other Ecumenical Relations

A group of about thirty Brethren youth attended the North American Youth Assembly at Ann Arbor, Michigan, last August. A joint communion service was held in connection with the assembly by the youth fellowships of the American Baptist Convention, the Disciples of Christ, and the Church of the Brethren.

Mention should also be made of the fact that Mrs. Rosa Page Welch of the Disciples of Christ, known and loved by Brethren people, is serving a two-year term as missionary of the Church of the Brethren in Nigeria.

A Friends - Mennonite - Brethren conference is planned for March 1962, the theme of which is to be the church's peace witness in mission.

A great deal of cooperation with other denominations goes on continually through the regular program channels of the church.

Fraternal Delegates

Fraternal delegates from a number of other communions will again be present at the 1962 Conference, sharing in the fraternal delegates' luncheon and bringing greetings to the Conference.

Foster B. Statler, Chairman
Norman J. Baugher, Secretary
Paul H. Bowman, Sr.
William G. Willoughby
Chester I. Harley
Harper S. Will
Nevin H. Zuck, Moderator

Report of the Continuing Committee on District and Regional Organization and Realignment

District Realignment

During the past year a large percentage of the districts gave serious consideration to district realignment. Progress to date is beyond expectation.

Mergers that have already been consummated are: the three former districts of Iowa and Minnesota made into one district; and Northern and Middle Missouri districts combined into the District of Missouri.

The three Kansas districts all approved a merger proposal in their 1961 district conferences and will become one district following their district conferences in 1962. The District of North Dakota has petitioned the District of Iowa-Minnesota for conversations regarding merger.

The Western Regional Board in its 1961 annual meeting gave approval for further study to a proposed realignment that would group the entire Western Region into four districts.

The district conferences of Northwestern and Northeastern Ohio voted to look with favor toward merger. Northeastern Ohio agreed to share their executive secretary with Northwestern Ohio for the current year.

The four districts of Washington, Oregon, Idaho, and Canada have created a realignment committee and are exploring ways of greater cooperation through a proposed joint field program.

Northern and Southern California are in the process of developing plans for merger into one district.

The committee commends the districts that have given careful consideration to the study of realignment and recommends that all districts which have not taken steps toward merger continue to have conversations with adjoining districts with a minimum of one meeting a year.

The committee reaffirms the observation that the best steps toward district realignment are to be found in a program of cooperation in such functions as joint field programs, camping, workshops, laboratory schools, rallies, ministers' seminars and inspirational meetings. Such efforts would provide better understanding and more effective use of leadership even if realignment did not seem advisable immediately.

Regional Program

Another responsibility of the continuing committee is to give study to the future of the region as an administrative unit. The committee senses that there is a strong general sentiment for the continuation of a regional program to provide leadership in pastoral placement, church extension, counsel and guidance to district secretaries, district boards and commissions, volunteer staff and the general promotion of the program of the church. The committee recommends that each region continue to study its staff and organization to insure effective leadership in the areas just mentioned while further study is being made of the church's total organization as recommended later in this report. It is furthermore the feeling of the committee that the most significant pur-

pose of the region is fulfilled through the office of the regional secretary and such additional staff as is needed or can be supported to give leadership in the above-mentioned areas, rather than in a regional program involving age and cause groups which we feel are best provided for on the district level.

The committee also believes that the regional office is in a strategic position to give study and counsel on district realignment and therefore encourages districts to use the leadership of regional personnel in their study of realignment and cooperative endeavors.

Regional boards and executive committees should also continue to give creative study to realignment concerns in their areas and give guidance to the districts involved.

District Organization

The Annual Conference also assigned to the Continuing Committee the query on The Request to Study District Reorganization.

The committee has observed that across the Brotherhood we have a diversity in the pattern of district organization with varying degrees of effectiveness. There is evidence of the need for the Brethren to determine the nature of the church's mission in the world and then create functional organization at all levels to realize these goals most effectively.

Since there is a query coming to Annual Conference requesting the Conference to appoint a committee to study congregational organization and polity, including the relation to the district and region, we therefore recommend that a larger committee be appointed to make a major study of the church's total organization — local church, district, region, and Brotherhood.

Gorman Zook, Chairman
Samuel Harley
Warren Hoover
Donald E. Rowe

Resolutions Committee

We give thanks to God that, as members of the Church of the Brethren scattered over the earth, we have been largely free from terror and destruction. Yet in a world of shrinking space, the condition of all men is bound up with each. We confess that we have taken lightly the freedom and affluence given us to spread the gospel.

Wherein we deny that the Eternal is real, we are a faithless people. Wherein we reject him and his purposes, we are unfaithful. In our condition of separation from him who is the ground of all being, we are severed from other selves and fragmented within ourselves.

In our brokenness, our hope for health is in Jesus Christ, Son of God, our Savior. We rejoice that though we resist him to the limits of human strength, he remains indestructible. Though we rebel, he keeps his rightful claim upon creation. When we comply, he waits for wholehearted devotion.

We seek to remove barriers to faith in him. As a historic peace church, in a world armed to the death, we work for peace not because it is our only defense but because we know him who is our peace and our sure defense. As perfectionists in an immoral society, we uphold virtue not to establish our own innocence but to proclaim him who is our righteousness and holy judge. As rationalists, we seek truth within mystery because he is revelation and apocalypse is the dimension of the believer. As separatists whose private community is set in a public world in revolution, we are called of God to proclaim that in Christ all men are brothers and in him old things pass away and all things become new. As a communion which knows itself to be beloved, we move in love beyond our inbred fellowship because God so loved the world that he gave his only begotten Son to save it.

As members of the Church of the Brethren with a particular history, we seek for the year ahead:

To heal the brokenness of persons. In public, private, and family devotions, we come in adoration and thanksgiving to him who is the wellspring of spiritual health.

To heal the brokenness of men and women in the service of the church. We undergird with prayer and works of love the faithful servants who bear the marks of the cross.

To heal the brokenness of congregations. We seek vitality for the community of believers through the Holy Spirit, not through self-generating organization for its own sake.

To heal the brokenness of our Brotherhood. We view vast needs and our limited resources in the light of the hope given us that his will may be done on earth as it is in heaven.

To heal the brokenness of the church universal. We witness to the church universal through our allegiance to a specific communion, itself a part of the indivisible community of believers in one Lord and Savior, Jesus Christ.

To heal the brokenness between nations and races. The action of the church in the world is a response to his will and concern, not a reaction to political and economic crises apart from the church's mission. We bind up the fractures of mankind because the God we worship sustains all people in their rise to stature as his children.

To heal the brokenness of the world. The Christian church worships him who alone is worthy of the allegiance of the nations. In her assembled congregations at worship resides a universal community in a divided world and the world's unclouded hope for unity and peace.

We believe that it is not from what we know, what we will, or what we feel but from him whom we trust that we have faith for redemption from brokenness. The gift of God in his Son, our Savior, is the source of our faith and the object of our gratitude.

(The committee is keeping itself in readiness to consider and to present on the floor of Annual Conference additional resolutions which may seem relevant and urgent at that time.)

Resolutions Committee
William M. Beahm, Chairman
Inez G. Long
Dale W. Brown
Lucile Long Strayer
Lorell E. Weiss

Additional Queries

(In March 31 Gospel Messenger can be found Queries 1-4, 6-8)

9. Study of Problems Confronting Small Congregations

Whereas an analysis of our congregations in North America reveals that 580 (54%) have fewer than 15 members and 890 (82%) have fewer than 300 members, and

Whereas the district and region reports to Annual Conference reveal that we face many serious problems relating to our small congregations such as:

a. The loss of members due to shifting populations;

b. The difficulty of securing and supporting an adequate pastoral ministry;

c. The difficulty of securing adequate lay leadership for the educational, evangelistic, stewardship

service, and fellowship ministries;

d. Limited participation in the outreach programs;

e. The "affliction of the small church complex," and

Whereas it is apparent that these problems are of deep concern in all sections of the Brotherhood and that they involve a high percentage of our total membership, and

Whereas other denominations are recognizing these same problems and are inviting us to share with them in a cooperative approach to their solution:

Therefore, the General Brotherhood Board requests the Annual Conference to appoint a committee of five to work in conjunction with the office of the Ministry and Home Mission Commission in studying the most urgent problems that relate to our small congregations and to bring recommendations for their solution, giving particular attention to such questions as the following:

1. How can we provide a more adequate ministry to our small congregations?

2. In what ways, if any, should we cooperate with other denominations in providing this ministry?

3. How do we evaluate the possibilities of congregational mergers, circuit ministries, federated congregations, the larger parish plan, and the continuing need for part-time ministers?

4. How much initiative and/or responsibility should the districts, regions, and Brotherhood assume in attempting to solve these problems?

10. The Study of Evangelism

Believing that God's plan of redemption is meant for all men everywhere (John 3:16-17; Matt. 28:18-20),

And believing that it is the will of God that the millions of persons outside any church in America should come to repentance ("The Lord . . . not wishing that any should perish, but that all should reach repentance" — 2 Peter 3:9),

And believing that we as members of the Church of the Brethren are instruments to be used by the Holy Spirit in appealing to the unchurched ("We are ambassadors for Christ, God making his appeal through us" — 2 Cor. 5:20),

And confessing that the Church of the Brethren lags in this mission of reaching men, as indicated by:

(1) the casual concern and lack of urgency and motivation among members and churches for evangelism;

(2) the large number of churches with no or few baptisms each year;

(3) the membership figures for the Brotherhood showing an increase of two tenths of one per cent (.002) over the last four years, and slow growth over the years as compared to our national population growth;

(4) the reliance upon outworn methods for the major thrust of evangelism in local churches;

(5) the reluctance to use more modern approaches of evangelism consistent with New Testament principles,

We, therefore, the council of boards of the Northeastern District of Ohio, petition Annual Conference through district conference that a study be made for the purpose of giving evangelism a major place in our entire church life:

(1) in giving emphasis and guidance for implementing evangelism in every local church since that is where persons are reached for Christ;

(2) for cultivating the urgency and motivation through deeper consecration of members and more compassion for reaching unchurched persons;

(3) for using varied means and appeals that evangelism may have continual as well as periodic importance in local churches;

(4) that Brotherhood and district personnel give constant and fresh appeal for evangelism;

(5) that the Church of the Brethren may more fully serve with the Holy Spirit in the redemption of men wherever Churches of the Brethren may be found.

Answer of district conference: Passed to Annual Conference by special district conference held on March 25, 1962.

Guy R. Buch, Moderator
Clair O. Throne, Clerk

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

Interpreting the Parables. Archibald M. Hunter. Westminster, 1960. 126 pages. $2.50.

Dr. Hunter writes not only an exposition of the parables in this book, but also discusses the methods of interpretation which have been applied to the parables in the past (allegory, "obvious meaning") and the method of modern criticism. He also has some excellent advice to offer to all who would use the parables for present-day preaching.

The parables of Jesus themselves are discussed under four chapter heads: The Coming of the Kingdom, The Grace of the Kingdom, Men of the Kingdom, and The Crisis of the Kingdom. Particularly relevant for Brethren as well as other denominational groups is the author's discussion of the relation of "moralizing" and "the message of the kingdom."

The book certainly is of value to ministers and students of the teachings of Jesus. — *Robert McFadden, Bridgewater, Va.*

***In the Beginning.** Jack Finegan. Harper & Brothers, 1962. 148 pages. $3.50.

Dr. Finegan, professor of New Testament literature and interpretation at Pacific School of Religion has done a superb job in this interpretation of the Book of Genesis. Using the latest information of archeological research and the finest insights of a keen student of the Bible, he has put in plain, simple language that any layman can understand the story developed in Genesis. In terms that are understood in our time, he makes this ancient story modern and applicable in our contemporary life scene.

The story of creation, of Cain's crime, of Noah's faith, and of Joseph's trust are examined with keen insight and appreciation. Here the story of our spiritual ancestors is unraveled as the story of men who struggle with faith and doubt, with disobedience and trust, with spiritual achievement and defeat. In the process, this ancient book is made vital for us today.

The lover of the book may here find the help to make it live anew as confusing passages, obscure words, and ancient-sounding ideas are cleared up. The remarkable thing is that it is so written that it is not dry-as-dust reading, but thrilling, compelling travel through an ancient land, with customs native to it, but with truth as new and fresh as tomorrow's newspaper. — *Charles E. Zunkel, Port Republic, Va.*

News and Comment From Around the World

New Youth Club in Edinburgh

A new kind of club or youth center, described as Teen-agers' Rendezvous, has been established in the West End of Edinburgh by five churches in the area. The club is called The Cephas (Rock). Young people from the five congregations helped clean and decorate the premises, formerly a furniture store. Premises will provide for recreational purposes. The new club is open three nights a week.

Church Council to Begin Marriage Guidance Center

A marriage guidance center, the first in Ceylon, will be started this year in Colombo by the Home Committee of the National Christian Council. It will be manned by six men and women, on a five-day week schedule. These persons have recently completed the year's training course under the auspices of the council. Three of the six on the staff are probation officers working in prisons in Colombo.

CCIA Officials Warn of Soviet Tests to Follow U.S. Tests

The Commission of the Churches on International Affairs has warned that the U.S. government's decision to resume atmospheric nuclear tests will almost surely lead to further and similar action by the Soviet Union.

The statement said, "We regret very much that, on the basis of scientific and military analyses, the resumption of tests in the atmosphere is deemed essential to security." The statement was released simultaneously in New York and London, shortly after President Kennedy's announcement of the resumption of the test series.

American Lag in Church Architecture Attributed to Building Committees

At a meeting of architects and local religious leaders held recently in Cleveland, Ohio, a number of participants indicated that America lags behind Europe in the construction of truly great churches. The experts blamed their shortcomings on building committees.

Philip A. Wills, Jr., president of the American Institute of Architects, complained that committees are usually made up of persons concerned only with the practical aspects of construction. He stressed the need for an educational effort to lift the generally low level of artistic consciousness in America.

Religious Freedom Guaranteed by New Regime in Burma

Burma's new Revolutionary Council, which deposed Premier U Nu and seized control of the government on March 2, has announced that in its professions of democracy it guaranteed freedom of worship. The new government was welcomed enthusiastically in Burma, especially by religious minority groups in a predominantly Buddhist land.

During the tenure of the U Nu government, Buddhism was made a state religion. It also had declared every Buddhist sabbath day a full holiday – in addition to the normal days of rest – for government offices and boards, corporations, schools, and markets.

The Revolutionary Council now governing Burma has banned beauty contests and horse racing as being incompatible with Burma's culture. Beauty contests in Burma have also led to disturbances. A recent one occurred when press photographers were beaten by friends of a contestant who objected to their taking pictures.

Educators Back German Churches in Drive to End Dueling

The Protestant and Roman Catholic churches in West Germany have joined together with about fifteen prominent university professors in a campaign to outlaw dueling by student groups at West German universities. The professors have asked the Bundestag to make student dueling, often an initiation phase in joining a fraternal group, a punishable offense in the country's new criminal code.

State Department Will Not Intervene in Matzoh Plight of Russian Jews

Fearful of causing difficulties for Jews in Russia, the U. S. State Department decided not to assist American efforts to provide matzoh for the Jewish Passover in Moscow. The Communist government's bakeries have been instructed not to bake matzoh this year.

An assistant secretary of state said that it was extremely doubtful that Russian Jews would wish the U. S government to protest in their behalf or to seek permission to import matzoh from this country. Action by individuals of nongovernmental organizations was preferable.

American bakeries had offered to airlift matzoh to Moscow. The chief Rabbi of Moscow gave a very cautious welcome to such offers. He said, "It is not a matter for us alone. It is a matter for the Soviet authorities."

There are 500,000 Jews in Moscow. In the past government bakeries supplied matzoh. That source is now withdrawn and the government's edict further bars Jews from acting as community bakers preparing the unleavened bread for the Passover season.

Protestant Clergymen Uphold Use of Prayer in Providence School

Protestant clergymen and school officials have defended the use in a Providence, R.I., public school of a prayer for peace written in the thirteenth century by St. Francis of Assisi. Copies of the prayer were made available at a Parent-Teacher Association meeting by a Roman Catholic priest who took part in a panel on juvenile delinquency.

Protestant ministers have pointed out that the prayer had been widely used on many school occasions and without any word of criticism.

Japanese Women Chart Program

The Church of Today is the study theme for women's groups in the United Church of Christ in Japan in this year. Plans for the study were made at a recent meeting of the Women's Commission, a national group, attended by chairmen of women's work committees from fourteen districts.

In other sessions, the women's group discussed ways of cooperating in the church's new ten-year evangelism plan and agreed to raise its support of the special home mission program of evangelism.

Quakers Protest Racing Season Extension

The Philadelphia Yearly Meeting of Friends, holding its annual sessions in Philadelphia, sent the state legislature of Pennsylvania a strong protest against its thirty-day extension

ion of the racing season to get more evenue for rebuilding New Jersey's torm-devastated coast.

In a message to President Kenedy the Quaker group also reaffirmed its opposition to the Kinzua Dam in southwestern New York which, the Friends warned, would ood Seneca Indian lands and force hem to resettle elsewhere.

The building of the dam would iolate a treaty between the U.S. nd the Indians in 1794, at which 'hiladelphia Quakers represented ıe Indians.

;hana Warns Missionaries

Mr. A. J. Dowuona Hammond, ıinister of education in Ghana, has 'arned that his government will imose the strongest sanctions against ny missionary institution where seeds of indiscipline and disloyalty) the state" are being sown among udents.

He said, "It should be borne in ınd that the government is not gainst any church or religious body hich conducts itself within the amework of the laws of the coun-y. When sanctions are therefore nposed, it should be understood as eing purely within the context of ıe educational system."

rotestant Women's Drive to Aid hristian University in Japan

Protestant women in this country ill seek to raise $100,000 in 1963 ward the establishment of a Grad-ıte School of Public Administration the International Christian uni-ersity near Tokyo, Japan.

Opened to students in 1953, e Japan university is supported rough the foundation by fifteen ajor Protestant denominations in e U. S. The university now has College of Liberal Arts and a raduate School of Education.

erman Funds Aid 'ork in Israel

Excavation work of a fourth cen-ry church, discovered recently in ael, is being partially financed by ntributions from the Evangelical urch in Germany. Funds totaling ore than $15,000 were obtained rough the efforts of Provost Gru-r of Berlin who, with his wife, re-ntly visited the site at a settlement ich is inhabited mainly by Jew-immigrants from Würtemberg. out 500 square meters of mosaic vements containing some 14,000 nes have been excavated in the cient church.

Overseas Report . . . from Indonesia

by Joel Thompson

West Irian Appeal The National Council of Churches of Indonesia has issued a statement concerning the West Irian dispute which urges that the government of the Republic of Indonesia and the government of The Netherlands both meet "at the conference table in readiness to overcome resentment and to sacrifice the feeling of injured national pride." The appeal for negotiations comes from the churches at this time because the explosive situation "threatens to involve the two countries in armed conflict" and because there seems to be some common understanding concerning the future of West Irian; that is, both governments "see the future of West Irian as completely separated from The Netherlands."

The statement, which was issued to reiterate a declaration of the fourth General Assembly of the National Council of Churches in Indonesia in territory as legitimate on the basis of "churchly, geographical, historical and cultural" facts. It suggests that "the best way for the territory and the people of West Irian to participate in the development towards a new world, especially a new Asia, is as a part of the Republic of Indonesia."

The council felt that it must issue the appeal as a part of its ministry of reconciliation. The statement said, "God has given the task of the ministry of reconciliation to the churches both in Indonesia including West Irian and in The Netherlands. . . . At moments like these, it is hoped that the churches intensify their individual efforts as ministers of reconciliation, without knowing hopelessness, by utilizing all possibilities which exist or can be created."

The statement appeared in most of the major daily newspapers here and it has been translated into other languages to be sent to church bodies around the world.

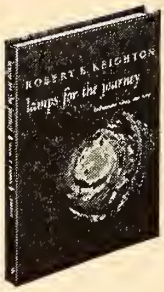
Severe Food Shortage Severe food shortages which continue to plague many of the islands of this country are causing much concern among government and church officials here. The present shortage has hit many of the western and central islands including Java and Sumatra. Reports from the various areas indicate that storehouses are empty even though new crops are just now being planted. Prices of rice continue to rise. Some areas report increases of five to six times the price of several months ago and persons in South Sumatra indicate that the price has increased about one thousand per cent in the last six months. Some rice is being sold for the equivalent of one hundred U.S. dollars per sack. Many persons are now resorting to eating tree leaves and bark to exist.

In view of this situation, the Indonesian government has asked the U.S. government to speed up delivery of the commodities under the Food-for-Peace program, so that rice will arrive ahead of schedule. They have also sent a rice buying mission to Thailand and Burma. All of these emergency measures have resulted in the purchase or reception of nearly 200,000 tons of rice which is, according to some officials, just enough for the capital city of Djakarta. Some newspaper estimates say that 700,000 tons of rice are needed now. This figure shows the gravity of the situation. During 1961 Indonesia imported only a total of 900,000 tons of rice and it had expected to import only 1,220,000 tons in 1962.

The Indonesian Council of Churches in cooperation with Church World Service has responded to the crisis by purchasing 500 tons of rice from Bangkok. The Council is also asking that their corn shipments from the U.S. be increased by about 500,000 pounds for the next six months. Much more corn could be shipped to some of the rice consuming areas if the situation becomes more chronic. Many persons here will eat corn only when there is nothing else available and then some will eat it only when it is mixed with rice.

The present food shortage seems to have several causes. It is no doubt due to the floods of last year's rainy season which were followed by a severe drought which lasted about six months. Now many of the stricken areas are again undergoing severe flood damage. This means that many acres of rice were destroyed or did not mature, and such crops

Reflections
along the way



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as corn and sweet potatoes were ruined. There are rumors that the shortage is due to fertilization projects which were introduced by American specialists. Probably the heart of the problem lies in the ever-current increasing population problem. The population has doubled here in the last fifteen years.

Current lack of shipping facilities handicap efforts to relieve the suffering in some of the areas. Church World Service now has two large shipments of milk in storage in Singapore and Djakarta waiting transhipment. The latter shipment consists of about 250,000 pounds of dry milk and it has been stored since its arrival here in August in 1961.

• • •

The means by which we can avoid a debilitating and dangerous arms race and the occurrence of war have become one of the greatest challenges to mankind. — John J. McCloy.

Anniversaries

Mr. and Mrs. Charles Brumbaugh of Goshen, Ind., celebrated their sixtieth wedding anniversary on Feb. 18, 1962. They have one daughter, four grandchildren, and four great-grandchildren. They are members of the West Goshen church. — Verda Weaver, Goshen, Ind.

Mr. and Mrs. W. E. Spoerlein of Oakland, Md., celebrated their fiftieth wedding anniversary on Dec. 24, 1961. They have two sons, one daughter, eight grandchildren, and three great-grandchildren. They are members of the Oak Park church. — Mrs. Frank Biser, Oakland, Md.

Obituaries

Balsbaugh, Mrs. Oscar, was born March 31, 1898, and died March 28, 1962, at Palmyra, Pa. She was a member of the Conewago church. Surviving are her husband, Oscar Balsbaugh, four sisters, and four brothers. The funeral service was conducted in the Bachmanville church by Brethren Robert Young and Earl Eshelman, and burial was in the Frystown cemetery. — Mrs. Abram Hoffer, Elizabethtown, Pa.

Baumgardner, Polly, daughter of Samuel and Sally Yoder Mishler, was born Aug. 28, 1874, in Somerset County, Pa., and died Jan 11, 1962, at Johnstown, Pa. She was married to John H. Horne, who preceded her in death. Surviving are her second husband, Andrew Baumgardner, one daughter, two sons, seven grandchildren, eleven great-grandchildren, three sisters, and one brother. She was a member of the Roxbury church in Johnstown. The funeral service was conducted by Bro. Donald F. Hursh, and burial was in the Maple Spring cemetery. — Mrs. Ralph Kniss, Johnstown, Pa.

Berkey, Jacob D., son of Andrew J. and Frances Blough Berkey, was born Feb. 8, 1888, in Somerset County, Pa., and died at Johnstown, Pa., Feb. 7, 1962. Surviving are his wife, Ida, three daughters, two sons, and four grandchildren. He was a member of the Roxbury church in Johnstown. The funeral service was conducted by Bro. Donald Hursh, and burial was in the Berkey cemetery at Rummel, Pa. — Mrs. Ralph Kniss, Johnstown, Pa.

Bowser, Lilah M., daughter of Mr. and Mrs. E. E. Leatherman, died March 4, 1962, at Dayton, Ohio. Surviving are her husband, Roy E. Bowser, one daughter, three sons, eight grandchildren, two sisters, and one brother. She was a member of the Trotwood church. The funeral service was conducted in the church by Bro. Paul W. Kinsel, and burial was in the Sugar Grove cemetery. — J. C. Flora, Trotwood, Ohio.

Clingerman, Robert Eugene, son of Mr. and Mrs. Ray Clingerman, was born in Kosciusko County, Ind., April 2, 1925, and died March 17, 1962, in Goshen, Ind. On June 5, 1949, he was married to Phyllis Beery, who survives. Also surviving are two children, his mother, one brother, and one sister. The funeral service was conducted in the Goshen City church by Bro. Clarence B. Fike, and burial was in the West Goshen cemetery. — Mrs. Lewis Dixon, Goshen, Ind.

Cook, Treva M., daughter of Edward J. and Ella M. Myers, was born Nov. 19, 1899, and died at New Windsor, Md., March 28, 1962. She is survived by her husband, E. Lindsay Cook, one son, and one daughter. She was a member of the Westminster church, Md., and was active in the women's Bible class. The funeral service was conducted by the undersigned, and burial was in the Evergreen Memorial Gardens. — Curtis W. Dubble, Westminster, Md.

Crumpacker, John S., died March 26, 1962, at the age of seventy-nine years at Cloverdale, Va. He had been a minister in the Church of the Brethren for fifty-six years, and had served the First District of Virginia in a number of capacities. He had also been on the General Mission Board. He was married to Ada Hylton, who survives. Two sons, one daughter, nine grandchildren, and one sister also survive. The memorial service was conducted in the Cloverdale church, Va., by the undersigned. — Paul H. Fike, Cloverdale, Va.

Donovan, Vera Whims, was born June 3, 1897, and died March 16, 1962. In 1919, she was married to Arthur Donovan. Surviving are three sons and one daughter. The funeral service was conducted by the undersigned in the Springfield church, Akron, Ohio, and burial was in the Maple Hill cemetery. — Kent E. Naylor, Akron, Ohio.

Eichelberger, Emery, son of Abraham and Catherine Eichelberger, was born April 6, 1902, in Naperville, Ill., and died March 28, 1962, in Wadeville, N. C. He had been a member of the Bethel church all of his adult life. He was married to Leona Brower in August 1926. Surviving are his wife, two children, and three grandchildren. The funeral service was conducted by the undersigned at the Naperville church and burial was in the Naperville cemetery. — Alvin C. Cook, Naperville, Ill.

Horst, Jonas, son of Jonas B. and Mary Hursh Horst, was born June 1878, and died Jan. 27, 1962. He has served in the ministry for sixty-one years in the Bethel, Bristolville, and Woodworth churches. He was married to Laura Longanecker, who survives. Five daughters, six sons, thirty-five grandchildren, and twenty-six great-grandchildren also survive. The funeral service was conducted at the Zion Hill church, and burial was in the adjoining cemetery. — Elsie M. Kletzly, Columbiana, Ohio.

Jones, Harry Daniel, was born Sept. 27, 1886, in Cambria County, Pa., and died Feb. 28, 1962, at Lancaster, Pa. On April 1, 1905, he was married to Elva V. Berkey, who preceded him in death in 1960. He was called to the ministry in 1916 and served in the pastorate at the Scalp Level and Windber church, and at the Lake Ridge church, N. Y. Surviving are one daughter, five sons, three sisters, two brothers, one stepbrother, twenty-four grandchildren and twenty-three great-grandchildren. The funeral service was conducted in the Lake Ridge church by the undersigned and Bro. Abram N. Eshelman,

d burial was in the West Genoa cem-
ery, N. Y. — Levi K. Ziegler, King
rry, N. Y.

Krall, William O., died in March
62, at Myerstown, Pa., at the age
seventy years. He had been a mem-
r of the Heidelberg church. Survivg are his wife, Sallie Horst Krall, two
ns, four daughters, one brother, and
o sisters. The funeral service was
nducted by Brethren Alton Bucher
d Peter Heisey, and burial was in
e Heidelberg cemetery. — Mrs. Curtis
Bucher, Lebanon, Pa.

Layman, Rachel, daughter of Wil-
m A. and Emma Roop, was born
b. 2, 1876, and died March 24, 1962,
Troutville, Va. She had been a long-
e member of the Trinity church,
., and with her husband had served
the office of deacon. Surviving are
r husband, Claybourne A. Layman,
e brother, and three grandchildren.
e funeral service was conducted by
ethren E. J. Jacobs, and H. B. Lay-
n in the Trinity church, and burial
s in the adjoining cemetery. — Mrs.
B. Layman, Troutville, Va.

Longanecker, Vernon L., son of Levi
d Lydia Crumbacher Longanecker,
s born Oct. 15, 1880, in Columbiana
unty, Ohio, and died March 26,
62. He was a member of the Zion Hill
urch. Surviving are three sisters.
e funeral service was conducted by
. Dean Rohrer, and burial was in
Zion Hill cemetery. — Elsie M.
tzly, Columbiana, Ohio.

McGraw, George G., Sr., was born
c. 29, 1887, and died March 6, 1962.
was a member of the Everett
urch, Pa. Surviving are his wife, six
ildren, sixteen grandchildren, one
ther, and one sister. The funeral
vice was conducted by Bro. Fred
wman, and burial was in the Bedford
unty Memorial Park. — Laverne M.
imer, Everett, Pa.

Mellott, Harry A., was born March
, 1888, and died March 27, 1962.
was a member of the Everett
urch, Pa. Surviving are his wife, one
, four grandchildren, three brothers,
d two sisters. The funeral service
s conducted by Bro. Fred Bowman,
d burial was in the Everett ceme-
y. — Laverne M. Shimer, Everett,
.

Mertie, Thomas Glover, died Oct. 14,
61, at Elkins, W. Va., at the age of
hty-nine years. Surviving are one
ther and two sisters. The funeral
vice was conducted by Bro. Earl
etz, and burial was in the Thomas
metery. — Opal Beeghly, Bruceton
lls, W. Va.

Mitchell, Charles E., was born Jan.
1917, in Chesaw, Wash., and died
Portland, Oregon, Aug. 13, 1961.
was a member of the Portland
urch, Oregon. Surviving are his
fe, Reba, five children, his mother,
nnah Mitchell, three brothers, and
r sisters. The funeral service was
nducted by the undersigned, and
rial was in the Williamette National
metery. — Ralph D. Bowman, Port-
d, Oregon.

Myers, Elizabeth Susan Weimer,
d Jan. 10, 1962, at Warrenton, Va.
e was the wife of Daniel Myers.
rviving are her son, three stepdaugh-
s, one stepson, two sisters, three
ndchildren, and two great-grand-
children. The funeral service was conducted at the Mildland church, Va., by Bro. Clyde Carter, and burial was in the adjoining cemetery. — Mrs. Charles Long, Bealeton, Va.

Nortman, Ida Frazier, was born Dec. 1, 1875, in Camden, Ohio, and died March 26, 1962. She was married first to Charles Harris, who preceded her in death. On Jan. 2, 1902, she was married to Charles Nortman, who survives. She became a member of the Eaton church in 1929. Surviving, besides her husband, are one brother, one sister, five grandchildren, and nine great-grandchildren. The funeral service was conducted by Bro. Ellis Guthrie, and burial was in the Mound Hill cemetery, Eaton, Ohio. — Mrs. Myrtle Gauch, Eaton, Ohio.

Oxley, Thomas P., was born Oct. 19, 1873, at Cabool, Mo., and died Feb. 12, 1962, at Pomona, Calif. His wife preceded him in death. He was a retired minister and was a member of the La Verne church. Surviving are two sons, four daughters, one brother, twenty grandchildren, seventeen great-grandchildren, and three great-great-grandchildren. The funeral service was conducted at the La Verne church by the undersigned, and burial was in the Evergreen cemetery. — Harry K. Zeller, Jr., La Verne, Calif.

Rinebolt, Sara Pauline, daughter of Guy M. and Katherine Bell Maurer, was born April 27, 1916, in Somerset County, Pa., and died Feb. 23, 1962, at Johnstown, Pa. Surviving are her father, her husband, one son, two sisters, and five brothers. She was a member of the Roxbury church, Johnstown, Pa. The funeral service was conducted by Bro. Donald F. Hursh, and burial was in the Lichty cemetery, Somerset. — Mrs. Ralph Kniss, Johnstown, Pa.

Reber, Grant R., was born Sept. 9, 1912, and died Jan. 12, 1962, at Mohrsville, Pa. He was a member of the Church of the Brethren serving as a deacon and a Sunday school teacher. Surviving are his wife, Anna Hoch Reber, two daughters, one son, and four grandchildren. The funeral service was conducted in the Maiden Creek church by Bro. Cyrus Krall, assisted by Bro. Michael Kurtz, and burial was in the View Point cemetery. — Mrs. Howard S. Reber, Centreport, Pa.

Romesburg, Nancy, was born March 30, 1879, in Fayette County, Pa., and died Feb. 21, 1962. She was married to Jacob Pritts, who preceded her in death. Her second husband, Charles Romesburg, also preceded her in death. Surviving are three children. She was a member of the Church of the Brethren. The funeral service was conducted by Bro. Walter F. Berkebile, and burial was in the St. Johns cemetery at Somerset. — Mrs. Walter F. Berkebile, Rockwood, Pa.

Sarver, Mary Ella, daughter of Irvin and Darinda Reiff Fegley, was born near Norristown, Pa., Nov. 19, 1899, and died Feb. 25, 1962, at Dixon, Ill. On June 20, 1928, she was married to Jesse Sarver, who survives. She was a member of the Dixon church. The funeral service was conducted by Bro. Wayne Miller, and burial was in the Emmert cemetery. — Mrs. Bertha Bowers, Dixon, Ill.

You and Your Grief

EDGAR N. JACKSON

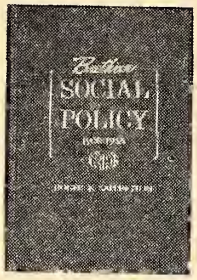
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Church of the Brethren
General Offices
Elgin, Illinois

Snell, Bertha May, was born May 5, 1878, at Norway, Oregon, and died March 7, 1962. She was the wife of Harvey Snell. Surviving are one son, three daughters, and ten grandchildren. A private burial service was held for the family and a memorial service later in the same day at the Fresno church by Bro. Jacob T. Dick. — Irene Armey, Fresno, Calif.

Steward, Homer Lloyd, son of Edward M. and Addie Lee Pearsall Steward, was born at Dunlap, Kansas, Jan. 8, 1900, and died at Abilene, Kansas, March 9, 1962. As a young man, he united with the Church of the Brethren at Belleville, Kansas. Surviving are two sons, one daughter, one brother, and one sister. The funeral service was conducted at the Enterprise Methodist church by Rev. Ira Nicklin, and burial was in the Mount Hope cemetery. — Mrs. Earl Brillhart, Holden, Mo.

Stump, Walter, son of Jeremiah K. and Sarah Ann Evans Stump, was born Feb. 4, 1883, and died Jan. 1, 1962, at New Holland, Pa. He is survived by two sisters and two brothers. He had been a member of the Lancaster church, Pa., for over fifty years. The funeral was conducted by Bro. John



BRETHREN SOCIAL POLICY

1908-1958

ROGER E. SAPPINGTON

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Church of the Brethren General Offices Elgin, Illinois

D. Long, and burial was in the Neffsville cemetery. — Mrs. Mary S. Warner, Lancaster, Pa.

Schrock, Cora J., was born July 7, 1886, in Somerset, Pa., and died Feb. 8, 1962. Her husband, Elmer L. Schrock, died in 1953. Surviving are ten children, twenty-one grandchildren, and fourteen great-grandchildren. She was a member of the Church of the Brethren. The funeral service was conducted by Bro. Walter Berkebile in the Rockwood church, and burial was in the Rockwood cemetery. — Mrs. Walter F. Berkebile, Rockwood, Pa.

Church News

Washington

Outlook — The Christmas play, To Hear the Angels Sing, was given by some of the older members and the youth of the church. Each Wednesday evening we have a prayer meeting. Many new members have been added to the Sunday school as a result of a membership contest. The youth group meets regularly under the leadership of Mr. and Mrs. Carl Lynch. The pastor, Will Snelling, held services at the church at Irricana, Alberta, Canada. Mrs. Sherman Schafer directs the recently organized children's choir. One night out of each quarter, one of the Sunday school classes visits the Front Street mission in Yakima to take charge of the worship. The men's work remodeled the kitchen in the church basement. In February, we had a birthday party, recognizing the birthdays of the past year. We also had a family night at the church, and a father and son banquet. — Mrs. Lucile Hellman, Outlook, Wash.

Seattle, Olympic View Community — Bro. Dewey Rowe used as the theme for his Lenten services, We Can Triumph in Making the Right Decisions. The congregation has always made a special effort to reach the unchurched in the community during the Lenten season. On March 7, the first day of Lent, a service of praise and prayer was held at the church. At the March meeting of the service guild, we had an "ingathering of the talents." An original drama by Lucile Newman based on the parable of the talents was presented. The women of the Lake City Christian church were guests for this program. The youth honored the basketball team. The district women's fellowship had a rally in Wenatchee, April 5 and 6. The women of the church are asked to save stamps for the United Church Women's project. The drama, Gentle Disciples, written by Lucille Newman, was presented one Sunday evening during the Lenten season. On Good Friday the choir gave the cantata, The Living Light. New members were received on Palm Sunday, as well as members from the class, Adventuring Into Church. — Mrs. Calder Muirhead, Seattle, Wash.

Southern California and Arizona

Glendora — The last Sunday of September was promotion day; each department took part in the program. At the worship service, the pastor, Arthur Baldwin, installed the new Sunday school officers and teachers. The church took part in the fiftieth anniversary celebration of the city of Glendora. The vesper service at the close included a one-hundred voice choir made up from the various churches of the city. Some of our members attended the district conference. Jerry Kuhn, one of our youth, attended the National Christian Youth Movement assembly at Ann Arbor, Mich. Two girls who toured Europe have given interesting talks. J. D. Reiff brought a message entitled Good Seed on Layman's Sunday. The pastor and his family are now living in the new parsonage. They had open house on Dec. 3. Ten have been received into the church at our last report. — Mrs. Flossie E. Hartman, Glendora, Calif.

Western Kansas

Monitor — Bro. Harley Stump has been serving the church as pastor since September. One Sunday evening in October, Mrs. Fidelia Yoder showed pictures and talked about the missi work in Africa. We had our ann church fellowship dinner on Oct. The junior high department assisted t pastor in the worship service at t Cedars, the home for retired pers at McPherson. Milton Goering, a me ber of the Mennonite Church, t about his European tour, illustrat it with pictures, at the harvest festival. On Youth Sunday, the CB participated in the morning wors service. We had a school of missi on the Sunday evenings of Februa One Sunday, Henry Esquino, a stud at McPherson, spoke about the cultu conditions in Mexico. We had a fi Till Freedom Comes, on the same e ning. On another evening, a panel g information about the work in Ecuac At the final session, Raymond Fl who studied and traveled in Mexi brought the message. Mr. and M

Brethren Placement Service . . .

This column is conducted as a fre service in the interests of assistin individuals or families to relocate secure employment in Brethren con munities. It does not provide for th advertising of goods or property f sale or rent. Information on paid a vertising may be obtained from th Church of the Brethren General Office

This service is a part of the Brothe hood program, assigned for administr tion to the Social Welfare Departme of Brethren Service.

The right to edit and reject notic is reserved. Since no verification notices is made no responsibility c be assumed.

When writing about a notice, it necessary that the number be give Write Brethren Placement Servic Church of the Brethren General Office Elgin, Ill.

No. 563. Wanted: An experienc dairy farmer to operate a 186 acre far one mile from town in Meyersdale, P in a Brethren community. Write: Ro ert G. Machtley, 1312 Paint St., Win ber, Pa.

No. 564. Wanted: Preferably you man with family for general farm wo on grain-stock ranch. Mechanical ab ity necessary. Homestead, utilities, a farm produce furnished. Brethr church community. Three miles fr town. Good schools. Contact: S. Ebbert, Quinter, Kansas. Phone: F 4-3319.

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d Crumpacker celebrated their sixti-th wedding anniversary in February; ıey are now living at the Cedars. A ıeeting on self-allocation was held in ur church on Feb. 15. A group of ur women attended the World Day f Prayer service at the Inman Mennon-e church. Lenora Friesen, a mission-ry, spoke in the afternoon. The pastor f our church conducted the service f dedication for the new post-office ıcilities in Conway. — Mrs. Daisy pohn, Inman, Kansas.

Southern Ohio

Beech Grove — The school of mis-ons sponsored by the Hollansburg ouncil of Churches met each Sunday ight in January at the Hollansburg hristian church. The book, Edge of ıe Edge, was used for discussion. The ımstrip, Boomtime, and the sound lm, Our Changing Family, were ıown and discussion followed. A few our members attended the Darke ounty school of Christian education. n Jan. 14, the junior choir assisted ıe pastor in the service at the Brethren ome at Greenville. The evening circle the women's fellowship met one eve-ng to make sweet rolls for the Breth-n Home. Twenty-one blankets were ɔnated for relief purposes. Our con-egation was host to the sectional ɔuth banquet and speech contest on eb. 25. One youth attended the sem-ar at Washington. A number of the omen were present at the women's llowship rally at the New Carlisle ırch in March. One evening our ırch families observed a family fel-wship get-together. A program of vorite hymns was used and moments worship followed the fellowship eal. On Ash Wednesday, we had a ayer vigil in the church from 6 a.m. til midnight. An adult membership ass has been started and will consid-basic religious beliefs and our Breth-n teachings. — Mrs. Everett Druley, ollansburg, Ohio.

Middle Pennsylvania

Yellow Creek, Bethel — Bro. Clyde eaver of Lancaster, Pa., conducted a o-week revival. Four accepted rist and two await baptism. Bro. ilip Kulp showed slides of his work Nigeria. Other speakers have been o. Warren Kissinger and the district cretary, Bernard King. The parson-e debt has been paid off. We have rchased new pulpit furniture through emorial donations and painted the in-rior of the church. A carload of our embers helped process clothing at ew Windsor one day. The women's llowship meets once a month for Bi-e study and fellowship and each ednesday to quilt. The youth meet ree nights a month for Bible study, der the leadership of Bro. Ellis tzel, and one night a month for creation. Four of the youth are serv-g on the boards of the church. We ve a prayer meeting and Bible study ch Wednesday night for all ages. e children's chorus is adding much the worship. — Ethel Stayer, Everett,

Northern Virginia

Harrisonburg — We observed com-nion on the first Sunday of January with the largest number on record attending, 442. Don Glick was the speaker for the father and son banquet in January. The school of missions was held on three Sundays and one Wednesday night. A panel consisting of Lyman Seese, Nelson Wetsel, Paul Carr, and Dr. Hollen Helbert introduced the study of Latin America. Speakers from Brazil, Argentina, and Ecuador were Mrs. Gilbert Miller, Rev. Samuel Miller, and Merle Crouse. Excellent books provided parallel reading. Some of our members attended the spiritual life institute at Bridgewater College. James Moyer, representing the district, interpreted the work of the Brotherhood. On March 11 the Gideons presented a program. Each Sunday and Friday evening, the pastor

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has church membership classes. In cooperation with other churches in the valley, we had Lenten services on Tuesday evenings prior to Easter. The speakers were David Rogers, Duane Ramsey, Roy McAuley, Galen Ogden, and Nevin Zuck. The youth heard Benny Simmons tell about life in Brethren Volunteer Service. They carried the full responsibility for Youth Sunday and participated in the citywide youth rally. Thirteen of the youth are planning to attend the National Youth Conference in Colorado in August. Two of our Boy Scouts received the God and Country Award on Scout Sunday. They were James Crompton and Richard Gilmore. We have received five members by letter since the first of the year. The pastor, Robert L. Sherfy, has accepted the call to the Bridgewater church and will terminate his pastorate of the Harrisonburg church on July 31. — Mrs. D. C. Mundy, Harrisonburg, Va.

Southern Virginia

Pleasant Valley — The women of the church have been making comforters for relief. They have sent for relief one box, including comforters and many other things, and will send another box in May. The church will be painted inside and outside during the summer months. We have received four new members since last summer. — Mrs. Posey Weeks, Alum Ridge, Va.

Rocky Mount — On Feb. 4 the church celebrated its fifth anniversary. The district secretary, Bro. Rufus McDannel, brought the morning message. This was followed by a fellowship dinner. Thirty-two of the fifty-six charter members were present for the service. From the time when the first service was held in the basement of one of the member's homes until the first unit of our new church building became a reality and was dedicated in 1958 marks real Christian dedication and growth. After sharing a pastoral program with one of the local churches, we began the present church year with our first full-time pastoral leadership under Bro. Clarence Moyers. Our present membership is ninety-one. The women's fellowship strives to enrich the life and work of the women of the church. The youth meet twice monthly and several of the youth have attended district youth activities. This winter a men's fellowship was organized. Before Christmas the men installed floodlights on the steeple and at the front of the church. A new state highway will be built in front of the church, which will add to the church and to parking facilities. Bro. Fenton Platter was the leader for the evangelistic services in the fall, and Bro. Wilmer Hurst for the pre-Easter services. This quarter several of the families are working on fellowship visitation to nonmembers. The congregation plans to continue and enlarge this part of the life and work of the church. During the month of January, the district secretary met wi the church board in a series of se studies. From this study we have tri to evaluate our church program a to plan for the years ahead. — Betty Cooper, Rocky Mount, Va.

In the death camp by the River Kwai came a spiritual triumph

THROUGH THE VALLEY OF THE KWAI

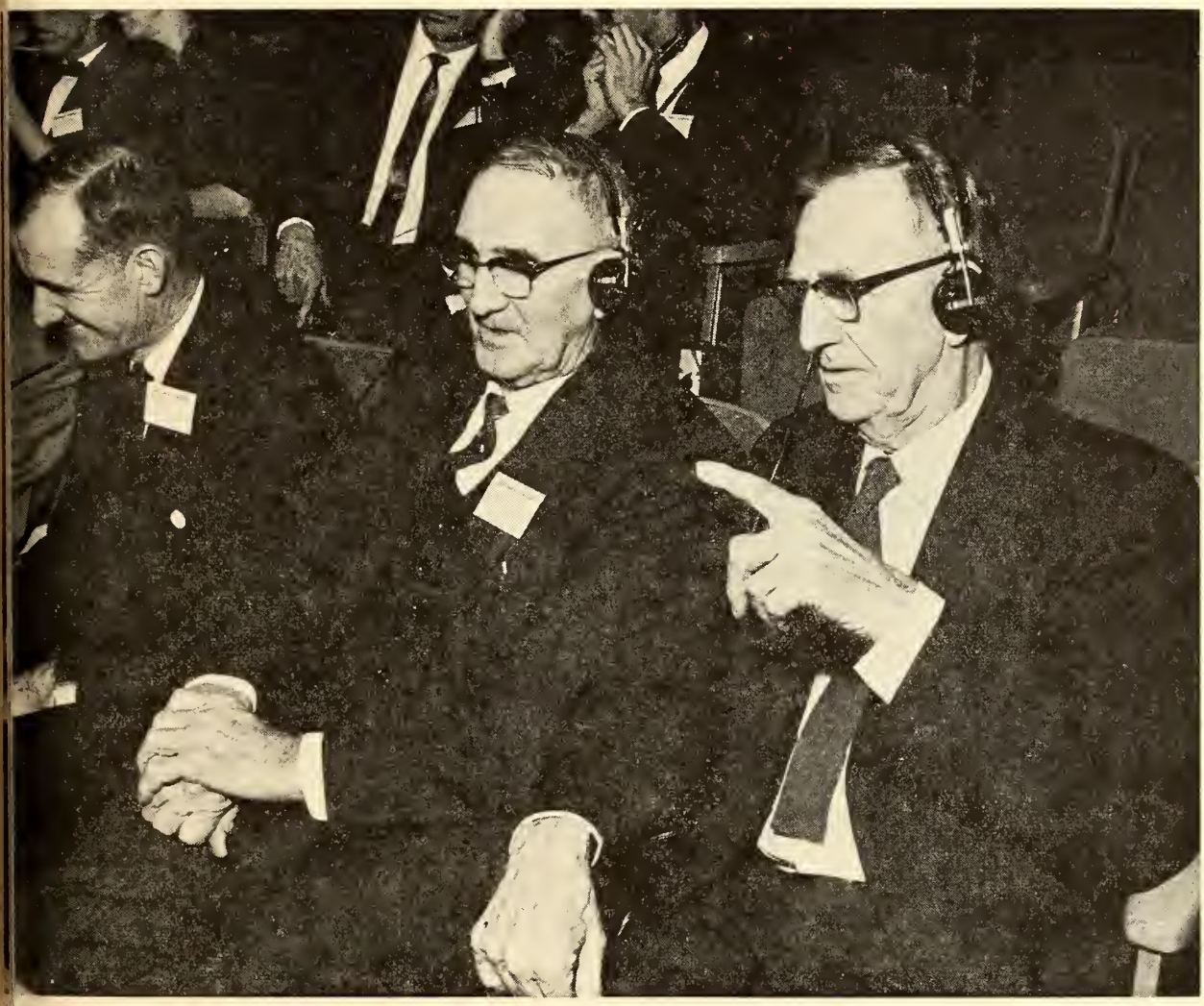
ERNEST GORDON

In the shadow of the infamous bridge prisoners of war were diseased, starved, tortured, and hopeless. They welcomed dying as their only means of escape from an existence that had become unbearable. Then at the very bottom of the abyss came a spiritual triumph. In a community of forgotten men, with nothing left to work with but their hands and their hearts, a great demonstration of the Christian faith took place. Men gave up their lives for their brothers. They helped each other to live. The whole life of the camp was transformed. The prisoners made anesthetics from plants, started a university, organized a library, formed an orchestra, and built a church in the jungle. This great spiritual adventure is told for the first time by one who lived through the horrors of the death camp and survived. Today, Ernest Gordon is dean of the chapel at Princeton University. $3.95

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Ill.

Church of the Brethren
Gospel MESSENGER

MAY 26, 1962



Diplomats From Back Home . . . The diplomats you see here listening in a United Nations discussion would feel more at home in a church council meeting. But they are just a few of the hundreds of church members who have traveled to Washington or New York this year in order to become more effective citizens. They come to confer with their representatives, to bear witness to their convictions, to learn more about government, and to discover how Christians can best implement their citizenship both in their nation and in the world community. Turn to pages 11-14 for a pictorial introduction to one kind of Christian service in which young and old can share. And take a few moments to visit the new Washington office (page 15).

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

Leland Wilson is the director of the department of interpretation for the Church of the Brethren.

Dan West, a former member of the General Brotherhood Board staff, now retired, is known for his work in peace education and leadership training.

Richard Jacobsen is a student at Bethany Biblical Seminary.

Jacob T. Dick is the pastor of the Fresno church, California.

Howard E. Royer is a member of the Brotherhood Board staff, serving as director of news service.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Before the Passover

In reference to the article of Arthur L. Warner, "The Love Feast, a Drama," I believe he is honestly mistaken in his assumption about the love feast. John clearly states that this event was before the Feast of the Passover. If our Lord would have been observing the Passover, the temple priests and officers would not have had to hire false accusers when they took him before Pilate, Herod, and the high priestly court. So he was not observing the Passover, for that would have been a day early. In Heb. 1:2 and 1 Peter 1:19-20 we find that he was slain about the time the pascal lamb was slain in the temple. He fulfills the shadow shown in Mark 14:25-33.

The second reason is that our Lord at the supper handed to Judas bread dipped in the sop — sop being broth or gravy. The pascal lamb is always roasted whole over an open fire so there is no sop or gravy.

Our Lord did not break the law; he was the only one who could and did fulfill all the law of God and man. We are saved by his blood and righteousness, but let us make sure we are following the Lord's Messiah who died according to the Father's plan and great wisdom.

We do need to dramatize the love feast but let us make sure we are following the proper directions. Our Lord died with the malefactors but he was not one, the thief on the cross and the Roman centurion give ample testimony of this. — John H. Buffenmyer, Cumberland, Md.

It Was the Passover

Bro. John Buffenmyer challenges the basis for my article in the April 14 Gospel Messenger, relative to our dramatizing the scripture for our love feast. . . .

I have known, and discussed for fifty years, the fact that Christ's last Passover was held on the first day of unleavened bread, the day before the regular Jewish feast. The lightest perusal of the gospels would tell one of the plotting of the leaders to do away with Christ before the feast day for fear of the people.

If Christ was going to eat the feast with the disciples, which he desired so much, he would have to change some particulars. Peter and John were sent in to Jerusalem to contact an unidentified man concerning the preparation of the meal. Scholars agree that the apostle would be expecting to observe the meal in Bethany, instead of Jerusalem, and as Judas was already bargaining for his betrayal, it was necessary that the feast be held early, and in a place that Judas could not identify.

Christ wanted to complete this last meal with his disciples without interruption. But the meal was the traditional Passover, without any changes made in the orders of preparation. Everything was in the tradition, except the time, the unleavened bread, bitter herbs, wine, etc. I want to reiterate, there is no doubt at all that it was his Passover meal.

In making the second point, in which he "hopes I am honestly mistaken" concerning the menu, let us consider "the sop." He says there was no "broth or gravy" on the Passover table. We do not use either in our dramatization. But the "matzos" or unleavened dark bread was not just exactly palatable, so the Jews had a sauce, called *sharoseth* into which they dipped the bread. Our drama is literally scriptural in its exposition of the love feast as being born of circumstances occurring during the eating of a typical Jewish Passover. — Arthur L. Warner, R. 2, Floyd, Va.

Use Time-tested Channels

It occurs to me while reading the letter of Ronald Lutz (March 31) regarding the students' demonstration in Washington, D.C., that there are many who certainly do know and care about their cause. We agree that their concern is indeed more important than social affairs and athletics.

But just as surely as those who engage in war are fighting hell with hell, so do those who engage in such demonstrations in question use the methods of anarchy and the mob. The resulting manifest influence for constructive good will be limited. Careful analysis reveals the average demonstration, no matter how carefully organized, to contain a sizable amount of Saullike courage, some anger, some frustration and a great deal of fear, perhaps unrecognized but there.

Since there is only a fine line of distinction between the demonst

Continued on page 21

ON KEEPING TWO SETS OF BOOKS

INVESTIGATING the reasons for the collapse of an insurance firm, reporters noted that housands of shares of unauthorized stock had been issued, but the records of the transactions were kept secret. The reporters came to the conclusion that two sets of books were kept as means of hiding the shady dealings of the company's officers.

Two sets of books: one a record of what ctually was happening, but not for examination; he other a falsified account, available for the ublic, but with the purpose of deceiving the ublic. We wonder if there are not many others, esides the officers of a bankrupt firm, who try o get by with two sets of books: one for private irculation and another for public consumption.

We are constantly being reminded about the leceptive promises and false claims of the Soviet Jnion. Before the U.S.S.R. resumed nuclear ests, their scientists were declaring that any ncrease in radiation would be harmful to human fe and Chairman Khrushchev told his people hat the first nation to resume nuclear tests vould "cover itself with shame." All this was or the record from one set of books, but at the ame time the Soviets were planning to explode uclear bombs in the atmosphere and they evealed last September that they, too, must ave been preparing ahead of time to undertake hat they were then condemning.

We know quite well now that the Soviets ave one policy to follow privately and another r propaganda purposes, but are we as well nformed about our own sets of books? Our eaders reacted with indignation, and rightly so,) the resumption of Soviet tests. But did they egin then to plan to imitate what they were the same time deploring? Last November mbassador James Wadsworth had these words) say: "We have charged, with justification, that ie Soviet resumption of atmospheric testing has rought terror to the world. We must recognize at if the United States also begins atmospheric sting, it will bring despair to the world. . . . we resume atmospheric testing, we will have od reason to wonder if and when we will gain have the opportunity to guide and inspire hers — or even to inspire ourselves."

These were good words in November; they e just as true six months later. But the public tements we read now carry a different tune; ey are filled with excuses for our decision to sume tests. We were once quite excited about e dangers from the fallout from Soviet plosions; but now we tend to minimize danger from the fallout from our own tests in the Pacific. Could it be that we, as well as the Soviets, keep two sets of books, one filled with denunciation for the dangerous acts of our opponents, another filled with rationalizations for our equally dangerous acts?

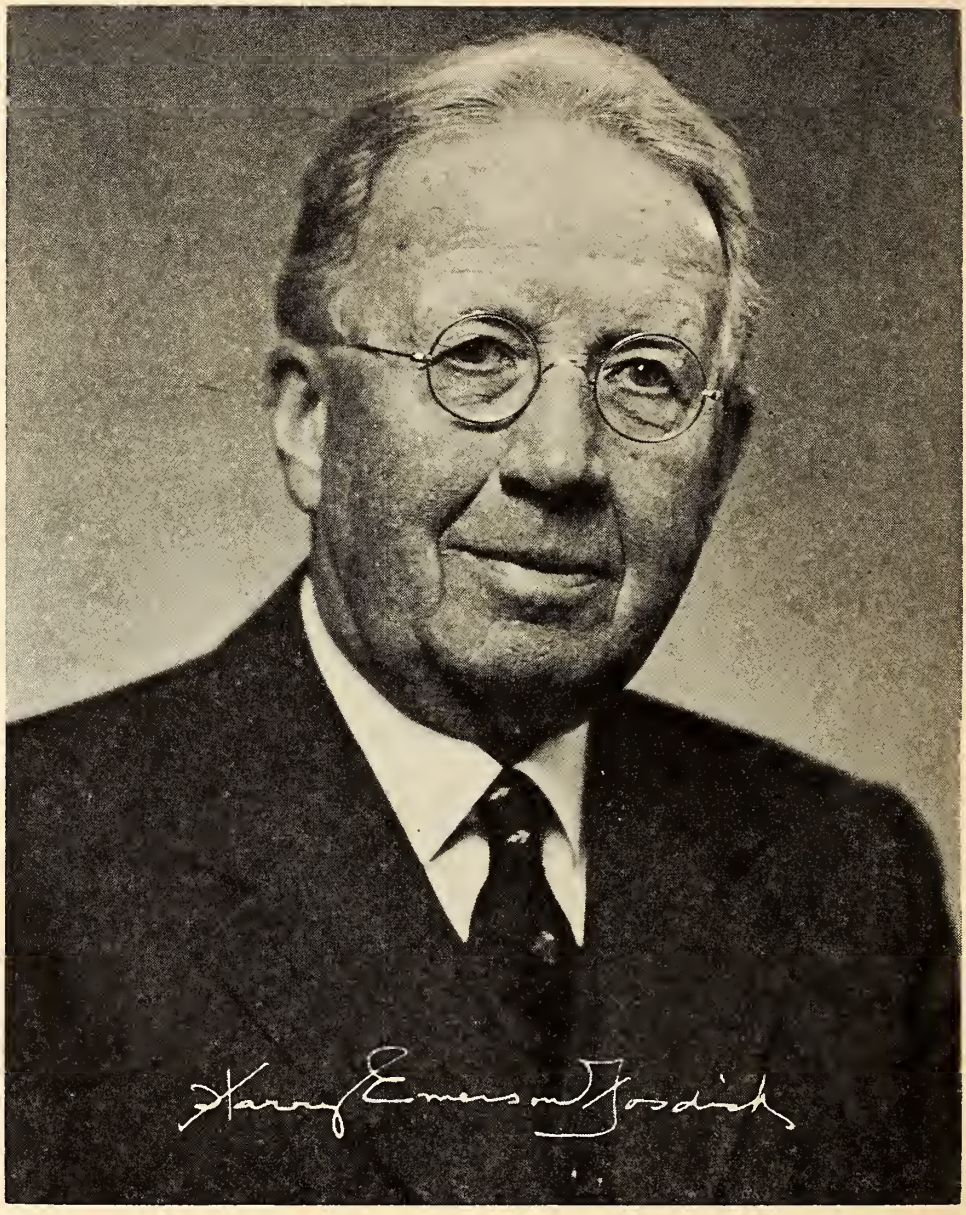
The New Testament makes it clear that neither nations nor individuals can avoid facing up to their past. In one scene of judgment (in Revelation 20) there is a time for the opening of books which contain the hidden records men would prefer to forget. In another story of judgment (in Matthew 25) it is the forgotten record of omission and commission that separates the sheep from the goats. But however the tally is kept, please observe that it never remains hidden away.

There is a time of revealing and an occasion of judgment. The cheater can keep his misappropriation of funds secret for a time, but not forever. The inactive Christian may never be called to account by his congregation for his indifference, but there is a time of reckoning for him. And even nations, though they seem to ride on the crest of power for generations, must be reminded that some day the books — not just their white papers of explanation, but the untold story also — will be opened for searching examination. — K.M.

No Missile-Firing William Penn

MEMBERS of the Society of Friends must be relieved to learn that a polaris submarine will not be named for William Penn. Quaker leaders were assured personally by President Kennedy that Penn's name would not be used even though a number of submarines, armed with nuclear warhead rockets, are to bear the names of early American colonists. The Quakers had written to the Secretary of Defense in protest, saying, "To so name an instrument capable of killing millions of innocent men, women, and children would completely misconstrue Penn's life and teaching."

We wonder if the life and teaching of some other early colonists — men like Roger Williams, for example — will not also be misconstrued if their names are attached to such death-dealing devices. We can remember an occasion when, during World War II, a warship was christened the Dwight L. Moody. Out of deference to his reputation the sponsors used a substitute for champagne in the ceremony but they overlooked his views on military service — K.M.



for the facing of this hour

an interview with
the former pastor
of Riverside Church, New York City

by Leland Wilson

Turn to Number 321 in the Brethren Hymnal, and there you will read

God of grace and God of glory,
On Thy people pour Thy power;
Crown Thine ancient church's story;
Bring her bud to glorious flower.
Grant us wisdom, Grant us courage,
For the facing of this hour.

The author of these stirring lines, as well as of the verses which follow, is Harry Emerson Fosdick. He is a man concerned about the witness of the church as it faces this hour. In a personal interview with the writer, he discussed the response of the church, and of the Church of the Brethren.

Now in his eighty-fourth year, Dr. Fosdick is retired. He and his wife live in a modest apartment in Bronxville, some twenty-eight minutes north by train from Grand Central Station, New York City.

No pastor influenced Christianity more in the first half of the twentieth century than Harry Emerson Fosdick. At the height of the liberal-fundamentalist controversy, he became the champion and symbol of the liberal viewpoint. Holding fast to Biblical faith, but not literalism; refusing to submit to creedalism; proclaiming the necessity for each generation to see the gospel in terms of its own existence, Dr. Fosdick was often misunderstood and bitterly attacked. One pastor told a mass meeting, "We are driven to the conclusion that Dr. Fosdick is not only a Baptist bootlegger, but that he is also a Presbyterian outlaw . . . he is the Jesse James of the theological world." He was not, however, without his defenders, like the *Atlanta Constitution*, which called him "the greatest preacher in America during the past one hundred years."

While the hot flak from the fundamentalist flank has somewhat subsided, Dr. Fosdick is now the target of criticism from another side, sometimes termed "neo-orthodox." The new attack is marked less with fire and zeal, as if Christendom depended upon the outcome, than it is by a superior theological self-righteousness, condescending and pitying, as if the battle were already over. Representative is a Swiss scholar's reference to one of Fosdick's books as "an obituary of last century's scholarship." These criticisms are usually made in terms of "scholarship," and rarely become specific at a given point.

Upon hearing a remark like that above directed to his book, A Guide to Understanding the Bible, Fosdick responded, "It is a rather lively obituary! It was published twenty-three years ago, has recently been brought out in a paperback edition, and I have just been informed that between three and four thousand copies were sold in the last six months."

While Fosdick's life has not been pacific and serene, he has been a man of peace. If he must be classified, he prefers to be listed with the pacifists. He has a very deep interest in the historic witness of the Church of the Brethren for peace, and sees this witness as quite central in the mission of the church.

"What impresses me," Dr. Fosdick declared, "from the Christian standpoint today is the way Jesus has turned out to be the supreme realist. When he said that all who take the sword shall perish with the sword, it sounded like nonsense. Across the centuries it has been regarded as a beautiful piece of idealism far off in the clouds. But now the sword has become the atom bomb, and what Jesus said has become literally true. Instead of being the beautiful idealist, He has become the most momentous realist in all history. Arthur Compton, the Nobel Prize winner in atomic physics said, 'Science has created a world in which Christianity is a necessity.' That, I think is basic, and I wish the church would proclaim it."

Dr. Fosdick has not retired in his efforts for peace. He actively supports the American Friends Service Committee. He is a sponsor of the National Committee for a Sane Nuclear Policy. He is a frequent correspondent to the White House. Although he has never had a reply from a President, and often wonders if the President actually sees his letters, this does not deter him in his writing.

"The Brethren must not be discouraged, though the times indeed look dark. They, too, can and should write letters. How else is our government to know what we want?

"One of the most important possibilities in the world today is in personal relations between people of different countries and civilizations. With our exchanges and with the extent of touring by Americans, there are many magnificent opportunities to communicate and to build solid relationships. It is a tragedy the way many of our people are missing this. We should welcome such exchanges! Wherever there are people of other backgrounds, we should make an effort to learn to know them. Here is a great untapped potential for peace.

"Then, you should also work with others in the interest of peace. Back the Brethren Service Commission through your interest, your name, the use of your money.

A pastor for forty-two years, Dr. Fosdick retired from the

Riverside Church in New York City in 1946. Perhaps most of the country remembers his ministry as a preacher. Beginning in 1927, and continuing through World War II, he conducted National Vespers each Sunday over a national radio network. In addition, many volumes of his sermons have been published. But preaching does not constitute the chief mark of his ministry, so far as the man himself is concerned.

"A I look back over my ministry, I would hardly put preaching first. I would put pastoral counseling first. I have seen so many miracles happen in that face-to-face confrontation where some individual, in deep trouble or tremendous temptation, sometimes even to the point of wanting to commit suicide, comes. He lays his burden before the minister.

"In fact, I have said more than once that the ultimate test of the sermon is how many people come personally to the minister afterward and want to talk their problems over. That is, a sermon that bowls down their alley and hits their pins, makes them want to come and see the minister because they think he understands. That is a real sermon!"

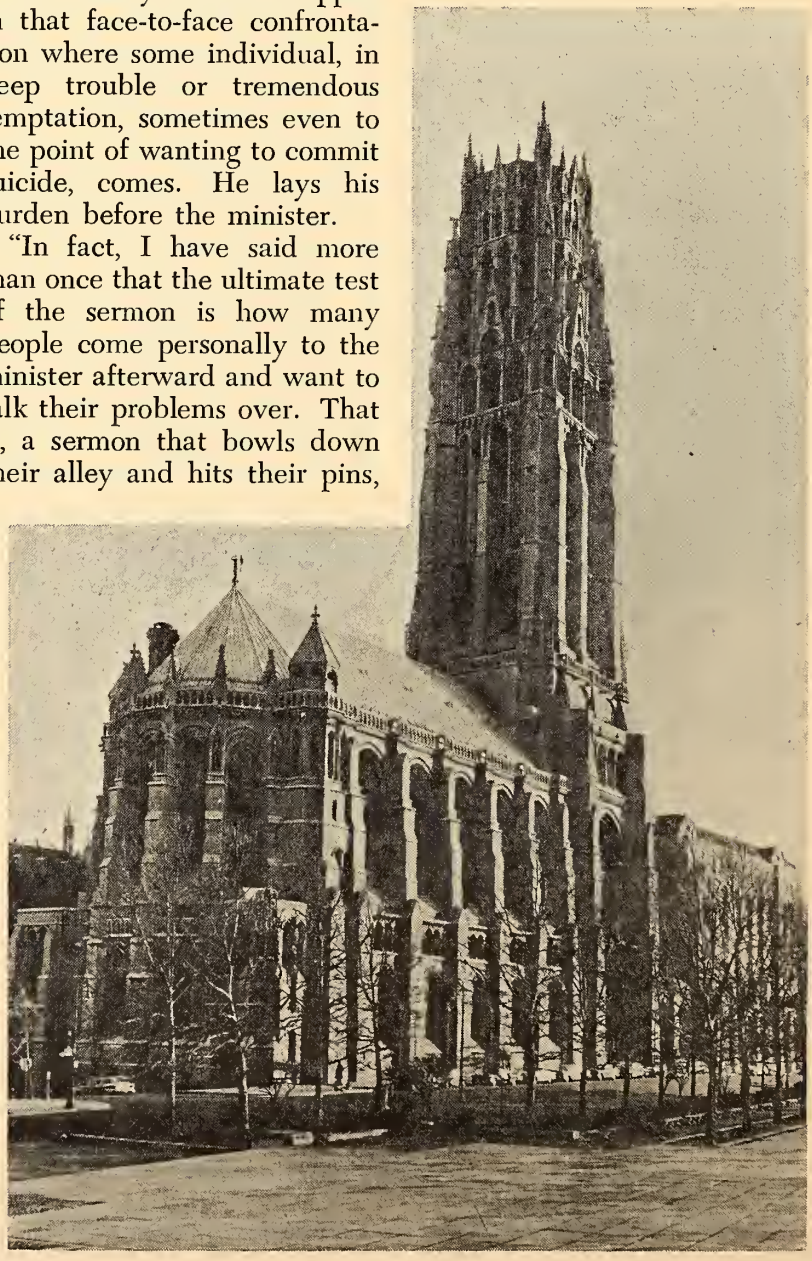
With all its faults, Dr. Fosdick believes in the church. Its mission, he has said, falls into two departments: individual and social. "The church must bring forth transformed and dedicated lives. It must convert the individual and bring him to a commitment in following Christ. It must transform his life, until he can go out as a representative of the gospel — witness to it — so that those who come in contact with him also come in contact wit Christ.

"And then, because wh goes on in society has such tremendous effect upon pe sonality — war, racial prejudic and all such evils — we as t church must labor to eradica that which degrades huma personality.

"The mission of the chur will continue, even as it h existed in these two thousa years. The form may chang I think it is wicked that the are two hundred fifty differe kinds of Protestants in t United States. We have got have more unity. The diff ences represented in some those divisions are utterly tr ial. Jesus would look on th with contempt and scorn. Th are Pharisaism gone insane.

"Now, I share the concern some people that at some sta in the future the merging of nominations might get out hand, and the endeavor made to build one great soli fied central organization t would lord over all Protestan I question whether that can should happen. I think th will always be room for org ized difference of conviction important matters. But w we have now are differen based on ritual or custom, h ing a historic genesis r passed out of meaning. S such denominations rem separate because of what h pened in the seventeenth c tury. But we are not now the seventeenth century must find a unity that is m meaningful today."

The father of two, and the grandfather of two, Fosdick finds that an arth



Riverside church, New Yor which Harry Emerson Fosdi helped to establish and which served sixteen years as minist

ndition demands a slowing the pace. He no longer eaches. He has just com-eted a book which he has id will be his last. It has been ritten for juveniles and is on e life of St. Paul.

Through his pen, however, s ministry continues. This tement may be taken literal-, for he answers his cor-spondence by hand. He ceives many letters each day d tries to answer them all, th two exceptions: "obvious-erazy letters and obviously courteous letters." Much of s letter writing is a continua-n of his counseling. From nada and California and ross the country come regu-letters on a personal coun-ing basis.

Dr. Fosdick does not resent ; aging and retirement. He is joying it. "There are so many ople that have never pre-red themselves to grow old. ey have to stay young and the same old things in the ne old way, or they are serable. I know a man who ired from business in New rk, but he goes down and ches a train to New York ery morning. He has to com-te! Now, it is that sort of ng that makes old age so rible a burden. It is a setting boredom.

'If you have interests, so that enever you go to bed at ht, you can think of some-ng interesting you are going do the next morning — a k to read, someone to write letter to, someone to call n, perhaps to be of assist-e — these make life contin-ly glorious.

Of course, another element growing old is a sense of nor. I have a friend who is years old. He said recently, hen I get up in the morning first thing I do is to get the vspaper and read the obitu-ary notices. If I'm not there, I have breakfast.' That is the spirit! My wife, who is the same age as I am, and I sometimes just burst out into laughter at ourselves. We are having a wonderful time. Of course, there are times when it is not funny, when there is severe pain or a bedridden condition. That is when the aged need friends."

"The church faces fresh perils in a disheveled, threatening world." But at least one man feels the church is equal to the challenge, the facing of this hour! That man is Harry Emerson Fosdick, a living testimony to our Master, who urges Christians today to

Crown thine ancient church's story;
Bring her bud to glorious flower.

ORDER

by Dan West

EVERY henhouse is orderly — usually. Hen no. 1, or whatever she is called locally, can peck every other hen, in case of need. Hen no. 2 can peck all but one; and so it goes down to the lowest hen, who must take all the pecks but give none, never mind the need. Every hen has her place except during a rebellion or revolution, which endangers order. Order is right; chaos, wrong. Without order there may be no eggs.

Every army is orderly. The commander-in-chief is like hen no. 1. Some general comes next, and so on down to the buck privates, whose position is like the last hen. Pecks or orders come from those "above" to those "below," in case of need. Every soldier has his place except in case of mutiny, which disturbs order. Order is right here, too; chaos, wrong; no order, no campaigns.

Every school of the older type was (is) orderly. Here the schoolmaster is like hen no. 1. Somebody was second, and so on down to the lowest. If the status of others was not clear, the order was uncertain; "you don't know where you are." That meant insecurity. If some "smarty" tried to change his status, there was trouble, and it happened frequently. If order could not be restored, a new schoolmaster was needed. The novel, The Hoosier Schoolmaster, is eloquent here. Schools must have order; otherwise there is not much learning of the right kind.

Every home of the ancient type was orderly. Father usually took the place of hen no. 1 in the henhouse; but sometimes it was Mother or even Grandmother or Grandfather. Whenever some teen-ager tried to change the status quo, there was trouble. But if the pattern was well enough set, the younger folks followed the same pattern when their turns came; they never knew any other system. In homes, too, order is right; chaos is wrong.

In some churches, the same pattern was followed, although often better concealed. It is not at all strange that this was customary. As one educator put it, "The experience of the race has been largely military. . . . As other organizations grew and took on scope and dimensions, the imitation first of the military and later of the industrial pattern became commonplace. . . . It is now a truism that if any cause is to be put over, it must be put over by strong leadership, by propaganda, by attack. . . . We operate on the rabble hypothesis — the shameless assumption that humanity is made up of a mob of snarling, biting, vicious individuals who seek only their own blind interests."

Now order really is right. Any kind of order is better than living without order. A home could not run without it; nor could a school

Continued on page 21

Coming of Age

by Richard Jacobsen

Paul urges the Galatians not to remain children, slaves to the law, but to grow up as sons of God

PAUL, in the fourth chapter of Galatians, demonstrates the difference between acts of faith and works of law. The motivation for such comments by Paul is the teaching of certain new leaders in the Galatian churches suggesting that strict obedience to the law is necessary for salvation. Obviously, this is contrary to Paul's teachings in which the emphasis is on faith, and not works of the law. Chapter four tells the Galatians that they must choose either faith or law, and not faith and law. This does not suggest that they ignore the law, but rather that they recognize faith as the true means to justification and not certain rituals.

This choice is a vital one, for it is a decision to accept the true gospel of faith or a distorted gospel of works. Attempting to make the proper choice obvious, Paul has just described his experience on the Damascus road. He has emphasized the power and truth that come through faith. Taking a new approach he makes the choice analogous to a particular custom of the day (vv. 1-4).

Man's relation to God in Christ is similar to that of a child who is an heir to his father's estate. Until the child reaches the age predetermined by his father he has no greater status than a servant of the estate and is subject to the domination of the stewards. Likewise, before the coming of Christ man was a slave to the elements of the universe as displayed in certain rules and practices, such as the Law of Moses.

The choice remains — do the Galatians desire the bondage of childhood or the freedom of maturity? The possibility of this freedom in spirit was brought about in the fullness of time by God's act in Christ.

The purpose of Christ, to continue the analogy, was to be the means by which man is adopted into the full sonship of God as heir to the kingdom. Christ and his gospel, then, are the means by which man became of age as appointed by God and was no longer a slave to the law as set forth by Moses (for the Jews) or any other man.

If the Galatians will remember this truth and come to God in faith, which is possible because they have the spirit of the son in their hearts, then they are no longer slaves, but sons and, if sons, they are heirs (v. 7). Paul leaves the choice to them but continues to illustrate the joy of the life of faith and the bondage of the life of works.

The next paragraph (4:8-11) questions the Galatians as to why they would seek to return to the state of bondage. Previously they lived in a much more elementary stage of religion but now that they had escaped the "gods that were not gods" why did they seek to return? They had been known by the one true God through an experience of love (ref. 1 Cor. 8:3). With such an experience why would they return to the weak and beggarly elemental spirits and be in bondage to them? Why would they begin to observe particular fasts, feasts, and rites as required by the law of bondage? Paul, in agony wonders if his work and leadership among them has been in vain.

Therefore, Paul pleads with the Galatians to become as I has become, for in his love for them and God he has given up the ritual and privileges of his people. Likewise, they should not become Jews but rather live as sons of God (v. 12). The emotional impact that the situation in Galatia had on Pa

ıust have been great. They ad received him on his visit here as though he were Christ imself, in spite of an offensive lness that he had. Also the ospel he brought them was ac-epted and believed. Now ap-arently they have rejected his eachings. This causes Paul to ay, "Have I become your ene-ıy by telling you the truth?" v. 16).

Again the choice is put be-ore them, but now Paul ex-lains why it is difficult for hem to decide in favor of the fe of faith. He refers to the ew leaders among them who re advocating this return to he law. They are, in truth, ausing the Galatians to return o the bondage they were in be-ore they heard and believed he true gospel.

It is evident that these new eaders have gained their influ-nce over the churches by raising them and entering into heir society as good friends of he members. Paul says that his is fine if it is for a good pur-ose. At the same time he varns the members, suggesting hat these leaders praise them nly for their own personal ain, not in the way true Chris-ians would (4:17-18).

There is an implication here hat if these new leaders were bsent then the proper choice ould be much easier and ob-ious. Were Paul there he could hange his tone in order that ıey might see his love for ıem. He calls them his little hildren and relates how he is gain experiencing pain in order ıat they might be born into the fe of faith (4:19).

This statement has two impli-ations. First it demonstrates ow Paul feels as a parent of ıe churches when they are not ving by faith. It is a feeling qual to the pain of human hildbirth. Secondly, it sug-ests that they are about to be born into the new life, a life in which the form of Christ is seen.

Paul has now accused these new leaders of improper motivation, and reminded the Galatians of his love for them, like that of a parent. Certainly the proper choice is now more evident yet Paul decides to use one last allegory to illustrate the situation (4:21-31). Do the Galatians want to remain in the bondage of the old covenant or in the freedom of the new covenant?

Since they are set on using the law, Paul calls upon them to hear the truth of the law as expressed in allegory. He refers them to the two sons of Abraham. One was born of a slave, Hagar, while the other was born of a free woman, Sarah. The first was born of the flesh; the second of the spirit through God's promise.

These two are symbolic of the two covenants. Hagar can be likened to Mount Sinai, and her children who now live in the earthly Jerusalem are in bondage to the Mosaic law, observing the special rites mentioned earlier. In contrast to this covenant is the covenant of the promise of God. Like Isaac, those who believe their God to be the God of Jerusalem above are the children of promise and are no longer in bondage to Mount Sinai and the earthly Jerusalem.

Just as those born of the flesh persecuted those born of the spirit in the past, so now the situation continues. Those who have not yet let Christ live in them persecute those who have been born of the spirit and possess Christ.

The scriptures of old told man to cast out the slave and her son for they are not to receive the inheritance of the kingdom of God, which belongs to the free children who have experienced the coming of age in the new birth of the spirit.

Paul has made the proper choice clear and calls on the Galatians to "grow up" and choose the life of faith. In conclusion he reminds them, saying, "So, brethren, we are not children of the slave but of the free woman" (4:31).

Stress and Strain

by Jacob T. Dick

■ When our church was built ten years ago the architect and builder had a very important problem to solve. How could he design the structure so as to hold the roof up? He could figure out mathematically what the "stress and strain" would be on this church, and so he went about designing arches to withstand that amount of weight and pressure.

But did you ever think of the "stress and strain" which the Christian has to bear, and the inner structures that the Master Architect has planned for us? When we "edify" one another it means that we build up an inner edifice so that no matter what may come — sickness, disappointment, failure, sorrow, or even death — we have the inner power to withstand the stress and strain and live victoriously and beautifully through it all.

Paul says that Christ loved the church and that he desires to present it "in splendor, without spot or wrinkle or any such thing. . . ." A wrinkle is a permanent crease where it does not belong. Let us pray that we who are members of the victorious church will not buckle under the stress and strain of living, and thus develop a permanent crease where it does not belong, but that through inner spiritual strength we will live fortified through any experience that comes.

Lift every voice and sing

DEAR LORD AND FATHER OF MANKIND

HE WAS a journalist, an agitator, an editor and a poet. But his abolitionist essays, his arguments against slavery and war, his editorials and ballads of a political nature have all been forgotten. John Greenleaf Whittier is remembered now for his simple poems about rural life — and for a few great hymns that have been selected from his religious poetry. Yet if he left no greater legacy, Whittier would still have enriched American life and devotion by such treasured hymns as Dear Lord and Father of Mankind.

It seems a little paradoxical that a man whose religious beliefs frowned on preaching and public prayers, who regarded liturgy a hindrance to worship, and who had little acquaintance with music should be known to a later century by his hymns. Whittier had no thought of writing hymns for worship. But he was a devout Quaker, and he did write several poems, usually of many stanzas, in which his religious faith found eloquent expression.

From these poems at least fifty hymns have at various times been drawn by later editors who regarded them as appropriate for congregational use. Several of them still have a prominent place in contemporary hymnbooks. But none is more universally sung than the one in the form of a prayer that begins, "Dear Lord and Father of mankind."

In order to appreciate the meaning of these five stanzas, it is important to see their relationship to the longer poem to which they are added as a conclusion. In 1872 Whittier wrote a poem of seventeen stanzas, called the Brewing of Soma, devoted largely to a description of a wild Hindu religious ceremony and of some of the means that men have used to get in touch with their gods. In Hindu mythology the soma was a plant from which an intoxicating drink was brewed. This drink, the brewing of which was accompanied by wild dances and elaborate ceremonies, was supposed to give health and happiness to all who drank of it.

Whittier's purpose in the poem was to call attention to the elaborate rituals which men have used in worship including those observed even before a Christian altar. Then in contrast to the forms and ceremonies and the superstitions which have been encouraged in the name of religion, Whittier concluded his poem with a prayer to the Father of mankind asking him to forgive such foolish ways and to renew our dedication to purer lives of service and deeper reverence.

The understanding of worship that Whittier learned in his Quaker home is reflected in many phrases of the familiar hymn. The importance of purity, simplicity, trust, order, and peace is emphasized throughout. There are obvious references to Elijah's experience of finding God's leading in the still small voice and to the quietness of Galilean shores where Jesus walked. In this kind of silent meditation, this atmosphere of quiet waiting upon the leading of the Spirit, Whittier finds a place for both reverence and discipleship, for worship that cannot be separated from a way of life.

Whittier's hymns have a special attraction for Brethren worshipers. The reasons are many. An older generation will not soon forget his poems about New England, his blessings on a barefoot boy, his pictures of a country school, or his winter idyll describing his boyhood experience of being snowbound. And Whittier convictions are shared by man Brethren who gladly echo his prc tests against war and oppressior and his insistence that religio must be demonstrated not in elat orate ceremonies but in acts c loving service.

But there are some other a sociations too. One of the persor whom Whittier described a length in his best-known poen Snowbound, was Harriet Live more. At least one young perso in the Whittier home when the were snowed in regarded her a a "half-welcome guest."

This Harriet Livermore was strange figure, who visited man eastern communities as a preacl er and a pilgrim. Her journey took her throughout the world, c errands of mercy, on pilgrimag to holy places, and on impassione preaching missions. She seems t have been most favorably r ceived among Quaker and Bretl ren people. The simple faith the Brethren impressed her ar she was even led to be baptize on January 2, 1825. Althoug many churches in Philadelphia r fused to admit a woman preach to their pulpits then, Peter Keys gladly gave her the privilege speak in the Philadelphia churc Later she requested that she l buried in an unidentified grave the Brethren cemetery in Germa town.

Whittier has been called Quaker saint, and the descripti is merited; but he was one of t rare saints who expressed hims in tireless activity as well as meditation. — K.M.

One in a series of hymn studies appear once a month concurrently the Gospel Messenger and the Lea er. See page 31 of the June Leac for suggestions for musicians a worship leaders.



PRIMER ON POLITICS

Text and photos by Howard E. Royer

'IVE HUNDRED BRETHREN have pursued n intensive course in citizenship so far in 1962. 'or most of them, the study was extracurricular. 'hey followed no textbook on government; they repared their own primer firsthand at two of he strategic governmental centers of the world, Vashington, D.C., and the United Nations. 'heir assignment was a grueling one, for they 'ere challenged to apply what before may ave been long-cherished platitudes to practical roblems of life-and-death import.

Some four hundred of the Brethren matriculated for the course through the Brotherhood's youth and adult seminars. At least two other groups, one of McPherson College political students and another of Indiana pastors, undertook similar seminars on their own.

On June 25, when interested Brethren engage in a peace vigil and further talks with legislators in Washington, many of these seminarians will be there. For their recent experience made clear to them that the "righteous" detachment of Christians from politics may be no better than the graft of corrupt officials.

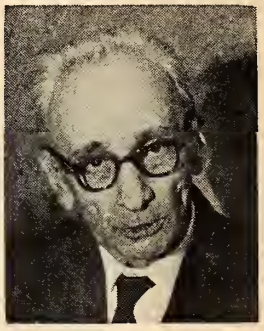




Take a map of the United States and check where the isolationist congressmen have come from in the last twenty years. Then spot the areas of Brethren concentration. They coincide!—Glenn D. Everett, *Washington correspondent*



$4.5 billion invested in surplus foods . . . Brethren should be tramping on their congressmen's heels about this! If we have brains enough to raise it, we should have brains enough to distribute it.—E. Raymond Wilson, *Friends*



How can our nation stand before God and say, "We kept testing because the Russians did"? When you confront an abyss, the first thing you do is not to keep walking toward it, but to turn around abruptly.—A. J. Muste, *F.O.R.*

OBSERVERS, LEGISLATORS VIEW ISSUES

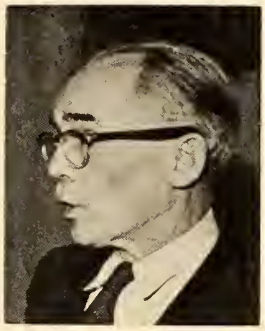


OHIO PASTORS Robert Boyer, left, and Kenneth Long, center, discussed surpluses with Rep. Delbert Latta

SIX pressing issues were the order of the day when th seminarians went calling on their home congressmen Together, delegations of youth and adults queried som sixty representatives and senators regarding their stands on (1) resumption of atmospheric nuclear testing; (2) build ing of fallout shelters; (3) disarmament negotiations (4) purchase of United Nations bonds; (5) recognition o Mainland China in the United Nations; and (6) famine re lief for Mainland China. Though the discussions wer cordial and in several instances lengthy, too often th grave concerns of Brethren were answered with stock po litical retorts. The participants felt keenly the need t be more fully aware of all sides of the issues, and to b better able to pursue them unrelentingly.



MARYLAND'S Rep. Charles McC. Mathias, Jr., sixth from left, told group regarding the United Nations, "If we can spend $50 billion on armaments we should afford $100 million to keep the forum for peace going"



We Christians have been long on longing but short on building the conditions for peace. You gain nothing by parading up and down opposing war, for you do not put anything in its place. — Herman Reissig, *United Church of Christ*



Colonel John Glenn can orbit the earth in a space ship, but he can't eat with me in a restaurant at his home across the river in Arlington. — E. F. Jackson, *National Association for the Advancement of Colored People*



What can you do? The most important place for political action is at home. Interview candidates. Ring doorbells. Run for office. Get into smoke-filled rooms and purify the air. — Ralph E. Smeltzer, *Brethren Service Commission*



INDIANA'S Rep. J. Edward Roush, seated, told Hoosier Brethren that the Peace Corps is one of the greatest things ever to hit the U.S. In 1960, Roush was re-elected in the closest election ever to occur in the House — on the first count by two votes, later by 99





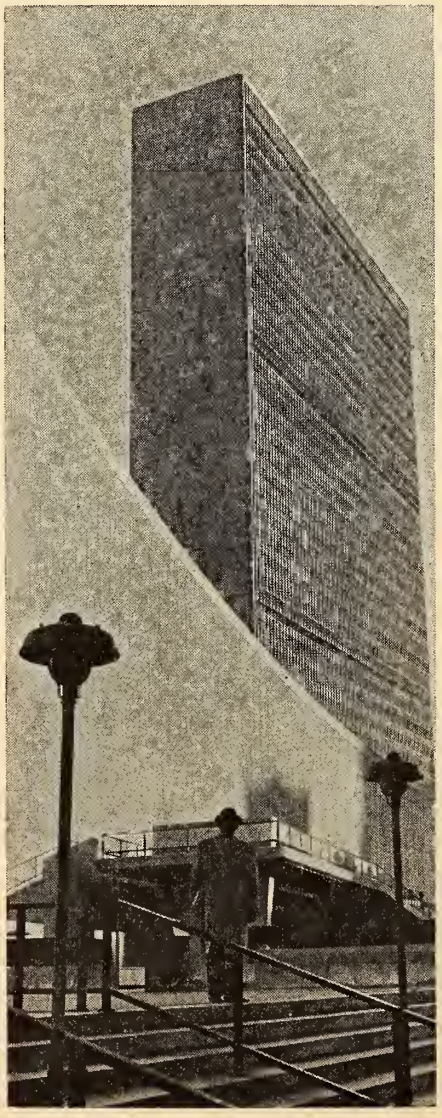


ABOVE, Rep. Daniel Brewster (Md.), greeting visitors from home, upheld nuclear testing. At left, Rep. George Goodling (Pa.) left, tackled farm issue for group led by Bob Brode

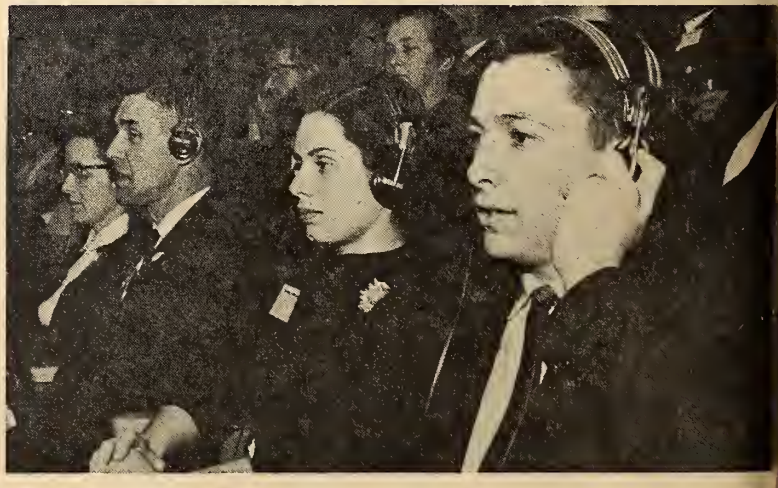


WHO IS GOD? seminarians were asked by the soft-spoken assistant secretary of the Soviet mission to the UN, Ivan Y. Vyrodov. He explained that while his parents believed in God, he saw no place for him in his own life or in his son's life. Participating in the discussion on beliefs are, from left to right: Mr. and Mrs. Del Thrasher, Mrs. Fred Cline, Mrs. Wilmer Benner, Mr. Vyrodov, Mr. Benner, and Dale Williams.

EMBASSY, UN VISITS SHARPEN FOCUS



IN WASHINGTON, each seminar participant visited a foreign embassy. In New York, each called on some country's mission to the United Nations. The two sides of international controversy became especially apparent to those whose visits were with rival powers, such as Indonesia and the Netherlands or Israel and the United Arab Republic. The charges and countercharges pointed up the intricacy of reconciling nations. The International Court must be strengthened to handle more such disputes, one speaker said, "for too often legal definitions are made as political decisions." Another argued that mankind will never be rid of war until nations first are prepared to give up some national sovereignty.



ABOVE. Tuned in on a session in the Trusteeship Council chambe are, from left to right, the James Eshelmans and the Glenn Lanes. A left, a visiting Brethren pauses reflectively on the steps to the U



RUTH EARLY, left, welcomes to the new Washington office Mrs. Philip Perry, Mrs. C. L. Gottman, and Mr. Perry, of Indiana

A "BRETHREN PRESENCE"

THE Church of the Brethren now has a Washington representative, a half-time office staffed since January by Miss Ruth Early. The office is located in the Methodist Building, opposite the plaza of the Capitol, at 110 Maryland Ave., N.E.

Through a monthly column in the Gospel Messenger (see page 20), a monthly newsletter entitled Comments, and special contact with the churches, the office in conjunction with the Brotherhood's social education department will advise Brethren of government policies related to disarmament, foreign aid, assistance to refugees, and related concerns. The office also will arrange special consultations for Brethren groups and facilitate Brethren testimony on legislation.

In short, the task of the representative is to bring about a "Brethren presence" in the federal government and a greater understanding of government by the Brethren.



HE OFFICE is in the Methodist Building, strategically situ-ed on Capitol Hill. To one side stands the U.S. Supreme Court; the other, the Senate Office buildings (seen through window)



A CONSULTATION with James Hamilton of the National Council of Churches Washington Office reveals what other churches are doing



Responsible citizenship: W. Harold Row, Harry W. Seamans, Ruth Early

IS THE CHURCH'S VOICE HEARD?

THE single thought that pervaded the Brethren seminars was that it was both proper and fruitful for Christians to come together for an intensive look at government. The second uppermost thought was that churchmen, Brethren included, up to this point have done all too little to help shape public affairs.

Yet among Brethren there are some indications of a turn toward more responsible citizenship. The relatively large turnout for seminars year after year, the pressure of Annual Conference for the establishment of a Washington representative, the emerging interest of a few laymen in running for public office, and the international outlook of Brethren are cases in point. A further evidence was cited by a State Department official himself, who generously described the Brethren social education program as "a perfectly magnificent job of education on world affairs."

The spokesman was Dr. Harry W. Seamans, chief of the State Department's organizational liaison division. In a personal appearance before the General Brotherhood Board at its March meeting, Dr. Seamans alluded especially to the social education study packets and sa such materials were essential for providi background, depth, and perspective which cou not be included on issues covered in the dai or periodical press.

Though Dr. Seamans heads the State D partment's liaison with 11,000 organizations farm, labor, civic, and trade groups as well churches — he has maintained keen interest Church of the Brethren pronouncements a programs. He was well acquainted with t General Brotherhood Board's statement on fa out shelters. He had an ardent interest in su undertakings as Brethren Volunteer Service a international exchange programs. He was o of the first persons to call Ruth Early to co mend the Church of the Brethren for establis ing the office of Washington representative.

Dr. Seamans' interest and the friendly liste ing of legislators to seminar groups are e dences that the church's view is welcome Washington. And yet many feel that t church's voice is being heard too seldom a in too casual tones.

Continued on page 21

KINGDOM GLEANINGS

D. D. Funderburg died on May 11 at Troy, Ohio, after an extended illness. Brother Funderburg had served in the pastoral ministry and as adult director for the Brotherhood. A memorial service was held on May 14.

M. R. Zigler began touring churches on the West Coast March 1 upon his return from attending the New Delhi Assembly of the World Council of Churches. He arrived at the Church of the Brethren General Offices in Elgin, Ill., to spend two weeks in the immediate area with speaking engagments in Illinois and Indiana. M. R. will then be returning home until Annual Conference at Ocean Grove, N. J. His mail should be addressed: M. R. Zigler, % Mrs. John T. Glick, Broadway, Va.

Several study sessions have been planned as a part of the Brotherhood peace action project in Washington, D. C., June 25. The leaders will be Lorell Weiss, M. Guy West, and Leland Wilson. Four fifty-minute simultaneous study sessions will be held for pastors, laity, and youth from 1:00 to 5:00 p.m. All persons interested in attending should use the registration form published on page 23 of the May 5 Gospel Messenger and in the flier, An Opportunity to Respond, recently distributed to local church leaders and district adult directors.

Anniversary and Homecoming

Prairie View congregation, Western Kansas, will observe its seventy-fifth anniversary on Sunday, June 3. Lawrence Lehman, for seven years a pastor of the church, will speak at the morning service. The afternoon program will include a historical statement, a historical pageant done with puppets, taped messages from former pastors, special readings and numbers of music, and greetings. The congregation is planning a building expansion program to give much needed classroom space, a new sanctuary, a fellowship hall, and kitchen.

Fostoria church, Northwestern Ohio, will have a homecoming on Sunday, June 17. Services are scheduled for 9:30 a.m. and 2:30 p.m.

Dedications and Cornerstone Laying

Washington Creek congregation in Northeastern Kansas will dedicate the new parsonage on Sunday, May 27. Gorman A. Zook, secretary for the Kansas districts, will speak at 11:00 a.m. At 2:30 p.m. there will be a dedication service and open house at the parsonage.

Richard Burger, pastor of the Middlebury church, Ind., will deliver the sermon when the *Maple Grove church,* Northern Indiana, dedicates the educational addition to the church on Sunday, June 10. Services begin at 10:30 a.m. and 1:30 p.m.

Paoli fellowship in the North Atlantic District will lay the cornerstone of their church on Sunday, June 10, at 3:00 p.m. Donald L. Robinson will bring the message. The work on the exterior is about completed. The congregation may be able to move into the building about the first of August, six weeks ahead of schedule.

Bethlehem congregation, Southern Virginia, will dedicate the new sanctuary and educational plant on Sunday, June 10. Samuel Harley, Southeastern Region executive, will preach the dedicatory sermon. Services are scheduled for 11:00 a.m. and 2:00 p.m.

A grant to Manchester College of $100,000 from Lilly Endowment, Inc., of Indianapolis was announced by President A. Blair Helman. The grant is payable when the goal of $1,000,000 is achieved in the second phase of the March of Progress campaign which is currently in progress. Proceeds from the grant will be used in the construction of a new library building.

Commencement at Our Colleges

Bridgewater — Warren D. Bowman, president, will preach the baccalaureate sermon at 10:00 a.m. on June 3. The eighty-second commencement is scheduled for 3:00 p.m. on the same day. Lawrence G. Derthick, a national education executive, will speak. Ninety-seven seniors are candidates for graduation.

Elizabethtown — This year the commencement and baccalaureate programs will be combined into one ceremony to be held at 2:30 p.m. on June 3. Norman J. Baugher, general secretary of the General Brotherhood Board, will be the featured speaker, when ninety-five students receive degrees.

Juniata — Douglas Bush, Gurney professor of English literature at Harvard University, will give the address at commencement on June 3 at 2:30 p.m.

La Verne — A member of the Class of 1931, Alex Mallides, will give the commencement address on June 3, at 8:00 p.m. Since graduation he has been teaching in his home city, Athens, Greece. President Harold D. Fasnacht will preach the baccalaureate sermon at 10:30 a.m.

Manchester — Norman J. Baugher will preach the baccalaureate sermon on May 27 at 8:00 p.m. EST. Calvert N. Ellis, president of Juniata College, will be the speaker for the commencement program on May 28, when about 225 students will graduate.

McPherson — Dr. Thomas E. Jones, former president of Earlham College, Richmond, Ind., will speak at the commencement at 7:30 p.m., on June 3. Eighty-six seniors are candidates for graduation. President D. W. Bittinger will preach the baccalaureate sermon at 10:45 a.m. The seventy-fifth anniversary celebration will be held at 2:30 p.m.

The Church Calendar

May 27

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Tests of Our Faith. Matt. 6:14; Luke 15:11-32; 1 John 1:1 — 2:17. Memory Selection: Test everything; hold fast what is good. 1 Thess. 5:21 (RSV)

June 10 Pentecost
June 10 Children's Day
June 19-24 Annual Conference, Ocean Grove, N. J.
June 25 Peace Action Project, Washington, D.C.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Perry B. Liskey of Clearville, Pa., in the Powells Fort congregation, Va., June 7-17.

Bro. J. Stanley Earhart of Oakland, Md., in the Oak Grove church, Md., June 3-10.

of almost every organization from community legal aid to worldwide relief programs.

United Presbyterian concern in every aspect of life was pointed up recently by Dr. Eugene Carson Blake, the denomination's stated clerk and highest executive officer. Said Dr. Blake to his fellow churchmen:

"Tell your people why from Christian grounds we ought to help the poor nations out of our abundance. Remind them that the Christian faith is concerned about all men — Russians, Latin Americans, Negroes, Mexicans, as well as stupid and decadent white Protestants.

"Do not let doctors make you afraid to challenge them to provide better medical care for old people. Do not let your realtors keep you silent about housing or about open covenants or occupancy for all races. Do you think we dare let the Communists be the only friends of the

United Presbyterian Church

Another in a series of articles on Protestant denominations

SOME might look upon the people called United Presbyterians as natural-born scrappers. Their history is replete with stories of their battles for freedom and against injustice, exploitation, poverty, disease and ignorance. And today these battles are being carried even into outer space.

United Presbyterian mission doctors tend the needs of leprous children in India. They backed the first Negro to run for city council in Baltimore. Their agencies helped to resettle families in new jobs and new homes when a coal-mining cutback put thousands of men out of work in West Virginia. And their General Assembly has urged Americans to inform themselves about the dangers of the international Communist conspiracy — as well as the dangers of subversive elements on the right.

The United Presbyterian communion has become one of the most influential in America because of its lively concern for the social, economic, and spiritual betterment of the world beyond the confines of its local congregations. Six from Presbyterian backgrounds have served as President of the United States, and others within its fold may be found in the front lines poor and the hungry and disinherited? Do not pull your punches. Some will get into trouble for sure. So did Jesus Christ."

Our own national Constitution was deeply influenced by the Presbyterians' traditional representative church government, consisting of four levels of authority — the session, presbytery, synod, and General Assembly, the latter corresponding to our national government. In all of them, laymen exert an effective voice.

Democratic freedom as we know it would never have been achieved without the early efforts of Presbyterians. At the outset of the Revolution, the British singled out Presbyterians as a driving force for freedom in America, accusing the church of having been "at the bottom of this whole conspiracy." Said Horace Walpole in the House of Commons: "The American colonies have run off with a Presbyterian parson." In a sense, it was true, for the Reverend John Witherspoon — and eleven other Presbyterians — were among the signers of the Declaration of Independence.

Moreover, our modern public school system is rooted in early Presbyterianism. Their clergymen in colonial America were mostly graduates



doctor examines the hand of a patient at a hospital established by the United Presbyterian Church in India

f Europe's finest colleges. Some of the acade-
ies they started in conjunction with their
arishes have grown into great institutions, one
f the first being the College of New Jersey,
stablished in 1746. It is now known as Prince-
n University.

Forty-five colleges and seven theological
minaries are affiliated with the United Pres-
yterian Church today. And dozens of now
rivate schools — plus eight state universities
trace their origins back to Presbyterian found-
s. Among the products of Presbyterian educa-
on is Lt. Col. John H. Glenn, who was the first
merican to make an orbital flight around the
rth.

United Presbyterians have also stressed
hristian education for their members. For they
elieve that "the Christian faith must first be
ive in the hearts of this generation before it
n be communicated to the next." Close to
vo million children, young people, and adults
tend the denomination's church school classes
gularly.

United Presbyterian precepts are based on the theology of John Calvin, who believed that religion cannot be separated in practice from human rights, public welfare, education, and industry. The denomination derives its name from the Bible, which tells of some local congregations in the first years of Christianity being led by elders, or "presbyters," chosen from among the people.

Owing to their democratic form of government, the nation's 3.2 million United Presbyterians assume personal responsibility for the action of their congregations in community, national, and world affairs.

Following the Bible's command to "go therefore and make disciples of all nations," United Presbyterians maintain 1,300 missionaries and fraternal workers abroad. They also support more than 3,100 mission workers in the United States and the West Indies. Their work ranges from refugee resettlement to child welfare programs.

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Comment



from WASHINGTON OFFICE by RUTH EARLY

JANUARY 1 marked another significant point in the course of Brethren witness. Beginning with the new year, a Washington office for the Church of the Brethren officially opened with the primary purpose of strengthening the witness and service of the church to the government.

The office is located at 110 Maryland Ave., N.E., about a block northeast of the Capitol and across the street from the new Senate Office Building. The Church of the Brethren rents one room from the National Council of Churches and we have the privilege of using the services of the research librarian as well as the library-conference room and other facilities and equipment. Several denominational representatives are in the same building, and we all work together with the National Council staff.

During the first few months of this year about 478 Brethren have come to Washington in special groups to study the United States government and to "register Christian opinion" with their congressmen, senators, and government officials. These included three hundred seventeen youth in a four-day seminar the first week in February; two delegates, Mrs. M. Guy West and Rev. Duane H. Ramsey, to the Churchmen's Washington Seminar (interdenominational), Feb. 27-March 2; ninety adults in a four-day seminar the first week in March; eleven ministers from Middle Indiana under the leadership of E. Paul Weaver here March 6-7; thirty political science students from McPherson College with their professor, Dr. Raymond Flory, in a five-day seminar the last week in March; and twenty-eight volunteers in the present Brethren Volunteer Service training unit in a one-day seminar on April 17. The number of congressmen and senators interviewed by persons in these groups was around eighty.

* * *

Representative Edith Green of Oregon spoke to the National Civil Liberties Clearing House conference in March. She said, "I believe there is abroad in our land the spirit of liberty which seeks to understand the attitudes and minds of men and women." She posed the questions of how to define to the millions of economically and racially disenfranchised the meaning of civil liberties and how to demonstrate to them their stake in the maintenance of civil liberties. "By caring, of course," she continued; "a society that cares is the richest soil for growth and strength. . . . And a dismaying, numerically impressive portion of Americans are deprived. The potential thousands of chronically jobless and the discriminated against living in their pockets of prejudice and poverty are the ones we must reach. Shown no evidence of concern by their society, they may come to regard civil liberties as a phrase unrelated to their daily lives. Civil liberties are an acquired taste that must be constantly defended and enlarged and culturally renewed."

Congresswoman Green has sponsored legislation to provide equal pay for equal work, social security improvements, rural library services, creation of a Bureau of Older Persons and liberalized immigration laws. In the 87th Congress she has introduced bills to provide juvenile delinquency control and prevention, an increase in minimum wage, and aid for education.

The House of Representatives on April 3 and the Senate on April 12 authorized increased appropriations for the Peace Corps for the fiscal year 1963. Th amount of $63,750,000 authorize is an increase of $23,750,000 ove the appropriations for the fisca year, 1962. If the appropriatio for this authorization is provide it would be possible for the Peac Corps, by the end of 1963, t have 6,700 volunteers in servic in comparison with the 2,40 which will be in service on Jun 30, 1962. Many in the Congres stated that they had reservation about the Peace Corps when i was proposed but not now.

* * *

Senator Wayne Morse on Apr 5 introduced a resolution, S. Re 325, which would forbid the serv ing of alcoholic beverages at func tions in the Capitol or Senat Office Buildings. Senator Mors stated: "I hold to the point c view that the high consumption c hard liquor in the United State is one of the curses of this countr at the present time. . . . If m resolution is rejected, and if it decided by the Senate that liqu may be served here, that decisio will be the privilege of the Senat and also its responsibility." Wit in a week after this resolution wa introduced, four senators ha joined Senator Morse in cospo soring the resolution.

* * *

The civil defense program— program which would emphasiz fallout shelters—is being reviewe in congressional committees. you are concerned about the ram fications of civil defense, now an important time to write your congressman and senators as well as to Representative Albe Thomas, chairman of the Hou Appropriations Subcommittee c Independent Offices.

* * *

It is not too late to protest t resumption of nuclear weapo tests. Opposition to Preside Kennedy's conditional resumpti of atmospheric tests is mountin Some accept the decision as u fortunate but inevitable. Othe refuse to give up and are active working for a reversal of the d cision. We can continue to tel graph or write to the Presider

leluge congressmen and senators vith letters, and write to Secre- ary of State Dean Rusk with ur- gent appeals for a test-ban treaty. As one peace organization wrote, concentrate on the issue of nu- lear tests" since "by keeping this ssue alive, we can all do some- hing to keep the human race live."

* * *

These lines written by Albert Camus, noted French writer, seem o me to carry a real message: Great ideas . . . come into the vorld as gently as doves. Per- haps then if we live attentively, ve shall hear amid the uproar of mpires and nations a faint flutter f wings, the great stirring of life nd hope. Some will say that this ope lies in a nation; others in a han. I believe, rather, that it is ourished by millions of solitary ndividuals whose deeds and vorks every day negate frontiers nd the crudest implications of istory. . . . Each and every man n the foundation of his own suf- rings and joys builds for all."

Order

Continued from page 7

r a church or a business or a overnment or any other group ctivity. And the order is always hanging in some way in this kind f world.

But the kind of order is very nportant, and it seems that the ld forms have to change. People o not thrive well when they are eated like chickens, and they do ot always like it. We have not et learned much about the better ays of order.

Jesus had much more faith in eople than we usually have. He ught strongly against "lording over" and for becoming servants the group (Luke 22: 25-26). his is revolutionary compared to e old ways, maybe more than ny of us realizes. And it is very rd to learn these basic assump- ons. We need sermons and les- ns and experiments to help us arn the mind of Christ on order. We are learning but very slow- . If we learn well enough and st enough, we can live in peace earth. Otherwise, we cannot.

Peace Education Center Set Up in Kalamazoo

■ That the various activities designed to promote better international understanding and peace might be centrally located interested persons in Kalamazoo, Mich., have set up a peace education center in the Friends meetinghouse. Here the plans of existing organizations can be coordinated; the routine work of typing, mailing, and filing can be done; here is a central repository for peace pamphlets, reprints, and audio-visual aids.

The center will also serve as a link between the national "Turn Toward Peace" campaign and the local efforts. It is a nonsectarian center where all who recognize the urgent need for new directions in peace education may work and study.

Recently a letter stating concerns on civil defense, signed by 240 residents of the Kalamazoo area, was sent to President Kennedy from the center. This letter also appeared in the Kalamazoo Gazette as a half-page ad, paid for by contributions from those who signed the communication.

Ralph Kermon, professor of physics at Kalamazoo College and chairman of the local Council of Churches' committee on international relations and world peace, and his wife, Cynthia, helped to organize the center, and are giving much of their time to promote peace education in the city. A number of members of the Church of the Brethren Kalamazoo fellowship are taking active part in the work of the center. — *Mrs. Troy Anderegg, chairman of the commission of Christian and social concerns, Kalamazoo fellowship.*

Is the Church's Voice Heard?

Continued from page 16

Consider the matter of nuclear testing and armament buildup, as an example. A congressman from a district that is one of the Brethren strongholds told one seminar group: "I'm not building a fallout shelter for my family. Civilization after a nuclear war wouldn't be worth living." Then in a second breath he said, "Military superiority is our only hope. After all, you don't fight a guy who's tougher than you are." While the Brethren callers commended him on the earlier stand, they virtually allowed the latter comment to pass by. Who, if not churchmen will pursue with this government leader the question of whether the nuclear arms race will tend to push mankind to its final debacle?

One Washingtonian said he was appalled by the increasing numbness on the part of Americans in allowing decisions to rest on military decisions alone. Who, he pleaded, is giving thought to the morality of the nuclear arms race, recognizing that the issue encompasses nothing less than survival and the meaning of life.

Brethren do not have easy or final solutions to mankind's complex problems. But whatever insight on reconciliation they have gleaned from their Lord who revealed himself as a loving, self-emptying Servant, this is given them to share.

In an era in which government touches the lives of so many persons in so many ways, a ministry to government is a vital step for a faith that concerns itself with men everywhere. But as seminar participants heard driven home again and again, a Brethren witness in Washington can be effective only as Brethren witness significantly to government in local communities where they live. After all, that is where democracy has its roots.

United Presbyterian Church

Continued from page 19

United Presbyterians are also an ecumenical group, eager to promote the cause of Christian unity. They play a leading role in the World Council of Churches, where Christian leaders throughout the world are brought together beyond the barriers of nation, class, and race.

Readers Write

Continued from page 2

tion type of an exercise in the right of petition and the closely related mass coercion that undermines order, our Christian colleges can in no wise lend their approval to this method.

We would urge our students to adopt the better way to use their energy, the sacrificial, compassionate, creative way of the BVS program and other channels approved by the church and tested by time. Here, too, is hope. — Ethel Weddle, Girard, Ill.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

***When You Lead Devotions.** Rollo O. Swisher. Warner, 1961. 128 pages. $1.50.

Anyone leading devotions will find this book a positive help in planning periods of meaningful, creative worship. There are fifty-two devotions differing in length, style, and content but similar in that each is well coordinated, has vivid illustrations, uses scripture wisely, and has a central aim. The hymns, poems, and meditations are all geared into the theme helping both to expand and to pinpoint the message. The familiar, well-beloved scriptures and hymns are there. The unusual, new stories give them fresh meaning.

The devotional leader may feel encouraged to adapt and revise any of these devotions when using them. There are devotions appropriate to special days in the Christian year as well as to areas of Christian living. I would recommend the book to those planning devotions for youth or adults. It is the type of book which a church library can profitably have on its shelves. — *Glennis Parks, Elgin, Ill.*

***The Old Testament in Christian Preaching.** Lawrence T. Toombs. Westminster, 1961. 192 pages. $3.95.

The minister who feels the need of guidance in making the most effective use of the Old Testament in his study, teaching, or preaching, will find this a "must" book. Written by an able teacher and authority of the Old Testament, it brings to the minister the results of the more recent Biblical research in such a way that he may grasp them and use them effectively in his homiletical work.

The book is not another introduction to the Old Testament; neither is it a series of sermon outlines; but it is a clear presentation, unfolding the basic character of Old Testament thought from the point of view of its sermonical riches. It demonstrates how the Old Testament can be used to communicate a vital Christian message for our modern day, against the backdrop of the Old Testament.

Basic to such a clear presentation of the message of the Old Testament is a clear understanding of the relation of the Old to the New Testament. Dr. Toombs raises and helpfully discusses the questions: Are we to magnify the unity which exists between them? Or, are we to stress the difference between them? Rather he presents the cardinal principle that the Old Testament is always to be interpreted in the light of the New. What we do, then, is to preach from the Old Testament. But he shows that one cannot really understand the New Testament without knowing the Old.

Most of the book is taken up with an interpretation of the great Old Testament themes. Included in these are God's covenant with his people, mankind's fall, the promise to Abraham and the other fathers, the messages of the great prophets, and the experience of the psalmists.

One of the most helpful aspects of the book is the modern-day applications which follow the incisive treatment of the Old Testament message.

Dr. Lawrence E. Toombs was born in Canada and is still a Canadian citizen. He is now professor of Old Testament at Drew Theological Seminary. — *Charles E. Zunkel, Port Republic, Va.*

Our Christmas Challenge. James A. Pike. Sterling Publishing Co., 1961. 64 pages. $1.50.

The reader will appreciate the appropriateness of the book's title as he studies through the four chapters of this short book. Upon reflection he will realize that the challenge is directed towards all of Christianity.

Subject matter will not be new to those who have read these chapters as articles in national popular publications. The sobering challenge to Christianity is written under four titles: Christianity Is in Retreat, The Roots of Bias, The Right to Be an Atheist, and Why There Are Bigots. An across-the-book charge is that Christians themselves are responsible, through their teaching and actions, for much of the nation's racial and religious prejudice and hatred. " . . . prejudice can . . . creep into religious textbooks for reasons that are psychological and sociological rather than theological."

The author is advocating not an easy Christianity or a watered-down Christianity, but a Christianity that has as its basis theology rather than personal biases, one that is vita rather then irrelevant.

The quality of paper and prin make the book appropriate as a gift Recommended for the layman a well as the pastor. — *Glennis Parks Elgin, Ill.*

***Party Games.** Violet Robert Moore. Bethany, 1961. 224 page $3.50.

As the title indicates, this is a boo of party games. In fact, plans fo forty-eight different parties are liste in seasonal order, four per month Included are suggestions for in vitations, decorations, games, an refreshments. Many party plans in clude a suggested theme for devo tions. Though the author is primaril interested in providing a resource fo young people, many of the partie and games could be adapted to olde groups. This book would, therefor be a valuable addition to the churc library or the CBYF library.

For somes of the parties the num ber of games listed may not b adequate and would need to b supplemented from other sources other parties in this book. Basical it is a helpful book in putting a ne punch into your parties. — *Wayne Eberly, Windbrook, Pa.*

The Many Sided Cross of Jesu Alan Walker. Abingdon, 196 $2.00. 111 pages.

Across the centuries of the Chri tian era men have sought to unde stand the deeper meaning of t cross. Many meaningful interpret tions have been advanced. But L Walker holds that no insight, no do trine, no school of thought c possibly express the whole truth vealed in the sacrificial death of t Son of God. "No explanation of t death of Christ, no doctrine of t cross is sufficient in itself; we mu hold the cross aloft, and contempla it in thought and devotion, seeki its many meanings."

But all doctrines and interpre tions must be tested by certain ba principles: (1) any interpretation the cross and the death of Jesus m honor God; (2) the mind of Je is all-important; (3) the salvati which Christ offers must be seen come from his whole life and m istry; (4) at the heart of Jesus i tremendous moral and ethical mand. Dr. Walker proceeds, th to examine the traditional interp tations of the cross in the light these principles, and to reinterp and clarify in terms that speak men in our age. — *Carl E. Myers.*

News and Comment From Around the World

Easter Observances Around the World

While their Communist-dominated government dedicated the day to the praises of Lenin, Cuba's Catholics and Protestants marked Easter by going to church in record numbers.

One Catholic source said there were "more people at mass this year than ever before." Havana's churches, Catholic and Protestant, were jammed with worshipers.

At the same time, the Communist regime dedicated the day to the ninety-second birthday of Lenin, the Russian revolutionary, and the word *Easter* did not appear in the government controlled newspapers.

An estimated 40,000 Christians, many from Europe and North and South America, gathered in the Old City of Jerusalem, where Christ was crucified and resurrected, for traditional Easter observances.

Meanwhile, thousands of Eastern Orthodox thronged the city for their Palm Sunday, opening their Holy Week which was to culminate with the Orthodox observance of Easter on April 29.

Protestants attended Easter sunrise services on the grounds outside Scottish St. Andrew's church, in St. George's Anglican Cathedral, the Church of the Redeemer, and at the Garden Tomb, a rock-hewn sepulture outside the city wall, believed by many Protestants to be the actual place where Christ was buried.

On Good Friday an estimated 000 Christians from all over the orld retraced the footsteps of hrist along the Via Dolorosa in he Way of the Cross.

Radio Free Europe broadcast a ll schedule of religious services id special Easter programing for e people of Communist-dominated astern Europe.

The programs during Holy Week cluded Catholic masses and Protesnt services. In addition, Radio ee Europe broadcast descriptions traditional Easter observances in e Holy Land, Rome, and elsewhere the free world, Easter sermons, Passion Play, and other special atures about the season.

Quakers from the metropolitan ea of New York held an Easter eekend round-the-clock peace vigil Times Square.

Beginning at 4 p.m. on Good Friday, members of the Society of Friends held a continuous silent, prayerful vigil in the center of the busy Times Square intersection until Easter morning.

At Easter sunrise they held a "meeting for worship" and then continued the vigil until 10 a.m.

The Quakers displayed signs calling for a universal ban on nuclear testing and for total disarmament. The theme of the vigil was announced on printed leaflets as follows:

"We stand here to reaffirm these beliefs, which for more than 300 years have been basic truths to the Religious Society of Friends: that no man should kill another; that war and preparation for war brutalize society; that nonviolent means can be found to ease world tensions."

Members of the only two Samaritan communities in the world gathered at Mount Gerizim in Jordan and celebrated the Passover just as their ancestors did in Biblical times.

From Israel came 142 persons, all the Samaritans who live in that country except for two children who were too ill to travel. They joined about 230 Samaritans who live in Jordan for the ritual of sacrificing the paschal lamb at sundown on their holy mountain.

Samaritans broke away from the mainstream of Judaism some time about the fifth century B.C. over the issue of whether the temple was to be built on Mount Gerizim or at Shiloh, which is now in Jordan. Since that time Jews have had very little to do with the Samaritans and this break is still in effect in Israel today. The religious beliefs of the Samaritans are much the same as those of Judaism except that the Samaritans regard only the Torah, or first five books of the Bible, as sacred.

In their traditional ceremony, each head of the Samaritan household sacrifices a lamb in the presence of the high priest. Without this sacrifice, they believe misfortunes will plague them for a year.

The Israeli Ministry of Religious Affairs made several small grants to Samaritans who could not afford the expense of the journey into Jordan, and the Jordanian government gave the Samaritans in that country a gift of $2,800.

Representatives of religious groups were among the estimated 25,000 persons who demonstrated against nuclear weapons in London's Hyde Park. Carrying church banners of the Anglican, Quaker, Methodist, and Baptist bodies, the representatives prayed silently or sang songs with antibomb words set to familiar tunes.

Leading the Anglican delegation was Canon Lewis J. Collins of St. Paul's Cathedral, who made a brief address to the crowd and gave an attaché of the U.S. embassy a message for President Kennedy. Contents of the message were not revealed, but it was understood it contained a plea to the President not to resume testing of nuclear bombs.

The demonstration, staged annually around Easter since 1958, was organized by the Campaign for Nuclear Disarmament.

Report Catholic Prelate Opposes Jordan-Galilee Irrigation Plans

The use of the Jordan River waters to feed an irrigation project in southern Israel has been objected to by the spiritual leader of Catholics in the Near East. Patriarch Paul Pierre Meouchi, leader of the world's Maronite Rite Catholics appealed to Pope John XXIII to intervene in the project which would divert part of the River Jordan and Lake of Galilee to the Negev desert in Israel.

The patriarch was reported as saying that the plan would jeopardize the traditional character of the lake and the river, both of which are mentioned frequently in the Bible. The Israeli government is considering the possibility of inviting the patriarch to visit the country in an attempt to change his mind about the project.

The plan which was devised in 1954-55 by Eric Johnston, then a personal representative of former U.S. President Eisenhower, calls for a diversion of part of the river and lake to Negev which is currently being developed into a fertile agricultural region. At present only water from the River Yarkon flows into the desert area. Mr. Johnston appealed to the surrounding Arab countries to accept the plan which would also give them hydroelectric power from Israel, but they have consistently refused through the years.



Russell Carter, executive director of the Department of Indian Work, National Council of Churches (left), and Galen B. Ogden, executive secretary of the Ministry and Home Missions Commission, General Brotherhood Board, discuss the work of the Church of the Brethren among the Indian Americans. Circled on the map are the points of Brethren work: Lybrook Navajo mission and five cooperative projects in which the Brethren contribute personnel — Albuquerque Indian School, Phoenix Indian School, Protestant Student Center at Brigham City, Utah, Community Service Center at Rapid City, South Dakota. The National Council, in addition to giving general counsel and coordination to the Protestant ministry to Indian Americans, directs several service centers and maintains a campus ministry in nine government boarding schools with a total enrollment of 9,000

Churchmen See Progress in Merger Discussions

As a result of meetings held in Washington, D. C., by representatives of four major Protestant churches to explore avenues toward possible union, the four churches established a consultation on church union to carry on the work of the initial discussions. The churches involved are the United Presbyterian Church in the U.S.A., the Protestant Episcopal Church, the United Church of Christ, and the Methodist Church. Several committees were appointed to study those matters which separate the churches.

In a major decision, the group invited three other churches with a membership of more than 2,800,000 to take part in the discussions toward possible union. These were the Christian Churches (Disciples of Christ), the Polish National Catholic Church, and the Evangelical United Brethren Church.

Free Churches in East Germany Will Meet

The Evangelical Free Church Union in East Berlin, which is composed largely of Baptist churches, scheduled a conference in East Berlin for May 11-13, to celebrate the beginning of Baptist work in the city. There are approximately 30,000 Baptists in East Germany in 233 churches, each of which was expected to be represented at the conference. The conference theme was Romans 12 and the Church Today.

The Evangelical Free Church Union includes churches in both East and West Germany, but a spokesman said the work in East Germany is now separately organized "as a result of political realities in Germany."

Indonesia Requests One Million Booklets

The World Council on Christian Education has received from Indonesia a request of the Indonesian Council of Churches for a million booklets. Of these, 500,000 are to be copies of the booklet, Jesus, Friend of Children Everywhere. Another 500,000 are copies of a forthcoming booklet, Stories Jesus Heard. The latter will be off the press in a few months.

The same request from Indonesia included a desire for a hundred sets each of Old Testament and New Testament pictures. These will be used in Protestant churches scattered throughout the 3,000-mile stretch of the Indonesian Republic — a church of between three and four million members. The booklets will be sent with printed pictures only for local imprinting with the stories in Indonesian.

Some four and one-half million copies of the booklet, Jesus, Friend of Children Everywhere, have bee made available in more than sixt different languages or vernacula around the world. By the same pro cedure the booklet has been mad available to Church of the Brethre mission fields.

More Roman Catholic Priests Sought for South America

A special campaign to recruit an train more Roman Catholic priest for work in Latin America is unde way in Europe and North Americ The church's missionary agency re ported that a serious shortage exis at present. There is an average o one priest for every 5,000 Catholi and only 5,200 students in Lati American seminaries. Several cou tries are participating in the effo to supply more priests.

Churchmen Ask British Government to Ban Nuclear Weapons

A plea to the British governme to be ready to renounce nucle weapons in the cause of nuclear di armament was issued by a group twelve prominent Anglican and Fr Church leaders.

In a five-point statement t churchmen appealed to the gover ment not only to "be prepared renounce its independent manufa ture, possession, and control of t nuclear deterrent," but to ma every endeavor to limit the spre of nuclear weapons among pow that do not yet possess them. further urged all-out government fort to reach international agr ment to limit and control nucl and other weapons.

The churchmen have been me ing in private at intervals since Ju 1959 to discuss the moral aspects Britain's defense policy. They w joined from time to time by defe experts, by pacifists, and by lead of the Campaign for Nucl Disarmament.

Church World Service Aids Refugees in Indonesia

"The people who came out of forest" is the local name for refug in Halmahera, one of 3,000 isla in the archipelago of Indonesia.

They are those who fled into woods to escape the battles betw revolutionists and government forc or from villages that insurrection had burned, plundered, and tyr nized. When they crept back to ci ization they were emaciated, of dressed in bits of tree bark, and

ring from exposure. But the desti-
ite towns of the war-torn islands
ould offer neither work nor medical
are.

Food, clothing, and medicines,
ipped by Church World Service,
ave helped to keep many of these
ersons alive. At the same time,
habilitation projects have helped
clear the land and thus to provide
ermanently for them.

ritish Church Council Suggests inancial Deterrent to Crimes

The British Council of Churches
roposed at a recent meeting that
a deterrent to capital crimes all
nvicted murderers be made to
mpensate financially the families
their victims.

In a resolution urging the British
overnment to abolish the death
enalty, the Protestant body said that
llers should be required to forfeit
the victim's family all their assets
d money earned while in prison.

As another alternative to capital
nishment, the council said Eng-
nd should make provisions for the
habilitation of prisoners through
ecial training and educational
ograms.

ptists Prepare for Study onferences in Norway

Plans for four international study
nferences to be held in August
Oslo, Norway, at which Baptist
aders from many nations will ex-
ange research findings and make
operative plans on a worldwide
ale, have been announced by the
ptist World Alliance.

Representatives of four study
mmissions set up by the Alliance
e planning agendas for the August
ssions. The commissions deal with
ptist doctrine, religious liberty and
man rights, Bible study and mem-
rship training, and evangelism and
ssions.

oscow Radio Raps Peace Corps Racist, Espionage Device

The Moscow Radio, in a lengthy
oadcast beamed on Asia, has de-
unced the U.S. Peace Corps as
nply a device to carry on Ameri-
n espionage and propagate the
ctrine of white supremacy.

The broadcast charged that "in-
ad of helping the Asian and Af-
an countries to heal the sick, to
ucate children, and to carry on
entific research and cultural
rk," the Peace Corps is "engaged
spying in the underdeveloped
untries."

72 Per Cent of Congregational Churches Have Supported Merger

The president of the United Church of Christ reported that 72% of the congregations of the Congregational Christian Churches have voted to join the United Church. Churches with about 80% of the denomination's membership are now part of the United Church.

A total of 365 Congregational churches voted not to affiliate with the United Church. While this leaves over 1,000 congregations that have not voted, Dr. Herbster noted that some 500 of these congregations are inactive, so that only a few more than 500 must still vote.

The Congregational churches had to vote individually on the constitution of the new United Church, while the Evangelical and Reformed churches were bound by the votes of the regional synods. Thirty-three of their thirty-four synods approved the constitution.

World Council of Churches Seeks Young People for Work Camps

The World Council of Churches is looking for thirty young people between the ages of twenty and thirty who are willing to give a year of voluntary service in ecumenical work camps in Asia and Africa. In the United States inquiries concerning openings about these and other camps may be made to Ecumenical Voluntary Service, 475 Riverside Drive, Room 753, New York 27, N. Y.

The camps, one in Thailand and one in Kenya, will start in August and November respectively. The projects are part of the council's ecumenical work camp program in which each year 1,000 youth participate in over 50 camps in countries around the world.

The projects in Thailand and Kenya represent the first opportunity for extended youth service overseas under World Council Youth Department auspices. Both camps will be international and ecumenical.

News Briefs

Gains were registered in major phases of the Southern Baptist foreign missionary effort in 1961. At the end of the year there were 1,548 Southern Baptist missionaries serving in 47 countries. Besides the missionaries there were 3,665 nationals engaged in church-related vocations. Of this number, 1,725 were ordained ministers.

The Pennsylvania Temperance League noted during its annual meeting that nearly one million people live in "dry" territory in Pennsylvania. The "dry" territory was widened in 1961. In fifty-three district elections, forty-two resulted in votes against liquor, with seventeen shifting from "wet" to "dry" and only one "dry" community going "wet."

More than fifty per cent of the babies born in the USSR are baptized, according to the Soviet literary review, *Literaturnaja Gaseta*. The figure is confirmed by an article in a Soviet youth publication, which says the number of baptisms is on the increase.



Roger Celius pins on his mother a miniature God and Country award such as the one presented to him. Roger received his award after completing the required church activities. The award was presented by Harold Wagner, who, now retired, had started Roger's training. The recipient is a member of the Sunnyside church, Washington

Arlo Waggoner

Obituaries

Akers, Allie, was born in 1874 and died Jan. 12, 1962. She is survived by one son and a number of grandchildren and great-grandchildren. The funeral service was conducted in the Pleasant Valley church, Va., by Brethren Waddie Akers and Everett Reed, and burial was in the adjoining cemetery. — Mrs. Posey Weeks, Alum Ridge, Va.

Anglemyer, Joel, was born in Union Township, Ind., Dec. 24, 1872, and died Feb. 4, 1962, at Goshen, Ind. On Feb. 3, 1894, he was married to Barbara Varnsdale, who died in July 1942. In 1945, he was married to Sadie Immel, who survives. Also surviving are one son, four grandchildren, nine great-grandchildren, and one brother. He was a member of the West Goshen church. The funeral service was conducted by Bro. Oscar Lawson, and burial was in the Inbody cemetery. — Verda Weaver, Goshen, Ind.

Bagwell, Bertha N., daughter of E. B. and Elizabeth Niswanger Bagwell, was born in Green County, Ohio, Oct. 23, 1894, and died at Santa Cruz, Calif., Feb. 15, 1962. Between 1914 and 1918, she worked at the Brethren Publishing House. She had spent most of her life doing private nursing in Santa Cruz. The funeral service was conducted by Bro. Jack Kelly at Santa Cruz. Surviving are four sisters and five brothers. — Olive Bagwell Stinebaugh, Markle, Ind.

Bainbridge, Ethel, daughter of Mr. and Mrs. I. H. Vannorsdel, was born Jan. 16, 1880, in Melbourne, Iowa, and died Feb. 16, 1962, at Le Mars, Iowa. On Jan. 24, 1906, she was married to Frank Bainbridge, who died in 1957. She was a longtime member of the Kingsley church. Surviving are two sons, two daughters, three grandchildren, four great-grandchildren, two sisters, and three brothers. The funeral service was conducted by the undersigned, and burial was in the Kingsley cemetery. — Berwyn L. Oltman, Kingsley, Iowa.

Beach, Clarence R., son of John and Annie Faukner Beach, was born at Stonerstown, Pa., April 14, 1902, and died at Roaring Spring, Pa., March 20, 1962. He was a member of the Roaring Spring church. On Aug. 11, 1923, he was married to Gladys Detterline. Surviving are his wife, one daughter, one son, one grandson, and two sisters. The funeral service was conducted at the Roaring Spring church by Bro. Berkey Knavel, and burial was in Holsinger cemetery. — Margaret E. Guyer, Roaring Spring, Pa.

Berry, George H., son of Harry and Arra Berry, was born Oct. 3, 1901, and died March 10, 1962. He was a member of the Beech Grove church, Ind. Surviving are his wife, Iva, two sons, three grandchildren, three sisters, and five brothers. The funeral service was conducted by Brethren Charles Petry and Raymond LaRue, and burial was in the Riverview cemetery in Seymour, Ind. — Doris Young, Noblesville, Ind.

Blough, H. Wesley, son of Cyrus Blough and Ann Blough Rummel, was born in Somerset County, Pa., May 23, 1868, and died at Freeport, Mich., March 7, 1962. At the age of eleven years, he became a member of the Church of the Brethren. In 1901, he was married to Lizzie Roudabush. Surviving are his wife, five daughters, one son, eight grandchildren, sixteen great-grandchildren, and one sister. The funeral service was conducted at the Hope church by Bro. Rommie Moore, and burial was in the Bowne Mennonite cemetery. — Wilmina Wieland, Freeport, Mich.

Bradshaw, Delvis F., son of Grover and Iva Moye Bradshaw, was born Aug. 15, 1906, in Osborne County, Kansas, and died April 3, 1962, at Seneca, Kansas. He was an ordained elder in the Church of the Brethren and had served as part-time pastor of several churches. Surviving are two sons, one daughter, his mother, and three sisters. One funeral service was conducted at Seneca by Bro. D. W. Kesler, assisted by the undersigned and Milton Early. Another service was held at Portis, Kansas, by the undersigned and W. W. McDaneld. Burial was in the Osborne cemetery, Kansas. — Russell W. Kiester, Sabetha, Kansas.

Case, Oscar, was born Aug. 18, 1896, at Kingsley, Iowa, and died Feb. 6, 1962, at Le Mars, Iowa. He was a member of the Kingsley church. Surviving are his wife, Ruth Martin Case, three sons, one daughter, and eight grandchildren. The funeral service was conducted by the undersigned, and burial was in the Kingsley cemetery. — Berwyn L. Oltman, Kingsley, Iowa.

Cummings, Nora Agnes, was born Feb. 14, 1891, in Franklin County, Va., and died March 21, 1962. She became a member of the Church of the Brethren in November 1906. Surviving are seven sisters and two brothers. The memorial service was conducted by Brethren Grant Simmons and G. W. Bowman and Rev. Berlin Hanks. Burial was in the family cemetery near Boones Mill, Va. — Mrs. Crawford Turner, Boones Mill, Va.

Duncan, Harvey, was born Feb. 28, 1897, and died Dec. 12, 1961. He is survived by his wife, four children, and four grandchildren. The funeral service was conducted by Brethren Kyle Akers, Everett Reed, and Waddie Akers at the Pleasant Valley church, and burial was in the church cemetery. — Mrs. Posey Weeks, Alum Ridge, Va.

Erb, Charles Raymond, was born July 7, 1892, and died March 21, 1962, at Edgemere, Md. He was married to Mildred Wilson on Oct. 16, 1944. He was a member of the Dundalk church, Md. The funeral service was conducted by Bro. C. H. Hinegardner, and burial was in the Pipe Creek cemetery, Md. — Thelma Hinegardner, Baltimore, Md.

Ferguson, Cynthia Sue, daughter of Glenn and Virginia Ferguson, was born March 27, 1951, and died Feb. 10, 1962. Surviving are her parents and two brothers. The funeral service was conducted at the Roann church, Ind., by the undersigned, and burial was in the Mt. Hope cemetery, Peru, Ind. — Ora DeLauter, Roann, Ind.

Fike, John Henry, son of Jacob M. and Sarah Peck Fike, was born in Somerset County, Pa., Dec. 17, 1882, and died March 21, 1962, at Waynesboro, Pa. He was a charter member of the Somerset church, but at the time of his death he was a member of the Waynesboro church, where he had been a teacher for many years of the Moore Bible class. Surviving are his wife, Eva Troutman Fike, one son, one daughter, and two grandchildren. The funeral service was conducted by Brethren Harry M. Gardner and Beverly B. Good, and burial was in the Green Hill cemetery. — Thelma M. Widdowson, Waynesboro, Pa.

Gearhart, Lettie E., daughter of Edward J. and Margaret Musselman Gearhart, was born Oct. 8, 1902, in Washington County, Md., and died Feb. 6, 1962, at Hagerstown, Md. She had been for many years a member of the Waynesboro church, where she had served as a Sunday school teacher. At the time of her death, she was a member of the San Mar fellowship of the Beaver Creek church. The funeral service was conducted at the Fahrney-Keedy chapel by Brethren DeWitt H. Miller and Don Snider, and burial was in the Green Hill cemetery at Waynesboro, Pa. — George W. Kunz, Boonsboro, Md.

Heisey, Elmer H., son of Benjamin and Mary H. Heisey, was born July 9, 1878, and died March 16, 1962, at Bradenton, Fla. He was the oldest member of the Elizabethtown church board of deacons. The funeral service was conducted by Brethren R. W. Schlosser and Carl W. Zeigler at the Elizabethtown church, and burial was in the East Fairview cemetery. — Nevin H. Zuck, Elizabethtown, Pa.

Holtzinger, Edward, son of Jeremiah and Caroline Holtzinger, was born Sept. 5, 1882, and died March 19, 1962. He was a deacon in the New Paris church, Ind. On March 5, 1906, he was married to Zulla Adams, who survives. Also surviving are one daughter, one son, two grandchildren, and five great-grandchildren. The funeral service was conducted by Brethren Eldon Evans and Noble Bowman, and burial was in the New Paris cemetery. — Eldon Evans, Argos, Ind.

Huber, Edna F., daughter of David and Martha Frantz Sink, was born in Franklin County, Va., Oct. 11, 1879, and died at Glendora, Calif., April 5, 1962. She became a member of the Church of the Brethren at an early age. On Oct. 27, 1910, she was married to Alva R. Huber. Surviving are her husband, five brothers, and three sisters. The funeral service was conducted by the undersigned in the Glendora church. — Arthur M. Baldwin, Glendora, Calif.

Johnson, Sue F., daughter of Samuel and Susan Showalter Frederick, was born at Woodbury, Pa., April 15, 1885, and died at Roaring Spring, Pa., March 27, 1962. She was a member of the Roaring Spring church. On March 1, 1908, she was married to Scott H. Johnson. Surviving are her husband, two daughters, one son, twelve grandchildren, eight great-grandchildren, and one brother. The funeral service was conducted by Bro. Berkey Knavel in the Roaring Spring church, and burial was in the Fairview cemetery. — Margaret E. Guyer, Roaring Spring, Pa.

Jones, Jesse E., was born in 1885 in North Carolina, and died March 1, 1962, at Miami, Fla. On Aug. 16, 1905 he was married to Lula M. Smith. F

wenty-six years, he served the Miami hurch as a deacon, trustee, and treas-rer. Surviving are his wife, three sons, our daughters, two brothers, five sis-rs, and nineteen grandchildren. The neral service was conducted by rethren Ralph Longenecker and Rus-ll K. Showalter, and burial was in ie Southern Memorial Park of North liami. — Mrs. Robert Streeter, Miami, la.

Kenyon, Mary, was born April 4, 877, near Benson, Ill., and died Feb. 3, 1962, at Washburn, Ill. In 1898, ie was married to James Kenyon, who ied in 1961. Surviving are an adopted aughter and three grandsons. She was longtime member of the Oak Grove hurch. The funeral service was con-ucted by Bro. M. A. Whisler, and urial was in the Pattonsburg ceme-ry. — Juanita Whisler, Lowpoint, Ill.

Kinzey, Minnie Saunders, was born lay 21, 1880, at Eugene, Oregon, and ied Feb. 27, 1962, at Le Mars, Iowa. he was a member of the Kingsley hurch, Iowa. Her husband, Ernest inzey, preceded her in death. Survivi-ig are three daughters, one son, two sters, one brother, twelve grandchil-ren, and twenty-one great-grandchil-ren. The funeral service was con-ucted by the undersigned, and burial as in the Arlington cemetery at Mo-lle, Iowa. — Berwyn L. Oltman, ingsley, Iowa.

Koons, Victor D., son of James and urah Creager Koons, was born Aug. l, 1885, in Washington County, Md., id died Jan. 18, 1962. He was a ember of the Broadfording church, d., where he had served as a deacon r a number of years. Surviving are s wife, Sue Hykes Koons, one son, vo grandchildren, three sisters, and vo brothers. The funeral service was nducted in the Broadfording church Brethren E. Russell Beahm, David Petre, and Samuel D. Lindsay. Bur-l was in the church cemetery. — Mrs. arl V. Stouffer, Hagerstown, Md.

Livengood, Vivian, was born Aug. , 1891, and died March 20, 1962, at reeport, Ill. She was married to Oscar enberger, who died in 1918. In 1920, e was married to Robert M. Liven-od, who survives. Also surviving are ie son, three daughters, her mother, ie sister, one brother, eleven grand-ildren, and one great-grandchild. ie was a member of the Lanark urch. The funeral service was con-icted by Bro. John Thomas. — Mrs. n Mathis, Lanark, Ill.

Mahan, Jennie Stover Harley, was rn at Harleysville, Pa., Oct. 16, 1869, d died April 10, 1962, at Elgin, Ill. ie had been a public school teacher r nearly forty years. She was a long-ae member of the Church of the ethren, giving her active years chiefly the children in the church. In 1933 e was married to Herman Eastman, io died in 1936. Two years later e was married to William L. Mahan, io died in 1948. The funeral service is conducted by Donald H. Shank, d cremation followed. — Edith rnes, Elgin, Ill.

Miller, Henry Porter, son of Moses d Rachel Manges Miller, was born ne 30, 1890, in Indiana County, Pa., d died March 27, 1962. He was rried to E. Marie Kimmel. He was a member of the Plum Creek church, Pa., where he had taught a Sunday school class for twenty-five years. Surviving are his wife, one son, and six grandchildren. The funeral service was conducted by Brethren J. H. Wimmer and F. J. Byer in the Plum Creek church, and burial was in the Elderton cemetery. — Mrs. Howard M. Kimmel, Shelocta, Pa.

Miller, J. Frank, son of Levi and Pauline Stonerook Miller, was born at Henrietta, Pa., Feb. 10, 1895, and died March 28, 1962. On Jan. 29, 1915, he was married to Fannie Kauffman. Surviving are his wife, one daughter, one grandson, and one brother. The funeral service was conducted by Bro. Lee Weaver, and burial was in the Diehl's Cross Roads cemetery. — Rena Stayer, Martinsburg, Pa.

Mitchell, Betty Jean, infant daughter of Mr. and Mrs. Cecil Mitchell, died Feb. 25, 1962. Graveside services were conducted at the Pleasant Valley church by Bro. Charles Hall. — Mrs. Posey Weeks, Alum Ridge, Va.

Nery, Grace Whorton, died in a fire, March 17, at Cumberland, Md. Her two children were also killed in the same fire. The memorial service for the three was conducted by the undersigned in Cumberland, Md., and burial was in the Glendale church cemetery, near Flintstone, Md. — John H. Buffenmyer, Cumberland, Md.

Phillippi, Harry L., son of William R. and Isabella Light Phillippi, was born in Pennsylvania, Jan. 14, 1882, and died March 4, 1962, at Huntington Park, Calif. On Sept. 27, 1905, he was married to Harriett E. Smith. Surviving are his wife, two daughters, one son, three grandchildren, and two great-grandchildren. The funeral service was conducted by Bro. Leland Nelson, and burial was in the Englewood Park cemetery of Los Angeles. — Harriett E. Phillippi, Los Angeles, Calif.

Reed, Ballie, S., was born Oct. 18, 1884, and died Jan. 20, 1962. She had been a member of the Pleasant Valley church, Va., for many years. Surviving are one daughter and two grandsons. The funeral service was conducted by Brethren Everett Reed and Willie Dulaney, and burial was in the Pleasant Valley cemetery. — Mrs. Posey Weeks, Alum Ridge, Va.

Roberts, Susan, daughter of Noah and Elizabeth Hufford Gochenour, was born in Rossville, Ind., Jan. 7, 1870, and died March 19, 1962, at Cerro Gordo, Ill. In 1890, she was married to Jesse Roberts, who died in 1929. Surviving are one son, one daughter, nine grandchildren, and twenty-five great-grandchildren. The funeral service was conducted at the Cerro Gordo church by Bro. Ralph Skaggs, and burial was in the Cerro Gordo cemetery. — Mrs. Daniel Hissong, Cerro Gordo, Ill.

Ross, Charles G., was born June 14, 1880, near Bradford, Ohio, and died March 21, 1962, near Fresno, Calif. He was a member of the Church of the Brethren. One sister survives. The memorial service was conducted by Bro. Walter Friesen, and burial was in the Raisin City cemetery. — Mrs. Sadie Scott, Raisin City, Calif.

Schieber, John Edwards, was born June 4, 1880, in New Washington, Ohio, and died Feb. 7, 1962, at Goshen, Ind. His first wife, K. Wambaugh, died in 1905. On Dec. 1, 1908, he was married to Ida Shulmier, who died in 1952. He was a member of the West Goshen church, Ind. Surviving are one son, three daughters, ten grandchildren, eight great-grandchildren, one brother, and four half brothers. The funeral service was conducted by Bro. Paul Lantis, and burial was in the West Goshen cemetery. — Verda Weaver, Goshen, Ind.

Simmers, John N., the son of John N. and Annie Andes Simmers, was born at Bridgewater, Va., in 1911, and died March 13, 1962. He was the husband of Martha Craun Simmers, who survives, along with one daughter, two grandchildren, and two sisters. The funeral was conducted by Brethren Robert L. Sherfy and Paul H. Bowman and the Rev. Marvin N. Cain at the Bridgewater church, and burial was made in Oak Lawn cemetery. — Mattie V. Glick, Bridgewater, Va.

Stinson, Charles H., son of William and Vilura May Huntsinger Stinson, was born July 17, 1895, and died March 15, 1962. He was a member of the Beech Grove church, Ind. Surviving are his wife, Mae, two sons, and four grandchildren. The funeral service was conducted by Brethren Charles Petry and E. L. McCullough, and burial was in the Gravel Lawn cemetery. — Doris Young, Noblesville, Ind.

Switzer, Dale W., died at Danville, Ohio, March 8, 1962, at the age of seventy-three years. Surviving are his wife, one son, two daughters, seven grandchildren, and five great-grandchildren. He was a member of the Danville church. The funeral service was conducted by the undersigned, and burial was in the Loudonville cemetery. — Wm. H. Loucks, Danville, Ohio.

Turner, Otis W., son of Jacob S. and Lydia Fifer Turner, was born April 12, 1878, and died March 26, 1962, at Broadway, Va. He was a member of the Linville Creek church, where he had served in the office of deacon. He was married to Sallie Spitzer, who died in July 1961. Surviving are five daughters, two sons, twenty-two grandchildren, twenty great-grandchildren, four sisters, and two brothers. The funeral service was conducted by Brethren Glenn S. Garner and Cecil Hartman, and burial was in the Linville Creek cemetery. — Mrs. W. Wallace Hatcher, Broadway, Va.

Ulrick, Oliver C., was born Oct. 25, 1879, in Hagerstown, Ind., and died March 29, 1962, at Wenatchee, Wash. He was a longtime member of the Sunnyslope church, Wash., where he had served as a deacon. On June 6, 1904, he was married to Ethel Lontz, who died April 8, 1955. Surviving are one son and two daughters. The funeral service was conducted by Bro. Noble Deardorff, and burial was in the Evergreen Memorial Park. — Mrs. Charles E. Holland, Wenatchee, Wash.

Underwood, Ronnie Dale, infant son of Mr. and Mrs. Leon Underwood, died Feb. 12, 1962. A graveside service was conducted at the Pleasant valley church by Bro. Everett Reed. — Mrs. Posey Weeks, Alum Ridge, Va.

Wagner, Charles Henry, was born in

Lebanon County, Pa., and died March 7, 1962, at Ridgely, Md., at the age of seventy-eight years. He was a member of the Ridgely church, Md. Surviving are eight children, thirty-three grandchildren, and forty-four great-grandchildren. The funeral service was conducted in the Ridgely church by Bro. Ray Judy, and burial was in the Ridgely cemetery. — Mrs. Lewis Cherry, Ridgely, Md.

Warner, Charles H., was born at Congress, Ohio, Oct. 18, 1899, and died March 17, 1962, near Jelloway, Ohio. Surviving are his wife, one son, two daughters, one stepson, four grandchildren, and two great-grandchildren. He was a member of the Church of Christ. The funeral service was conducted by the undersigned, and burial was in the Jeromesville cemetery. — Wm. H. Loucks, Danville, Ohio.

Watkins, Benjamin Franklin, son of Jacob Thomas and Clara Alice Vanscoyoc Watkins, was born March 9, 1888, near Welda, Kansas, and died Feb. 16, 1962. On Feb. 21, 1917, he was married to Maggie Ralston. He had been a member of the Church of the Brethren from boyhood. His wife, four daughters, four grandchildren, four sisters, and two brothers survive. The funeral service was conducted by Bro. Ralph Loshbaugh, assisted by Bro. Charles A. Miller, in the Mont Ida church, and burial was in the adjoining cemetery. — Mrs. M. C. Shaefer, Garnett, Kansas.

Weddle, Charlotte Nester, daughter of Mr. and Mrs. Cullen Nester, died Feb. 6, 1962, at the age of thirty-one years. She had been a member of the Church of the Brethren for several years. Surviving are her husband, D. T. Weddle, two sons, two daughters, her parents, and two brothers. The funeral service was conducted at the Topeco church, Va., by Brethren A. L. Warner and G. D. Quesenberry, and burial was in the church cemetery. — Hattie Keith, Willis, Va.

Weddle, Thomas T., was born Sept. 29, 1880, and died Feb. 17, 1962. He is survived by his wife, Loula Alderman Weddle, one daughter, two sons, eight grandchildren, five sisters, and four brothers. He became a member of the Church of the Brethren a number of years ago, and was a member at his death of the Topeco church, where the funeral service was conducted by Bro. Arthur L. Warner. Burial was in the church cemetery. — Hattie Keith, Willis, Va.

Wenger, G. Levi, son of Edward and Frances Wenger, was born March 7, 1886, and died March 15, 1962, in Lancaster County, Pa. He had been a member of the Akron church, Pa., for forty-three years. Surviving are his wife, Ella Mae Brubaker Wenger, one son, and three daughters. The funeral service was conducted by Brethren Harry S. Dohner and Elwood S. Shelly, and burial was in the Middle Creek cemetery. — Minerva Rudy, Akron, Ohio.

Wertz, Esther Annie, daughter of Winfield and Ida Myers Harshbarger, was born Feb. 6, 1890, and died at Center Hall, Pa., Feb. 8, 1962. She is survived by her husband, William Boyd Wertz, seven sons, three daughters, twenty-eight grandchildren, one great-grandchild, and one brother. Early in life, she became a member of the Church of the Brethren. The funeral service was conducted at the Spring Run church by Bro. Fred Driver, assisted by Rev. Cosler Johnson, and burial was in the adjacent cemetery. — Mrs. Luther Dunmire, McVeytown, Pa.

White, Emma, was born Sept. 25, 1869, and died March 7, 1962. She was a member of the Eaton church, Ohio. Surviving are two daughters, one son, and five grandchildren, and four great-grandchildren, and one great-great-grandchild. The funeral service was conducted by Bro. Ellis Guthrie, and burial was in the Mound Hill cemetery at Eaton. — Mrs. Myrtle Gauch, Eaton, Ohio.

Wine, Bertie Florence, daughter of Daniel M. and Margaret Simmons Hale, was born June 8, 1875, and died March 5, 1962. She was married to William Clarence Wine, who died in 1956. She had been a longtime member of the church. Surviving are one son, one daughter, two grandchildren, four great-grandchildren, and one sister. The funeral service was conducted by Brethren Carl Yoder and Boyd Cupp in the Lebanon church, Va., and burial was in the adjoining cemetery. — Mrs. Boyd Cupp, Staunton, Va.

Wingert, Kathryn Gemmill, was born in LaSalle County, Ill., May 24, 1874, and died at Le Mars, Iowa, Feb. 12, 1962. On Jan. 25, 1898, she was married to Harry Hewitt Wingert, who died in 1959. Surviving are two sons and five grandchildren. The memorial service was conducted by the undersigned in the Kingsley church, Iowa, and burial was in the adjoining cemetery. — Berwyn L. Oltman, Kingsley, Iowa.

Yarian, Noble, son of Reuben and Pearl Walters Yarian, was born near Bourbon, Ind., and died Nov. 15, 1961, at the age of fifty-two years. Surviving are his wife, Mary, two sons, one brother, and two sisters. The funeral service was conducted by Bro. R. K. Higgins. — Ethel Manning, Covington, Ohio.

Zimmerman, Paul, son of Mr. and Mrs. Charles W. Zimmerman, was born 1910 in Mt. Solon, Va., and died Jan. 22, 1962, at New Chicago, Ind. He was a member of the Lake Ridge congregation, King Ferry, N. Y. Surviving are his wife, two daughters, one son, four brothers, two sisters, and one grandchild. The funeral service was conducted at the Brunswick Baptist church, and burial was in the Calumet Park cemetery. — Mrs. Helen I. Bowman, Ludlowville, N. Y.

Church News

Northern California

Larchmont — The congregation is situated in the community of rapidly shifting population. Work here was begun by Richard C. Wenger in the fall of 1957, when services were held in the garage of the parsonage. In January of 1958, there were thirty-four charter members. The membership has grown to 125 with the largest attendance at morning worship of 146. Nine were recently received into the church. Frequently the youth of the entire congregation meets with the Meadowvie church about twenty miles distant. Th La Verne College choir gave a progra there in January. A recent gift was a electrically powered reed organ. Th men and women furnished draperies fc the windows. M. R. Zigler met wit the congregation one evening, and Fre Butterbaugh at another time told abo the work in Nigeria. — Vera Strietze Rancho Cordova, Calif.

Washington

Seattle, Olympic View Community The talent project has totaled $50 The Biblical drama written by Luci Newman depicted the story of th women who were with Jesus durin the last few days on earth. On Pal Sunday twenty-two were baptized an four received by letter. Following th second service there was a receptic for the new members with the deaco esses as hostesses. The choir presente the cantata, The Living Light, at th Good Friday service. Bro. M. R. Zigl was the guest speaker at the meetir of the Peacemakers. The youth serve the breakfast early Easter mornin There were three services on East to take care of the crowd. The Peac makers are making shorts for the chi dren of migrant workers; they are al contributing 1000 diapers, and dressi baby dolls for the girls for the m grants. — Mrs. Calder Muirhead, S attle, Wash.

Iowa and Minnesota

South Keokuk — We joined with th Baptists and Methodists for services the World Day of Prayer, Good Frida and Thanksgiving. We also have cooperative vacation Bible school the summer. The youth group w responsible for an all-church birthd supper in February. The women a making comforters for relief. Th hope to paint the church sanctuary t next time they meet. Each month have a family night service with o family responsible for the program; t pastor or a guest speaks. We held o love feast on the evening of April 29. Mrs. Kenneth Patterson, Richlar Iowa.

Missouri

North Bethel — Marvin Thill and M. Hoover of Plattsburg were prese for the business session on March Bro. Eugene Lichty of Dayton, Oh conducted a week of meetings, Mar 25 to April 1. Four were added the church. At one session Brot Lichty showed slides of his recent t to Guatemala. Since September, W. Gahm has been serving as past Three churches joined in a Thanksg ing evening service. Bro. Lawrer Lehman, the district executive sec tary, installed the pastor on Nov. In November, the McPherson Coll deputation team held a service in church. Brother Gahm holds servi for the Presbyterians at Maitland e Sunday morning before the service North Bethel. — Mrs. Cletus S. Se Mound City, Mo.

Middle Indiana

Loon Creek — The children of Sunday school collected $28 UNICEF. When the youth had cha

an evening worship, Bro. Robert D. bey showed pictures of his trip to nnual Conference. Mabel Elis showed ctures of her trip around the world a combined meeting of the two omen's guilds. Representatives from l age groups participated in the hristmas program on Dec. 24. In nuary we had the following evening ograms emphasizing missions and ethren Service: Donna Fusselman npointed on a world map the places here Church of the Brethren workers e located. The pastor directed a ses- on on Latin America, especially on cuador. Miss Yildis Boysan, an ex- hange student from Turkey at Man- ester College, told about her home d the Islam religion. In the district- ide pulpit exchange, Bro. John Mish- r of the Pleasant Dale church was est pastor in our congregation. Mr. mmer Sheets showed pictures of an rican safari at the church fellowship pper in February. On another occa- on, we viewed pictures of the work Ecuador with the story told by the aude Wolfes. The pastor attended e adult Washington seminar. Our ngregation was host for the district uth conference in March. — Mrs. ther Fusselman, Huntington, Ind.

Northern Indiana

English Prairie — We will have our ve feast service on May 20. The anchester College deputation team ve a program on March 11. Mable ght will represent in our congrega- on the Church of the Brethren Home Mexico, Ind. Bro. Larry Fourman owed slides of the work he did while was in Brethren Volunteer Service. e pastor, H. H. Hendricks, attended e conference on mental health, which s held at the Wawaka church in arch. The delegates to district meet- g met in a special session on April at the Goshen church. The women ended the rally at Goshen College April 17. — Mrs. Lydia Walters, owe, Ind.

Northeastern Ohio

Reading — We have completed a w Sunday school classroom. A guest nister was Rev. Milton Frantz, pastor the Pilgrim Holiness church of highton, Pa. The fellowship dinner s sponsored by the friendship class. letter was read from Edna Switzer, o is teaching in the mission school Ecuador, to which the class contrib- es. Also slides taken during a trip four young men to Alaska were own by Loren Frantz. — Mrs. Ed- rd E. Braid, Homeworth, Ohio.

Piqua — A number of our members ended the open house at the Breth- n Home at Greenville on April 8. e dedication will be on June 3. Holy eek services began on Palm Sunday rning and continued each evening ough Wednesday. Bro. Warren off from Bethany Biblical Seminary s the speaker. A baptismal service s held on April 18 and love feast the 19th. All the churches of Piqua nbined for a Good Friday service. ceding the regular church services Easter, there was a sunrise service. April 29, we had a birthday potluck per and program. — Mrs. William baker, Piqua, Ohio.

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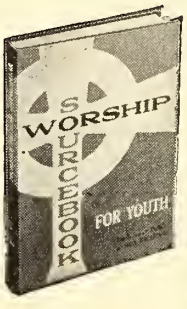


CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

WORSHIP SOURCEBOOK
for Youth

Edited by Helen F. Cough and Sam S. Barefield

Ideas are abundant here for the planning of creative and inspiring worship services for and by young people. The collection includes complete services and additional resource material for group programs and for special occasions and holidays. It will be readily useful in planning for worship, when a group goes caroling, when shut-ins are visited, when a special Christmas program or party is to be given. The worship aids include litanies, scripture and hymn suggestions, meditations, prayers, and poems. $4.50



CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Ill.

Southern Ohio

Springfield — We participated in the citywide religious census. A continuous prayer vigil was held during the World Day of Prayer. Henry Driver, the district Brethren Service representative, met with us one day. Russell Helstern led a discussion on war and peace on Jan. 28. Dr. Leonard Blickenstaff, a missionary on furlough from India, shared his experience one Sunday morning. The women have made fifty-three refugee kits and sent them to New Windsor. They have also adopted two members at the Greenville Brethren Home. The young married people's class has joined with the young unmarried adults; the new class is called the young adult class. Some of our young people have promised to serve as leaders and junior leaders at Camp Sugar Grove during the summer months. We will have one week of vacation Bible school in June. Bro. Don Stern of Elgin gave a message on stewardship one Sunday. Since our last writing, we have purchased a new organ which is completely paid for. Maynard Roof was elected a deacon for a seven-year term. Bro. James Tyler of Sidney was the evangelist for our recent meeting. On April 26 we had a mother and



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daughter banquet. — Barbara J. Hinkle, Springfield, Ohio.

Eastern Pennsylvania

Heidelberg — Our congregation served as host for the Eastern Pennsylvania Labor Day Sunday school meeting. At Christmas, a pageant of the nativity was presented. We are studying the Book of Matthew during the prayer services. The youth had charge of the worship on Jan. 28. Members of our church participated in the county religious census taken in February. Bro. Peter Heisey and the chorus presented a program at the Lebanon county home. Carl Ziegler and Henry Wenger brought missionary sermons. Bro. John Geary was the evangelist for a two-week meeting in March. One was added to the church. The women participated in the blankets-for-relief project. They are also making cancer bandages. The moderator, Alton Bucher, will be our delegate to Annual Conference. — Mrs. Curtis M. Bucher, Lebanon, Pa.

Midway — Visiting ministers at the love feast were Brethren A. C. Baugher, John Shuman, and Paul Bashore. Bro. Abram Eshelman was the evangelist for our meetings in November. Six were baptized and two received by letter. Bro. Paul M. Forney was the speaker for the service at the county prison in November. Bro. Harper Snavely brought the Thanksgiving message. At Christmas, we filled seventy stockings for patients at the Wernersville state hospital. We also sent forty-eight blankets and two comforters for relief. On December 17, the children gave a program in the morning, and, in the evening, the joint choirs of Annville and Midway presented a program of music at the Annville Brethren church. On Youth Sunday, Bro. Harold F. Martin spoke. We had a three-session Bible institute led by Bro. Carl Zeigler, an instructor at Elizabethtown College. We took part in the religious census of Lebanon city and county. Some of our women sew at the Good Samaritan hospital once a month and help to iron and mend at the Neffsville Children's Home. Our congregation was host to the union Good Friday service. — Elizabeth B. Kreider, Lebanon, Pa.

West Greentree — Since the last report, eight persons have been baptized. The Elizabethtown College choir gave a concert of music at Greentree in February. Members of the women's fellowship entertained those at the Neffsville Brethren Home who had birthdays in the month of January. The church participated in Lenten Services for five consecutive Friday nights. The guest ministers were Brethren Stewart Kauffman, Calvert C. Ellis, Desmond W. Bittinger, Raymond Peters, and William M. Beahm. Mission Work in Nigeria was the theme for the school of missions. Among the teachers were Robert A. and Anna Mary Hess, missionaries on furlough from Nigeria, who are now living in our community and worshiping in our church. A filing cabinet was presented to the music committee by the forty-fifth BVS unit in memory of James R. Martin, a member of that unit who met his death by accidental drowning. The love feast service was held in the Rheems church house on May 6. — Mrs. Abram N. Eshelman, Mt. Joy, Pa.

Middle Pennsylvania

Everett — Our church joined with the other churches of the town in observing the Week of Prayer. Rev. William Shaffer of Philadelphia was guest speaker. Mr. and Mrs. Glenn Koontz recently showed the slides taken on their trip to Ecuador. Three circles have been formed within the women's fellowship. The activities are Bible study, sewing, and service to others. As a new experiment this year, the church had its own teacher training classes, which were well attended. An average of eighty-nine attended the cottage prayer meetings. We had a special service of recognition for the senior members in the congregation. This was followed by a dinner. — Laverne M. Shimer, Everett, Pa.

Southern Pennsylvania

Back Creek, Shanks — Brethren Lowell Gearhart and Henry Winger were speakers at the love feast service. Brother Richard Hackman of Bareville, also preached a sermon on temperance. Two evangelistic services were conducted

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate and secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Office.

This service is a part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Office, Elgin, Ill.

No. 563. Wanted: An experienced dairy farmer to operate a 186 acre farm one mile from town in Meyersdale, Pa., in a Brethren community. Write: Robert G. Machtley, 1312 Paint St., Windber, Pa.

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o. Ollie Hevener of Manheim, Pa. ıe young people's class is continuing support a Korean orphan and also native missionary in Nigeria, Africa. ıe senior men and women of the Sun- y school supported a Korean orphan ;t year. Two more orphans are being pported by individuals. The offering the Christmas program was sent to orld Vision for orphans. The wom- 's fellowship canned 784 quarts of uits and vegetables for the Brethren ome at New Oxford. They also sent mforters and baby blankets to New indsor. — Mrs. Leona Haldeman, eencastle, Pa.

orida, Georgia, and Puerto Rico

Castaner — Three services are held in ıer areas on Sunday afternoon with e pastor alternating among these eas. In Castañer, we have a Sunday rning service at the church and in e evening, services in various homes. ıe leaders of these groups in the mes meet with the pastor on ednesday evenings, studying the les- ı for the following Sunday evening. the same time a prayer fellowship English meets for volunteers, who not yet feel comfortable speaking Spanish. Our church membership ss has been meeting with the pastor Sunday morning in the church, and ther one on Tuesdays in another a. The youth group has helped to stablish an elderly couple in the mmunity; they help take care of the ilding and grounds of the church o. One of the group spent the sum- r in the work camp in Ecuador. other has finished two years of alter- ive service in the States. A youth oir has been organized. The youth other churches met with them to ctice for the Holy Week services ich were held in the community cen- , sponsored by the community minis- ial association. The women's group e started a library for the church l the community. — Jose Francisco, stañer, Puerto Rico.

Port Charlotte Fellowship — The up at Port Charlotte meets every day morning for Sunday school and rning worship. Frank E. Williar, merly of Norfolk, Va., is serving as tor. On the opening day, March 18, resentatives of the Brotherhood ught greetings, messages, and spe- l music. Glenn G. Goshorn of Or- do was guest minister on April 8. observed our first love feast on rsday before Easter and we had mmunion on Easter. — Florence L. l, Ft. Myers, Fla.

First Virginia

Copper Hill and Mount Union — As esult of the meeting at the Copper l church by Sister Harriet Bright, e were baptized. Bro. Paul White Roanoke, Va., officiated at the love t, at which we had the largest ndance for a number of years. The or and primary departments pre- ed a program at the Thanksgiving per on Nov. 22. Bro. Allen Hoover Roanoke also spoke. A junior high up has been organized, which meets e a month. They have charge of worship service every third Sunday it. The congregation has purchased



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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

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additional land adjoining the church property, providing for future expansion. Bro. Mark W. Wolfe was the speaker at the Floyd County union Thanksgiving service. The youth presented a dramatized Christmas program of the nativity. The group also sponsored a weekend youth rally in February, at which Horace Light and Bobby Walters were the speakers. We had a program of music and a watch night service on New Year's Eve. The youth have purchased a pulpit Bible, which they presented to the church on the morning of March 11. It was dedicated at that time by the pastor. Bro. Paul White was the evangelist for the meeting at the Mt. Union church. Five were baptized and a number rededicated their lives. The men's fellowship promoted the landscaping of the church lot and graveled the driveway. Other projects they are contemplating are putting water in the basement by pipe from an outside spring. The youth presented a program at Mt. Union at the Thanksgiving supper. The Christmas program was presented by the children's department, the Sunday morning before Christmas. The pastor had classes in church membership at both the Mount Union and Copper Hill churches. — Mrs. W. M. Harman, Copper Hill, Va.

Roanoke, First — The pastor, S. Earl Mitchell, taught a class of younger adults on Getting Acquainted With the New Testament. During the month of December, Christmas was the main emphasis in the church services and social activities. On Dec. 31, we had a special service of recognition for the young people who are in college. They had charge of the worship. The Peters Creek church cooperated with our church in a school of family living for six Sunday evenings. The young people were in charge of the Sunday morning service on Jan. 28 in observance of National Youth Week. Four have been received into the church. The Cub Scouts and the Boy Scouts, with their leaders, observed National Scout Sunday on Feb. 11. The women's fellowship is quilting for relief. One night a month the men meet for a supper and program. — Mrs. W. D. Trout, Roanoke, Va.

Trinity — The church was host to the leadership training school for the churches in this area. Shirley Firestone attended the youth seminar at Washington and New York. She and some young people from the Cloverdale church gave a report on Feb. 25. John Alderson, who is director of temperance for the district, reported on the action of the General Assembly and Hearing Committee concerning the Liquor-by-the-Drink Bill. Two members of the self-allocation interpretation team met with our church on March 14. We had a family night, with a potluck supper and a short program in March. All those who had birthdays during the month were honored. — Mrs. H. B. Layman, Troutville, Va.

Southern Virginia

Shelton — Bro. W. C. Sweitzer conducted the dedication service for the new parsonage on Nov. 12. Eight of the youth attended the rally at Christiansburg. The children, junior highs and the youth participated in the Christmas program on Dec. 17. The youth and their guests had a watch night service on Dec. 31. During National Youth Week, the CBYF class was in charge of the Sunday school worship service and presented a program on Christian witness on Feb. 11. They also attended the banquet at the Antioch church in February. For five weeks beginning Feb. 22, we had a leadership training school each Thursday night, taught by Robert Jones and Galen D. Wine. Brother Wine, the pastor, served as chaplain at the Northern Surry hospital at Mount Airy for a week in March and conducted vespers for the nurses on Thursday evening of that week. The senior choir presented the Christian Life in Song and Prayer on March 11. — Merle Deane Bowman, Mount Airy, N. C.

New Delhi Speaks

About:

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Edited by W. A. Visser 't Hooft

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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Ill.

Church of the Brethren
Gospel MESSENGER

JUNE 2, 1962



NEVIN H. ZUCK: MODERATOR

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

Kenneth L. Bowers is director of publications, Elizabethtown College, Elizabethtown, Pennsylvania.

Roy L. Stern graduated in May from Bethany Biblical Seminary and will be entering the pastoral ministry.

Inez Long, wife of the pastor of the Lancaster church in Eastern Pennsylvania, is the author of Faces Among the Faithful, stories of Brethren women.

Leland Wilson is director of the department of interpretation.

READERS WRITE . . . to the editc

The Gospel Messenger welcomes letters commenting on editorials, articles a news. Letters should be brief and brotherly.

Answer

I want to answer the letter, "Marathon Chewing," in the April 14 issue signed by "Reader."

My first question is: Did you ever have a throat virus? I did a few years ago and most of the time since my throat gets dry, but I don't chomp and chew in church. . . . To be comfortable at home or anywhere else, I have a tiny piece of gum or a piece of peppermint or a throat tablet in my mouth most of the time. It is really annoying for me as old as I am to have to have something in my mouth to keep my throat moist, but that's that. Wherever I go I meet people who say they have trouble with a dry, husky throat and they do not smoke either.

May this letter help "Reader" to be more understanding. — Mrs. Ollie F. Benjamin, Monticello, Ind.

Witness Through the Local Church

In a past issue of the Messenger the editorial asks, "How do you witness for peace?" This prompted my wife and me to share our thinking.

We are a pair of oldsters past threescore and ten years. We think we are as eager and interested now as when we were teen-agers, but we like to think we have improved in common sense.

In our teens we were greatly interested in the growing and emerging church in India. Very fine members came to our churches here in the U.S.A. from Sweden and Denmark. Later the Crumpackers and others were interested in opening a mission in China. Wieand and Hoff opened a seminary for our church.

Beginning our married life, we watched the Church of the Brethren begin to emerge from a sect to a denomination. Our schools grew into colleges, and the Bible school became a good seminary. The church opened a mission in Africa. One of our parents took part in the church extension by colonization, giving ten years to this effort.

We believe our church's program is second to no other. Our General Brotherhood Board's recent statement to our local churches and Brotherhood at large was Christian statesmanship at its best.

Our local church sets goals for each new church year. Our budget has commitments for our local church, our district, and our Bro erhood's worldwide program. T Brotherhood and district receive commitments at regular interv throughout the year. It is a r challenge to support the goals of local church.

We believe that in so doing do make a very real witness to wo peace. We firmly believe that gospel of Jesus has the redempt power to make possible the da of a new and better day. Are able to make use of this power?

The very best talent available find a place for Christian servi Also, the very least of us can f our place for devoted Christian se ice. — Mr. and Mrs. Harry E. My Coletta, Ill.

Life's Purpose

In our busy, hustling life we m keep in mind what the all-wise C ator has planned for us to do: t is to give him first place in our l He does not accept second place.

People are so cumbered about having things spic and span. T take pride in material things f and there is very little time left the spiritual life, which is far perior to the temporal life.

We are in this life for a purp and that is to do the will of C and his will is that all should cc to repentance and knowledge of truth.

Teachers and ministers cannot deem the people but they can tes and witness, plant and water, God gives the increase.

They cannot change men's women's ways of living. It is Holy Spirit that convicts through prayers and meditations.

The world is too blind to rea that the only security is found in living Christ. He gives the pe that passes all understanding.

The world tells you to prepar bomb shelter. The Bible says to pare to meet your God. — Concer Reader.

Regression!

Shades of regression! First, mit Eby wants us to return to beards and then we have the M nonite Hutterites bearded on cover and practically identified Brethren inside. — Charles E. Mond, Jr., 1716 Benham Ave., hart, Ind.

Not Measured in Days and Years

THE measure of a life is not its *duration*, but its *donation*." The words are those of Peter Marshall. His own life was cut short; but subsequent years have shown how rich his ministry was in reaching not only a Washington congregation, or even the U. S. Senate, but in touching the lives of millions.

Peter Marshall's words were recalled by a young Brethren pastor who recently lost his life companion after about ten years of marriage. Dan Flory must have asked himself the question that inevitably comes to mind, "Why should a young mother not be permitted to live and serve longer?" His wife Guenevere had shared his interest in foreign missions. Even as a high school student she had begun to prepare herself for a medical ministry. Then, after marriage and seminary training, the young couple learned that for health reasons they could not serve overseas. But they found in the pastoral ministry a challenge to test their dedication to Christ. In this role Mrs. Flory worked energetically, carrying many church responsibilities along with making a home for Dan and her three children. Yet in February, after a few weeks' illness, death ended her life. Like her pastor husband, we may wonder and ask why.

His answer is a testimony that may steady and strengthen others. In writing to his friends about his loss Dan Flory said, "Guenevere left behind her a family which she will not be privileged to raise. Yet she left an example and faith that is not transient but eternal. Now, more than ever before, I am convinced of the validity and power of the Christian faith. It is as real as anything in the world, for I have experienced something that I cannot truly express in words. Life that is completely directed toward Christ is not counted in days and years. It is measured by the depth of Christian dedication that it experiences and the transforming power it exerts on the lives of others."

Thank you, Dan Flory, for sharing with us the understanding that comes by faith. We are encouraged to face our own losses with greater courage and trust. And we are led to ask whether, if any of us were to be suddenly taken, we would leave such an example of a life "directed toward Christ," or merely a record of having survived our allotted years and days. — K.M.

Parable of the Unresponsive Generation

AND Jesus, looking at mankind in the middle of the twentieth century said, "To what shall I compare the men of this generation and what are they like? They are like children sitting in the market place and calling to one another: 'We have played the flute for you, and you have not danced; we have sung the funeral dirge for you and you have not wept!'

"Behold how the leaders of the church have sought to attract you. They have made their temples lovely with soaring arches and stained glass windows; they have filled the sanctuary with music and color; they have equipped their kitchens with stainless steel counters and folding tables; they have educated their preachers and trained their teachers; they have improved the format of their literature; they have smiled on you and entertained you; they have welcomed you into their numbers without making too many demands upon you — but you have not responded as you pass quickly by their wide-open doors.

"And behold how others of their prophets have warned you about the threatening of a mushroom cloud; they have pictured the menace of atheistic communism; they have probed into your minds and have declared you sick; they have examined your souls and found you sinful; they thunder their ominous words through editorials and sermons, in charts and diagrams, in a startling array of statistics about your crime and delinquency; they point to overcrowded hospitals and inadequate prisons, to broken homes and lapsed payments, to prodigal parents and neglected children; they have sung the funeral dirge and called for repentance — but you only give them a worried look as you pass by, as if you want quickly to forget their warnings.

"But whether the word from the Lord comes as warning or invitation, it falls often upon deaf ears. To what then shall I compare the men of this generation? They are like children, irresponsible and unresponsive, though they still sit in the market place and call to one another." — K.M.

• • •

Open my eyes that I may see
Glimpses of truth thou hast for me . . .
Open my ears that I may hear
Voices of truth thou sendest clear. — Clara H. Scott.



Experienced pastor, dedicated churchman servant of the Brotherhood as well as its Conference leader is

NEVIN H. ZUCK: Moderator

by Kenneth L. Bowers

BACK in 1936 when the editors of the Elizabethtown College yearbook were compiling copy for the section on the graduating class, they wrote these words under the picture of Nevin Harold Zuck: "Straight thinking, hard working, fair playing, giving service." Those traits have been deeply seeded in the life and ministry of the man who is this year's moderator of Annual Conference.

If you should visit the impressive colonial-style, red brick structure in Elizabethtown, Pennsylvania, which serves as the center of worship for nine hundred area inhabitants and a healthy portion of the enrollment of Elizabethtown College, you may be ushered into the private, yet welcoming, working quarters of the source of the Elizabethtown church's animated heartbeat, Nevin H. Zuck, pastor.

On June 16, Brother Zuck will leave his church on Mt. Joy Street for a brief but consequential and challenging mission in Ocean Grove, New Jersey. He will culminate more than a year's thought, planning, and cooperation with other officials of the Church of the Brethren as moderator of Annual Conference, June 19 to 24.

A relatively young man, Nevin will take with him a heritage steeped in Brethren tradition, a wealth of experience in Christian service, and a dedicated determination to keep his church in the thick of the ageless battle to redeem mankind.

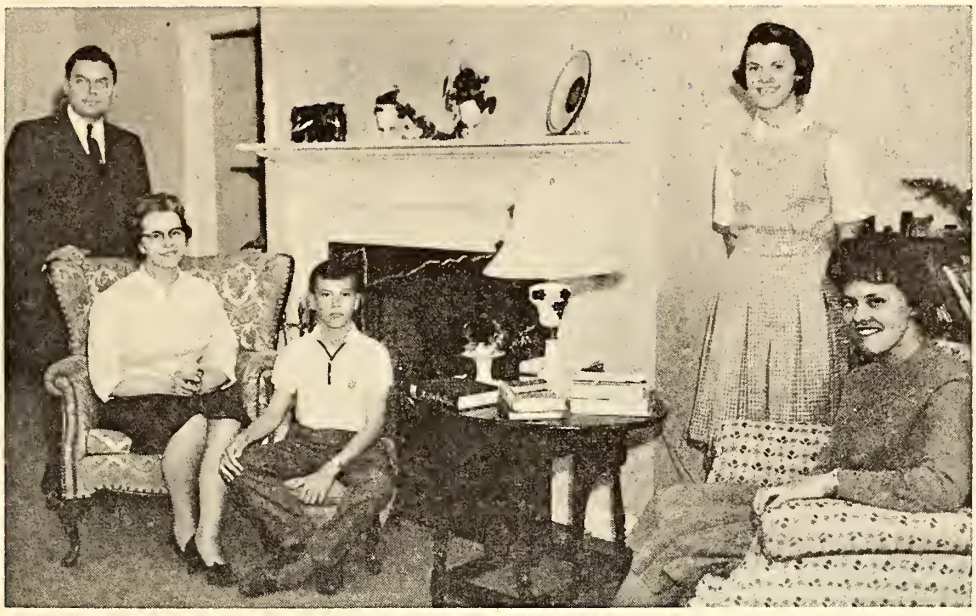
Actually he looks younger than he really is. A thick crop of black hair and an athletic build give him the appearance of a not-too-distant seminary grad rather than a tested veteran of the pulpit.

Nevin Harold Zuck was born on June 17, 1915, to Abram W. and Verdie Hibshman Zuck in the Lancaster County community of Ephrata. His father, a mail service employee and lay minister in the Ephrata Church of the Brethren, was not altogether certain as to his son's becoming a pastor.

"I didn't volunteer," recalls Nevin, reflecting on the decisions that have shaped his life. "I was more or less steered in this direction by my family background, parental devotion, the insistence of my church that I consider the ministry, and especially the interest of a pastor as I became a young person. J. E. Whitacre,

The congregation of which Nevi H. Zuck is pastor worships in th colonial-style building shown belo





The Zuck family in the living room of their home: Nevin, Leah, Nevin, Jr., Mary Louise, a high school senior, and Barbara, Juniata College junior

en pastor of the Harrisburg urch (now at the Walnut rove church, Johnstown) took personal interest in me."

In addition to their parental idance, Abram and Verdie ick bestowed upon their chil-en — Nevin is the oldest of ree — a rich Brethren heri-ge. Eight generations ahead Nevin was Emig Royer, who ose to break with Conrad eissel and remain with the ethren stream. Five genera-ons before was Joseph Myer, der in charge of the Conestoga ngregation, one of the three ain roots of the Church of the ethren in Pennsylvania.

Today Nevin is surrounded a family of Christian leaders. is father, though retired, orks part time in the Ephrata rough office, and he remains enthusiastic laborer in the hrata church.

Nevin's sister, Evelyn, is the ife of Wilbur A. Martin, stor of the Coventry Church the Brethren near Pottstown, nnsylvania. The Martins, rmer short-term missionaries, rved at the Hillcrest School in igeria for three years.

Lowell, a younger brother, will become, on July 1, a full professor of church history at the Eden Theological Seminary of the United Church of Christ in St. Louis, Missouri.

Residing at Chestnut and Cedar Streets in Elizabethtown, the family of Nevin Zuck seems determined to maintain the Zuck tradition in Christian service. Mrs. Zuck, the former Leah Musser, is the daughter of the longtime elder of the Mountville Church of the Brethren, Pennsylvania, Norman K. Musser. She finds time for several key responsibilities in the church along with her duties as head of the English department at the Elizabethtown area high school.

Director of family life in Eastern Pennsylvania, Mrs. Zuck was also a national officer in the women's fellowship with special duties as director of the homebuilders.

Barbara, the oldest daughter of the Zucks, just finished her sophomore year at Juniata College as an English major in the liberal arts program. This month she will complete a term as president of the Eastern regional youth cabinet. A past president of her local CBYF, Barbara sees teaching as her present career interest.

Mary Louise is also bound for Juniata College upon her graduation from high school this year. An avid camper, like the rest of the family, Mary, too, has given serious thought to the teaching profession. She is vice-president of her CBYF group.

Twelve-year-old Nevin Harold, Jr., will undoubtedly be following a similar path before long.

Nevin Zuck got a taste of urban and rural living early in life. His family moved to Philadelphia when he was twelve and then to Harrisburg when he was about to enter his senior year of high school. He matriculated at Elizabethtown College in 1932 and graduated in 1936 with a bachelor of arts degree.

While at Elizabethtown College, Nevin met his wife, Leah, who graduated in 1937, and he got his first sampling of the ministry as a student pastor at the Lebanon church during his senior year.

He graduated in 1939 from

the Eastern Baptist Theological Seminary with the degree, Bachelor of Divinity, and in 1941 he received his Master of Sacred Theology degree from the Philadelphia Lutheran Theological Seminary. Elizabethtown College honored him with the degree, Doctor of Divinity, ten years after he came to the Elizabethtown church as pastor and student counselor in 1945.

His pastoral experience before the return to Elizabethtown includes part-time service in the Bethany church, Philadelphia, and full-time pastorates at Ambler and Uniontown, Pennsylvania.

All the while he has played an extremely active role in allied areas of Christian service. Some of his former interdenominational posts include that of chairman of the Pennsylvania State Pastors' Conference; president and member of the executive committee of the Lancaster County Council of Christian Education; and civilian chaplain to the unit of conscientious objectors at Lyons, New Jersey, veteran's hospital.

Within the Church of the Brethren, Nevin has served as a member of the Eastern regional board and the Eastern Pennsylvania board of administration, moderator of the Eastern Pennsylvania district conference, and pastoral counselor of the young people of Eastern Pennsylvania. He is a former member of the board of directors of the Bethany Biblical Seminary, Chicago.

From 1956 until 1961 he was a member of the General Brotherhood Board, serving on its Ministry and Home Missions Commission. In 1953 and 1961 he was associate moderator of Annual Conference.

The moderator finds spare time a bit hard to come by, but when he can work it in, tennis



At left, A. C. Baugher (center) ar Nevin H. Zuck congratulate Ro Page Welch after a chapel progra for Elizabethtown College studen Below, Pastor Zuck emphasizes point in his sermon with a gestu



is a favorite game – "Those college tennis courts are conveniently near." He also finds reading to be both a relaxing and necessary change, " . . . with the emphasis on 'necessary.' "

As moderator of the 1962 Annual Conference Nevin Zuck finds himself faced with an eminent challenge. Basically he views the great gathering as "the business meeting of the denomination." He feels that its primary functions, as interpreted by past moderators, are "to hear reports on the work of the church as it has been done and to plan for the future."

He adds, "We attempt to study the nature of the church to discover our own particular mission in the world." He emphasizes its intangible attributes as well: "Our Conference, historically, has been a unifying force. We come face to face with underlying problems together. We learn to respect one another."

Will Annual Conference change extensively in the future? Moderator Zuck says, "No; it is so deeply ingrained in our denominational life that it will most likely continue on very much the same basis. Numerous efforts, for example, to have Conference held every other year were beaten down quickly."

A broadminded churchman, Nevin views the Church of the Brethren in relation to i relative strengths and wea nesses. When asked about t future of the denomination general, he leaned back in h swivel chair and thought. "I s a continuation of the church a denominational pattern f some time. The Brethren a conscious of their place as part of the body of Christ." H went on to explain a threefo plan for the betterment of t Church of the Brethren.

"I think we will try strengthen our local church its main line activities – inte preting the church's messag prayer, worship, Bible stud evangelism, stewardship, etc

"We will try to continue discover certain areas in whi we can make contributions the light of our abilities witness. Each denominati has abilities which it can ma use of better than others. think ours is in the areas reconciliation and service. F example, the growth of t church in Nigeria is one of t bright spots on our horizon the moment. The work of o early missionaries is now be ing fruit.

"We will continue to coop ate in other areas with c fellow Christians – especia

Continued on page 15

ALL or NOTHING

by Roy L. Stern

[T WAS Paul's position that
[the "way of freedom" and
ıe "way of the law" are
ıutually exclusive. In this
ection of Paul's letter to the
alatians we will examine his
tack upon those who have
een persuading the people of
ıe Galatian churches to live
y the law.

Paul begins chapter five with
ıe intent of informing the
hristians in Galatia that Christ
t them free not to return to
avery. Paul uses "freedom" to
ıean dismissal from subservi-
ıce to the law. In verse one,
aul warns the Galatian Chris-
ans against the legalistic pre-
riptions the false teachers
e forcing upon them.

With all his apostolic author-
y, Paul clearly sets before
ıem their dilemma (5:2). Their
ıoice must be between the
ay of circumcision or the way
Christ. They must choose
ıe or the other. To accept the
t of circumcision as the false
achers would desire, the Gala-
ın Christians would not be
ıtting their dependence upon
hrist alone.

The issue here is not circum-
sion as such, as though a
rcumcised person could not be
ved, but circumcision as a
ndition for obtaining salva-
on. To submit themselves
circumcision, they subject
emselves not only to the law
circumcision, but to the
hole Jewish law. As Paul says
his letter to the Romans,
ircumcision indeed is of value
you obey the law, but if you
eak the law, your circumci-
on becomes uncircumcision"
om. 2: 25; see also Gal. 6:15).

The way of the law makes
ıe's salvation dependent upon
ıman achievement. To the
ıristian, salvation can never
dependent upon man's ac-
mplishments. To do so would
to sever oneself from Christ;
o cut oneself off from Christ";
"to fall away from grace" (5:4).

"For to us," says Paul, referring to those who along with him place their hope not on the law, but on Christ, "our hope of attaining that righteousness which we eagerly await is the work of the Spirit through faith" (New English Bible, 5:5).

Spirit as used in 5:5 refers to the Holy Spirit. The Holy Spirit establishes a bond between Christ and his people. It is through the Holy Spirit that we are able to have faith. By this faith we wait for a righteousness that is yet to come. He can speak of this with a certainty that the false teachers could not command.

Next, in this section we find the heart of Paul's idea of the nature of religion. Paul is consistent with his statements in verses two and three when he says, "Neither circumcision nor uncircumcision is of any avail." The message is that circumcision has no value in Christianity. He seems to repudiate uncircumcision as well as circumcision (see also 1 Cor. 7: 18-19). The only thing that counts if we are in union with Christ is "faith working through love" (5:6 RSV).

Paul's usage of faith signifies placing one's self in the hands of Christ. Christ then becomes the controlling force in the moral life of the believer. If Christ then is the controlling force of his life, his faith is expressed in and through love. For the heart of Christ's life is love (Rom. 5: 5-8). Faith in Christ energizes in love and through it becomes effective in conduct. All that Paul has said of faith may work in society through love.

Paul was at first well pleased with the faith of the Galatian Christians. He was pleased with the way they were obeying the truth. As Paul writes his letter to them, he is aware that something has happened. They are being persuaded against the

truth. He reminds them that the persuasion to live by the law does not come from God who called them to their Christian way of life.

To emphasize the danger that could come from this interruption in their obeying the truth (cf. 5:7), Paul uses a proverbial saying, "A little yeast leavens the whole lump." One rotten apple in a basket can rapidly ruin the whole basket of apples.

Leaven is here most likely used as reference to evil influence. Paul is saying that this false movement may not have gone far yet, but they should stop it before it pollutes and destroys their whole religion. If they allow it to continue working its way into the Christian religion it will take over completely and Christ will be as nothing to them. It demands all or nothing.

The previous verses of this chapter might indicate discouragement and despair. Paul, however, refuses to despair. In 5:10 we have an expression of hopeful confidence. Paul believes that the Galatian Christians will not continue to follow the false teachers, but rather return to and continue in the teachings they received from Paul.

Paul continues in 5:10 to say that he is certain God will bring his judgment to bear upon the false teachers for perverting the gospel.

It would seem from verse 11 that the false teachers are accusing Paul of still promoting circumcision as a means to salvation. But if he is doing this then they could no longer accuse him of saying that the way to salvation is through faith in a crucified Savior, which to them was a stumbling block. He ends this paragraph (v. 12) with a bit of irony. He tells them that those who are unsettling them ought to go get themselves castrated. If the means to salvation is circumcision, why do they not go even beyond it to the point of mutilation, as some heathen cults did?



From the film, The Life of Paul

Paul writes the Galatian Christians that they must choose between the way of the law and the way of freedom

In the next paragraph (vv. 13-15) Paul writes concerning their use of freedom. First, he tells them how not to use their freedom. They are not to use it "as an opportunity for the flesh." They are not to abuse their freedom. To use their freedom for the flesh, here refers to using their freedom for whatever they please.

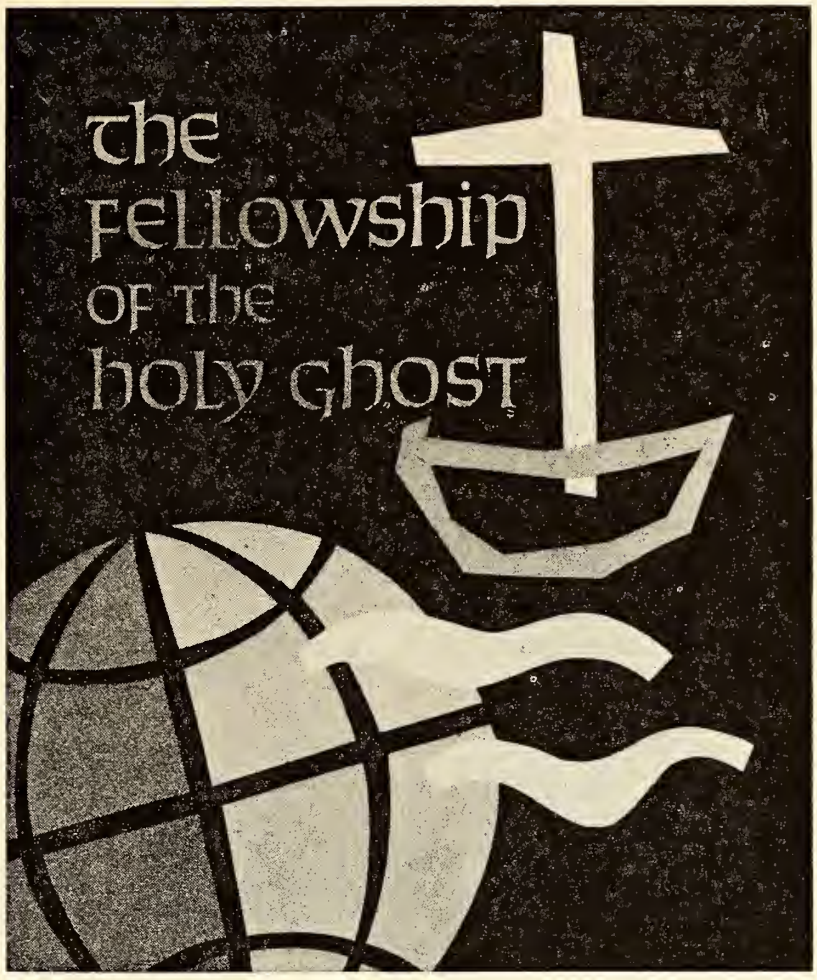
Christ has not called men to freedom for selfish use, but to a freedom that is expressed through love for others. The Christian's freedom requires the believer to "render service to others." The service rendered must be done in love, not with a selfish motive in mind.

Paul has continuously spoken against the law. He now speaks of the fulfillment of the law — the divine law, the law of God. The divine law is fulfille through love. Man's love f God is to be expressed in h love toward his neighbor. "Yo shall love your neighbor yourself." The love referred is a love that one offers f others as intensely and unhes tatingly as he does for himse

This section ends with a b of advice for their surviva They must solve the practic problems of living togethe says Paul, or they will consun and destroy one another. T put it another way, they w make life impossible and u livable for each other.

The condition referred to not disclosed. It is most like strife over the matters on whi their leaders were disturbi them. Regardless of the situ tion, it was one which cou cause them to end in nothin ness if they did not put all their faith in God and express through love for each other.

Next week: Flesh and Fruit



A Message for Pentecost

ALL over the world, in church after church, as part of the race or benediction, these words will be used on Pentecost: "The race of the Lord Jesus Christ and he love of God and the fellowship f the Holy Ghost [or the communion of the Holy Spirit] be with us all evermore" (2 Cor. 13: 4). St. Paul's valediction is so miliar to Christian people everywhere that its meaning may easily become blunted, so that we think f it as no more than a convenient osing formula. This Pentecost e would ask you to pause and nder more deeply the meaning that rich phrase, "the fellowip of the Holy Ghost," in the tting of the contemporary world.

The Message from the Third ssembly of the World Council Churches at New Delhi made is declaration: "We rejoice and ank God that we experience ere a fellowship as deep as beore and now wider. . . . In this llowship we are able to speak nd act freely, for we are all parkers together with Christ." Six onths after the Assembly, we ould not fail to give thanks for ie reality of that fellowship.

It is not a small thing that in a orld torn by so many divisions, e should have been able to disover such a measure of common urpose concerning the unity, witess, and service of the church. ere we have seen for ourselves at the power of the Holy Spirit bring fellowship out of a great iversity of nations and lanuages is as alive today as on the rst Pentecost in Jerusalem long go. "This is the Lord's doing, nd it is marvelous in our eyes" Ps. 118:23).

All this, however, is in vain, nless the fellowship of the Holy host is reproduced in countless arishes and congregations and in ie places where men and women o their daily work — and we now that it is in small groups at this fellowship is often most vidly experienced.

But, it may be asked, how shall e recognize it or distinguish the ivine fellowship from any ordiary kind of human association? /e suggest to you that there are three marks (out of many) by which the fellowship of the Holy Spirit can always be known, though it may have very different outward forms of expression in different countries and churches.

It centers round Word and sacrament, round the presence of Jesus Christ in the midst. This fellowship is not contrived by men, but given when we are "all with one accord in one place."

It combines, as no other fellowship can, freedom for the individual with unity in the group. We spend much time debating the possibility of "unity without uniformity," but the fellowship of the Holy Spirit appears as the radiant reflection of the divinity of the "spiritual gifts."

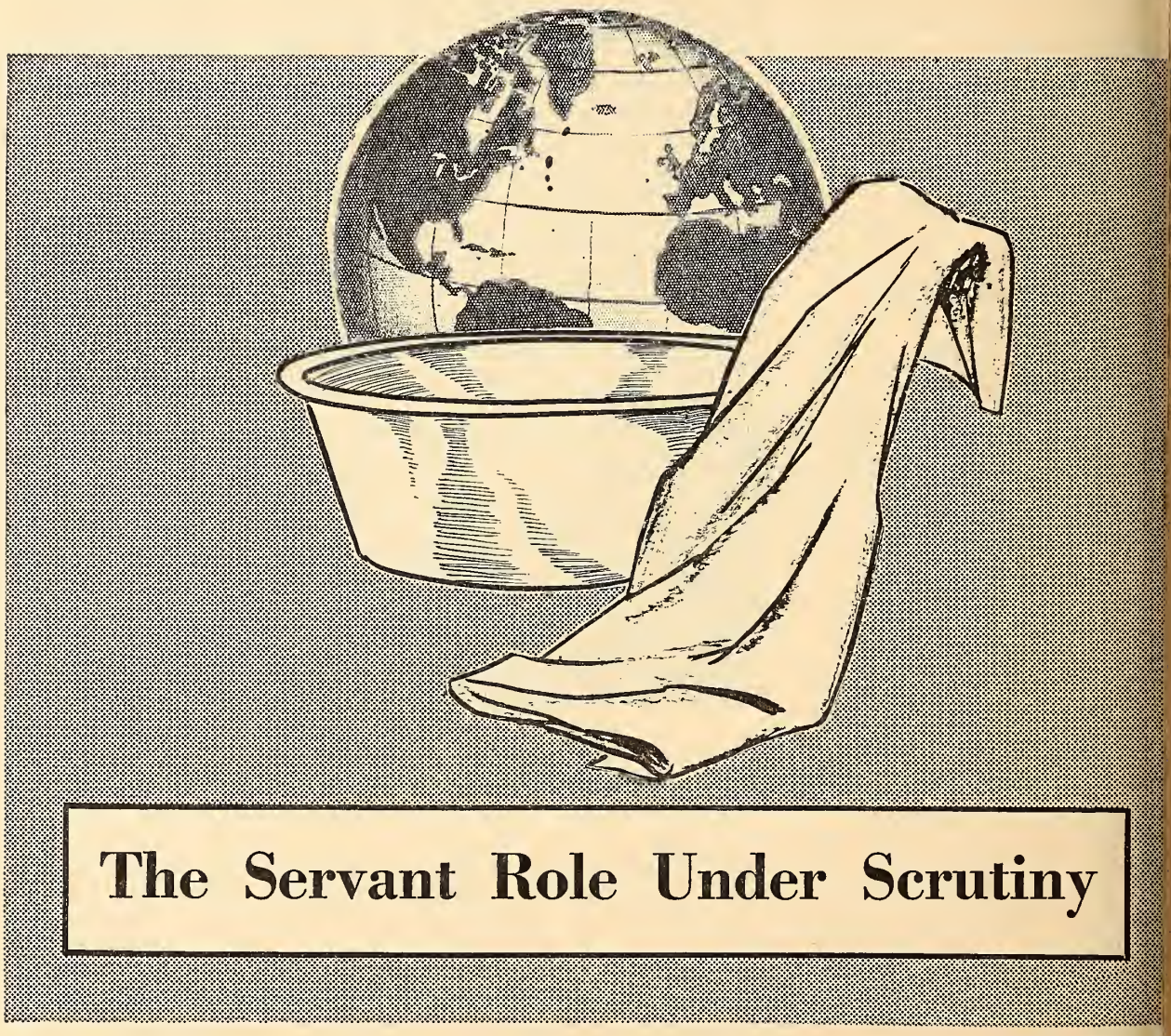
As a fellowship of love, it seeks constantly to draw others within its range. The Holy Spirit can never preside over a closed society for self-congratulation, but only over an outgoing society of forgiveness and service.

Such is the vision of fellowship which Pentecost offers to the world. This is the fellowship which we would maintain both for the World Council of Churches and for all its member churches, so that "when one member suffers, all the members suffer with it; when one member is honored, all the members rejoice with it" (1 Cor. 12:26).

We call upon you to pray for this fellowship, to make it visible in your own place and to testify to its possibilities for a world in need.

The Presidents of the World Council of Churches: *Archbishop Iakovos,* New York; *Sir Francis Ibian,* Enugu, Nigeria; *The Archbishop of Canterbury,* London; *Principal David G. Moses,* Nagpur, India; *Dr. Martin Niemoeller,* Wiesbaden, Germany; *Charles C. Parlin,* New York; Honorary president: *J. H. Oldham,* St. Leonards-on-Sea, United Kingdom.

At the love feast table the servant role is dramatized as a chain reaction in which all serve and all are served; this makes the towel and basin, passed around the full circle of the world, a meaningful act



The Servant Role Under Scrutiny

Harry Durkee

by
INEZ
LONG

FOR the past three years, while reading Brethren history wit such intensity that I find myself writing 1862 instead of 1962, have been walking with irregular step, one foot in the past an one in the present. The hop step changes the posture an strengthens the backbone. The imbalance of walking two roac at once has jarred me out of old ruts and given me practice i spanning the gap between inherited patterns which have outlive their usefulness and current needs which are authentic and rea

In my simultaneous walk in two paths, I have found muc which both paths share in common. In the central beliefs of th Christian faith, the paths coincide. Some small detours, on feared as making inroads on the main stream of the church's lif

ave grown up with weeds from isuse. Other concepts, how-ver, are more subtle. They still nd to pull us astray into evious back roads which, too ten, come to a dead end.

One such concept, built of the ery brick and stone of our ermanic paternalism, is gain-g traffic today. From the ood of Annual Meetings for vo centuries, to the tone of eneral Brotherhood Board dis-ussions today, this concept has familiar ring. The very fact at its tone is so native to us uts us under obligation to hold under scrutiny.

The historic and recurring eme is the servant role of the urch. Its familiarity will gain s ready acceptance. Yet the eme of this melody needs to e rearranged in a new compo-tion, with new rhythms and armonies if we are to make esh and valid a concept which as undergone reconsideration the past two decades.

We are preoccupied with the lea of being servants to our llowmen when, basically, we e called to be servants of God rimarily, and brothers one to nother. If we talk of serving ur brothers we may, inad-ertently, bring into play the ld master-slave relationships hich have long outlived their sefulness in both the church nd world community. To nderstand how we may care-ssly handle the servant role, e need to understand our istory as a people and to study ne Christian view of man.

In our beginnings, Brethren ere a hurt people. We knew, uthentically, what it was to uffer for peculiar beliefs. We ore the scars of penalties rought on us by majority hristians. We tried to live oove suspicion to ward off eproaches which opened old ounds. As a consequence, our ery nobility became taken for granted by others and expected unconsciously by ourselves. We became sensitive to, and dependent upon, our role as a suffering, servant people to the point of going out of our way to avoid recriminations.

Alert for insults where none would be meant and injuries where none would be given, we developed caution and fears which continued the role of suffering servant. No master could interpret our servant posture as a threat to his power or a challenge to his right to rule. Here we duplicated the old Germanic father-child relationship which reached its dizzy zenith in the secular world in the fascist dualism of "master race – slave world." Whether we recognize it or not, the dualism of master-servant is in our emotional fiber as a church family.

Because of our inherited pattern of servanthood, we must look all the more carefully to see if our ready servant role might, in a paradoxical reverse twist, help to create new tyrants. None of us wants to carry new masters on their rise to absolute power, in the church or out. Yet we need to see that too often our need to serve comes from an unconscious need for acceptance from a mother church which states the priorities when, as Christians, we serve from joy in our relationship with a King who does not need the service we bring but which we cannot hold back because of what he means in our lives.

Before we project the servant role as the mission of the church for today, we must ask whether it will serve this present age or, instead, serve our own personal needs for approval and status. Otherwise, we continue to support an imbalance which leads to serious injustice. New problems will arise from the old imbalance: those who like to exploit and those who like to be exploited. Strangely enough, these two types seek out each other. They fit hand in glove. But in this combination there are assertions which the sensitive ear can hear. The assertions demand justice and they come from people who, in the Christian view of man, know themselves to be servants of God and brothers, one to the other.

The creating of tyrants by well-meaning, good people is not new. It can be seen most easily in the sons and daughters of permissive parents. Many parents wake up too late to find that the children, to whom they gave everything in order to satisfy their own personal needs, became tyrants, oriented from childhood into adult life to expect the world to give to them freely out of the goodness of its heart. All parents need to look realistically at the Christian view of man which assumes that man is, by nature, aggressive and self-centered and that any progress he makes in becoming a respecter of other's rights comes from limits set by self-respecting parents who build family life on the basic, mutual rights of all members of the family.

We need to know, also, that as Brethren, historically the offspring of perfectionistic, German parentage, we are hard on ourselves and easy on others. We are groomed and geared that way. Yet, strangely enough, once aware of the injustice which is ours because of harsh demands upon us, we reverse the role completely and become as demanding on others as they were on us. We are naive enough to be surprised, subsequently, when people resent our reversal of roles. We expect them to follow our example of servitude gladly, to take their turn, too. We dis-

cover too late that we have set up an imbalance which can be wrenched into balance again only by radical change, often too full of suffering to be accepted and put into practice.

This capricious reversal of roles has caused many of the younger generation of Brethren to ask questions aimed at the imbalance of the servant role. They are suspicious of our unsatisfied needs to serve. When a Sunday school teacher said, "We are in this world to serve others," a girl asked quickly, "What are the others for?" A teen-age boy halted a doting mother's dominance over him when he said, with an insight which put her forever on guard when she attempted her old role, "Stop being a Good Samaritan to me."

There is a stifling sickness in the person who must do for others what others can jolly well do for themselves. One sure sign of growth in a child comes when he does not have to worry about parental acceptance in an artificial role expected of him, but goes confidently into the outside world, eager to meet the competitions and demands with whatever prowess he has, win or fail, for the sheer joy of being himself.

To transmit to others the faith that they can do for themselves and others what no one else can do for them is, I think, one of the greatest services a Christian can render the weak. So easily we cripple others by running errands their own weak legs need to run to gather new strength. When we pay all the bills, we multiply doubts as to whether the person has earning capacity to meet the prices of a cruel world. By mopping up for others, we give those who make mistakes the giddy sensation of false innocence.

We can encourage weakness in others to the point where weakness becomes a weapon by which to maintain mastery. The best advice I ever had came from a little nurse, less than five feet tall, who came into my hospital room one morning and told me what the doctor expected of me. I told her I did not think I could do it, but she kept her distance and said, "Take a deep breath and come along." I did. Not on the strength of borrowed shoulders, but on the strength of her faith that my flabby legs would hold me up and that no one could ever do for me what I had to do for myself: build my own muscles from inside out.

Brethren have cherished, unconsciously, a need to serve and to be identified as servants. All of us would deplore the possibility that Brethren might become an arrogant people overbearing, assuming that the were a special breed mean to be served. I hope that w can understand, instead, exactl what our name implies: On is our Lord and we are broth ers.

At the love feast tables, th servant role is dramatized as chain reaction in which all serv and all are served. This type c servant role is supportive. neither gives nor solicits pity It gives as it has been given. makes the towel and basi passed around the full circle c the world, a meaningful ac and not a status symbol for peculiar people. This is th servanthood under God whic will make us redemptive Chri tians in the church univers and the world at large.

SUBSTITUTE FOR PRAYER

by Leland Wilson

A NEWSPAPER recently headlined a story "Substitute for Prayer Ends a Schoo Dispute." This was quite a headline and I forthwith plunged into th text to learn what may have been discovered as a substitute for praye

WAS IT PROFESSIONAL RECORDINGS, precisely woven with theological in tricacies so that mortals could avoid the blubbering blunders that atten the prayers of even the sophisticated? Remarkable scheme! Intellectu ally adorable!

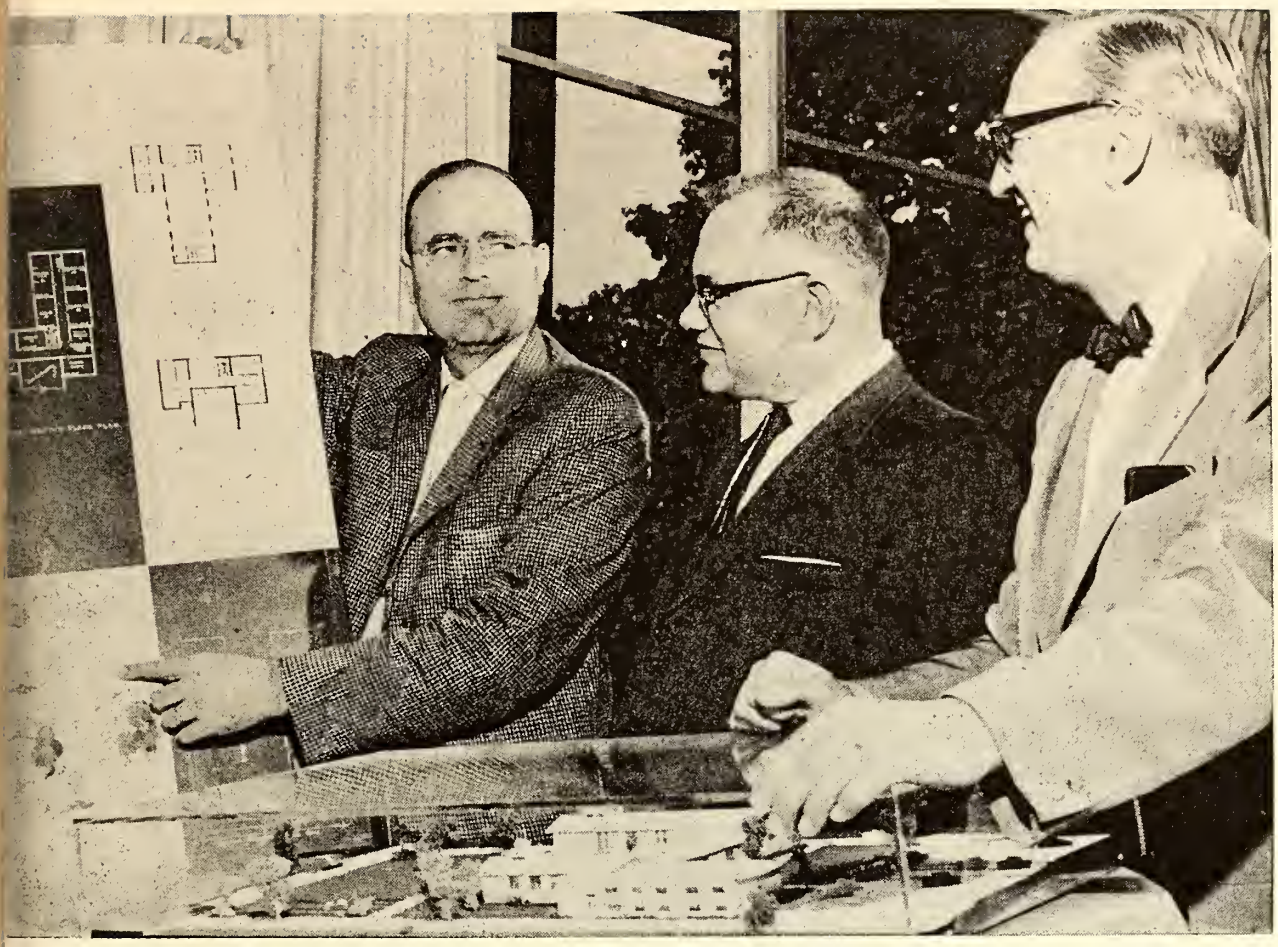
WAS IT A PARTIAL DAWNING OF THE "BRAVE NEW WORLD" with tapes bein run during the hours of slumber, thus autoconditioning man towar the kingdom? This would remove that element of risk, of chance, tha man would reject rather than accept, that man would be irresponsibl rather than responsible. Remarkable efficiency! Pneumatically adorable

WAS IT A NEW FRONTIER OF ACTIVITY, calculated, and designed to spare ma the lost motion of contemplation, supplication, and imagination? Thi would be sweet morsel to those whose favorite saying has been, "W must answer our own prayers." Remarkable energy! Egotistical adorable!

WHAT WAS THIS SUBSTITUTE FOR PRAYER? A reading revealed the stor concerned the attempt by a New York school board to resolve a lon controversy over the use of the Lord's Prayer in the school. The ne procedure will have pupils reciting the fourth stanza of America instea of the Lord's Prayer.

THE USE OF ONE OF OUR NATIONAL SONGS instead of prayer may end a schoo dispute. There is in life, however, a much deeper dispute: *Is God ou God, or is man our god?* Apart from prayer, we have already selecte the latter.

IN THE ARENA OF THAT WHICH MATTERS, there is no substitute for praye It is our lifeline, our hope, our comfort, our necessity, our purpose, ou vision, and within its boundaries alone shall man find himself complet



An architect of the Board of Church Extension of the Christian Churches discusses a church design with ministers. Establishing hundreds of new congregations is an objective of the Decade of Decision

THE CHRISTIAN CHURCHES

Another article in a series on Protestant denominations

A brotherhood of more than eight thousand congregations with almost two million members in the United States and Canada . . . the largest Protestant religious body originating on American soil . . . with sister churches around the world

WHEN the Christian Churches (Disciples of Christ) sprang up on the frontier of nineteenth century America, they had one burning desire — to unite all Christians. One hundred fifty years later, with approximately 1,805,000 members in more than 8,000 congregations in the United States and Canada, the Disciples still work for Christian unity. But their program for achieving a united church has been modified by the emergence of the ecumenical movement and by mature application of the Disciples' old principle that it is possible to have unity without uniformity.

The plan of the "founding fathers" of the Christian Churches was to achieve unity by restoring simple New Testament faith and practice. They believed that creeds used as "tests of fellowship" and ecclesiastical systems based on "human invention" were causes of division. "No creed but Christ, no

book but the Bible" became a slogan for what the founders thought would be a reformation movement to unify the church, but never a church itself.

Recognized today as one of America's leading Protestant communions, the Disciples still plead for unity on the basis of loyalty to Christ as Lord rather than on universal acceptance of a particular theology or polity.

This year, a commission authorized by an assembly of the International Convention of Christian Churches (Disciples of Christ) has started conversations with representatives of the United Church of Christ about possible union of the two groups. But merger with one or two communions, even large ones, is short of the all-inclusive unity Thomas and Alexander Campbell, Walter Scott, Barton W. Stone, and other early leaders envisioned.

Dr. Winfred E. Garrison of Houston, Texas, prominent historian of the movement, told an International Convention assembly last fall the Christian Churches can be "a living illustration of the kind of unity we contemplate when we speak of a united church. We have an unprecedented opportunity to demonstrate to all observers that it is possible for a wide variety of doctrinal views, and also a variety of separate agencies for carrying on Christian work, to exist peacefully and fraternally within one body of Christians."

Their preoccupation with Christian unity has not dulled the Disciples' awareness of the mission of the church. Almost as soon as they became a self-conscious group, they created organizations and institutions to evangelize and serve humanity.

Horse-riding evangelists were appointed by the earliest informal "cooperations" and the Christian Churches' first missionary to a foreign country was sent out in 1850.

The Christian Churches founded their first institution of higher education in 1836. Bethany College at Bethany, W. Va., a survivor from the list of schools Disciples started before 1850, was opened by Alexander Campbell in 1841.

Today, the Disciples ha missionaries in a dozen foreig countries and participate ecumenical missions in sever others. In the United State home mission Christian servi centers for minority and unde privileged groups are part the vast program of the Unite Christian Missionary Society.

Thirty-five institutions — ur versities, colleges, seminarie Bible chairs, and foundations are affiliated with the Board Higher Education of Disciple of Christ.

The National Benevole Association of the Christia Churches, which celebrated i seventy-fifth anniversary th year, has nineteen homes f children and the aging. Newe in the nationwide network is th Woodhaven Christian home f exceptional children at Colun bia, Mo.

Among other agencies th Disciples have created for sp cific national and internation activities are the Christia Board of Publication in S Louis, Mo.; the Disciples Christ Historical Society Nashville, Tenn.; and the Boar of Church Extension, the Cou cil on Christian Unity and th Pension Fund, all with heac quarters in Indianapolis.

Working with the nation agencies are thirty-nine stat and area organizations tha develop new congregation train local leaders for tasks lik education and evangelism, pr vide summer camps and cor ferences, and offer a wide rang of other services to the cor gregations.

Voluntary cooperation amon the Christian Churches an their agencies is facilitated b the International Convention Sixty-nine agencies and insti tutions are financed throug Unified Promotion, the Dis ciples' "united fund" for worl outreach causes.

WITH LOVELY THINGS

BY ENOLA CHAMBERLIN

If you would fill your heart with lovely things,
Remember long waves breaking on the shore,
The oaks' and maples' vivid colorings,
A ridge of pine trees marching corps on corps.
If you would fill your heart remember these:
A mocker's song against the edge of night,
The drowsy hum of pollen-heavy bees,
And shadowed snow, blue rugs across the white.
If you would fill your heart, remember days
When winds were richly laden with perfume,
When tree leaves danced irregular ballets,
And every summer rosebush was in bloom.
See every color, hear each bird that sings,
If you would fill your heart with lovely things.

The unity-minded Disciples naturally were among the founders of the National Council of the Churches of Christ in the U.S.A. and the World Council of Churches as well as numerous state and local interdenominational organizations.

J. Irwin Miller of Columbus, Ind., a layman of the Christian Churches, is president of the National Council of Churches and a member of the Central Committee and Executive Committee of the world Council of Churches.

During the 1960's, the Christian Churches are engaged in a comprehensive "Program of Advance for the Decade of Decision" to step up their efforts in every field from starting new churches to recruiting persons for the ministry. A goal of many congregations is to be giving as much for outreach as for their local work by 1970.

But the long-range objective of the movement, summarized early in the last century by Barton W. Stone, still is to "die, be dissolved and sink into union with the body of Christ at large."

Nevin H. Zuck: Moderator

Continued from page 6

where we cannot do it alone."

Without waiting for a response, he added, "Of course we need leadership, desperately. We need to train people for this."

This brought to mind another pertinent question. What about the youth of our church? Are we holding them? Are we training them? This time he answered quickly.

"Yes, I think we are holding our youth. We are doing a reasonably good job. Our youth have a far greater opportunity than the youth of my generation did. For instance, we offer our young people the opportunity to serve in numerous ways other than the ministry, and there is a certain segment who are willing to accept the challenge. Very often these people, such as many in the Brethren Volunteer Service, choose to make Christian service their ultimate vocation.

"I am concerned, however, that we continue to challenge these people. Our problem here has three sides: (1) The home will have to support us by encouraging its children; (2) the local church will have to be on the lookout for these people; colleges can help, but this is a local church matter, primarily; (3) the local church in which the person serves must be worthy of its leadership. Our youth sometimes do not enter Christian service, not because of salary or size of church considerations, but because they are convinced the local church does not really want to serve its day and generation."

Still another issue facing Nevin as he prepares for his trip to the New Jersey coastal community is that of the differences of opinion within the Church of the Brethren across the nation. In a tone indicating that he senses a tendency among many to link him, for geographical reasons, with a conservative wing of the church, he summed up his feelings candidly:

"Brethren have customarily contended for freedom to interpret the New Testament. This has allowed for differences, but as a church we are one, and we seek to preserve our unity. We do have a consideration of the other person's viewpoint. I may be considered a conservative, but I do not consciously seek to lead a segment of the church. In fact, I am elated with the diversification of viewpoints within our own church here in Elizabethtown and in the larger church. I would like to belong to the church and to Christ.

SHOW US THE WAY

BY RUTH GRIGGS

God
In the beginning
Brooding over the nothingness,
Nurturing small beginnings . . .
"Let there be light!"
And light and life filled all the earth!

God
Even now
Brooding over my life,
Nurturing small responses to the Light . . .
"Let there be light!"
O Light! O Life, fill all my soul!

God
Brooding, ever
Suffering with mankind in the throes of his growth,
Calling to man in a thousand voices . . .
"Let there be light!"
O Light of God, Beam from Heaven, show us the way!

KINGDOM GLEANINGS

All persons participating in the June 25 Peace Action Project are urged by the planning committee to write in advance to their congressman or senators for appointments to visit them on June 25 between 11 a.m. and 6:30 p.m.

Juniata and Manchester colleges have scheduled ten weeks of summer school in two five-week periods. Juniata is offering thirty-five courses in its three divisions of study. Manchester will have a total of sixty-four courses in eight areas.

Plans for a Seminar at the United Nations the day following Annual Conference have been canceled by the Brethren Service Commission in order to give fuller attention, planning, and promotion to the Brotherhood peace action project at Washington, D. C., on June 25.

Rev. Robert Turner has been appointed superintendent of the Children's Aid Society of the Church of the Brethren at Neffsville, Pa., effective June 1, 1962. He will continue as pastor of the Salunga Church of the Brethren in Eastern Pennsylvania.

Juniata College's John Downey Benedict professor of English, Harold C. Binkley, was honored at a trustee-faculty dinner in May. Dr. Binkley will be named professor emeritus on his official retirement at the end of the college year in June. He has been a member of the Juniata faculty since 1933.

The traveling concert choirs of Juniata and Elizabethtown colleges combined in a program of sacred and secular music at the high school at Hummelstown, Pa., on May 5. Elizabethtown was host for this year's annual event sponsored by the two colleges on an exchange basis.

Ernest and Olivia Ikenberry, missionaries in China until forced to leave when the Communists came into power, were named to receive Citations of Merit at the McPherson College commencement. Their children are giving a reception in honor of their fortieth wedding anniversary on June 5 in the McPherson church, 4:00 to 7:30 p.m.

W. Earl Breon, formerly administrator of the Florida Brethren Homes in Sebring, Fla., and of the Hillcrest Homes in La Verne, Calif., has accepted the responsibility for the developmental program at The Cedars in McPherson, Kansas. The first duplex of The Cedars is expected to be ready soon after Sept. 1. The main project is a future health center.

William Schuhle, head of Manchester College's department of political science, has accepted an invitation from the American Political Science Association to participate in the Midwest Regional Seminar on Political Science at Indiana University, June 3-9. The seminar will consider the present state of political science and some problems of teaching and research which are facing the profession.

According to Ira Oren, president of the Church the Brethren Homes at Greenville, Ohio, over 3,5 people attended the open house for the new addition the Brethren Home on April 8.

Recommended Anthems for Choir Use, a ten-pa release by the Music and Worship Committee, is n available. It should be in the hands of every local mu director. Order from the Church of the Brethren Ge eral Offices, Elgin, Ill., and enclose 25c for each co ordered.

Chartered bus service from Ocean Grove to Was ington, D. C., will be available at reduced rates f those participating in the Brotherhood peace acti project in Washington, D. C., June 25, if there is su cient request. The fare will need to be paid in advan at Annual Conference. The bus will leave Ocean Gro (Asbury Park) about 5 p.m., after the June 24 afterno service.

John W. Barwick, for twenty-two years a soc worker in the international field, is newly appoint Church World Service and Brethren Service represent tive in Haiti. Mr. Barwick will head a staff of twel in Haiti for CWS. He is replacing Dale Snell, CV representative, who has finished his term of Brethr Volunteer Service and will be returning to his home California. Mr. Barwick's wife, Laura, will join him Port-au-Prince in July.

Leaders of the prayer vigil for peace on June 25 the Washington, D. C., Church of the Brethren will Edward K. Ziegler, Glen Weimer, Carl Smith, Dua Ramsey, Philip Norris, and Lamar Gibble. This pray vigil will be part of the Brotherhood peace action pr ect in Washington on June 25. The prayer vigil, bu around the theme of the Lord's Prayer, will consist of series of fifty-minute prayer and worship periods beg ning at 10 a.m. and concluding at 5 p.m.

The combined choirs of Churches of the Brethren the Washington, D. C., area will sing at the closi worship service of the Brotherhood peace action proje in Washington, D. C., June 25, the day after Annu Conference. Mrs. Perry Wright, director of the U versity Park choir, will direct the singing of the anthe Eternal Life (Prayer of St. Francis), and Galen Yat director of the Washington City church choir and staff member of the Department of Agriculture, will rect the singing of the Hallelujah Chorus.

Dr. Merlin L. Brubaker, associate professor of me cine and public health at California College of Me icine, Los Angeles, Calif., will take a position with t U.S. Public Health Service, Division of Internatio Health, on July 1. He will be assigned to the Pea Corps to initiate a medical program for underdevelop countries and to form a nucleus of medical and pa medical personnel for instituting national medical p grams and stimulating the nationals' medicare until can be taken over by the people of the area. D Brubaker spent several years as a medical missionary the Church of the Brethren mission in Nigeria.

The ten study packets on Christian Social Concerns will cost $3.00 each and the Brethren Service Local Church Packet and the Relief, Rehabilitation, and Social Service Packet will cost $1.00 each, effective June 1, 1962. These changes in price are due to increased printing, handling and mailing costs and to the Brethren Service Commission's effort to implement the General Brotherhood Board's policy of charging for educational materials. Therefore, the commission is discontinuing the free distribution of its educational materials. Quantity rates will continue to be available upon request. Promotional and interpretive materials will continue to be distributed, however, without cost.

On the occasion of his retirement as executive director of International Voluntary Services, John S. Noffsinger of Washington, D.C., was honored at a luncheon. Presiding was W. Harold Row, vice-president of the board of directors and chairman of the executive committee of the organization. Among the fifty persons present were six who had served in IVS community development projects. Other Brethren serving on the board of directors are: Eldon R. Burke, professor of history and international affairs at Manchester College; Merlin G. Miller, director of international affairs for the Cooperative League of the USA; Merwin G. Smith, chairman of the department of agriculture, agricultural economics, rural sociology, Ohio State University, and president of IVS board of directors.

Dedications

Root River church, Preston, Minn., will dedicate the addition to the church on Sunday, July 22, at 2:30 p.m., DST. Clarence Sink, pastor of the South Waterloo church, Iowa, will give the address. Phillip K. Bradley is the pastor.

Lititz congregation, Eastern Pennsylvania, will dedicate their new church on Sunday, June 17, at 10:00 a.m. Roy E. McAuley, president of Elizabethtown College, is the guest speaker. Bishop Carl J. Helmich of the Moravian Church will bring the message on community and interdenominational night, Jun 14. Brotherhood night will be observed on June 15, when Harry K. Zeller, Jr., associate moderator of Annual Conference, will speak. On district night, June 16, Frank Carper, former pastor of the Palmyra church, will preach. On Sunday night the Palmyra church choir will give a sacred concert. The evening services are at 7:30.

Brethren Colleges Abroad

Twenty-four students, nine men and fifteen women, from seven colleges have been accepted to spend their junior year abroad under the Brethren Colleges Abroad plan. The students will study at Marburg University, Germany, the oldest Protestant university in the world, after an intensive nine-week language institute during September and October. William G. Willoughby, a member of the Bridgewater faculty, will be the director.

The students are: Ann Earhart, Shirley Phillips, Patricia and Robert Sherfy, Roy Summer, Bridgewater; Phyllis Lachman, Janet Risser, Elizabethtown; Carol Barnhart, Nancy Graybill, Betty Jo Miller, Ronald Smelser, John Tobias, Juniata; Susanne Clawson, Linda Kay Nash, Richard Walker, La Verne; Nancy Jean Engle, Ruth Gilmore, Stephen Harroff, John Knarr, Bette Jo Row, John Trent, Thelma Wildermuth, Manchester College; William Hubbard, McPherson; and Ann Martin, North Central College, Naperville, Ill.

Licensed to the Ministry

Samuel M. Cassel and *James F. Myer,* licensed in the White Oak church, Eastern Pennsylvania.

Change of Address

Guy S. Fern will become pastor of the Pine Glen church, Middle Pennsylvania, on June 1. His address will be R. 2, Lewistown, Pa., instead of Thornville, Ohio. He has been serving the Olivet church.

More Invitations to Conferencegoers

McPherson church, Kansas, invites persons en route to and from Annual Conference to worship with them. The summer schedule is: church school, 9:00 a.m.; worship, 10:45 a.m. and 7:30 p.m.

Mr. and Mrs. P. E. Weaver, 1721 N. Main St., Edwardsville, Ill., invite Brethren travelers and students to stop at their home for a bit of relaxation, rest, and fellowship before continuing their journey. Edwardsville is on bypass 66 and a short way from bypass 40.

Palmyra church, Pa., invites persons traveling to and from Conference to visit the church. Sunday services are: church school, 9:00 a.m.; worship, 10:00 a.m. and 7:00 p.m. Anyone desiring to camp overnight is welcome to do so at the church camp, two miles from town, with kitchen and rest room facilities. Palmyra is about a three-hour drive from Ocean Grove.

The Church Calendar

June 3

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: The Fellowship of Love. 1 John 3:11-18; 4:7-21; 2 John; 3 John. Memory Selection: Let us not love in word or speech, but in deed and in truth. 1 John 3:18 (RSV)

June 10 Pentecost
June 10 Children's Day
June 19-24 Annual Conference, Ocean Grove, N. J.
June 25 Peace Action Project, Washington, D.C.

Gains for the Kingdom

Eleven baptized in the Sunnyside church, Wash.

Eight baptized in the Quinter church, Kansas. Twelve baptized and eight received by letter in the Pueblo church, Colo. Two baptized in the Thomas church, Okla.

Five baptized and three received by letter in the Midland church, Mich. Nine baptized and ten received by letter in the East Chippewa church, Ohio. Ten baptized in the Poplar Ridge church, Ohio. Eight baptized in the Cherry Grove church, Ill. Two baptized in the Rice Lake church, Wis. Two baptized in the Bremen church, Ill. One baptized in the Marble Furnace church, Ohio. Seven baptized in the New Philadelphia church, Ohio. Eleven baptized and one received by letter in the Swan Lake church, Ohio. Four baptized and two received by letter in the Troy church, Ohio.

Twelve baptized and two received by letter in the Green Tree church, Pa. Four received by letter in the Ambler church, Pa. Four baptized and two received by letter in the East Fairview church, Pa. Fifteen baptized and five received by letter in the Everett church, Pa. Two baptized in the Ligonier church, Pa. Three baptized in the Mt. Joy church, Pa. Two baptized in the Mingo church, Pa. One baptized in the West Conestoga congregation, Pa.

Twenty baptized and three received by letter in the Linville Creek church, Va. Four baptized and three received by letter in the Collinsville church, Va. Two baptized in the Jones Chapel church, Va. Four baptized and two received by letter in the Round Hill church, Va. Four baptized in the Pleasant Hill church, Tenn.

Speaking personally . . .

One Visit Opens New Vistas

by May Allread Baker

BACK in the midwest with gardens and flowers to tend, and some odds and ends of housecleaning to finish up, my thoughts go winging across the miles to Daytona Beach, Florida, where my husband and I spent ten weeks during the past winter. And to the new friends we made while visiting there.

I especially think of Barbara F — and a few other ladies whom I shall call Sally, Amanda, Maude, and Clara. There were some elderly gentlemen, also — including a retired lawyer from New York City and a man who was once a chicken farmer.

These new friends are no longer active people. They have come to what is sometimes known as "the golden years." And they are guests in a large rest home located on a busy, palm-lined street going through the heart of the city.

When, at the invitation of a friend, I consented to appear at this rest home on a Sunday afternoon religious program, I had no idea where this little talk would lead me or of the rich reward I would receive.

We walked over to the rest home — my friend, her mother and I — for it was only a few blocks distant from our mutual apartments on South Palmetto. We entered a spacious, well-lighted living room off the front porch on the ground floor. It was a homey place, with plenty of books and magazines scattered about on the tables, growing plants on stands, a few well-chosen pictures hanging on the walls. The room contained several easy chairs, some plain rockers, and three davenports. The nurses were getting some folding chairs ready for the services.

One old lady had just celebrated her eighty-sixth birthday and seemed in excellent health. We all sang for her, "Happy Birthday!" Another lady, slim, dark-haired, and upright as a dart, was ninety-two. She was crippled, though, and had to go about with a walker. She was eased into one of the chairs and began to talk, looking about with bright, inquisitive eyes. She had been, she told us, a schoolteacher in her native Kansas.

A third lady had such carefully dressed, thick, beautiful gray hair that I could not help but compliment her on its appearance. She blushed with pleasure (we never grow too old for sincere compliments). She had come from Minnesota, she told me, to be with her two sons who had located in Florida. But one son had passed away, and the other one had bee transferred to the northern pa of the state. She was very hom sick, she said, and I could symp thize, for I, too, know what it to be homesick.

More folks came in, and oth visitors arrived before the Gidec Bible ministers came, with the wives. There was a hush of e pectancy as a bustle outside a nounced their coming.

The program began with hyr singing by the congregatio There were many hymns sun but He's the Lily of the Valle was the favorite of all. Those inclined gave testimonies; th there were talks, poetry, mo hymn singing, and, lastly, t sermon.

We then made our way to t



Members of the Kalamazoo fellowship in Michigan join to pull the plc breaking ground for a new parsonage-chapel located one-half mile south West Main on Drake Road in Kalamazoo. E. R. Fisher, director of chur extension for the Michigan District, guides the plow. Other district offici present were: J. Frank Baldwin, executive secretary; Lloyd B. Stauff chairman of the district board; and William Kidwell, chairman of the mi isterial commission. Those of the local group taking part were: Max Roy chairman of the fellowship; Wayne Theobald, treasurer; Garnet Townsen contractor; Reubin Boomershine, a retired minister; Janet Stroup, so leader; and Donald Stroup, evangelism commission. The present buildi program began with a loan and a grant from the General Brotherhood Boa Michigan District and the friends and members of the fellowship have helped to carry it forward. The fellowship was organized on Pentecost Su day, May 21, 1961, and is presently meeting on Sunday evenings for Sund school and worship. Attendance has averaged thirty-five persons

second floor and a similar program was given for the bed patients and those unable to go up and down the stairs.

Here lived the retired lawyer from New York City and the chicken farmer. Both men were in their eighties and able to be up and about their rooms. The chicken farmer was eating a belated sandwich as my friend and I entered his room to have a little chat. He glanced wistfully out of the window in the west wall where a green tropical tree cast its shadow from the outside. "Makes me think of my chickens," he said. "I've raised thousands of 'em in my time. My wife helped. That's her picture hanging there at the head of my bed."

We glanced at the oil painting with interest. It showed an attractive young brunette woman in the costume of fifty years ago. "My daughter painted it," he said, with pride, "though I don't think it resembles her much."

I could hardly get away from the lawyer when my friend explained that I was a writer and had had a book of poems published. He drew up a chair for me and handed over a large bundle of typewritten pages, his old hands trembling with eagerness. He, too, had a book of published verses — Some Stones Along the Way is, I believe, the title of the book. It is all in blank verse and very good. I asked if I might buy a copy and he regretted that all available books were in the home of a friend in Orlando. "But I'll have a copy for you," he promised as I bade him good-bye.

In another room, Amanda was lying with dark, tormented eyes. She was in great pain but made no outcry, though Maude, in the other bed, was groaning and holding her head. While my friend talked with Maude, I spoke a few words to Amanda. She even made a humorous remark: "Come back next year and the room will be topsy-turvy. I'd like the bed facing the street. I'll be topsy-turvy, too — turning somersaults."

Two other old ladies were seated on the upper front porch. Clara is ninety-five. She used to be a business woman and her mind is quick and keen. She takes a great interest in the problems of our complex world.

But it is of Barbara and Sally — two of the bedfast patients of whom I especially wish to write. Sally has lain for seven long years the victim of a stroke. She can move only her lips and her eyeballs. But she dearly loves for folks to stop for a while beside her bed and hold her hand and talk to her. She both sees and hears, though she cannot utter one word or even flick a finger. But she will smile at you — her incredibly brave smile! We all say a special prayer for Sally. God grant she may be amply rewarded for all she has suffered and endured.

Barbara is the one I love best of all. From the moment I first saw her brown eyes shining in her pale, patient face, I claimed her. She is a diabetic, and her voice is so weak and faltering she can barely manage to tell you her name. But there is something about her heart that touches one's heart, an expression as if an angel's wing had brushed her body.

When I kissed her good-bye I promised to see her sometime in the future if humanly possible and assured her that I would remember her always in my prayers.

Said one of the ministers that last Sunday afternoon of our stay in Florida: "No religious group ever held a service in this rest home before we came a year ago. There is a crying need for it. And did not our Lord command us to visit the sick and afflicted and those in prison?"

And I wonder how many of us do? I look forward with eagerness to future work among the sick and infirm.

A New Life for Ernest Collins

► A man who broke out of the Rhode Island state prison last year walked out recently with the good wishes of prison authorities to begin his new life with the Amish people, who first gave him a fresh start.

Ernest C. Collins, now twenty-three was originally sentenced to eighteen months in prison for robbing church poor boxes. After serving about four months of that sentence, he escaped with another convict in a jail break which involved threatening a guard.

Mr. Collins made his way to South Bend, Ind., where he was found by some Amish people in the Hope rescue mission. The young man, who was going under an assumed name, went to live in the home of Bishop Elam S. Hochstetler and began to study the Bible and go to a Beachy Amish Mennonite church. (Named after one of their founders, the Beachy Amish are a branch of the Old Order Amish.)

In July he confessed his true identity to the congregation and told them that he would return voluntarily to prison. Church leaders arranged for his baptism that night, but just before the ceremony law enforcement authorities, summoned by a neighbor, came to arrest the young man. They allowed the baptism ceremony to take place and then returned him to prison.

Mr. Collins, taking a Bible back to prison with him, promised that he would remain faithful to his new beliefs and return to his Amish friends. His parole, after eight months of a year's sentence had elapsed, was largely the result of his determination to stick to that promise.

Warden Harold V. Langlois said the prisoner's conduct "has been exemplary." "He took some ribbing from the prisoners here, but never got angry," he added.

Joseph Galkin, chairman of the parole board, said the young man "found the first happiness in his life with the Amish people." "They're the first people who ever took a positive interest in him," Mr. Galkin explained. "We have a feeling he will do all right."

During his months in prison, Mr. Collins used his spare moments for Bible reading and corresponding with the members of his church whose letters usually began, "Greetings in the precious name of Jesus."

Even his fellow prisoners who laughed at him at first are now on his side. One reads a Bible Mr. Collins gave him.

Continued on page 20

Tribute Paid to Older Members



Michael Koontz, oldest member of the congregation present for the day, is presented his "Golden Age Certificate"



Left to right: Mrs. Joseph Harclerode, older member with the largest family group present for older members' day; Howard Clark and Mrs. Elizabeth Wareham, oldest members regularly at church

E. M. Detwiler of New Enterprise, Pennsylvania, former pastor of the Everett congregation, bring greetings at the fellowship meal after the servic



► Older members' day, a day planned for the special recognition and honor of those in the Everett church, Middle Pennsylvania, who are seventy years of age and over, was observed on April 1. The pastor, Fred Bowman, reports that the occasion proved to be one of great significance and meaning. A record number of persons shared in the fellowship meal following the morning worship service.

Thirty persons from the church family were the special guests for the day. Each was presented with a corsage or a carnation preceding the morning service and was seated in a reserved section at the front of the sanctuary. The pastor's message, Life's Most Glorious Years, stressed the fact that the best years of any person's life should be those he is now living or those he will be living. The most glorious years are those spent unselfishly in service of God and one's fellowman.

Special recognitions included Mrs. Joseph Harclerode as the older member with the largest family group present; Michael Koontz as the oldest living member of the congregation in attendance for the day; and Mrs. Elizabeth Wareham and Howard Clark, the oldest regularly attending members who were present. That Mr. and Mrs. Isaac Burket had observed fifty-eight wedding anniversaries was also noted.

As a memento of the day's activities a "Golden Age Certificate" was presented to each of the older members present. — Adapted from the Bedford County Press.

• • •

Nor can that endure
which has not its foundations upon love,
For love alone diminishes not,
but shines with its own light;
Makes an end to discord,
softens the fires of hate,
Restores peace in the world,
brings together the sundered,
Redresses wrong,
aids all and injures none;
And who so invokes its aid
will find peace and safety,
and have no fear of future ill.
— *From the Act of Horodlo*

A New Life

Continued from page 19

"I love my neighbor, as I love
brothers and sisters," Mr. Col
said. "There's only one career
this world — working in the love
Jesus."

When the young man in his
Amish suit with its hooks and
left the prison, three men were w
ing for him. One was the supe
tendent of the church's Sun
school and two were church m
bers. They had driven all the
to Rhode Island from Indiana in t
1936 car to take Mr. Collins
"home."

"I've a lot to look forward
said the young man as they d
off. — *Religious News Service.*

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

Paths to Freedom Through Non-Violence. Ernst Schwarcz. Sensen-Verlag, Vienna, 1959. 69 pages. 50c.

This little book of five chapters has an authentic tone coming out of Austria, which had been conquered and occupied afterward. The author is an optimist, but he is sober about it. "If we are not to despair of the very meaning of human existence, we must seek an alternative to violence." "Karl Marx . . . sought the solution of a social problem which should long ago have been erased by a Christian movement."

As he sees things, Germany should be united with a guaranteed neutrality and occupation armies withdrawn. This was done in Austria. Nothing is gained for the Western world merely by fighting communism. The present enmity could be changed into friendship within a few decades, if Western nations would change their senseless policies, would disarm and if their conscience could be awakened to the deeper problems of the world.

Persons can do something about this. "Every one can do his share for peace. . . . " Even if only by opposing in conversation the idea that war is inevitable and by antidoting hate propaganda. But he goes farther. "We must fight the unjust system . . . but love and respect the opponent." "We must take suffering upon ourselves." "We need a new feeling of unity with the poor." Patience is necessary. So is working alone under some conditions. There must be no fear or hate. He pays high tribute to Gandhi and his program of Satyagraha.

After reviewing the costly successes for nonviolence in Austria-Hungary and in Finland and India and South Africa and Central Europe and the Amazon Valley, he looks to the future. But he expects no easy task. "We have to reckon with the possibility that the state will be extremely brutal." The decisive factors will be a sufficient number of persons who are convinced of the rightness of this method, who are ready to risk their lives, and who have suitable leaders of outstanding spiritual qualities.

His last chapter, dealing with preparation for nonviolence, includes the aims: freedom from dependence on material things, striving after truth, fearlessness and trust in God, self-discipline, organization, satyagraha in everyday life, active meeting of evil with nonviolent means. — *Dan West, Goshen, Ind.*

The Pastor: The Man and His Ministry. Ilion T. Jones. Westminster, 1961. 158 pages. $3.50.

The conviction that the pastor's conception of his role, both as a person and as a Christian leader, is undergoing such radical changes, that his distinctive place in the church and community is in danger of being lost, prompted the writing of this new book. It is written specifically about the pastor — the kind of person he is, his life, character, habits, motives, attitudes, purposes, convictions, discipline — for the author believes that the pastor himself is the most important factor in his pastorate.

Along with the study of the new concepts of the pastor that is developing, there is a close look at the traditional idea as it is found in the New Testament. An effort is made to show that the New Testament idea is the criterion by which a pastor should measure himself and be measured by the people, and by which both he and they should evaluate the new concept of the pastor now in formation.

The effective pastor is not "at war with himself" or with the widely accepted concepts of "who he is." Ministers win the confidence and respect of people by being ministers, genuine ministers, and, ultimately, by no other means.

This is a book for pastors and pastors-to-be, but laymen too will profit by reading it. All Protestant Christians will be helped by the author's sound advice, based upon good sense and rich experience. — *Carl E. Myers.*

The Old Testament, Its Origins and Composition. Curt Kuhl. John Knox Press, 1961. 354 pages. $4.50.

The Old Testament: Its Formation and Development. Artur Weiser. Association Press, 1961. 492 pages. $5.95.

We have in the English language two fine technical introductions to the Old Testament, those of Pfeiffer and Bentzen. In addition we find a large number of small, nontechnical introductions which are well written but are unsatisfactory for Biblical training or as reference works. Into this vacuum have come two compromise volumes — both of them moderate in size and technicality and both translations from German originals. Weiser's is the widest in scope, treating not only the Old Testament books, but also the Apocrypha, the Pseudepigrapha and the Qumran Scrolls. I know of no other introduction in English which covers so much material under one cover. In this sense it has no peer. On the other hand, Kuhl devotes only a few pages to the Apocrypha, in addition to the Old Testament books.

Both volumes speak from the background of current German Biblical scholarship, with considerable discussion of Alt and Noth as well as von Rad and Eichrodt. Weiser presents this material as one solution among many, while Kuhl more unabashedly adopts the position of the Noth school. Consequently Weiser's book is more difficult to read and more useful as a reference work. Kuhl's book is much more readable and makes an excellent introduction to the Old Testament for collegiate or seminary students as well as introduction for pastors to the critical basis for present Old Testament interpretation. In no case should these be the first books one reads on the Old Testament. Kuhl's introduction is more helpful to the general English reader in terms of bibliography, since he makes a definite attempt to list considerable English literature while Weiser lists only that literature important to the scholar. — *Graydon F. Snyder, Chicago, Ill.*

Teaching in the Church School. Frances C. McLester. Abingdon, 1961. 158 pages. $1.50.

This book is valuable to teachers; it is aimed toward helping parents and pastors, teachers and officers in the church school to understand better the purpose of teaching and to teach more effectively. Emphasis is placed on the idea that learning means changing. Change means new attitudes, new ideas, and new ways of behaving.

This book should be a valuable text for standard leadership training courses. Some might find it a little difficult. It needs study as well as reading. — *Children's Work Regional Directors.*

News and Comment From Around the Worl

Revolutions and Upheavals Seen as Opportunities for the Church

Mission leaders told delegates to the National Association of Evangelicals meeting in Denver, Colo., that revolutions and the upheavals of rising nationalism around the world should be seen as opportunities of the church.

Dr. Clyde Taylor, executive secretary of the Evangelical Foreign Missions Association, declared that "independence and nationalism under the control of the Holy Spirit can be a great boon to the cause of world evangelism." He warned that these movements may go to extremes and be used to persecute racial or religious groups. Other speakers also stressed the positive aspects of social change even in situations where it involves conflict.

Horace L. Fenton, Jr., of the Latin American mission said, "It is time that evangelical Christians recognize the need for change in a great part of the world. If we are true to our gospel and if we are genuinely concerned about the needs of men, we do not need to fear change unless that change is always dominated by godless elements who rise to power by our default."

The association adopted a resolution which charged that evangelical missionary agencies are being "hampered by some of the programs and policies of the United Nations." The resolution did not say how these agencies are being hampered, but it added that the NAE is "vigorously opposed to the attempt of the World Council of Churches to speak for all Protestants in their dealings with UNESCO and various governmental agencies."

In another resolution the delegates reaffirmed their belief in the separation of church and state but declared that the writers of the Constitution did not intend this to exclude such practices as prayer and Bible reading in the schools. Resolutions also called on church members to maintain a proper balance in their efforts to combat communism and to avoid the dangers of extreme positions.

Billy Graham told the delegates that the country is in a state of theological crisis brought on largely by the conflicting views of influential German theologians who have large followings in American seminaries. He said he believes that the country may be on the verge of a revival like the Wesleyan revival in England. At an earlier press conference, he said that students on college campuses throughout the country are revolting against the institutionalized church.

Speakers at the annual meeting warned that federal financial aid to church colleges will eventually lead to government control. C. Stanley Lowell, associate director of Protestants and Other Americans United for Separation of Church and State, said that once schools begin to accept federal loans and grants they will gradually become dependent on government subsidies.

In a NAE business session, Dr. Robert A. Cook, president of King's College in Briarcliff Manor, N.Y., was elected president of the organization. He succeeds Thomas F. Zimmerman, general superintendent of the Assemblies of God in Springfield, Mo.

United Lutheran Survey Shows Gain in Ministers' Salaries

A survey of 3,590 clergymen of the United Lutheran Church shows that ministers' salaries are increasing substantially.

The denomination's largest single salary group of 622 ministers is earning between $5,000 and $5,499. In 1960 this group was earning between $4,500 and $4,999.

The survey pointed out that in 1955 there were 182 United Lutheran clergymen receiving a salary of less than $3,000. By 1962 the number earning this sum had dropped to 20.

The report noted also that the other end of the salary scale was equally impressive. Whereas in 1955 only 11 ministers received a salary of $10,000 or more, this number had increased to 85 by 1962.

Survey Pinpoints Clergy's Problems

A new survey of America's Protestant ministers shows that many of them are still troubled by two old bugaboos — lack of time and too little money. But a slight improvement in their financial situation was noted over that of four years ago when a similar study was made.

Both surveys were sponsored by the Ministers Life and Casualty Union, Minneapolis, and were conducted by a professional resear firm which sent questionnaires to cross section of 206,000 full-ti ministers.

Of those who responded, h listed demands of time as the ma problem affecting their work as minister. Next most often cited co cern was "the financial problem" "insufficient salary and/or exper allowance." More than a third of t ministers mentioned this. Lack parishioner interest in Bible stu and religious fundamentals ra third among the problems. Nearl fifth of the ministers cited this.

Baptists Mark 150th Anniversa of America's First Missionary

Baptist leaders and missionar from many parts of the world part ipated in a four-day series of ce brations in Boston to mark the o hundred fiftieth anniversary of t sailing of the first American forei missionaries for service overseas.

Events included a caravan of fi buses and cars carrying church o cials that visited historic easte Massachusetts cities and towns as ciated with the life of Adonir Judson, Jr., who was among the fi group of missionaries to sail fr America in 1812. Mr. Judson, Baptist, spent most of his life missionary service in Burma.

A tablet was dedicated at t waterfront sector in Salem, fr which Mr. Judson and his wife sail for overseas.

Churchmen Claim Funds for Disarmament Agency Inadequate

Spokesmen for religious grou have termed as pitifully small a woefully inadequate the appropr tions which the Kennedy administ tion has requested for the ne created U.S. Arms Control and D armament Agency.

E. Raymond Wilson testifying behalf of Quaker groups asked committee to increase funds research and for "adequate prepa tions for the complexities of disar ament negotiations." He noted t the government is spending more research for protection of fish a wild life ($10,000,000) than prevention of the world-wide tastrophe of international ($6,500,000).

He said it is spending three tim as much to study the diseases

rees and plants than to try to find ways of preventing atomic war that ould kill 100 million persons. He aid, "We submit that no man now iving shall see the end of war unless we and other people are willing to nvest resources on the development f peace-keeping techniques and in- titutions in line with what we have pent on development of military leterrents."

French, Algerian Authorities Endorse Refugees Program

United Nations High Commis- ioner for Refugees Felix Schnyder as announced complete agreement y French and Algerian authorities n the main lines of a plan to repatri- te some 250,000 Algerian refugees ow in Morocco and Tunisia.

The operation is scheduled to tart early in May and should be ompleted by the end of June.

Most African Leaders Educated n Christian Schools

In an address before the Senate, enator Claiborne Pell of Rhode sland pointed out that of the twen- y-three heads of independent Afri- an nations, sixteen received at least art of their education in Christian nission schools.

In a report on Africa the senator aid, "The Western world owes a reat debt to Christian missionaries n Africa."

He said, "Without them the na- ions of Africa would have been uch more poorly equipped to join he family of nations and conditions ould be far less stable in Africa han they are."

Of the sixteen mission-educated African leaders, twelve had training in Catholic mission schools and four in schools operated by Protestant mission groups. One, President Nkrumah of Ghana, had training in both Catholic and Protestant institutions.

There are an estimated 23,000 Christian missionaries of all nationalities in Africa, of whom about 10,000 are Americans. The number of Americans working with African church groups exceeds many times the number of personnel who are at work there for the government or in Point Four programs.

Negro Methodist Leaders Ask Desegregation at All Levels

Negro leaders of the Methodist Church called on its 1964 quadrennial General Conference to declare unequivocally that the entire ten-million-member denomination and its institutions should be desegregated at all levels.

The plea was made in a report approved by some 150 clergy and laymen from the 17 regional conferences, all east of the Rockies, of the denomination's Central (Negro) Jurisdiction. The conferences represent 368,000 Negro Methodists.

The Methodist Church is divided into five predominantly white geographical jurisdictions and the overlapping Central jurisdiction. The denomination's constitution provides for the gradual voluntary transfer of churches in the Negro jurisdiction to any of the other five.

Reaffirming their determination that the Central Jurisdiction should be abolished as a "symbol of segregation" the Negro leaders stressed that once boundaries are revised in 1964, transfers should be accomplished with all deliberate speed.

In a panel discussion on integration it was brought out that all Methodist areas in the country have had some degree of racial cooperation, ranging from local church integration, principally in large Northern cities, to "reestablishing lines of communications" in the South.

House Bills Designed to Protect Public Against Offensive Mailings

Legislation to protect postal patrons from receiving unsolicited offensive mail has been introduced in Congress with bipartisan support.

Representative Udall of Arizona and Representative Cunningham of Nebraska introduced identical bills that give any person the right by law to return to the postal service any piece of unsolicited mail received by him, with the request that the sender be instructed to remove his name and address or the name and address of his minor children from the sender's mailing list.

After appropriate notice to the sender, if the complaining person continues to receive such mail and submits a sworn statement to that effect, the bill would direct the Postmaster General to initiate steps to cancel or suspend any mailing permit the sender holds. Mail coming from foreign countries would also be subject to the regulation with the Post Office Department instructed to stop delivering the mail of the overseas offenders.

The two congressmen said their studies of obscene mail as members of the House Subcommittee on Postal Operations convinced them that such legislation is needed to protect the rights of privacy of American citizens. The bills have been referred to the House Post Office Committee, of which the two sponsors are members.

Reds Told Freedom of Religion Need Not Apply to Children

The first secretary of the Young Communist League, meeting at a congress in Moscow recently, made a strong antireligious appeal. He told the 6,000 delegates, who represent the country's 19,000,000 Communist youth, that constitutional guarantees of freedom of religion did not apply to children.

He also warned against what he



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group of prominent American churchmen called on President Kennedy (center) to resent the appeal for "world peace with justice and freedom" adopted by the re- ent World Council Assembly at New Delhi, India. The President said he fully grees in principle with the statement which called for nations to "turn back from ie road toward war into the paths of peace." Secretary of State Dean Rusk (left) as also present at the meeting. Among the churchmen, all of whom were dele- ates to New Delhi, were (from left of Mr. Rusk): Dr. Kenneth L. Maxwell, Na- onal Council; Dr. O. Frederick Nolde, World Council; Archbishop Iakovos, one f the World Council presidents; Dr. Franklin Clark Fry, chairman of the Central ommittee, World Council of Churches; Bishop B. Julian Smith of the Christian lethodist Episcopal Church; and Protestant Episcopal Bishop G. Brooke Mosley

called new measures by the clergy of the Russian Orthodox Church to win over Soviet youth. The speaker, Sergei P. Pavlov, said that such measures posed a more serious threat to Communist indoctrination than purely religious arguments. He also denounced attempts which he said were being made by some Orthodox clergymen to recruit youth by "using the authority of Communist ideas."

Komsomol members range in age from fifteen to twenty-eight.

Oldest Hebrew Inscription of "Jerusalem" Uncovered

The earliest rendering of the name *Jerusalem* ever to be found in the Hebrew language has been discovered in an inscription dating to about 700 BC scratched on the walls of a burial cave near Lachish in the northern Negev. The cave was accidentally found last June when workers literally fell into it through a ceiling entrance on ground level. The site was excavated for the Israel Government Antiquities Department.

The inscription contains the expression *God of Jerusalem* which appears only once in the Bible. This is in the Second Book of Chronicles in the chapter describing Sennacherib's siege of Jerusalem in the reign of Hezekiah, about 701 BC. All of Judah was then subjugated by Assyrian armies and only Jerusalem withstood the siege. Both historically and from the viewpoint of script the inscription would seem to fit Hezekiah's reign.

Pope to Send Michelangelo Sculpture to World's Fair

Pope John XXIII has agreed to send the famed sculpture, Pieta, by Michelangelo, most noted Florentine artist of the Renaissance, to New York for display at the 1964 World's Fair. Now located above an altar in St. Peter's Basilica, the life-size marble statue has never been outside Italy.

Created by Michelangelo in 1499 when he was twenty-four, the statue shows the Virgin Mary seated at the foot of the cross with her right arm supporting the shoulders of the dead Christ lying in her lap, with his head leaning slightly back.

The work is the only work by Michelangelo to be signed by him. The Renaissance painter, sculptor, poet, and architect is said to have signed the statue at night in St. Peter's after Romans had refused to believe, because of his youth, that he had done the great work of art.

Moderator Named for Northern India United Church

Dr. William Stewart, principal of Serhampore Theological College in West Bengal and one of the leaders of the church union movement in India, has been named moderator of the General Assembly of the United Church of Northern India.

The church is a union of the American Evangelical and Reformed Church, the Congregational Churches in Bengal, the Moravian Brethren, British and American Presbyterian bodies, and United Church of Canada mission congregations. It is a strong supporter of the proposed United Church of North India and Pakistan, which would include, in addition to the present United Church, Anglican, Methodist, Disciple, Baptist, and Church of the Brethren bodies.

World Council Calls for Effective Disarmament Agreements

The World Council of Churches' Executive Committee has called upon all governments, churches, and Christians to continue to press for effective disarmament agreements despite "the many failures of the past."

The fourteen-member Executive Committee expressed renewed hope in disarmament. The resolution urged all governments concerned "not to continue or resume the testing of nuclear weapons and, as a warrant of their good faith, to agree on a system of information and verification which will assure all parties that treaty commitments are being honored."

Member churches of the World Council were urged to press these policies on their governments, to persist in advocating the continuation of negotiations, and to help allay the "tragic lack of mutual trust amounting to profound mutual suspicion."

United Presbyterians Establish International Affairs Office

A special international affairs office near the United Nations has been opened by the United Presbyterian Church in the U.S.A. It will be operated jointly by the denomination's Commission on Ecumenical Mission and Relations and Office of Church and Society.

The new office will report to the denomination concerning international affairs, carry on working relations with diplomatic missions sent to the UN from overseas areas where Presbyterians are serving, and int pret at the UN the church's thinki on international issues. The offi will also cooperate with interdeno national agencies at the UN a arrange UN seminars for chur members.

WCC Funds Bring Relief to Victims of Famine

Money supplied by the Wo Council of Churches is being us to provide emergency relief for fa ine victims in the Central Afric country of Ruanda-Urundi.

Dr. G. Talbot Hindley, field sec tary of the Church Missionary So ety's Ruanda mission, reported to t World Council headquarters that had already purchased ten tons rice and beans. This action was p sible because World Council rep sentatives had made emerger funds available to local churches.

Dr. Hindley is negotiating about 110 to 120 more tons of fo to provide subsistence rations u the harvest in June. There 45,000 refugees in the country w have left their own famine-strick areas in search of food.

Plan Launched to Carry Gospel to India's Literate

A ten-year plan to carry the m sage of the gospel to every liter person in India's half million villa has been launched by the All-In Prayer Fellowship Gospel Center, interdenominational evangelistic ganization which has headquart in New Delhi.

The fellowship proposes to pl in the hands of ministers and layn 80,000,000 tracts free of cost 40,000,000 Bibles and Scripture p tions for local distribution. The lowship estimates that there some 103,000,000 literates in In

News Briefs

An intensive three-year campa to distribute Bibles in the Koto a of downtown Tokyo is planned the Bible Society of Japan. program envisages distribution 1,300,000 Bibles over a three-y period, and films, lectures, house house evangelism, and street-cor meetings as part of the campai

In spite of increasing press against them, the number of Ev gelicals in Spain continues to crease, and at present they have places of worship. The fig are given in a report in British Weekly, a nondenominat al newspaper.

Anniversaries

Brother and Sister Maurice L. Eigenbrode celebrated their fiftieth wedding anniversary on Nov. 30, 1961. Both are active members of the Rouzerville church, Pa. They have nine children, twenty-four grandchildren, and one great-grandchild. — Mrs. K. Mildred McClain, Waynesboro, Pa.

Mr. and Mrs. Harry Helser of Rushville, Ohio, celebrated their fiftieth wedding anniversary on Oct. 7, 1961. They are deacons in the Olivet church. They have two children and four grandchildren. — Evelyn Fern, Thornville, Ohio.

Brother and Sister Grant K. Krall of Lebanon, Pa., celebrated their fiftieth wedding anniversary on April 6, 1962. They are members of the Midway church. There are three children and seven grandchildren. — Elizabeth B. Kreider, Lebanon, Pa.

Brother and Sister Harry C. Muck celebrated their fiftieth wedding anniversary on Jan. 6, 1962. Both are active members of the Rouzerville church, Pa. Brother Muck has been in the free ministry for forty-seven years. They have six children and thirteen grandchildren. — Mrs. K. Mildred McClain, Waynesboro, Pa.

Mr. and Mrs. Frank E. Pobst celebrated their sixty-third wedding anniversary on March 25, 1962, at their home in New Westminster, British Columbia. They were formerly members of the church at Arrowwood, Alberta, Canada. Brother Pobst was for many years a minister in the Church of the Brethren. — H. E. Pobst, Spokane, Wash.

Mr. and Mrs. Benton Snider of Zanesville, Ohio, celebrated their fiftieth wedding anniversary on March 16, 1962. They are members of the Olivet church. They have one daughter. — Evelyn Fern, Thornville, Ohio.

Mr. and Mrs. Charles W. Stremmel observed their fifty-fifth wedding anniversary on April 6, 1962, at Sebring, Fla. They are members of the Woodland church, Astoria, Ill. — Mrs. C. W. Stremmel, Sebring, Fla.

Obituaries

Clear, George W., was born in Clinton County, Ind., and died in Cambria, Ind., March 17, 1962, at the age of eighty-nine years. He was a member of the Rossville church. In 1896, he was married to Laura Winger, who died in 1947. Surviving are two sons, two daughters, eleven grandchildren, twenty great-grandchildren, and four sisters. The funeral service was conducted by Brethren A. P. Wenger and H. F. Richards, and burial was in the Pleasant View cemetery. — Lillian A. Hufford, Rossville, Ind.

Deardorff, William, son of Benjamin F. and Frances Tombaugh Deardorff, was born May 8, 1880, at Joplin, Mo., and died Feb. 17, 1962. On Nov. 20, 1904, he was married to Maude Miller, who survives. Other survivors include four children, seventeen grandchildren, and thirteen great-grandchildren. He was called to the ministry in 1908 and remained active until his retirement in 1953. The memorial service was conducted in the Manchester church, Ind., by Bro. Hubert R. Newcomer, and burial was in the Pleasant Hill cemetery. — Mrs. Douglas Firebaugh, North Manchester, Ind.

Domer, Grace A., daughter of Oliver and Lucy Burger, was born in Holmes County, Ohio, and died at Sugarcreek, Ohio, on March 13, 1962, at the age of fifty-two years. Surviving are her husband, Harold, one son, her stepmother, one sister, three brothers, and three grandchildren. The funeral service was conducted in the Sugarcreek church by Bro. Robert Fryman, and burial was in the Union Hill cemetery. — Mrs. Peter Domer, Sugarcreek, Ohio.

Dunham, Violet Frances, daughter of George and Mary Jane Pratt, was born June 29, 1880, at Sunfield, Mich., and died April 11, 1962, at Modesto, Calif. In 1902, she was married to Nathaniel Dunham. Surviving are one son, two daughters, three grandchildren, three great-grandchildren, two brothers, and one sister. Burial was in the Lakewood Memorial Park near Modesto. — Mrs. Ralph Webber, Modesto, Calif.

Eberly, Anna A., daughter of John and Matilda Adams Buffenmyer, was born in Oregon, Pa., Jan. 8, 1891, and died April 6, 1962, at Ephrata, Pa. Surviving are her husband, William Eberly, and four stepchildren. She was a member of the Akron church, Pa. The memorial service was conducted in the church by Brethren Harry S. Dohner and Elwood S. Shelly, and burial was in the Mohlers cemetery. — Minerva Rudy, Akron, Pa.

Ferrell, Mary Phillips, was born in Carroll County, Va., in 1884, and died Jan. 9, 1962. Surviving are three sons, three daughters, five brothers, and four sisters. The funeral service was conducted in the Hollins Road church by Bro. Ernest E. Muntzing, and burial was in the Sherwood cemetery. — Mrs. Iona C. Sarver, Roanoke, Va.

Fisher, John, died at Harrington, Del., April 1, 1962, at the age of eighty-eight years. He was a member of the Bethany church at Farmington, Del. His wife, Elizabeth, survives. Graveside services were conducted by Bro. William McDaniel, and burial was in the Bridgeville cemetery. — Mrs. Harvey Schrock, Harrington, Del.

Flora, Bertha Anna, daughter of Mr. and Mrs. J. R. Wine, was born in Wichita, Kansas, Feb. 5, 1910, and died in California, Feb. 21, 1962. On June 10, 1928, she was married to Leroy Austin Flora. Surviving are her husband and four children. She was a longtime member of the Church of the Brethren, holding her membership at the time of her death at the Waterford church. The memorial service was conducted by Bro. M. S. Frantz, assisted by the undersigned. — W. T. Luckett, Waterford, Calif.

Fox, Amanda Smith, was born Oct. 6, 1887, near Clay City, Ind., and died Feb. 9, 1962, at Eldora, Iowa. On July 27, 1912, she was married to Hugo Fox. Surviving are her husband, two daughters, five sisters, and two brothers. The funeral service was conducted by Bro. Charles Albin, and burial was in the Sheller cemetery near Ivester. She was a member of the Ivester church. — Mrs. Robert Katzer, Grundy Center, Iowa.

Frantz, Sarah, daughter of David and Sarah Montel Metzger, was born May 18, 1882, and died May 21, 1961. She was married to Daniel Frantz, who preceded her in death. The funeral service was conducted by Bro. Hubert R. Newcomer in the Manchester church, Ind., and burial was in the Pleasant Hill cemetery. — Mrs. Douglas Firebaugh, North Manchester, Ind.

Grimm, Katie, was born in York County, Pa., in 1879, and died at Elizabethtown, Pa., April 7, 1962. She was married to Mathias E. Grimm, who preceded her in death. She was a member of the Bachmanville church. Surviving are two sons, four daughters, two brothers, one sister, twenty-one grandchildren, thirty-five great-grandchildren, and eight great-great-grandchildren. The funeral service was conducted by Brethren Earl Eshelman and Daniel Kettering, and burial was in the Mount Joy cemetery. — Mrs. Abram H. Hoffer, Elizabethtown, Pa.

Heckler, Estella J., daughter of Noah and Grace Rodgers Berkey, was born April 10, 1891, in Paint Township, Pa., and died April 4, 1962, in Hollywood, Fla. Surviving are her husband, B. F. Heckler, four children, nine grandchildren, one sister, and three brothers. She was a member of the Windber church, Pa. The funeral service was conducted by Bro. George E. Yoder, and burial was in the Berkey cemetery. — Mrs. John C. Saylor, Windber, Pa.

Heisey, Willis S., son of Mr. and Mrs. Joseph Heisey, was born Oct. 21, 1882, and died April 18, 1962, as a result of being struck by a car. Surviving are his wife, six children, and ten grandchildren. The memorial service was conducted by the undersigned, and burial was in the Mount Tunnel cemetery. — Nevin H. Zuck, Elizabethtown, Pa.

Hillyard, Katie E., daughter of John P. and Sarah Driver Zigler, was born near Mayland, Va., June 3, 1877, and died at Broadway, Va., April 15, 1962. She was a longtime member of the Linville Creek church. Her husband, Elmer E. Hillyard, died in April 1951. Surviving are two children, two grandchildren, two great-grandchildren, one sister, one half brother and three half sisters. The funeral service was conducted by Bro. Glenn S. Garner, and burial was in the Linville Creek cemetery. — Mrs. W. Wallace Hatcher, Broadway, Va.

Hoffman, Alfred A., son of Mr. and Mrs. George Hoffman, was born in Annville, Pa., and died at Palmyra, Pa., March 10, 1962, at the age of fifty-two years. He was married to Ellen Boher. He was a member of the Palmyra church. Surviving are his wife, his parents, three sisters, and three brothers. The funeral service was conducted at the Palmyra church by Brethren James S. Flora and F. S. Carper, and burial was in the Gravel Hill cemetery, Palmyra. — Mrs. William C. Gesford, Palmyra, Pa.

Holsinger, Ollie C., daughter of Mr. and Mrs. Adam Gross, was born at Greensburg, Ohio, June 4, 1884, and died at Martinsburg, Pa., April 15, 1962. She was married first to Norman E. Disler, who died June 4, 1942. Her second husband, L. R. Holsinger, survives. Also surviving are two children, nine grandchildren, four great-grandchildren, one brother, one sister, and three stepchildren. She was a member of the Martinsburg Memorial church. The funeral service was conducted by

Bro. Floyd Mitchell at Martinsburg; a second service was conducted by Brethren Guy Beach and Ralph Martin at Akron, Ohio. Burial was in the Mount Hope cemetery, Akron. — Mrs. C. O. Beery, Martinsburg, Pa.

Hower, Henry, son of Absalom and Angeline Ferree Hower, was born Jan. 16, 1874, and died Dec. 20, 1961. He was married to Estella Grossnickle, who died in 1939. He was a member of the Manchester church. The funeral service was conducted by Bro. Hubert R. Newcomer and Dr. William Visser. Burial was in the Pleasant Hill cemetery. — Mrs. Douglas Firebaugh, North Manchester, Ind.

Johnson, Elizabeth Susan, daughter of S. F. and Virginia Sanger, was born March 1, 1873, at Bridgewater, Va., and died at Modesto, Calif., March 18, 1962. She was a member of the first graduating class of Bridgewater College in 1891. In 1903, she was married to Herbert Johnson, who preceded her in death. Surviving are three sons, one sister, and one brother. — Mrs. Ralph Webber, Modesto, Calif.

Johnston, Blanche, daughter of George and Alice Gorman Johnston, was born July 26, 1894, and died at Greencastle, Pa., in 1962, at the age of sixty-seven years. She was a member of the Chambersburg church. Surviving are two sisters, one half sister, and one brother. The funeral service was conducted by Bro. Ervin F. Block, and burial was in the Shanks cemetery near Greencastle. — Mrs. Charles Bitner, Chambersburg, Pa.

Keyser, Annie Jane, daughter of Reuben B. and Kathryn Wolf Keyser, was born Feb. 19, 1876, in Harleysville, Pa., and died April 13, 1962, in Souderton, Pa. She was a member of the Hatfield congregation, Pa. Surviving are one brother, one sister, and her stepmother. The funeral service was conducted by Bro. Ralph Jones, assisted by Bro. Norman Frederick, and burial was in the Riverside Mausoleum, Norristown, Pa. — Mary Nyce, Lansdale, Pa.

Kirk, Archie J., died Jan. 27, 1962, at the age of sixty-nine years. Surviving are his wife, five daughters, one son, two sisters, and four brothers. The funeral service was conducted at the Hollins Road church, Va., by Bro. Ernest E. Muntzing, and burial was in the Cedar Lawn cemetery. — Mrs. Iona C. Sarver, Roanoke, Va.

Kline, Walter C., son of William D. and Vertie Shifflet Kline, was born at Manassas, Va., and died at Palmyra, Pa., Feb. 22, 1962, at the age of forty-four years. He was a member of the Palmyra church. Surviving are his wife, Grace P. Brightbill Kline, four daughters, his father, four sisters, and four brothers. The funeral service was conducted at the Palmyra church by Brethren James S. Flora and F. S. Carper, and burial was in the Spring Creek cemetery at Hershey. — Mrs. William C. Gesford, Palmyra, Pa.

Latimer, Mildred, daughter of Jesse and Mary Crill, was born Aug. 5, 1914, at North Manchester, Ind., and died in 1962 at Peshastin, Wash. On Aug. 4, 1934, she was married to David Latimer. Surviving are her husband, two children, two grandchildren, her mother, and two brothers. The funeral service was conducted by Rev. Vernon Madison and burial was at Cashmere, Wash. — Geraldine Eller, Wenatchee, Wash.

Line, Mary Belle, was born Jan. 6, 1887, and died April 8, 1962, at Carlisle, Pa. She was a member of the Huntsdale church. Surviving is one son. The funeral service was conducted by the undersigned. Burial was at Mount Holly Springs. — Kenneth R. Blough, Carlisle, Pa.

Martin, Mary E., daughter of Samuel and Eliza Weaver, was born April 19, 1868, at Lima, Ohio, and died Jan. 17, 1962, at Modesto, Calif. On Sept. 19, 1893, she was married to Ira Martin, who died May 6, 1958. She was a longtime member of the Church of the Brethren, serving with her husband in the office of deacon. Surviving is one child. The funeral service was conducted by the undersigned, assisted by Bro. M. S. Frantz. — W. T. Luckett, Waterford, Calif.

Mentzer, Sharon G., died in St. Petersburg, Fla., April 14, 1962, at the age of eighty years. He was a member of the Waynesboro church, Pa. He is survived by his wife, Louise M. Mentzer, one son, and two sisters. The funeral service and burial was at Jersey Shore, Pa. — Thelma M. Widdowson, Waynesboro, Pa.

Metzger, Perry, son of John and Elizabeth Metzger, was born in Kosciusko County, Ind., July 1, 1889, and died April 11, 1962, at Plymouth, Ind. He was married to Gertrude Brandenburg, who died in 1951. Three years later he was married to Clara LaFon, who survives. Also surviving are four sons, three stepdaughters, fifteen grandchildren, thirteen great-grandchildren, and one brother. He was a member of the Spring Creek church, Ind. The funeral service was conducted by Bro. Arden Ball, and burial was in the South Whitley cemetery. — Mrs. Walter Warner, Pierceton, Ind.

Meyer, Solomon E., son of Solomon and Clara Edris Meyer, was born at Fredericksburg, Pa., and died March 23, 1962, at Palmyra, Pa., at the age of seventy-six years. His wife, Mary S. Light, died in 1960. He was a member of the Palmyra church, where he had served in the office of deacon. Surviving are five sons, twelve grandchildren, fifteen great-grandchildren, three sisters, and one brother. The funeral service was conducted at the Palmyra church by Brethren James S. Flora and F. S. Carper, and burial was in the Gravel Hill cemetery, Palmyra, Pa. — Mrs. William C. Gesford, Palmyra, Pa.

Mishler, Sarah A., daughter of Samuel and Esther Ulrey Haines, was born March 28, 1869, in Jackson Township, Ind., and died March 30, 1962, in Indiana. In February 1886, she was married to John D. Mishler, who died in 1914. Two years later she was married to George Mishler, who also preceded her in death. She was a member of the Spring Creek church. Surviving are one daughter, three grandchildren, nine great-grandchildren, two great-great-grandchildren, and one sister. The funeral service was conducted in the Spring Creek church by Brethren Moyne Landis and Arden Ball, and burial was in the adjoining cemetery. — Mrs. Walter Warner, Pierceton, Ind.

Mitchel, Barbara H., was born July 1, 1862, and died Feb. 27, 1962, at Clay City, Ind. On March 19, 1882, she was married to John C. Mitchel, who died five years ago. She was a longtime member of the Church of Brethren. Surviving are five daught one son, eighteen grandchildren, twenty-four great-grandchildren. funeral service was conducted by grandson, Glen Youngblood, and R Randall Rossman of the First Breth church. Burial was in the Maple Gr cemetery near Clay City. — Dora Mit el, Clay City, Ind.

Molsbee, Lucy Ellen Floyd, daugh of William and Henrietta Buckley, born at Floydada, Texas, Sept. 29, 18 and died Feb. 3, 1962. Her husba Orville Molsbee, died in 1956. S viving are two daughters, four sons, brother, and twenty-four grandchildr She was a member of the Nocona c gregation, Texas. The funeral ser was conducted at the Molsbee cha and burial was in the adjoining ce tery. — Marion M. Stern, Nocona, Te

Moore, Hiram F., son of Samuel Alice Fasnacht Moore, died at Ephr Pa., at the age of seventy-two ye Surviving are one daughter, two gra children, and one great-grandchild. funeral service was conducted by Guy E. Wampler, Jr., and burial in the Mohlers cemetery. — Mrs. Spencer Fry, Terre Hill, Pa.

Neher, Mary, daughter of Joseph Hannah Cripe Neher, was born N 11, 1875, and died Dec. 27, 1961. had spent her entire lifetime in a wh chair. She was a longtime member the Church of the Brethren. The fun service was conducted by Brethren bert R. Newcomer and Edward Kint in the Manchester church, Ind., burial was in the Pleasant Hill ce tery. — Mrs. Douglas Firebaugh, N Manchester, Ind.

Romine, William David, was b in Prairietown, Ind., Sept. 8, 1871, died at Newton, Kansas, April 1, 19 In 1903 he was married to Lena B Keedy, who died in 1923. In 1925 was married to Elizabeth Pierce. had been a member of the Church of Brethren since 1904. Surviving are wife, three daughters, one son, two grandsons. The funeral ser was conducted by Bro. Eugene Gn and burial was in the Darlow cemet near Hutchinson, Kansas. — Mary Romine, Walton, Kansas.

Snyder, Carrie, daughter of Mc and Mary Bashore Wagner, was b Dec. 10, 1890, and died April 11, 19 at Bethel, Pa. Her husband, George Snyder, died in 1959. She was a m ber of the Little Swatara church, Surviving are seven children, ninet grandchildren, and one brother. The neral service was conducted at the F town church by Brethren Conway B nett and Curtis Zeigler, and burial in the adjoining cemetery. — Mrs. Brightbill, Myerstown, Pa.

Swihart, Richard, son of Walter and Mable George Swihart, was b June 27, 1926, and died Sept. 15, 19 He was married to Mary Harrison, survives, together with two child The memorial service was conducte Bro. Hubert R. Newcomer in the M chester church, Ind., of which he a member, and burial was in the C lawn cemetery. — Mrs. Douglas F baugh, North Manchester, Ind.

Troyer, Chester D., son of Gec and Mary Olinger Troyer, was bor Holmes County, Ohio, and died at garcreek, Ohio, March 30, 1962.

iving are his wife, Luella Carrillon Troyer, two sons, two daughters, two brothers, one sister, and nine grandchildren. The funeral service was conducted in the Sugarcreek church by Bro. Robert Fryman, and burial was in the East Lawn cemetery at Shanesville. — Mrs. Peter Domer, Sugarcreek, Ohio.

Wampler, Joseph D., son of John and Catherine Miller Wampler, was born Feb. 18, 1876, at Dayton, Va., and died Feb. 21, 1962, at Bridgewater, Va. On Dec. 20, 1902, he was married to Bertie Weaver, who died Nov. 14, 1958. On May 31, 1959, he was married to Mrs. Lera Smith, who survives. Also surviving are three sons, three daughters, thirteen grandchildren, ten great-grandchildren, one sister, and one brother. The funeral service was conducted by Brethren Paul H. Bowman and Robert L. Sherfy in the Bridgewater church, and burial was in the Oak Lawn cemetery at Bridgewater. — Mattie Glick, Bridgewater, Va.

Wimmer, Omar D., was born in Virginia, and was killed by a car at Chrisiana, Pa., April 6, 1961, at the age of seventy-nine years. He was a member of the Mechanic Grove church, Pa. Surviving are three sons, one daughter, and three brothers. The funeral service was conducted by Bro. Murray Wagner at the Mechanic Grove church, and burial was in the adjoining cemetery. — Mrs. William P. Bucher, Quarryville, Pa.

Young, Augusta M., was born Oct. 15, 1894, in Le Roy, Mich., and died April 7, 1962. On Nov. 29, 1916, she was married to Mortimer D. Young, who survives. She had been a member of the Flint church for twenty-two years. Surviving are her husband, three daughters, two brothers, and thirteen grandchildren. The memorial service was conducted by Bro. Philip Lauver, and burial was in the Sunset Hills cemetery. — Mrs. Lydia C. Ream, Grand Blanc, Mich.

Church News

Northern Illinois and Wisconsin

Chippewa Valley — We had a farewell dinner for Brother and Sister Jerome Schuster, who are in Bethany Seminary. In November, Lora Mainard, who had served three years in Nigeria, told about the work there, illustrating her talk with slides. On. Dec. 21, we had our Christmas program. A load of relief clothing was sent to the Nappanee center. Through our offering for the Share Our Surplus program transportation was provided for nearly 10,000 pounds of food for relief. We also sent a $61 offering to the One Great Hour of Sharing. The women sent fifteen pieced lap robes to the Mt. Morris Home, made scrapbooks for the children in the hospital, and packed boxes for shut-ins. We sent letters to missionaries enclosing yeast packages. The council in April was followed by fellowship dinner. We will have our love feast on May 26, and the Bible school will begin on July 9. — Mrs. Floyd Root, Mondovi, Wis.

Middle Indiana

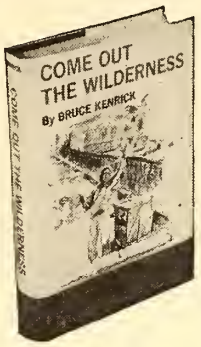
Bachelor Run — The church has been redecorated. Bro. E. Paul Weaver officiated at the love feast, and Bro. Carroll Petry of Wabash spoke in the afternoon of the homecoming. Our evangelistic meetings were in charge of Donald Ritchey, pastor of the Mexico church. He had pictures for the children each evening. The women meet one day a week at the church preparing for the district project. Yildiz Boysan, a Turkish student at Manchester College, spoke on April 8. Bobby Toler, John Allbaugh, and Mark Garrison were elected to the office of deacon. They were consecrated with their wives one Sunday morning. On April 19 we had our love feast at which LeRoy Dick of the Monticello church officiated. Lois Ritchey will represent the congregation at Annual Conference. — Edna Allbaugh, Bringhurst, Ind.

Northern Indiana

Bethel — The young people pantomimed Christmas scenes in silhouette, and music was furnished by the primarics, the junior choir, and the junior high girls' choir for the Christmas program on December 17. A deputation team from Manchester College had charge of the morning worship service and presented an afternoon program on Jan. 21. Mark Schrock, the district secretary, brought the morning message on Feb. 4 and had charge of the service when Mr. and Mrs. Donn Kesler and Mr. and Mrs. Delbert Moneyheffer were installed as deacons. Twenty-nine fathers and sons attended the banquet at New Paris. Thirteen of our women were present at the rally at Goshen College in April; the women's fellowship of our congregation gave twenty-one clothing packets to the district project. Our Christmas project was a gift of $20 to help purchase equipment for the Mexico Home. — Lucile Strayer, Milford, Ind.

Michigan

Marilla — Eight have been baptized. The youth entertained the sectional meeting of the four churches in our area. The climax to this was the love feast, with the pastor, R. J. McRoberts,



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PORT CHARLOTTE Church of the Brethren fellowship, Fla., which meets in Scout House, Conway and Olean, invites all who live or visit in the vicinity to attend Sunday school, 9:30, and morning worship, 10:30. Pastors, please send names and addresses of folks moving to Florida to Rev. Frank Williar, 411 E. Gardner, Port Charlotte, Fla.

BRETHREN TRAVEL — Plan now to spend an unforgettable summer in 1963. Reservations now being accepted for 48-day bus tour of 12 northern and central European countries, including 11 days in Soviet Russia, plus visits of Holland, Germany, Poland, Czechoslovakia, Hungary, Scandinavia, Scotland and England. For complete information write: European Friendship Tour II, J. Kenneth Kreider, 39 Woodsdale Park, State College, Pa.

officiating. Ora Huston, the Brotherhood peace director, met with the young people and later in the evening with the adults. Charles Baldwin, missionary to Nigeria, spent one evening showing the pictures of home life on the mission field. He also showed curios he had brought along. The women are tying comforters. The Sunday school members have signed pledges of total abstinence. The Thanksgiving offering was sent to Bethany Hospital. The choir gave a cantata at Christmas. — Mrs. Ruth McRoberts, Copemish, Mich.

Pontiac — Attendance is increasing for Sunday school and church services under the leadership of the pastor and superintendent. We had messages explaining the work in Africa, illustrated by films. The youth meet twice a month in the church for discussion of special subjects. Several of the junior highs attended the rally at Lansing. The homebuilders and the young adult class have sponsored fellowship suppers and dinners for the different projects pertaining to the activities of the church. David Miller gave a talk and showed slides of his work in Florida among the migrant people. Many have been working on the visitation program. The women meet twice a month, and the children are also meeting each Sunday with their director for special programs. — Susan P. Shafer, Pontiac, Mich.

Southern Ohio

Cedar Grove — In place of having an evangelist for a week's meeting the church used the film, The Living Christ. The pastor, Ira Oren, attended the Ohio Pastors' Conference at Columbus. Four girls went to the youth seminar at Washington and New York. The Council of Churches had a school of missions throughout January. They also sponsored pre-Easter services, with ea church having its own communion se ice on Thursday night. The pastor l had two membership classes: for ju iors and junior highs. We had a b tismal service on Palm Sunday. T pastor will be delegate to Annual C ference. — Mary Moore, New Pa Ohio.

Eastern Pennsylvania

Harrisburg — During the week Jan. 8, five churches joined for t observance of the Week of Prayer. V had a six weeks' school of missions w the topic Latin America. The ad group spent two nights on the stu of home missions. Two films, Day Witness and Boomtime, were shov Twenty-three blankets were given the disaster victims. The third y juniors and junior highs met for a stu of church membership. On Jan. 7 group discussed the Congo and the c rent UN action there. Thirty-six cl dren from the church's nine commun after-school clubs attended the cl dren's World Day of Prayer servi Eight participated in the progra Two adults attended the seminar Washington. On March 11, the pas conducted services at the Daup County jail. For two Sunday eveni we studied trusts and wills with attorney, an insurance representati and a bank vice-president as lead Seventeen families from the F church have become a part of Ridgeway Community church devel ment. Letters were granted to thi eight members. Including the childr the number totals fifty-six. During five Thursday evenings of Lent, St art Kauffman, Calvert Ellis, Desm Bittinger, Raymond Peters, and V liam M. Beahm brought messages. ginning Sept. 19, Virginia Fisher, v is the director of Christian educat for the Eastern, Southern and No Atlantic districts, will teach a fift week course in Christian educati The homecoming and dedication for new education building has been for Oct. 17 to 21. — Mrs. John Blough, Harrisburg, Pa.

Hatfield — A student deputation te from Elizabethtown College gave Sunday evening program. For six S day evenings during January and F ruary we had a school of Christ education at which various elec courses were offered. The enrollm was over 200. Three youth atten the seminar in Washington and N York. During Lent special serv were held four Wednesday eveni with an evangelistic emphasis. Th who spoke were Cyrus Krall, Linf Rotenberger, Luke Brandt, and Dor Leiter. A. C. Baugher officiated at love feast service. The Sunday sc gave a program and the choir s the cantata, The Seven Words Christ, on Easter. A group of se men attended the district men's fell ship meeting at West Conestoga, fourteen young adults the spring lowship at Hershey. Eleven were p ent at the regional conference on pe temperance, and volunteer serv which was held at East Petersb The pastor, Ralph Jones, will repre the congregation at Annual Con ence. — Mary A. Nyce, Lansdale, Pa

Mountville — Bro. Carl W. Zeigler, a ember of the Elizabethtown College ulty, installed the new pastor, A. seph Caricofe. Six have been bap- ed and twelve received by letter. Herbert Miller of Hershey, Pa., led e church board in a self-study pro- am. K. Ezra Bucher met with the ngregation on self-allocation. The oirs gave both Christmas and Easter ntatas. We had a school of missions d service in January. A part of the /S unit at New Windsor and Mr. and rs. J. C. Wine, who formerly served Nigeria, assisted in this school. Jesse ber of the State Council of Churches oke on home missions. A "service of preciation" was planned for the last rvice in the old building which had en used since 1881. We began using rt of the new building on April 1. — arilyn Gerlach, Lancaster, Pa.

Middle Pennsylvania

Dunnings Creek — A number of embers from both New Paris and olsinger attended the leadership aining school sponsored by the Bed- rd County Council of Churches for Sunday evenings. Clarence Rosen- rger was guest minister at both Hol- ger and New Paris on Juniata College y. The school of missions began on b. 25, with a covered dish meal. We died Latin American countries and hat our church is doing there. The hool was concluded with the Delbert anlins showing their pictures of mis- n work in Ecuador. The junior highs New Paris invited the junior high ass at the Holsinger house to a ban- et. The New Paris congregation had family night in February. At the olsinger house a marriage rededica- n service was held in March. Evan- listic meetings were held at New aris, April 1 to 8, under the leadership Bro. Donald Holsinger. They con- uded with the love feast on Sunday vening. Two were baptized. A num- er in the congregation attended the anquet for the children's workers at verett, and the women's fellowship anquet at Juniata College. Raymond ordon of the Point church was the inister for Brotherhood interpretation unday. The youth have been guests the morning worship at the United hurch of Christ in Everett and also the Presbyterian church in Bedford. his is a part of their learning about ne Protestant church witness. Worship rvices at the Morrisons Cove Home ere conducted by the pastor, Thomas hoemaker, assisted by several mem- ers. — Thelma M. Wentz, Alum Bank, a.

New Enterprise — Clarence Rosen- erger delivered the morning message n Juniata College day, Jan. 7. We articipated in the Week of Prayer rvices on Jan. 7. Three members presented our church at the special eeting on the Brotherhood program t an Altoona church. During two ights of the school of missions in ebruary, the Delbert Hanlins gave essages. At the final session we had foodless banquet with worship and essage by the children and youth roup. The junior highs had a banquet n Feb. 17. The district youth rally as held at the Martinsburg church. ro. DeWitt Miller was the speaker.

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The World Day of Prayer was observed in our church. Several of our youth attended the regional youth conference at Elizabethtown College. Berkey Knavel was the leader for the evangelistic services at the Waterside church. On March 25, the Elizabethtown College choir presented a program in songs and conducted worship. Several teachers attended the banquet for the children's workers. Some of the youth took surprise packages to the Morrisons Cove Home guests. — Sylvia M. Davis, Loysburg, Pa.

Southern Pennsylvania

Chambersburg — Nevin H. Zuck, pastor of the Elizabethtown church, was the speaker for the midyear conference of the Franklin County Sunday School Association. Our congregation was host. The instructors were Rev. M. Eugene Fisher, David R. Hoover, and Mrs. H. D. Heberlig. In February we had a work night in which comforters, quilts, and bandages were worked on for relief. Our church is the local collecting center; 550 blankets and 875 pounds of clothing and shoes were sent to New Windsor relief center in addition to a number of other items. Harvey S. Kline of Balitmore, Md., conducted a week's preaching mission

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in March. Seven were baptized on Palm Sunday. Our congregation was host to the district family life institute, March 26-31. In April, the junior highs took a tour of the New Windsor relief center. The pastor preached at the Hanover church, and in return Ronald Rowland, the president of the regional men's fellowship, showed slides of the Protestant church rally in Germany last August. — Mrs. Charles L. Bitner, Chambersburg, Pa.

Rouzerville — In the past three years the congregation has bought and paid



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for a parsonage across the road for the church. We have organized under the commission plan. Two choirs have been started, one for children and one for adults. Three prayer and Bible study groups have weekly meetings in the homes. In January we were present at the Shippensburg church to hear the leaders interpret the work of the church in five different areas. On New Year's Eve, Bro. John Barwick and his wife of York showed pictures and told about life in Vietnam. On Youth Sunday, Miss Jeanne Jacoby, a high school senior at Gettysburg, brought the message. The youth had charge of the service. On Feb. 25, we observed Brotherhood interpretation day with Bro. Noah Sellers of the Upper Codorus congregation bringing the message. Brethren Henry Miller and Raymond Fuhrman of the same congregation had spoken prior to the sermon. On March 4, Earl Mouer of the Waynesboro EUB church brought a message on prayer. Six have been received by letter and three by baptism. David C. Wilson was the evangelist for a one-week meeting. Fifteen made decisions for Christ and one was received by letter. The pastor is leaving the middle of July to become pastor of the Drexel Hill congregation, while he is also studying at the Eastern Baptist Seminary. — Mrs. K. Mildred McClain, Waynesboro, Pa.

Shrewsbury — On Oct. 29, we celebrated the fiftieth anniversary of the church. A. C. Baugher of Elizabethtown was the speaker for this occasion. Bro. Noah Sellers officiated at the love feast. Bro. I. D. Pepple had a one-week revival meeting. Following this six were baptized. The Mark Keeney family told about their work in Nigeria. Brethren Ralph Schlosser and Elmer Hoover conducted a Bible institute. At the present time there is a class in doctrine and devotion for the youth of the church. The men's fellowship assisted one of our members who had spent some time in the hospital to clean out his chicken houses and also furnish them with straw. During the winter months the women's fellowship has been knotting comforters and rolling bandages, which were sent to New Windsor along with a dozen new blankets. They also spent several days processing clothing at New Windsor. They have visited with the guests at the Brethren Home at Cross Keys. We joined with a neighboring congregation in the World Day of Prayer service and also for an Easter sunrise service and other Lenten services. Members of our church sixty-five years old and over were honored at a Sunday morning service and a dinner. The youth sang carols for the guests of the Brethren Home. Two of our youth are in volunteer service and one is attending college. — Evelyn M. Myers, New Freedom, Pa.

Eastern Maryland

Thurmont, Blue Ridge — The pastor, J. David Eberly, had a membership class from January to March 31. From this class six were baptized on Palm Sunday. There was also a baby dedication service on this Sunday, when two children were dedicated. We had a love feast on Thursday preceding Easter. Each month we have a family night with fellowship and a program. The new officers for the year beginning in the fall were elected at the spring council meeting. — Mrs. James Gaver, Waynesboro, Pa.

Middle Maryland

Longmeadow — Bro. Robert Hess, pastor of the Chiques church, Pa., was the minister for the revival meetings. Glenn Heckman officiated at the love feast. The women have been knotting comforters and collecting clothing for relief. Visitors' day at the Fahrn Keedy Home included a harvest festi We had a peace program sponsored the service committee and a family lowship meal and program in the fellowship room of the church. At program we had slides of the past trip to Annual Conference. Joe Qu enberry was the speaker for the har home service. The food brought to service was given to the Fahrn Keedy Home. On two occasions group of our members helped pro clothing at New Windsor. On Dec. we had our Christmas program. Le ard C. Hunt, president of the Inter tional Union of Gospel Missions, sp on Feb. 11. On Feb. 25, the youth the Brethren Volunteer Service had charge of the Sunday morn service. This was followed by a fell ship meal. We had World Day Prayer service on March 9. Two h been received by letter. — Mrs. Fr Bywaters, Hagerstown, Md.

Sharpsburg — On Dec. 17, we ha Christmas program, and on New Ye Eve, a watch night service. Dur January, February, and March, the tor, Bro. Lester Fike, conducted a Bi study class every other Sunday ni The preaching mission was led by

Brethren Placement Service . . .

This column is conducted as a service in the interests of assist individuals or families to relocate secure employment in Brethren c munities. It does not provide for advertising of goods or property sale or rent. Information on paid vertising may be obtained from Church of the Brethren General Offi

This service is a part of the Brot hood program, assigned for adminis tion to the Social Welfare Departm of Brethren Service.

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When writing about a notice, i necessary that the number be gi Write Brethren Placement Serv Church of the Brethren General Offi Elgin, Ill.

No. 563. Wanted: An experien dairy farmer to operate a 186 acre fa one mile from town in Meyersdale, in a Brethren community. Write: R ert G. Machtley, 1312 Paint St., Wi ber, Pa.

No. 565. Wanted: Young couple manage and operate a hundred farm with row crops; approximately acres corn, 6,000 hen laying flock care for and 125 steers to feed. line of machinery furnished, anc three bedroom modern house. miles from a modern grade sch three miles from the Swan Cr Church of the Brethren in Northw ern Ohio; 2½ miles to county town of 5,000. Available March 1963. Write: J. Robert Boyer, R. Box 56, Wauseon, Ohio, for salary tails and additional information.

esse Whitacre, March 18 to 25. Mrs. Whitacre was in charge of the music and told stories to the children each evening. Twelve were added to the church, and there is a marked increase in attendance at both church and Sunday school since the meeting. On April 12, the women's fellowship gave a program at the Fahrney-Keedy Home near Boonsboro. About twenty of the young people's choir helped with the program. The church joined with two others for an Easter sunrise service on a hilltop overlooking the countryside. — Ruth E. Otto, Sharpsburg, Md.

Tennessee

Fruitdale — Five were baptized in December. The men of the church have painted the outside of the building. Our plan is to build a kitchen on to the Sunday school rooms. Brother and Sister Joe Davis are with us at the present time, and Brother Davis, who is a carpenter, will help the men with the building project. — Mrs. Paul Fetcher, Chatom, Ala.

First Virginia

Roanoke, Hollins Road — During February and March we studied Ecuador. William Lotz showed films of his travels in New Mexico. We began and ended the study with a covered dish supper. In March we had a community survey of the surrounding area. The church had charge of services at the Roanoke City Rescue mission on April 29, as we do on every fifth Sunday of the month. Albert Sauls of Peters Creek led the spring preaching mission. Anna Mow will be in charge of the fall mission. The committee has just about finished landscaping the lawn and parking lot since we added the educational building and did the remodeling last summer. We had our love feast on April 19. — Mrs. Iona C. Sarver, Roanoke, Va.

Southern Virginia

Antioch — In observance of Christmas we had a worship service by the children, the play, White Christmas, by the youth, caroling by the young people, and a distribution of Christmas baskets for shut-ins and aged. Churches for New Times was the theme of the school of missions held two Sunday evenings. The church was host to the district youth banquet in February. A number of the youth attended the youth seminar. They reported to the congregation at a Sunday morning worship service in a panel moderated by the pastor. Pastor Carson Keys attended the spiritual life institute at Bridgewater. The field secretary, Rufus McDannel, met with the members of the different boards in a self-study to improve the church program. The men have been helping with the work on the cabins at Camp Bethel. The women have sent eleven quilts, four blankets, and some clothing to New Windsor. The pastor has resigned as of July and will become director of development for a home for the aged in the Roanoke area. The pre-Easter services were followed by a love feast on Saturday night. We will have a vacation Bible school in June. — Blanche Jamison, Boones Mill, Va.



INEZ LONG

Out of the unnumbered and innumerable women in the Brethren fellowship who have been faithful Christians, twenty-eight have been selected for consideration in this new book. Each one has in some way made a noteworthy contribution to the church's life and witness, beginning with Anna Mack and extending through more than a quarter of a millennium down to some who are yet living. While containing biographical materials, this book is not really a book of biographies; its intent is, rather, to lift up the vital and significant part that women have assumed, are yet assuming, and will continue to assume in the life of the church.

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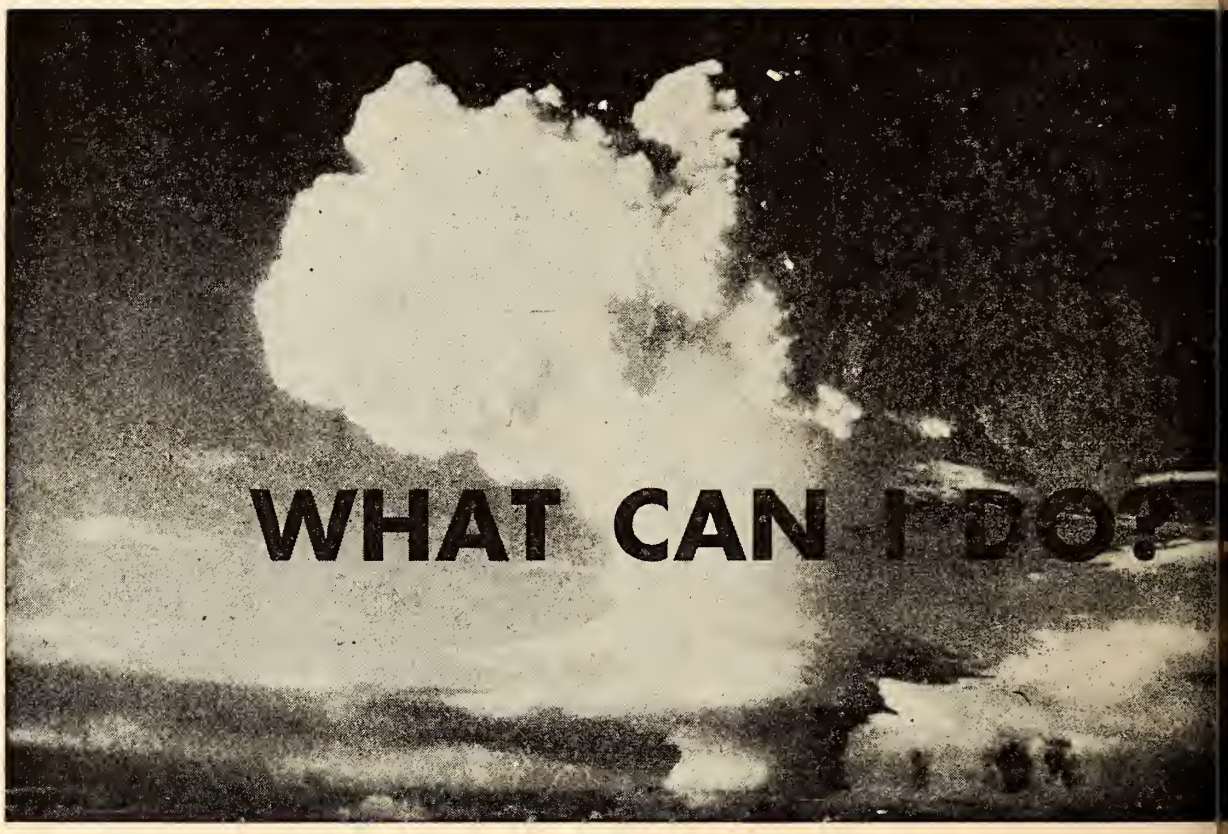
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Church of the Brethren General Offices, Elgin, Illinois



I can walk for peace / I can talk for peace / I can study for peace / I can pray for pe

ALL THESE I CAN DO in the Brotherhood Peace Action Project, Washington, D.C., June 25. If I can't participate, I can support the Project with my prayers and money. ☐ Why? To make known through a dramatic public demonstration and through conferences with government leaders the Church of the Brethren position on: (1) reconciling East-West and other world tensions; (2) securing world order through a strengthened United Nations; (3) achieving general and complete disarmament; and (structuring positive alternatives to civil defe And further, to sensitize our own hearts a minds to the seriousness and futility of the tre toward war and of the urgent need to act n support of Christian alternatives to w ☐ For project details, see An Opportunity o Respond in the May 5 Gospel Messenger r write for a flier by the same title. ☐ Will y respond to this Call to Witness for Pea ?

BRETHREN PEACE WITNESS JUNE 25 1962 WASHINGTON, D. C.

BRETHREN SERVICE COMMISSION

General Brotherhood Board, Church of the Brethr n

Church of the Brethren
Gospel MESSENGER
JUNE 9, 1962

the
church
exists
by
Mission
as
fire
exists
by burning

— EMIL BRUNNER

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

Time for Action

If Annual Conference draws a crowd of 8,000 to 10,000 Brethren, there ought to be no less than 5,000 Brethren converging upon Washington, D. C., for the peace action project on Monday, June 25.

I thank God that this courageous plan for a witness has been approved by and for the Brethren. Now it remains to be seen how many of us will respond positively rather than stirring up negative ideas and criticisms about this call to group action. May God deliver us in our local churches from the temptation to waste our energy in fruitless discussions over the merits or demerits of this method of action. We ought to get behind the project 100% and give it our moral support.

A lot of us Brethren have spent many hours pointing up the weaknesses and faults of the church; we are good analyzers. But what have we done to take action that will bring change and improve and strengthen our position as a church or individual Christians?

The handwriting on the wall ought to be as clear to us Brethren — if not clearer — than to former President Eisenhower, who warned us in his farewell address about the power of the military elite and the military-industrial complex in our nation. A lot of political alarmists are decrying the trends toward a socialistic and a welfare state but the dangers of creeping atheism and a warfare state are much more imminent and hideously evil.

Five thousand Brethren may not change the minds of the "powers that be," but how can we — how dare we — sit idly by and not speak up and offer our lives as a living sacrifice to this way of expressing love and the spirit of nonviolent resistance to evil?

We must begin a deliberate plan for waging peace and building a psychology for peace which is as well organized and deliberate as the cold war which is being waged all about us. — Charles Anderson, 9828 Maysville Road, Fort Wayne, Ind.

Change in the Church of the Brethren

Improvement in groups has one interesting difference from self-improvement. There can be an intentional future thrust or program that everyone understands is to go into effect gradually only as new m bers are added to the group. new rule or rules, this way, n applies to those members who m the rules — only to new mem who, of course, would be told t new provisions.

I find this interesting becaus suggests how groups — the chu college, business, government — discuss "what would be best" q apart from what might be the sonal interests of the pre members.

It seems logical to me that n employment should fit into a "t of office" pattern, similar to the cept of public office which we ceived from the British, the Fre the Romans, and the Greeks.

Suppose, for example, every member of the staff of every age of the Church of the Brethren "fired before he is hired" — tha is hired for an agreed numbe years which cannot be length or shortened except for miscond Personal and institutional p would be more definite. The ad istrative relationship could a greater dignity for all concerne

If every agency of the church explained to new staff members upon completion of their ter service they would not be eli immediately for further service that same agency, new particip in the professional life of the c would be stimulated and enc aged. A good system might b say that the "pause" upon com tion of a term of service shoul equal to the years spent in ser

God seems to believe in panies of men and women wh not stable and static; death de change, frequently ahead of sc ule — at least ahead of man's Rotation of people seems to be in the prescribed order of thin Wilbur Dunbar, 1537 Bur Road, Wooster, Ohio.

Insights Needed

I want to express appreciatio the article, "Penalty for Gro Old," by H. H. Helman, in the 12 Messenger. Brother Helma posed well the problems facing older people and his insights ne be studied and carried out in of our thinking and planning fo older persons of our churches communities. — Ernest R. Jeh Grand Junction, Colo.

The Church Exists by Mission

HE WHO would save his life — whether man or institution — will lose it. Conversely, he who is willing to lose his life — whether man or institution —will save it.

The church wants to continue its existence. n order to do that, it must understand and put nto practice that seemingly contradictory piritual principle taught by our Lord. It must ive itself with total abandon if its continuation s to be assured. It must be willing to go out of xistence before it can — or, indeed, is worthy o — continue. It must desire the fulfillment of s mission more than it desires its existence. urther, it must actually give itself to its mission, nd not merely say that it is willing to. Then its ontinuation is assured, for it will be making self indispensable.

One of the reasons for the low ebb in the hurch's life in some areas of the world today is hat it has ceased to be truly relevant to life. It as sought the continuation of its organization, s traditions, its dogmas, its rituals more than it as sought to heal the broken, to lift human life bove its earthy involvements into the higher ealms of the spirit while at the same time inistering to and through those very involvements.

The continued existence of the church hrough mission is compared to the existence f fire by burning. As a flame burns, the basic aterials of its fuel are transformed. If the ame cannot transform the substance it cannot ontinue to burn. The flame is a refining agent; removes the impurities from an element and retains the basic element. Likewise, through its achievement of its mission the church is refined and better fitted for servanthood in the years ahead. If it fails in this, the church loses its relevance; it loses its very life. And it should.

A noted Communist leader said that it is not possible for one to be a Communist and do nothing. A far greater leader in a far greater cause said substantially the same thing. He who would save his life — would do nothing — shall lose it. The church cannot do nothing and still be the church. In doing nothing it loses its spiritual life, its soul, and then its very existence. The essential nature of the church as the fellowship of the redeemed makes it impossible for it to lapse into idleness; otherwise it belies the redemption which it claims and forfeits the existence it cherishes and seeks to maintain.

The church must burn — must allow itself to be refined and changed — if it is to be worthy of its Lord and of its calling. This "burning" is fanned by the winds of the Spirit blowing where he chooses — but eternally blowing. This Spirit-fanned fire produces spiritual energy which makes the institution relevant to the day in which it exists.

In the New Testament writings the coming of the flame of the Spirit is symbolized by the gentle descending of a dove. Even though the Spirit may come as a dove, his action still has the vigor and the power of a flame of fire.

Are those flames of the Spirit blazing brightly in the church today? — ORA W. GARBER

Commencement Time As Measured by Degrees

YOU can count on it — the weather will be warm on commencement day. The rest of me may be chilly, but the time of graduation, hether from high school, college, or university, ill usually find the atmosphere hot and humid. ometimes it seems as if the number of degrees the temperature must always exceed the mber of degrees to be granted to deserving raduates.

We doubt there are enough air-conditioned ditoriums to care for the 400,000 or more colge students who this year walk off the platform ith bachelor's degrees. In addition they must ake room for about 75,000 "masters" and anher 10,000 "doctors" who are also among the aduates.

But though the number is increasing every year, these students are being assured that they should have no trouble in securing jobs. Graduates can often be selective in their choice of positions. They can look forward to better salaries also. Some of them will start to work at wages that are equal to that of their parents and of many of their college instructors.

Unfortunately, however, it is *salary* rather than *service* which many college graduates have set as the goal of their training. It will take the combined efforts of parents, teachers, pastors, and public-spirited citizens to offer a better motivation for higher education in this country. A new look at the meaning of Christian vocation will help. — K.M.



And there appeared to them tongues as of fire, distributed and resting on each one of them (Acts 2:3).

But whatever happened to this heavenly "dragon's breath"? Are these tongues seen only on the day of Pentecost, then to be seen (or heard from) no more? Does Holy Writ tell us nothing else of them? I do not know that this question has ever been asked before, but that is no excuse for not considering it now.

Perhaps we have simply assumed that fire so ephemeral, flame fed on fuel no more substantial than the rushing wind, must have flickered out as it danced on, an elusive flare of ignited vapor. But that answer is as unedifying as it is unscriptural. No, those tongues, distributed and resting on each one, were transplanted, grafted into the mouths of each, where they continued to burn — and to speak.

It would not be far wrong to call the entire Book of Acts, The Tale of the Tongues. And it would not be far wrong to define the Christian church — the church of Pentecost and the church of today — as that place, whatever place, in which men speak with tongues as of fire.

Now the tongues come from God; so, obviously, what they speak is the Word of God. But the Word of God — simply because it is "of God" — denotes much more than just sound in the air, more even than verbal communication, no matter how compelling that may be. "My word . . . that goes forth from my mouth; . . . shall not return to me empty, but it shall accomplish that which I purpose" (Isaiah 55:11). It was at the Word of God that the worlds came into being. It was at the Word of God that the waters parted before Israel. was the Word of God th became flesh and dwelt amor us, full of grace and truth.

And because the point which the Word of God becan most overflowingly full of gra and truth was in Jesus Chri then the Word of God which spoken by the fiery tongues the church is the word, the go news, the gospel of Christ.

But know that the chur speaks with tongues that are n her own, speaks a Word th she did not enunciate. T tongues are from God; and t Word is God. Assuredly, have this treasure in our ov earthen vessels, but woe be t church that is so concern about its vessel that it fails carry its treasure to the pover stricken world for which t gift is intended.

The Word which the chur has to speak is not of her o framing, is offered not on l own responsibility. Indeed, t church's Word is not sim empowered by God; that Wo is the actual power of G transmitted by the flami tongues of the Spirit, which his actual presence at w through us.

And the church speaks t Word in more than mere wor The church has been giver thousand tongues to sing. T Word is spoken through prea ing, through teaching, throu witnessing, through the sile of prayer, through godly livi through deeds of serv through the total ministry a mission of the church — name it. Indeed, it will dema an infinite variety of tongue if we are to speak the Word wh is as deep as the riches of gra as great as the love Christ shown.

But according to our text, tongues given to the church "as of fire." As in the forego

/e noted the variety of methods y which the Word is communiated, this is a clue to the ariety of content included /ithin the Word of God.

Fire speaks the word of udgment. "Behold, the Lord God was calling for a judgment y fire" (Amos 7:4). "Is not my vord like fire, says the Lord, nd like a hammer which breaks he rock in pieces?" (Jer. 23:29). 'I am making my words in our mouth a fire, / and this eople wood, and the fire shall evour them' " (Jer. 5:14).

It is not an easy or popular ask for the church to speak this vord; indeed, the church often hooses to retain her popularity y keeping quiet where God alls her to speak. But it is a alid — and necessary — work of he word to convict men of sin. hus the church is, first, to onvict herself. Only as she is villing to put the torch to her wn sins and shortcomings has he the right to turn the flames pon others.

But turn these flames she nust — both against the private, ersonal sin of anyone who vould come to her and against he social sins and injustices of he world. The church cannot peak the word of salvation vithout first speaking the word f judgment; and when, out f misdirected leniency, she nuffles God's stern word, she nevitably distorts his gracious vord of redemption.

Fire speaks the word of leansing. God's righteous judgnent is never aimed simply at estruction. " 'For he is like a efiner's fire and like fullers' oap; he will sit as a refiner and urifier of silver" (Mal. 3:2). The fire will test what sort of vork each one has done. . . . If ny man's work is burned up, e will suffer loss, though he imself will be saved, but only as through fire" (1 Cor. 3:13-15).

If there were not fire, we soon would be smothered in our own litter. And so, too, in the life of the spirit. The church must speak the cathartic word, the word that is willing to hurt in order to heal.

Fire speaks the word of awe, the word that calls men to worship. If we may say so, one of the works of fire is fireworks. "And upward from what had the appearance of his loins I saw as it were gleaming bronze, like the appearance of fire enclosed round about; and downward from what had the appearance of his loins I saw as it were the appearance of fire, and there was brightness round about him. . . . Such was the appearance of the likeness of the glory of the Lord" (Ezek. 1:27-28).

The church must speak the pyrotechnic word of praise and adoration that will bedazzle men and bring them to their knees to worship the King all glorious above, to gratefully sing his power and love.

Fire speaks the word of nourishment. Without the good offices of the cooking fire many of our foods would be impalatable if not inedible. "And they roasted the passover lamb with fire according to the ordinance; and they boiled the holy offerings in pots, in caldrons, and in pans, and carried them quickly to all the lay people" (2 Chron. 35:13). "When they got out on land, they saw a charcoal fire there, with fish lying on it, and bread. . . . Jesus said to them, 'Come and have breakfast' " (John 21:9, 12).

The church has a word of nurture, a work of teaching, counsel, and edification. And her dietitians must make sure that the menu does not stop with milk for the children but

For the Truth which the church proclaims is not essentially a body of truths, a series of propositions, a system of doctrine. The Truth is a Person, Jesus Christ. He is the only Truth the knowledge of which can truly be said to make men free. And he is the Light of the world

BY VERNARD ELLER

FOR THOSE WHO BUILD

by ROY Z. KEMP

In a moment of passion I built me a house,
A house upon sand;
Afterward, I witnessed the folly of
building
On unstable land.

In a moment of calmness I built on a rock,
With joy and with tears,
Possessing the knowledge my dwelling
would stand
Through the years.

also includes the meat of the full-blooded gospel.

Fire speaks the word of suffering. This is not the suffering of judgment, the punishment for sin, but rather the suffering for righteousness' sake. "He will baptize you with the Holy Spirit and with fire" (Luke 3:16). "I came to cast fire upon the earth; and would that it were already kindled! I have a baptism to be baptized with; and how I am constrained until it is accomplished!" (Luke 12:49-50). "The same experience of suffering is required of your brotherhood throughout the world" (1 Peter 5:9).

The church is not honest unless she makes it known that the word of invitation she speaks is also a call to suffering. To play down this aspect in an effort to make the gospel more salable or to adapt the Christian life so as to avoid opposition and persecution amounts to a silencing of the Word of God, not the promotion of it. After all, Jesus said, "Blessed are you when men revile you and persecute you" – not "when you are smart enough to escape such."

Not contrary to the foregoing, but in the same breath *fire speaks the word of comfort.* "He warms himself and says, 'Aha, I am warm, I have seen the fire!' " (Isa. 44:16).

The church's tongue as of fire can and must be the fire of the hearth, the word of consolation and love. With her Master she must speak in sweetest voice, whispering softly, "Wanderer, come! Follow me, I'll guide thee home."

Fire speaks the word of illumination. And Jesus' observation, "You are the light of the world," gains its true significance only when preceded by some other texts. "And God said, 'Let there be light'; and there was light" (Gen. 1:3). "Thy word is a lamp to my feet / and a light to my path" (Ps. 119:105). "The true light that enlightens every man was coming into the world" (John 1:9). "Behold, all you who kindle a fire, who set brands alight! Walk by the light of your fire, and by the brands which you have kindled!" (Isa. 50:11).

The word that enlightens is the word of truth. But it is not simply the case that the w the church speaks is a t word. No, the Word of wh she speaks, the Word by wh she speaks, the Word wh speaks through her, is Truth. For the Truth which church proclaims is not es tially a body of truths, a se of propositions, a system doctrine. The Truth is a Per Jesus Christ. He is the Truth the knowledge of wh can truly be said to make free. And he is the Light of world.

And if it is not this mination that the church sh abroad with her tongues of then the light within he darkness – and how great darkness thereof!

"And there appeared to th tongues as of fire, distribu and resting on each one them."

In this gift the church born. With this gift the chu went into all the world. now it must be that with gift the church goes and s go into all the world, for, the Word is with us always the close of the age.

Prayers for Pentecos

O heavenly King, the C forter, thou Spirit of truth, wh everywhere present and filles things, the treasury of bless and giver of life; cleanse us f every stain, and come, take thine abode within us, O t strength of our souls and our vation for ever.

Liturgy of St. John Chrysostc

Lord, who on this day d pour the fire of thy Spirit u the apostles so that they sp thy word with boldness and m believed and all were of one m and one heart: kindle thy ch today with that same spirit of f and unity, so that many thro out the world will be draw thee and proclaim thee.

Suzanne de Dietri

Gather Thy Church From the Four Winds

litany based on the Didache, a Christian manuscript of the second century and prepared by Dr. Olive Wyon for the Commission on Faith and Order, World Council of Churches

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body. — 1 Cor. 10:16-17.

As this bread was once scattered upon the mountains, and has now been gathered into one, so may thy church be gathered into the unity of thy kingdom: all glory be unto thee, O Lord, for ever and ever!

Gather thy church, O Lord, from the four winds,
into the kingdom of thy love.

Holy Father, we thank thee for thy holy name, which thou hast imprinted upon our hearts, and for the knowledge of faith and immortality which thou hast brought to light through Jesus, thy servant.

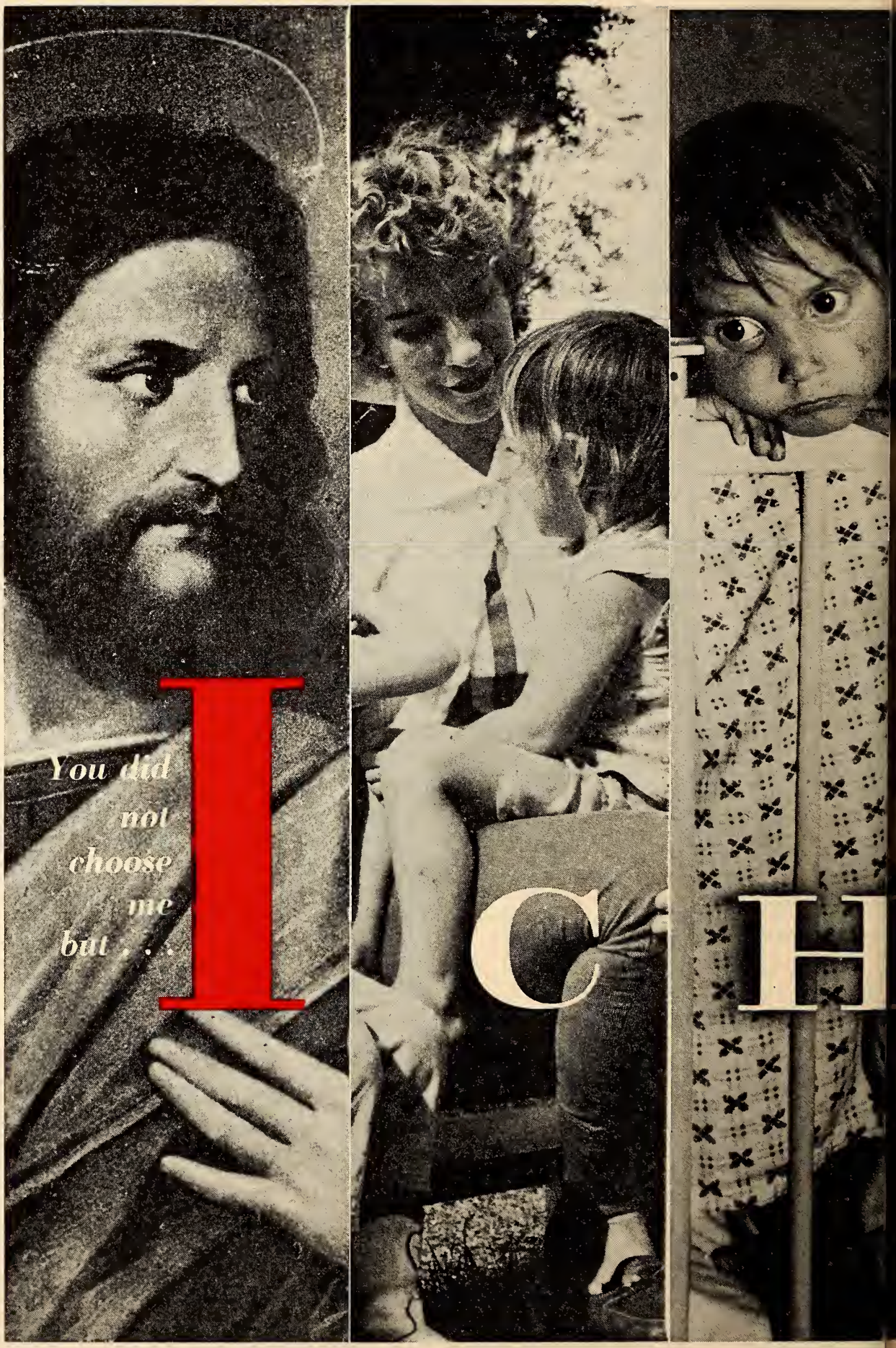
Gather thy church, O Lord, from the four winds,
into the kingdom of thy love.

Have mercy, O Lord, upon thy church,
Deliver her from all evil,
And perfect her in thy love.
Gather her out of the nations
Into that unity which thou hast prepared,
And unto thee be the power and the glory,
For ever and ever!

Gather thy church, O Lord, from the four winds,
into the kingdom of thy love.

Come, Lord Jesus, come!
Glory be to thee for ever and ever and ever. Amen.

Gather thy church, O Lord, from the four winds,
into the kingdom of thy love.


You did
not
choose
me
but . . .
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YOU

CHOSEN . . .

The price of beef; to the office by eight;
a sink full of dishes;
children watching television cartoons —
these are the things of life!
Sometimes we choose to go Beyond:
a nod of the head for grace;
a weekly hour for worship.
Then back to the usual.

The gospel speaks of a different choosing.
Not that we momentarily discover Christ
in our daily rounds, and finding,
choose his companionship.

Christ has chosen us!
A royal priesthood, a chosen people.

APPOINTED . . .

His choosing is no temporary respite,
but as with Israel, for a mission.
We are appointed, we are sent; we are commissioned.

Power from his Holy Spirit
begins our appointment in Jerusalem
or Johnstown, or wherever we live.
Then "in all Judea and Samaria
and to the end of the earth."

Christ has appointed us — us Brethren
to witness
in the tribal villages of Nigeria,
to the Indians in the Ecuadorian Andes,
and to the peoples of the East in India;
to proclaim his name — preaching, baptizing, teaching —
in the heart of Chicago and Cleveland,
at the city's edge
in Philadelphia and Los Angeles.
to feed the skinny and bony children
existing in the streets of Hong Kong.
to care for abandoned orphans
in embattled Korea.
to shout NO
to war and to the tools of war
to the world,
to the government,
to our fellow Christians.
to be his servants
in binding the wounds of the afflicted
in Puerto Rico and Indonesia;
in showing compassion
to the prisoner of society,
of alcohol, of his own passion;
in all of life.

and appointed you that you should go and bear fruit

John 15:16

TO BEAR FRUIT . . .

How will the Brethren be known?
By the fruit which we bear.
"Go and bear fruit."
It is to this end that we engage in mission
and that we give
to support our work together as Brethren.

— Leland Wilson, Director of Interpretation

with the HOLY SPIRIT and with fire

by Donald E. Rowe

WITH the Holy Spirit and with fire the church came into being. At Pentecost, the church was established by God through the Holy Spirit. It came into being not as man's bright idea but because it was essential and vital to God's purpose.

Likewise, the Church of the Brethren came into being as Alexander Mack and his fellow Christians opened their lives to the leading of the Holy Spirit. Through the years the Brethren have cherished the tradition of being a noncreedal New Testament church. We have emphasized the importance of being open to new light and revelation through the Holy Spirit.

The observance of Pentecost Sunday in our church was given more recognition in the past than most of us today are aware. For nearly a hundred years Annual Conference began on Pentecost Sunday with a love feast and a public meeting followed by the council meeting on Monday and Tuesday. After such spiritual preparation the Brethren would counsel together over the great issues facing the church. And out of these Spirit-filled meetings came the plans and dynamic that have extended the church's ministry into over a thousand communities in North America and into twenty overseas countries.

This year, while modern-day conditions require that our Annual Conference must convene several days later than Pentecost Sunday, we still will be seeking the leadership of the Holy Spirit for facing our world with its threats, its tragedies, its opportunities. The words of Jesus will be ringing in our ears: " 'But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.' "

And if we as Brethren take these words seriously it will mean that our church must not be self-absorbed and witness primarily to its own members but to all who have need so that the world may believe. In a world on the verge of flames, human lives being torn by hunger, family life shattered in teeming refugee camps, communism out to capture the minds of men with promises of a new life demand that we preach and carry the Word to all men and nations.

It is interesting that the basis of the final judgment (Matthew 25) leaves out so much which we think is important. God's judgment finally rests on whether we feed the hungry, visit the sick, comfort the lonely.

Today there are millions struggling desperately for bread. In India a dozen children ten to thirteen years of age stood waiting with closed eyes at a hospital. The doctor opened the eyelids of the first, then the second. He saw only a repulsive mass where there should have been an eye. Why? Because when these children's bodies were developing the eyes, they did not have enough vitamins. So lack of food condemns children to blindness. More than half a billion people struggle desperately for some medical care.

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"The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law"

Flesh and Spirit

by Forrest Collier

IN THE closing sections of Galatians, as in most of his letters, Paul deals primarily with ethical concerns. Paul's theological bombardment of the Galatians has ceased and he no longer hurls anathemas. The shouting and the tumult have died down and Paul reasons with his spiritual children, much as a father would talk with his son. This is not to imply that Paul concludes Galatians on a lukewarm note —as we shall see.

Paul begins his portrayal of the all-out, irreconcilable conflict between flesh and Spirit in 5:16. He urges the Galatians to walk by the Spirit. Paul here plainly means the Holy Spirit. In Paul's time, as now, *walking* was a figure of speech meaning the way people habitually conduct themselves. Paul meant for them to be continually guided by the Holy Spirit. He assures the Galatians that if they abandon the law and follow the Spirit evil will not take over. Walking by the Spirit is not just denying the flesh, but it results in certain fruit (v. 22f.).

By "desires of the flesh" Paul does not mean just sensual desires of the physical nature. He means all the desires which are peculiar to human nature without the divine Spirit. There is a mutual conflict between the powers of the Spirit and the flesh. If a person wills to do evil, he is opposed by the Spirit; if he chooses to do good, he is opposed by the evil.

The intent of each in opposing the other is to prevent man's doing what the other moves him to do. Thus comes the struggle between willing and doing (cf. Rom. 7:13ff.). There is always the resistance of the flesh, but Paul does not call for a passive response. The verbs Paul uses with the "Spirit" all imply a continuing, day-by-day action.

If the Galatians are being led by the Spirit, if the Spirit prevails, they are not under the law. They are free men (5:1). Consequently, they are removed from the curse mentioned in 3:13. They will not be cast out as the sons of the flesh and slaves (4:30). Those who are being led by the Spirit have no need for the Jewish law because they are living a life better than the best the law can produce.

Paul outlines some of the

works of the flesh, which are plainly to be seen. He does not mean that they are to be seen openly in public, but that they can plainly and easily be identified as such. Paul minces no words in describing these works. The words are bold and blatant. Paul denounces prostitution, including all unlawful sexual relations, sensual impurity or sordidness, violent licentiousness and wantonness, idolatry, sorcery, hatred, enmities, strife or destructive competition, jealousy, anger or rage, selfish ambition, dissensions, factions, envyings, drunkenness, and revelry.

Paul could compile an endless list of such "flesh works," but he has given enough to indicate what human nature is like without the Holy Spirit. Paul warns the Galatians again, as he apparently did when he was in their presence, that any one who persists in doing these things shall not enter the kingdom of God.

On the other hand, at the head of the list of the fruit of the Spirit is love, on which 1 Corinthians 13 is a most eloquent commentary. Love is not only the crowning virtue of the fruit of the Spirit, but it also sums up and binds together the total life of the Spirit (cf. Col. 3:14). Joy and peace, peace and harmony with their fellows as much as peace with God, are in the list, followed by patience, kindness (uprightness and generosity), faithfulness, gentleness, and self-control. Against such virtues no law can bring charges.

We find Paul consistently referring to the works (plural) of the flesh and the fruit (singular) of the Spirit, giving further evidence of the fragmented, disintegrated life under the law and the singular, unifying fruitage of the Spirit. We ourselves may directly accomplish "works," but the creation of a fruit requires God's activity.

It is interesting to note that practically all of the words Paul uses to describe the works of the flesh are much older in origin and usage than the list describing the fruit of the Spirit. Undoubtedly they were descriptive of the Galatians' pre-Christian, pagan religion.

Those who belong to Jesus Christ must pay a price for their freedom. The Lordship of the Spirit brings with it, as in the above conflict, the crucifixion of the flesh. Those who claim Christ participate in his cross, too. In sharing in his crucifixion we completely deny and reject the flesh.

If we live by the Spirit, as Paul admonishes the Galatians, let us order ourselves and our lives in accordance with the rule of the Spirit.

Then let no one think more highly of himself than he ought, or even pride himself in his adherence to the ways of the Spirit. This only leads to each trying to outdo the other and to envy, and back again into the works of the flesh!

Instead, if one of the brethren unwittingly makes a mistake, although he himself is not bereft of responsibility, let those who are of the Spirit restore him in a spirit of gentleness and kindness. The discovery of an errant brother is not an occasion for self-exaltation for the truly spiritual. It is a time to restore and repair the brother in a spirit of true gentleness and friendliness, which are fruits of the Spirit, recognizing all the while that the one who restores him also is subject to weakness, and even now may be tempted to haughtiness or unforgiveness.

The burdens the Galatians are to share are apparently the moral errors and infirmities and the shame and sorrow they cause in fellow Christians. The emphasis is not so much on what is to be borne, but upon the mutuality of sharing it in true Christian love and brotherhood.

No one has a right to exalt himself higher than others, for he only deceives himself and leads his own mind astray. Instead, let each man inspect his own work, examining it not in comparison with any other, but in the light of the example given by God himself. Then, if he has reason to feel good, it will be in what God has done in him, not by comparison with his friend's faults. Each man must carry his own share of responsibility.

Verse 6:6 is a free-standing note, not very clearly related to what went before or what follows it. In making this little aside Paul is concerned that the resident Christian teachers in Galatia are being supported in a manner which would allow them to teach as fully as possible.

Paul returns (6:7-10) to the conclusion of his previous admonitions. The Galatians need to be aware of what is at stake here. They have heard the good news of the gospel and must respond to its demands. God is not to be ignored. The figure of sowing and reaping is universal in its application. If a man sows thistle seeds, he will reap thistles; the grace of God will not change that. But God himself has sown grace and forgiveness. When we respond to his gracious sowing, and sow to the Spirit, we reap not the harvest of the flesh, which is grief and woe, but eternal life, the result of life in the Spirit.

Well doing is used by Paul to sum up all of the fruit of the Spirit. The Galatians should not grow weary or allow the

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KINGDOM GLEANINGS

On Easter Robert Bischof officiated at the largest love feast in the history of the Nigeria District, when 355 persons communed at the Kwaka church.

Pleasant View church in Northwestern Ohio invites those traveling to and from Annual Conference on 30N to stop for rest and worship. The church is located seven miles northeast of Lima and has picnic grounds and camping facilities for trailers.

A fifty-year club for alumni of Manchester College was organized during the alumni day activities on May 26, according to Mrs. J. Raymond Schutz, secretary of the Alumni Association. Alumni graduating fifty or more years ago are eligible for Club membership.

S. J. Neher, R. 3, Box 20, Jasper, Mo., would like to obtain ten to twenty-five used hymnals, 1925 edition, that are in good condition. He will pay postage and small price according to the condition. If any church or organization has hymnals to dispose of, contact Brother Neher at the address given above, stating price.

McPherson College science departments are now conducting a series of experiments to determine the effectiveness and the practical value of three individually selected antiradiation chemicals on white rats. One of the main purposes of the project is student research experience. Two of the drugs are original products of the students.

Silas S. Blough, a retired Church of the Brethren minister, died May 14, following a stroke he suffered the preceding day. Brother Blough was a resident of the Greenville Home. The memorial service was held on the 17th at the Greenville church. The March 4, 1961, issue of the Gospel Messenger carried a story of the nonagenarian's life and activity.

Val Petersen, formerly assistant to the training director of Brethren Volunteer Service, joined an International Voluntary Services team in Laos on April 25. His work is in the field of social welfare. This rural development team is under the direction of Robert S. Zigler. Val spent several months as a normal control patient at the National Institutes of Health before joining IVS.

Opportunities for service overseas are available with International Voluntary Service, Inc. Posts are open for personnel in agriculture, education, health, and other areas of community development, in Africa and Southeast Asia. Single men with experience or education in agriculture, mechanics, plumbing, and carpentry, may qualify for teams in Southeast Asia. Persons qualified to teach English, both men and women, are needed for a team in Vietnam. Married couples without minor dependents may be used if each is qualified and positions are available where they can serve together. Deferments may be secured; IVS work is also acceptable for alternative service. For applications, write International Voluntary Services, 3636 16th St., N.W., Washington 10, D.C. IVS will be pleased to furnish further information to ministers who desire to have information on hand for counseling with youth.

Carson N. Key has recently been appointed direc of development for the Home for the Aging in Roano Va. Carson was the former pastor of the Anti church, Rocky Mount, Va.

D. W. Bittinger, who has been granted a year leave from his duties as president of McPherson Colle Kansas, has received a Fulbright lectureship from U.S. State Department. It has been awarded for l tures in sociology and anthropology at the Natio Taiwan University in Taipei and the University Tanghai in Taichung, Taiwan, during the 1962 academic year.

The deadline for making reservations for the Past Association luncheon at Ocean Grove, on Tuesday, Ju 19, has been extended. Persons sending their names the Department of Ministry, Church of the Breth General Offices, Elgin, Ill., not later than June 12 v be assured of places. The price of the luncheon is $2. Dr. Clarence Jordan of the Koinonia Farm, Americ Ga., will be the speaker.

In 1961, fifty-one per cent of American philanthr ic giving went to religion. Such giving increased a rate of less than six per cent in 1960, and for the fi time in several years did not increase in greater prop tion than population. Prior to 1960, for several ye religious giving maintained an annual increase of proximately nine per cent. This and related informati comes from Giving USA: A compilation of facts relat to American philanthropy. Copies may be obtain from the American Association of Fund-Raising Co sel, Inc., 500 Fifth Ave., New York 36, N. Y.

Dedication

Elbethel church, Western Pennsylvania, will hav service of dedication for new church furniture and pe in connection with the homecoming service on Sund June 10, at 2:00 p.m. John M. Geary, pastor of t Mt. Joy church, will speak. J. Ewing Jones is pas of the Elbethel congregation.

Ordained to the Ministry

Wambursa Samson Yimau, a member of the La church, Nigeria, was ordained to the ministry on Ap 29 by Mai Sule Biu, Monroe Good, and Charles Bieb The new minister had Bible training in the Bible sch at Garkida several years ago and is now leader of t Christian group at the Kidlindila preaching point.

Two New Congregations for Nigeria

Two new congregations were recently organized Nigeria, bringing the total to twenty-seven. Hildi, ganized on April 28, has 239 baptized and 102 co nant members. Mai Sule Biu, chairman of the Elde Monroe Good, secretary of the Elders, and John Griml led in the service. Irven Stern was elected moderat

On the same day the same leaders organized t Uvu congregation. This new church has 230 baptiz and 113 covenant members. Charles Bieber was chos moderator.

Peace Action Project

Nevin H. Zuck, moderator of Annual Conference, will address the participants in the Brotherhood peace action project at 7:30 a.m. on Sunday morning, June 24, at the Young People's Temple in Ocean Grove. He will lead the participants in a service of commitment for peace.

W. Harold Row, Brethren Service executive secretary, is arranging for official appointments of Church of the Brethren delegations with government leaders on June 25 at Washington, D. C., as a part of the Brotherhood peace action project. Appointments are being requested with President John F. Kennedy; Secretary of State Dean Rusk; J. W. Fulbright, chairman of the Senate Foreign Relations Committee; Richard B. Russell, chairman of the Senate Armed Services Committee; and Carl Vinson, chairman of the House Armed Services Committee. Brethren leaders invited by the General Brotherhood Board Executive Committee to serve on these delegations are: Andrew W. Cordier, Irene Bittinger, Norman J. Baugher, Paul Bowman, Jr., Calvert N. Ellis, DeWitt N. Miller, Raymond R. Peters, W. Harold Row, Homer Royer, Ralph E. Smeltzer, E. Paul Weaver, M. Guy West, the new moderator of Annual Conference, and the new chairman of the General Brotherhood Board.

A basic statement of the church's position on four major issues for presentation to these government leaders is being prepared by the Brethren Service staff with assistance by Prof. Donald Miller of Bethany Seminary. The statement will deal with (1) reconciling East-West and other world tensions, (2) securing world order through a strengthened United Nations, (3) achieving general and complete disarmament, and (4) structuring positive alternatives to civil defense.

Ruth Early, Washington representative of the Church of the Brethren, has reserved space in the Washington Post on the morning of June 25 for a one-half page statement describing the Brethren peace witness in Washington on that day and the church's position on four major peace issues.

Registration and hotel reservation forms for the peace action project have been published in the May 5 Gospel Messenger and in the flier, An Opportunity to Respond, distributed to pastors, Brethren Service chairmen, youth counselors, men's fellowship leaders, and area adult directors.

"*Each phase of the Brotherhood peace action project* is important," reports Ralph E. Smeltzer, director of the project. "Although the walk for peace may be the most unique aspect of the project the visit of delegations to government leaders, the interviews with congressmen and senators, the peace vigil and study sessions, and the statement in the newspaper will all be very significant aspects of the project."

A news release on the peace action project in Washington, D. C., June 25, for use by editors of local newspapers was mailed to pastors on May 25. This release will be helpful in securing wide news coverage of the event.

Slogans for the signs in the Walk for Peace will be: Brethren Peace Witness; War Is Sin; Brethren Say No to All War; In Christ There Is No East or West; Exchange Persons Not Bombs; Swords Into Plowshares; Stop the Tests East and West; Stop War, Start Disarming; Build Friendships, Not Shelters; Our Best Shelter, a Stronger U.N.; United Nations for All Nations.

The Glen Cragos, former superintendents at Neffsville, will move to La Verne, Calif., in late June. Glen has accepted the position of case worker at the David-Margaret Home for Children operated by the National Women's Division of the Methodist Church.

Radio and TV Programs

The Art of Living, Sundays, 9:15-9:30 a.m. EDT, NBC Network. Dr. Samuel M. Shoemaker, the minister, will speak on the following subjects the three remaining Sundays in June: Coming Into the Stream of the Holy Spirit, How to Stay in the Stream of the Holy Spirit, and How to Draw Others Into the Stream of the Holy Spirit. Beginning July 1 and continuing through September, Dr. Theodore Gill, president of the San Francisco Theological Seminary, will be the speaker.

National Radio Pulpit, Sundays, 10:05-10:30 a.m., EDT, NBC Network. Dr. Robert Hershey, minister at Trinity Lutheran church, New York City, will be the speaker from July 1 through Aug. 26. His topics will be: July 1, Steel Under Velvet; July 8, God's Alphabet; July 15, Seeing Is Believing; July 22, Void — If Detached; July 29, The Middle Man; Aug. 5, Our Modern Idolatry; Aug. 12, The Humor of God; Aug. 26, Just Around the Corner.

Frontiers of Faith, Sundays, 1:30-2:00 p.m. EDT, NBC-TV. Frontiers of Faith returned to the air on June 3. The first five in the series are featuring an interrogator and two panelists. As scheduled the programs are: June 10, Are Christians Keeping Up With Their Leaders? June 17, Are Today's Christians Hypocrites? June 24, Is the Christian Getting Too Rich? July 1, Is Communism Christianity's Corrective?

Faith in Action, Sundays, 8:15 a.m., EDT, NBC Network. Robert Shaw, director of the Robert Shaw Chorale, is the commentator in four broadcasts devoted to New Directions in Music for Worship, which began on June 3. His own illustrations at piano and organ are supplemented by recordings of old and new music. The programs are: June 10, popular versus classical religious music; June 17, religious concert pieces illustrated; June 24, experimental areas, including jazz and electronic music, explored.

The Church Calendar

June 10

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Christ Speaks to the Churches. Acts 1:8b; 11:25-29; Revelation 1 — 3. Memory Selection: Behold, I stand at the door and knock; if anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me. Rev. 3:20 (RSV)

Pentecost

Children's Day

June 19-24 Annual Conference, Ocean Grove, N. J.
June 25 Peace Action Project, Washington, D.C.
July 1 Christian Citizenship Sunday
July 13-15 District meeting, North Dakota and Eastern Montana
July 15-20 Southeastern Region workshop for church leaders, Bridgewater College
July 15-20 Central Region laboratory for children's workers, junior high and youth leaders, Manchester College
July 15-20 Ministers' seminar and Bethany extension school, Manchester College.

With the Holy Spirit

Continued from page 12

Education is still another unmet hunger in Asia and Africa. Turned away because the mission school is full, parents will cut the child's hair another way, put on different clothes, and try again. They will almost starve themselves, making any sacrifice to get their child in school.

In our world vast millions are struggling for freedom, for respect, for recognition. The myth of the white man's superiority has been blasted into a thousand fragments. He is the minority in our world.

Two great power vacuums exist today — one in the Near East, the other in the Southwest Pacific. Never before have such vacuums been filled short of war. Communism, which forty years ago was confined to so small a group that they could be seated in the average church choir loft, now controls the destiny of one third of the earth's surface and 800 million people. Another 800 million march under the aegis of the free world's banner. The last third waits and watches.

In the United States God judges us because of permitting conditions which breed delinquency. With half of our major crimes committed by eighteen-year-olds and younger, God judges us for the false values that cause us to spend twice as much for alcoholic beverages and their victims as for schools, colleges, churches, and community funds.

For too long we have planted rows of bushy trees in our gardens so that we would not have to look out upon the squalor of a nearby slum. No longer dare we hide from our eyes the threat, the tragedy, the struggle of our world. As followers of Christ, as members of the church, we must face it.

At Ocean Grove the church will gather again in Annual Conference to rediscover and affirm the nature and mission of the church and attain a deeper understanding of the world the church must serve. And at the closing convocation service the church will unite in presenting an offering for continuing our part of God's mission to the world. And as we gather for Conference may God ignite our cooling embers "with the Holy Spirit and with fire" so that we can bring to our lives and to the world a greater hope and faith and love.

The Pentecostal Flame

BY ORA W. GARBER

The Holy Spirit came as tongues of fire
At Pentecost long centuries ago.
By him the souls of men were lifted higher,
Their lusty, newborn kingdom zeal aglow.

Before that time he came upon God's Son,
Descending gently, like a graceful dove,
To certify him as the Chosen One
Who would reveal the fullness of God's love.

Today the Holy Spirit comes to all
Who know our Christ and seek to do his will,
Whose souls are open to his pleading call
That they their rightful mission should fulfill.

Lord, let that sacred Pentecostal flame
Renew our feeble witness to thy Name.

You Can't Count on Dying

by Jacob T. Dick

■ In a recent book by Natal Harris Cabot, she stresses th point that science has given u many added years to our physic life. We have more people ov retirement age than ever, and th number will keep on increasin Cabot suggests that these adde years are precious, and we need do all we can to keep these yea creative and meaningful.

But no matter how many scie tists we have, and how ma miracle drugs we develop, th plain truth of the matter is th our outward being, or our bod will not last forever. One of th country's biggest businesses is th beauty industry. We try despe ately to keep from "wasting away Paul's insight in 2 Cor. 4:16 helpful at this point. "Though o outer nature is wasting away, o inner nature is being renew every day," he wrote. Try as w will our outer bodies have a w of wasting away.

The glorious truth Paul was d livering was that our "inner n ture" never completes its growt A prizefighter is old at thir years; a baseball player is old forty; sometimes I think a preac er is old at forty-five (but that in my weaker moments). Ho ever, our spirit, our soul, keeps growing and there is no limit its growth.

Phillips translates Paul's id this way: "Every day the inwa man receives fresh strengt Think of what we can learn fr the veterans of the cross of Chr in our own church! They ha kept on being renewed and gro ing through the years, and if can understand the nature of t "hereafter" we will keep on gro ing after we leave this earth body behind. The "hereafter" simply the "here" "after."

Speaking personally . . .

In Defense of Tolerance

by William P. Albright

IN RECENT years considerable thought and effort have been devoted to the importance of Brethren belief and the need for creating and maintaining a "Brethren self-image." Members have heard from various points of the compass that Brethren have become "program centered" rather than "belief centered." From the lower end of the ecclesiastical totem pole, pastors hear reports of the enthusiasm and the rapid growth of religious groups which are well grounded in doctrine.

From time to time articles attempting to deal with the lack of and the possible need for a Brethren theology have appeared in the Gospel Messenger. The question may still be raised whether these endeavors have convinced the readers of a particular need and whether they have offered any convincing system to fill the alleged need.

Typically, Brethren have not been inclined toward creating a system of either their peculiar or their orthodox beliefs. In the past, at least, the community or congregation was the system which established the line of separation between the Brethren and the rest of the world. Yet, in their peculiar way, the Brethren were tolerant of the outsider. In the midst of disagreement, they were willing to "live and let live." We might add that their separation assisted their tolerant attitude.

Industrialization and two world wars have changed all this. Finding themselves face to face with the culture of the twentieth century from every angle, Brethren begin to search frantically for something solid underfoot. Like the Arctic explorer who thought he had made camp on solid ground, the Brethren have awakened to find themselves adrift on an ice floe far out in deep water. They now paddle frantically in search of the Rock of Ages — perhaps to sit thereon.

In this situation the Brethren become suspicious of their tolerance, fearing it may jeopardize their chances for survival; they are haunted by the bogyman of moral relativity as they rub shoulders with more orthodox Christian neighbors in the various ecumenical groups.

Frankly, I am convinced that when Brethren have formulated a set of reasons for acting like Brethren, they will have ceased to be Brethren. The demands of the gospel seem many times to take a firmer grasp upon the mind which is uncluttered by an elaborate rationale.

Let it be admitted that tolerance carries the potential for disaster, and the tolerant individual or institution may seem weak in basic beliefs. I think this is a risk which Brethren must take. It may bring them into close proximity to those who may seem to be strangers to our Lord and his cause. It may render some members susceptible to humanism, Unitarianism, or even a tame variety of agnosticism. However, we must view not only this perilous course but also its alternative.

The search for doctrine and the quest for the right answer are instinctive characteristics of the human animal and the human institution. Religious leaders and teachers are amply endowed with this quality. Unfortunately the doctrinaire person or institution is reluctant to climb down from the hobby horse and consider navigation from a different reference point. Such persons and systems may become very unfriendly toward a differing point of view.

If one should look at the membership of certain vigilante groups, whose voice is heard once more in the land, he might find a goodly number who are of strong belief and well grounded in doctrine, both Christian and secular. The suppression of freedom, the denunciation of the prophet, and the stifling of the creative genius are seldom the result of tolerance.

I do not think that tolerance need make suckers of the Brethren either, inside the National and World Council of Churches or outside of these organizations. Tolerance need not hinder the witness for peace. Brethren may continue serving the needy and unfortunate whoever and wherever they are, not because of any theology, but because they are needy and unfortunate. The Dunkard may bear his witness in the midst of disagreement, indifference, and even hostility — not because of a system of belief, but because Christ has set the example.

It may be that the Church of the Brethren faces the danger of being absorbed. If so, let it face the situation honestly and squarely. More than one minority group has found itself in this predicament. It might be that the search for doctrine by Brethren is indicative of the decline of an earlier creative and spontaneous Brethren genius. Systematization of belief may be only a tragic step in a retreat. Brethren may more easily become confused or lost in a theological system than in an atmosphere of honest search and tolerance. Belief, springing from deep conviction is not dangerous in itself. However, a system of belief may assume quite formidable proportions since it can so easily surround itself with an elaborate defense, rather than depend upon the strength of inner conviction. If tolerance creates the painful necessity of weighing values time after time, and if it involves the individual in the frustration of making difficult or humiliating choices in which values do not stand clearly outlined or defined, one may take comfort in the fact that such has often been the case as the Christian has sought to live in and yet be not of the world.

Anyone for shooting the rapids?

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

The Work of the Holy Spirit: a Study of Wesleyan Theology. Lycurgus M. Starkey, Jr. Abingdon, 1962. 176 pages. $3.00.

An exciting and fresh study of the Holy Spirit, this volume should receive wide attention. The author has combined scholarship and readability, two rare companions. Setting forth the insights of John Wesley on the Holy Spirit and seeing them in the light of Reformation theology, the author has indeed opened wide vistas into the work of the Holy Spirit.

Brethren will appreciate the final chapter dealing with the contemporary theological enterprise and the ecumenical climate. Countering the position of the Niebuhrs and others at the point of love being an unrealistic and impractical ethic, the writer brings the Wesleyan doctrine of sanctification, not only of man, but also of society. "There is some cause for concern that the contemporary return to Reformation orthodoxy, in its pronounced preoccupation with human depravity, will compromise the New Testament perfectionist ethic of love and again frustrate the thirst and hunger for righteousness implicit in the 'high calling of God in Christ Jesus'" (p. 161).

Many find the Holy Spirit to be one of the most difficult of Christian doctrines to understand. Here is a genuine aid. — *Leland Wilson.*

***Drama With and for Children.** Winifred Ward. U. S. Government Printing Office, 1960. 68 pages. 30c.

This book does an excellent job of interpreting what creative drama with children is and how a lay person can use it effectively with children. It offers guidance in the art of creative drama and gives assistance to organizations that wish to give plays for children. Also, it points up the value of creative rhythmic movement and significance in child development of playing out a story or idea. There are suggestions for stories, poems, or songs dramatize.

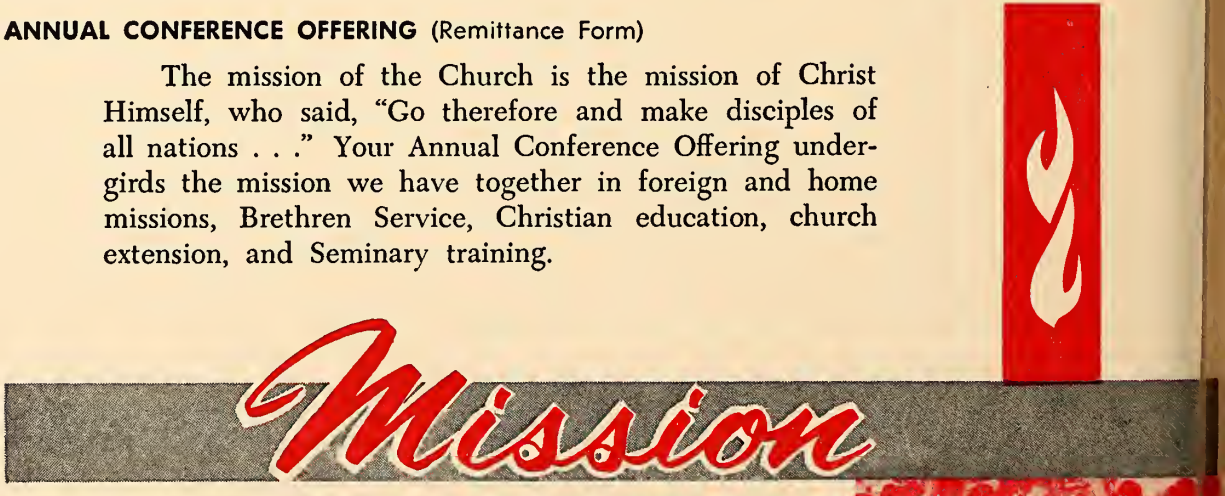
This is a helpful book to all tea ers, public school and church sch for all ages of children. — *Childre Work Regional Directors.*

***Good** Grief. Granger E. We berg. Augustana Press, 1962. pages. $1.00.

Based on a chapter from author's recently published, Minis and Doctor Meet, this brief, exc lent study of the dynamics of g leads one to believe that the lar book must be a masterpiece. Si grief is universal, the author explo the good aspects of it, not only tempts to describe its pattern and give help in conquering grief, but so indicates what we can learn fr grief. This is a booklet for eve one — for each of us has an appo ment with grief. It would be h to overrate the value of this b or its need for wide circulation. is a book for church libraries for pastors to pass on to people v are continually confronted wit number of crises which prod grief. Families could well pas among its members prior to and ing grief situations. — *Harold Bomberger, McPherson, Kansas.*

ANNUAL CONFERENCE OFFERING (Remittance Form)

The mission of the Church is the mission of Christ Himself, who said, "Go therefore and make disciples of all nations . . ." Your Annual Conference Offering undergirds the mission we have together in foreign and home missions, Brethren Service, Christian education, church extension, and Seminary training.



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Give through your local church's offering, or mail your Annual Conference offering to the CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Ill.

***Sparks on the Wind.** Morton D. Prouty, Jr. John Knox Press, 1961. 47 pages. $2.00.

One finds in this slim volume poetic interpretation of vagrant thoughts and spiritual yearnings, combining sublimity of thought with musical words and phrases. The book is good for reading, rereading, and meditation. — *Mrs. Dan Fierheller, Polo, Ill.*

***Men of Fire.** Walter Russell Bowie. Harper & Brothers, 1961. 244 pages. $3.95.

W. Russell Bowie, who has given us a considerable list of important and widely read volumes, has here done a superb job in presenting for us twenty-six short but penetrating and illuminating biographies of men who were on fire for the gospel of Jesus Christ. His writing "recaptures the personality and character" of these torchbearers, unfolding for us their faith and devotion which led them all to lose their lives for God and in the process find life at its best with God.

Beginning with Peter and Paul, including several of the early church fathers, some of the men of the Reformation, some of those who translated the Scriptures for us, and then moving on to modern times he presents the lives of missionaries and outstanding preachers like Frederick W. Robertson and Phillips Brooks.

Anyone who wants inspiration and the story of these great heralds of the faith will be eager to possess and saturate his mind and life with these short biographies. — *Charles E. Zunkel, Port Republic, Va.*

Certainties for Uncertain Times. John Sutherland Bonnell. Harper & Bros., 1961. $3.00. 160 pages.

Has our faith some significant contribution to make to modern man as he strives to live victoriously in such a world as ours? In this collection of twenty sermons by one of America's great preachers, there is an attempt to face "the problems raised by the Space Age and the tensions created by revolutionary ferment." Modern man is pointed to a larger concept of God and is challenged to draw on those inner spiritual resources that "will keep us brave and steadfast through days which are heavy with conflict and darkened with fears."

The three divisions of the book indicate the range of the preacher's concern, and his willingness to face difficulties of both the individual and the world. Dr. Bonnell brings his wisdom, experience, and insight to the discussion of: (1) God and Man and the Space Age; (2) the Space Age and the Church; (3) The Space Age and the Individual. He takes a square look at specific problems confronting real people, and points the way to those who seek meaning and joy in their world, in their relationships with others, and within themselves. — *Carl E. Myers.*

The New Essence of Christianity. William Hamilton. Association, 1961. 159 pages. $3.00.

Here is a book which is not "for Brethren only," but will be a stimulus and a disappointment to some Brethren readers. The stimulus is offered because William Hamilton, a young professor of theology at Colgate Rochester, swims a little against the stream in a manner suggesting some of the themes in the Brethren heritage. For instance, he takes quite seriously the life of Jesus as having importance for the "style of life" which a Christian is to lead. The disappointment for some will be due to the cautious way the author approaches these things and the limitations he places upon Christian knowledge and action. Nevertheless, it is precisely the honesty with which the author does grapple with current modes of doubt and despair, as well as his willingness to examine and tentatively embrace passivity and resignation as a legitimate Christian response, which make the book interesting. Another animating feature is the frequent reference to Bonhoeffer, Camus, Silone, and T. S. Eliot.

While not in any sense a major theological writing (the author explicitly renounces the "grand" style of theological writing), this book has sharp insights and occasionally bold strokes of analysis which ought to be useful to any who want to keep up on contemporary trends in theology. — *Richard C. Bollinger, Topeka, Kansas.*

The Infidel. Martin E. Marty. Meridian Books, 1961. 224 pages. $1.45.

This inexpensive little book is packed with controversial history. The author is the brilliant contributing editor to the Christian Century, a scholar and pastor. In the book he traces the role of unbelief in American church history. The major infidels such as Thomas Paine, Ethan Allen, Robert Owen, Robert Ingersoll, Clarence Darrow, and, to a certain extent, Jefferson and Franklin serve as what he calls the "foil," not only in mobilizing the opposition to the churches but also in defining the church's own sense of mission and purpose, and in providing a convenient straw man for revivalists and the orthodox to preach against in preserving the cultural Protestantism traditional in our country up to the present generation.

This is well-written history and the author indicates a grasp of his subject. One is reminded of the present-day situation in the convenient "foil" provided by churchmen who are "soft" on communism or of the modernism of Harry Emerson Fosdick for the fulminations of our self-appointed saviors of orthodoxy. — *Wilbur R. Hoover, Rocky Ford, Colo.*

***Beyond Ourselves.** Catherine Marshall. McGraw-Hill, 1961. 266 pages. $4.95.

A woman speaks out her heart and soul, sharing her searching for God and his purpose for her life. The unfolding revelation that came to her through tragedy and joy, study and meditation, relationships with people in great need and with those who have found the deep, satisfying joy of Christian maturity, inspires one to take an honest, fearless inventory of one's self. Through such chapters as How to Find God's Guidance, The Power of Helplessness, The Gospel of Healing, Journey Into Joy, and others, one suddenly realizes that the tremendous power beyond ourselves has scarcely been tapped. The book is a masterpiece of spiritual adventure. — *Esther K. Crouse, Queen Anne, Md.*

***A Saturday Night Talk With God.** Warren Grafton. Bethany Press, 1961. 160 pages. $2.95.

This book is a collection of editorials written by a minister for his church's weekly paper. The warm, friendly chats reveal varied interests, spiritual insights, and the wealth of thought of this pastor. It contains such topics as Preacheritis, Church Weather, Don't Tie Onto a Dead Branch, Worshiping From the Outside, Occasion or Habit? Waiting in the Doctor's Office, along with A Saturday Night Talk With God. Many other homey, personal themes, including those of national and international concern, are offered to a wider parish. — *Esther K. Crouse, Queen Anne, Md.*

News and Comment From Around the World

Lutheran Theological College Names African as Principal

For the first time in its fifteen-year history, an African has been named principal of the Lutheran Theological College at Makumira, which prepares clergymen for all Lutheran bodies in East Africa.

The new principal is the Rev. Eliewaha Mshana, an instructor at the college since 1960. The Makumira college is operated by the Federation of Lutheran Churches in Tanganyika, an association of seven Lutheran groups.

Reform Jews Offer Program to Feed World's Hungry

A broad program to increase the support of America's Reform Jews in global efforts to feed the world's hungry people has been launched at a conference on the United Nations' "Freedom From Hunger" campaign.

The proposals presented for study and action to all Reform congregations include support of the UN, dissemination by the U.S. and the UN of birth control information abroad, and debates on the question whether this country should send food to Communist China and other Iron Curtain countries.

Total Religious Giving Reached Record High in 1961

Total religious giving in 1961 for all faiths reached an estimated $4.43 billion in 1961 compared with $4.18 billion the previous year, according to a report by the American Association of Fund-Raising Counsel. This amounted to about 51 per cent of the $8.7 billion grand total of philanthropic giving last year.

The association also announced that churches, synagogues, and temples in this country have property and endowments valued at $17.6 billion at the present time.

U.S. Eye Specialist Treats 4,685 in Three Months

Every day: seven major operations. In ninety days: treatment of 4,685 patients suffering from a variety of eye ailments. That was the record of an American eye specialist who contributed his services for three months to a Roman Catholic hospital in India.

This was the third time that Dr. William Caccamise of Rochester, N.Y., completed a tour of voluntary duty in the service of India's blind. Newspapers and public alike lauded his work.

Japan and Korea to Exchange Youth Teams

Plans for the exchange of teams of Christian youth leaders between Japan and Korea have been announced by the Youth Commission of the National Christian Council of Japan.

The scheme calls for a team of eight Japanese youth leaders to go to Korea some time within the next few months to meet young people and talk with church officials. Later a team of five Korean youth leaders will visit Japan for similar talks. The visits are designed to increase fellowship and work toward reconciliation between the two countries.

Leaders point out that the churches of Japan and Korea are separated by a deep gulf of misunderstanding which stems in large part from Japan's occupation of Korea from 1904 to 1945. They note that the present generation of youth does not necessarily share these feelings.

Methodists, Presbyterians to Aid Students in Negro Colleges

Methodists and Presbyterians have joined hands in aiding student work on public-supported Negro colleges and universities in the South.

The United Southern Christian Fellowship, sponsored by The Methodist Church and the Presbyterian Church, U.S., will establish programs of campus Christian work at some of these colleges and will furnish funds for directors and other facets of work.

Funds from a philanthropic foundation will be used in the pilot programs, but churches near the campuses will also be called on for financial aid.

Portions of Bible Published in 1,181 Languages

Portions of the Bible have been published in 1,181 languages as of the end of 1961, according to the American Bible Society.

Last year, complete Bibles were published for the first time in Mangaka (Bali), in Bambara, Teso and Sukuma (African), and Sadan Toradja (Indonesia).

For the first time, New Testaments were published in Kekchi (Guatemala), Maya and Mazatec (Mexico), Piro (Peru), Ogoni (Nigeria), Kwara'ae Mwala (Solomon Islands), Mao Naga (Assam), Kambera (Indonesia), and Hindustani (India).

Scottish Church Leader and Pope John Meet at Vatican

An event widely regarded as of historic significance in the growing movement for greater Protestant Roman Catholic goodwill and understanding was recorded when the top leader of the strongly Calvinistic Church of Scotland was received in audience by Pope John XXIII Dr. Archibald Campbell Craig, moderator of the General Assembly of the Church of Scotland, later disclosed that Christian unity was a major topic of his talk with the Pope.

Dr. Craig was the fourth important non-Catholic churchman to be received by the Pope as preparation advanced for the Ecumenical Council, at which the subject of Christian unity is expected to be a major topic.

Gospel Communication Congress Planned for Latin America

Plans for the total mobilization of mass communications media in order to spread the gospel throughout Latin America will be discussed at an evangelical Congress of Gospel Communications to be held in Peru Sept. 17-26. Under the theme, The Good News Through New Media for the New World, the congress will concern itself with the effective use of literature, radio, and television in Latin countries.

The congress is expected to be attended by between 300 and 400 Christian leaders from Latin America, the U. S., and Europe.

Christians in India Rap Pakistan Constitution

Christian leaders of India have strongly criticized the recent Pakistan constitution promulgated by Ayub Khan because it states that the chief of state must be a Muslim.

Some eighty per cent of Pakistan's population of ninety million is Muslim. In a nationwide broadcast the president said that the realization of the ideology of Islam was "the first national objective before Pakistan."

According to Indian sources, the views of Christian leaders in Pakistan have not been published in the country because of government controls imposed on the press.

Indian Protestants Study Role of the Laymen

Representatives of several Protestant denominations gathered in Nasrapur, India, for a four-day convention under auspices of the National Christian Council of India to discuss the role of laymen in church affairs. They pointed to an interdenominational training center at Masulipatam, which has instructed some 1,800 voluntary lay workers who now serve many village congregations.

Another report noted that 1,500 persons had been trained at a similar institute conducted by the Church of South India. The aim of such centers is to bring about a new pattern of church life, the use of voluntary church workers, particularly in rural sections of India.

Quaker Property in Kenya Transferred to National Leaders

All the buildings and property owned by the American Friends (Quaker) Board of Missions in Kenya will be turned over to the native Quaker leadership, according to a mission board official.

Involved in the transfer to the East Africa Yearly Meeting are about 1,000 acres of land, a hospital, a teacher training institution, a Bible institute, a girls' high school, an industrial plant, and a proposed new hospital.

Graham Crusade in Boston Probable in 1964

Evangelist Billy Graham has announced plans to conduct a crusade in Boston, but probably not before 1964. He is at present completing plans for his crusade in Chicago which begins on May 20.

Commenting on the Peace Corps, Dr. Graham said, "Already there are 1,400 volunteers in the field. When President Kennedy asked for the sacrifice in the Peace Corps he received 10,000 letters. This proves that all is not lost."

Report Decrease in Motor Vehicle Accident Casualties

For the first time in seven years the total casualties from motor vehicle accidents over a calendar year decreased with a slight drop noted in 1961. Injuries dropped a little less than one per cent and deaths by about the same percentage.

The report produced by the Travelers Insurance Companies also showed that excessive speed is still the number one killer, accounting for more than thirty-three per cent of the deaths and more than thirty-seven per cent of the injuries.

Colored Nations Will Control World by 2000, Niemoeller Says

The colored nations of Asia and Africa will be dictating to the people of Europe and America by the year 2000 "how many calories a day we shall eat or not eat," Dr. Martin Niemoeller told a group of Protestant clergymen.

The German churchman used the illustration to emphasize the changed circumstances which will occur in the world as the more populous races of the underdeveloped countries begin to match and surpass Europe and America in productivity.

Dr. Niemoeller declared, "The only way we can help our children and grandchildren face the year 2000 is to act correctly today." He said the world population explosion is, along with atomic armaments, the most pressing problem of the world today. The most constructive thing to do about it, he said, would be to turn into more useful channels of production the $500 billion now being spent by nations of the world on armies and preparations for war.

Commission on Tobacco Hazards Urged by Seven Senators

Six members of the Senate have joined Senator Maurine Neuberger of Oregon in introducing a joint resolution calling upon the President to establish a Commission on Tobacco and Health to investigate the hazard which cigarettes and other tobacco products pose to health, and to recommend a research and public education program to cope with the problem.

The cosponsors of the resolution are Senators Frank Moss of Utah, Joseph Clark of Pennsylvania, Jennings Randolph of West Virginia, Stephen Young of Ohio, Wayne Morse of Oregon, and J. J. Hickey of Wyoming.

Mrs. Neuberger, who gave up smoking after the American Cancer Society warned that it definitely is a contributing factor to malignancy of the lung, said it is time for an authoritative government commission to establish the facts and recommend legislation.

The Oregon senator said that she had conferred with doctors and scientists at the National Cancer Institute, Bethesda, Md., who agreed "there is little hope of eliminating cigarette smoking among the vast segment of our adult population who have acquired the habit." They feel, however, that much more could be done in two areas. "First, children can and must be deterred from taking up cigarette smoking and, second, there is hope that cigarettes can be made more safe by development of truly effective filters."

The proposed Commission on Tobacco and Health would be directed to conduct a full study of the health hazards and "the economic and revenue problems which would result from a marked curtailment in the operations of the tobacco industry."

Cigarette production set an all-time record in the United States in 1961, according to the U.S. Department of Agriculture. Production increased by twenty-six billion to reach a new record of five hundred twenty-eight billion, a gain of four per cent over the previous record set in 1960.

Indian Catholics Charge Discrimination

Concern over the discrimination which it charged Roman Catholics are experiencing in India was expressed by the Catholic Union of India. The union adopted resolutions calling attention to the pressure to which it said Catholics are being subjected by a Hindu sect and by certain political groups in the country.

While acknowledging that the treatment of Christians was fair on the whole, the resolutions complained of discriminations to which Catholics, especially converts from the depressed classes, were being subjected in many parts of the country.

The resolutions charged that a number of state governments were denying converts the assistance and subsidies to which they were entitled because they had embraced Christianity.

Augustana Lutherans Set Record for Giving in 1961

Members of the Augustana Lutheran Church gave more than $2,669,000 for the work of their denomination last year.

Dr. Martin E. Carlson, director of stewardship and finance, said the giving was ten per cent over the previous record established in 1960.

In addition to the amount for the regular budget, Augustana congregations also gave $1,970,000 to the appeal for church colleges and for other special projects.

Reformed, Southern Presbyterian Churches to Broaden Cooperation

First steps toward broadening and extending the cooperative programs of the Reformed Church in America and the Presbyterian Church in the U.S. (Southern) were taken when a joint committee of the two denominations prepared a resolution of the plan of action. The churches are seeking together "a fuller expression of unity in faith and action."

The two bodies have cooperated in the fields of Christian education and foreign missions and currently are writing a new curriculum together.

Planning committees have listed fourteen areas of common concern in which the two bodies may "study and explore together." These include doctrine, polity, worship and liturgy, world missions and ecumenical relations, Christian education, theological education, and a nationwide strategy for evangelism.

The Reformed Church claims to be the oldest Protestant body in America with uninterrupted ministry. It points out that as early as 1641 there were Dutch settlers along the Hudson River and these people had been members of the Reformed Church in the Netherlands. The present membership of the denomination is about 226,000. It is almost exclusively a Northern church and its work extends from coast to coast, although it does have some congregations in Florida.

The Presbyterian Church in the U.S., Southern, was organized in Augusta, Ga., in 1861, when it split from organized Presbyterianism over the Civil War issues. Its churches are located exclusively in the South and its membership is only slightly less than one million.

New Ruling Limits Number of Missionaries in Ceylon

The Ceylon government's quiet but persistent campaign to keep missionary influence to a minimum is bolstered by a new ruling recently enacted.

Under the ruling a new missionary coming into the country is granted a visa only if he replaces a missionary who has left the island within the previous twelve months. In practice, this means that no new missionary is granted an entry visa until the person he is replacing has left the country.

At present there are thirteen Methodist missionaries in Ceylon, five Baptist, nine Anglican, three United Church (U.S.A.), six Salvation Army, plus a number from the Assemblies of God and Jehovah's Witnesses. The Roman Catholic Church has the largest number of foreign workers — an estimated seven hundred persons. The total Christian population of Ceylon is about 760,000, of whom about 600,000 are Roman Catholic. The total population is about ten million.

World Presbyterian Alliance Group to Meet in Africa

For the first time the World Presbyterian Alliance will hold a regular meeting of its executive committee in Africa. The committee will meet at the University College, Ibadan, in Nigeria, Aug. 28-30.

Invitations to the sessions have been sent to all Reformed and Presbyterian church bodies in West Africa.

Mormons Denounce Extremist Groups

Extremist groups were denounced by the Church of Jesus Christ of Latter-day Saints (Mormon) for undermining the struggle against atheistic communism. At the same time the denomination in a message read to thousands of Mormons gathered in the huge tabernacle for the meeting at Salt Lake City reaffirmed the church's long-standing opposition to the evils of communism in the world.

A report presented at the sessions showed that in 1961 Mormon membership around the world had reached a total of 1,823,000.

Booklet Alerts Congregations to Financial Needs of Pastors

A new booklet designed to educate local congregations to the financial needs of their pastors has been issued by the National Council of Churches.

It was prepared on behalf of eleven denominations who are cooperating in a drive to obtain more adequate salaries for local ministers.

According to Dr. Paul Calvin Payne of Philadelphia, the median income of pastors in fifteen major denominations which maintain pension boards is at least $1,000 below the average American family income.

The new booklet suggests that in determining pastors' salaries local churches consider the effect of inflation and the expenses which are related to church work which the pastor must pay out of his salary.

Such expenses would include baby-sitting, clothing, church-related entertaining, and membership service clubs.

The booklet said that relying extra fees for weddings, baptisn and funerals to supplement the p tor's salary not only lowers the d nity of the church but provides o about $200 annually. It suggest that such items as the minister's expenses and his expenses wh traveling and attending chur meetings are church operating penses and should be set up as separate account in the chur budget. The booklet also said th a minimum rate of seven cents mile should be allowed for the m ister's car expenses.

The Church of the Brethren one of the eleven denominati cooperating in the study.

United Lutheran Students Plan Summer Aid to Congregations

Twenty specially trained Uni Lutheran college students fr twelve states and Canada will as denominational urban, suburb and rural congregations across country this summer in evangeli parish education, and mission wo

Traveling in four-member tea the youths will serve parishes teachers in vacation church scho assist in new urban church p grams, aid in the ministry to yo people, and call on prospect church members.

The students are members of Luther League of America, yo auxiliary of the United Luthe Church in America.

News Briefs

Question Seven, the award-w ning motion picture depicting C munist pressures in East Germa will be available soon in book fo The novel is based on the m and was written by Robert E. Lee, who adapted the story from screenplay by Allan E. Sloane.

Flesh and Spirit

Continued from page 15

flesh to prevent them from follow the Spirit and producing its f Therefore, having an opportu for sowing, they should treat all kindly. Since their closest and strained (5:15) relations were w in the church, their fellow Christ should receive their first attent But they are to sow in all the fa of man, not just in the household faith.

Next week: A New Creation

dateline

Troy, Ohio- The Church of the Brethren here voted unanimously to refuse the use of its building by the federal government as a civil defense fallout shelter. In a statement sent to President Kennedy and publicized in Between the Lines, the congregation said, in part:

"Since fallout shelters are part of the preparation for war . . . we feel that for the church to be used would be a misuse of the church which was founded by the Prince of Peace to reconcile men to God and to each other. We also feel that by our refusal . . . we will exert a slowdown in the acceptance of war as the only answer to international tensions. We believe that opportunities for negotiation, such as the UN provides, must be greatly strengthened.

"We expect to increase our effort in behalf of world brotherhood through Brethren Volunteer Service, the Peace Corps, disarmament, etc. . . . We recognize that the purpose of the shelter program is to save some lives in the event of war . . . but the doors of this church are open to the community in the event of any need. We sincerely believe it is our calling to prepare for and to work for peace and reconciliation."

The Rev. Leonard Carlisle, pastor, said one of the most enthusiastic appraisals of the statement came from the pastor of a large church in Columbus. He wrote: "May I say thanks to you and your people for bringing the church of Jesus Christ into the type of role it should be playing."

Mubi, Nigeria- The district council of the Church of the Brethren in Nigeria has allocated £25 ($70) a year for the next three years to Bethany Biblical Seminary to help build its campus in Chicago's western suburb.

The action was taken at the district conference of the twenty-four congregations which convened at the Kulp Bible School near here.

The gift is in part an expression of appreciation by the Nigerians for the preparation Bethany has given to many of the missionaries.

Washington, D. C. - All persons regardless of racial, economic, or social background were welcomed "into full church membership" by seventy-four Protestant churches of metropolitan Washington. Among them was the Washington City Church of the Brethren.

Of churches signing the joint statement, issued by the National Capital Area Council, some had long welcomed those of all races and were only reaffirming their position.

Similar statements were issued recently also in Minneapolis, Minn., and Tulsa, Okla.

dateline

Mt. Morris, Illinois - To encourage attendance at the Brethren college of the region, the Church of the Brethren here has given a $100 grant to each youth entering Manchester College. One of the recipients, James Kinsey, a pre-ministerial student, recently acknowledged the gift in this way:

"It gives one a feeling of security and hope just to feel that one's church, which is comprised of his close friends, is behind him. Too often, I find, the students feel that no one in the home church cares what they do. . . . I wish to say thank you for the money and the concern."

The grants have been awarded by the Mount Morris Church for the past five years.

Cleveland, Ohio - Cleveland became the new hometown for 85 Cubans when their DC-7B plane touched down here at Hopkins airport. The twenty-five families made up the first flight of a nationwide effort to resettle some 100,000 Cuban refugees gathered at Miami, Fla.

Planning for their arrival and integration into the community was the Cleveland Cuban Refugee Resettlement Committee. The Rev. H. Robert Gemmer, former Church of the Brethren pastor who heads the social welfare department for the Cleveland Church Federation, served on the executive board of the committee.

The nationwide resettlement program is an interfaith campaign, with Church World Service spearheading Protestant participation. Subsequent flights have landed at Chicago, Los Angeles, San Francisco, and Jersey City, N. J.

Lancaster, Pennsylvania - A Brethren doctor was the lone dissenter to a resolution passed by the Lancaster City and County Medical Society which urged congressmen to vote against federal medical assistance to the aged.

Dr. Franklin K. Cassel, Lititz, a member of the Church of the Brethren who had served in medical aid programs in Puerto Rico and Korea, was vocal in his opposition to organized political activity on the part of physicians' groups.

Out of his experience in treating elderly patients, including residents of the Brethren Home at Neffsville and the United Zion Home at Lititz, Dr. Cassel said, "Every day I see older people worried and anxious about the cost of medical care. I see illness created and aggravated by this anxiety."

Dr. Cassel said he believed seventy per cent of the public favored the social security method of paying for medical care. He commented that the King-Anderson bill "is only a paid-up hospital insurance plan. But it provides more dignity than the financial embarrassments and red tape of existing laws."

He told his colleagues, "I believe that if we are going to be good physicians to the older people we must be able to put ourselves in their place as we help them to face their problems."

dateline

Cuba, New Mexico - Seven Navajos were baptized during the Easter season at the Lybrook Indian mission. Galen B. Ogden, executive secretary of the Ministry and Home Mission Commission, explained that, significantly, five of the group were men, representing a breakthrough in light of a Navajo tradition which holds that religion is primarily for women. The total Christian fellowship at the mission, including staff, now numbers nineteen.

Decatur, Indiana - The Pleasant Dale Church of the Brethren near here was given first place honors in the Farm Bureau Church Improvement Project for a ten-county area.

The award was based on building improvements in the church plant to meet more adequately the needs of the 244-member community and of Christian education and social service. The church recently remodeled its former building and added a new educational plant.

The Rev. John D. Mishler, pastor of the congregation, was present to receive the award at the Farm Bureau women's conference in Indianapolis.

Myersville, Maryland - Alternatives, a film depicting the draft choices available to conscientious objectors, was presented to the Lions Club here by a Church of the Brethren pastor.

The Rev. Clyde C. Fry introduced the film "as presenting a different idea of a positive way to serve one's country and world." The film did not intend to minimize the sacrifices made by men who served in the armed forces, he told the group.

While a few club members reacted to the idea of the film as "idealistic and foolish," a number said privately that this was the first real educational production they had ever seen or heard on the topic of alternative service..

Garkida, Nigeria - Two leprosy patients who for three years had been helpless cripples recently were discharged from the Garkida Leprosarium. They walked away on their own power.

According to Dr. Roy Pfaltzgraff, Brethren missionary doctor and superintendent of the leprosarium, the one had undergone a series of operations on his feet. The other had a special shoe made for one foot and a prosthesis for the other.

The leprosarium, together with its five segregation villages and twenty-one treatment centers, last year cared for 9,000 patients. It admitted 1,761 new cases and discharged 987 patients symptom free. Under operation by the Church of the Brethren mission, the leprosarium serves patients from a score of different tribes.

Church News

Northern California

Bakersfield — Dorothy Brown who visited Ecuador at Christmastime shared her experiences during the school of missions on Latin America. The junior high fellowship presented the play, The Eye of the Storm, and the school closed with a Spanish supper. Seven have been received by letter. Each month members of the Fishermen's Club carry on a visitation program, and classes for inquirers are held throughout the year. One Sunday M. R. Zigler told about his experiences in Europe. Bro. C. LeRoy Doty, Jr., pastor of the Long Beach church, led the congregation in a weekend preaching mission. He also told about his visit to Moscow and Germany. We have cosponsored a Dutch-Indonesian family, who arrived on March 31. The women's fellowship has tied comforters for relief and sewed cut garments for Church World Service. The congregation was commended for its support of the district church extension program. A total of over $43,000 was pledged to help build new churches in Northern California and over $4,000 of this came from our members. Plans for building next year are under way. Forrest U. Groff will supervise the building of the administrative and two-story educational unit. Construction will be entirely by volunteer labor from the congregation. These units will complete the church plant. — Lottie Ross, Bakersfield, Calif.

Southern California and Arizona

La Verne — At the council meeting in April, Paul Hersch was reelected moderator. During the past quarter fourteen were received by letter and four by reaffirmation of faith. Nineteen were baptized during the Easter season. In addition to the Easter messages by Pastor Harry K. Zeller, Jr., the following pastors in the district brought messages during the Lenten season: Orville Gardner, Vernon Miller, Robert May, B. Wayne Crist, and Harry Thomas. Herbert Hogan conducted a membership class for adults and Jack Brennecke one for children. Delegates to district conference are J. C. Brandt, Charles Davis, Warren Garner, Phil Walker, Margaret Lininger, and Ernest Snell. Jack Brennecke, the minister of education, spoke at the Good Friday union service in the Methodist church. The young people are raising money to send some of their number to the National Youth Conference. They gave the play, Christ in the Concrete City, as one of their projects. J. Marion Roynon has resigned because of ill-health as administrator of the Hillcrest Homes. Maurice Smeltzer is his successor. — H. M. Brubaker, La Verne, Calif.

Idaho and Western Montana

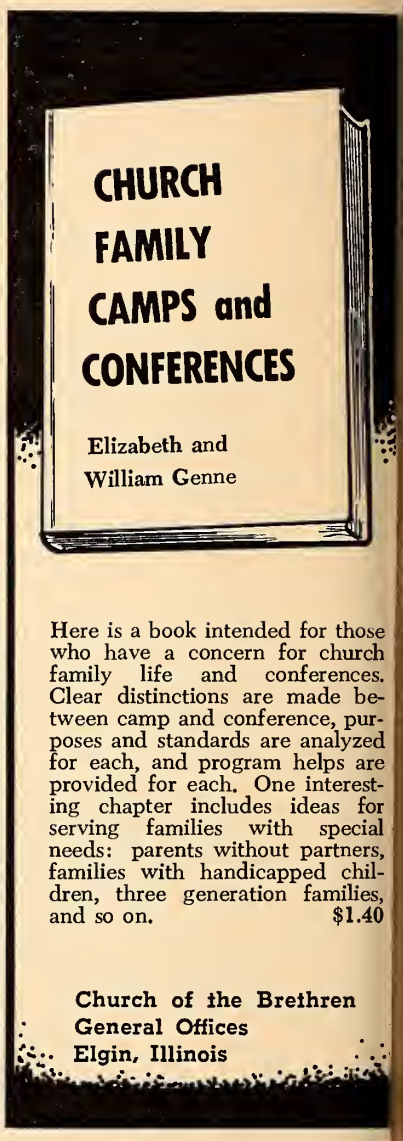
Fruitland — A goodly number of our congregation attended the pre-Easter communion service. The community joined our church in an Easter sunrise ceremony in the city park, sponsored by the youth of the Methodist, Free Methodist, and Church of the Brethren. The temple and carol choirs added much to the worship program. The daily vacation Bible school began May 28. Another event was the mother-daughter banquet. In January we were host to the countywide school of Christian education. The women's fellowship has been preparing comforters and articles for relief. We have a newly organized department of the fellowship known as the King's daughters. The all-church birthday supper was well attended. Guest speaker on interpretation Sunday was Dwight Enberg, pastor of the Nampa church. Paul Eller supplied the Nampa pulpit. The pastor and his wife attended the pastors' retreat at Portland. A number of the congregation heard Don Rowe, field secretary, and M. R. Zigler speak. — Reina Downing, Fruitland, Idaho.

Oregon

Medford — Since the last report four letters have been received and one person has been baptized. At a recent women's fellowship meeting Miss Carpenter from the welfare department explained about the work in the county and told of some of her experiences. One evening a number of members attended the dinner given for the Gospel mission. The church is giving support to this mission. Over $122 was given at the One Great Hour of Sharing. On April 2, M. R. Zigler met with the congregation. Joe Campbell of Albany, the district pastor, met with the congregation in council. This time the church extended a call to the pastor, William Wash, for an indefinite time. The pastor is making contacts in the community and has spoken on several occasions over the TV station. Some of the youth group attended the district rally at Klamath Falls. On April 5, Barbara Ristity, a BSV worker, arrived; she will be assisting in office work and with the various groups in the general work of the church. Some of the women attended the women's rally at Albany the latter part of April. They also sent comforters and blankets for relief. The spring love feast was held on April 19. We had a breakfast on Easter morning. — Mrs. Ray Pence, Medford, Oregon.

Oklahoma

Clovis, N. Mex. — Brother and Sister Robert Winkler have been serving the congregation since October. A special council in January authorized the building of the new parsonage and the February council approved the church budget. The McPherson College trio gave a program on Feb. 12. Brother Winkler showed slides of the European countries he and his wife had visited. On Sunday evening we are having informal study and discussion of church doctrine in place of a formal sermon. The self-allocation program was presented by Brethren Bosserman and West of our own district. The congregation entertained the district rally of the men's and women's fellowships on March 31; Anna Warstler, adult director, spoke. The church took an offering for the One Great Hour of Sharing and sent bedding to Church World Service for the disaster victims. The new parsonage is completed, bringing the building program to a close for the present. — Elsie Stroud, Portales, N. Mex.



Southern Illinois

Astoria — Marion Petry has be serving as part-time pastor while tending Bethany Biblical Seminary. will move into the parsonage with family for the summer months and g full-time service. In the fall Brot Dadisman will come as the full-ti pastor. The women are making guil layettes, and comforters for relief; th also participated in the blanket dri We joined with the other churches town for the World Day of Prayer se ice and for the Good Friday servi which were held at the Woodla church. The sunrise service on Eas was in the Methodist church. Easter breakfast preceded the Eas services. The pastor spoke on advantage of a Christian colle education on Christian Education S day. — Lottie S. Johnson, Astoria, Ill.

Northern Indiana

Cedar Creek — One has been b tized and one received by letter. observed communion during the w ship on Jan. 7. Twelve blankets w sent for the disaster victims. G Schmucker was elected delegate to nual Conference. Kathleen Mullig

ris Gerber, Nancy Lantz, and Rich-
l Young will represent the congrega-
n at the district meeting. Four of
r members attended the vacation Bi-
e school conference at Manchester
llege. The pastor had a class for
ose interested in becoming members
the church. A group of the young
ople went to the youth conference
the Lincolnshire church at Ft.
ayne. We joined with the Auburn
d Cedar Lake churches for Holy
eek services at which Bro. Paul Bow-
an spoke. Members of the church
tended the Good Friday service in
rrett. The Cedar Lake members
ined with our congregation for the
ve feast service. Cedar Creek was
st to the churches of Laotto for the
ster sunrise service. On April 29,
chard Young, John Heitz, and David
ber gave a program on the Christian
llege. — Mrs. Harry Riccius, Garrett,
d.

Plymouth — During the school of
issions, we viewed the film, Till Free-
m Comes. Concluding the school
laude Wolfe met with the congrega-
n at both the morning and evening
rvice telling about the new horizons
Ecuador and showing pictures of the
ission there. The county youth ban-
et was held in our church; Harold
line of Kokomo was the speaker. In
ldition to two love feasts a year, we
e having two communion services.
he new organ was dedicated on Feb.
5; in the evening, Robert Read, a con-
rt organist, gave a recital. The pastor
as a membership class for children
the junior and junior high depart-
ents. The Manchester a cappella
oir gave a program during the morn-
g worship on March 25. In the eve-
ng of that day Esther Lantis told
out her work in BVS. One Sunday
e saw the film, The Crucifixion and
esurrection, which helped us to grasp
e significance of the events of Holy
eek. The pastor conducted the Holy
eek services, one of which was the
ve feast. Both choirs sang for the
aster service. Since the last report five
ave been baptized. The pastor, Homer
iracofe, has a twelve-week leave
f absence in order to attend the An-
over Newton Theological School dur-
g the summer for clinical pastoral
aining. — Mrs. Raymond Ullery, Ply-
outh, Ind.

Yellow Creek — Bro. Ernest Bowman
rought the morning and afternoon
essages on harvest Sunday. Linford
otenberger of Quakertown, Pa., was
e evangelist for our meetings in Oc-
ber. Six have been baptized since
ur last report. Projects for the youth
ere landscaping and making a park-
g space. They also helped at the
lothing center at Nappanee. Four of
e youth began BVS service the first
f April. The women have been sewing
r relief. Thirty-four comforters and
lankets were dedicated one Sunday
orning. Two of the Sunday school
lasses presented a public address sys-
m to the church. Guest speakers dur-
g the mission study were Lucille
ong Strayer and Mrs. Noble Bowman.
he young people gave the play, Time
apsule. On April 8, Brother and Sis-
r Charles Lunkley told about their
ork in Nigeria and in the evening
owed pictures of the mission. Three

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OCTOBER 15, 1962

CHURCH of the BRETHREN GENERAL OFFICES . . . Elgin, Illinois

other churches joined with us for pre-Easter services. We had our love feast on the Friday evening before Easter. The young people planned a sunrise service. — Goldie Ramer, Goshen, Ind.

Michigan

Onekama — For six weeks in January and February we had a school of missions on the Latin American theme. An all-church planning conference over a weekend in February considered the church-pastor relationship. The leader was J. F. Baldwin, the district secretary. Each Wednesday evening during the Lenten season we joined with the Congregational church for a service. The pastors of the two churches alternated for the preaching. The season was climaxed by a pre-Easter service in our congregation under the leadership of Ralph Rarick of Indiana. The combined choirs gave a cantata on Good Friday evening in the Congregational church followed by communion. We also joined with them for a sunrise service on Easter morning, which was followed by breakfast in our church. We had a mother and son banquet on May 5. The vacation Bible school is scheduled to follow the close of the public school. The church will be assisting in a number of ways with the migrant ministry in the county during the summer months. We have sent a considerable amount of clothing and bedding to Nappanee. — Cora W. Helman, Onekama, Mich.

Northeastern Ohio

East Chippewa — The family day dinner was followed by a Christmas program in the afternoon. On New Year's Eve we had a candlelight communion service. Ora Huston spoke to the youth and junior highs on volunteer service and answered questions about the program of alternative service. Another guest speaker has been Charles Baldwin, who has served in the Nigeria fields since 1953. The local congregation was honored at the Ohio pastors'

The Christian Century Reader

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conference for outstanding achievement in CROP. Several members were guests at the town and country dinner. Presently, four of our youth are serving in BVS and alternative service. Nine were baptized and ten received by letter during the Lenten season. The congregation cooperated in the march of progress for Manchester College. Four new deacons were elected at the recent council meeting. The pastor, Guy Buch, and Harold Showalter will represent the church at Annual Conference. During Lent, four congregations of the Church of the Brethren in the area had cooperative services, with the pastors serving as speakers. The love feast was held on the Thursday evening of Holy Week. We had a mother and daughter banquet, at which Mrs. Maude Royer was the speaker. The Bible school is scheduled for July. — Bessie F. Coffman, Dalton, Ohio.

Northwestern Ohio

Poplar Ridge — We had a homecoming in September. The women's fellowship sponsored a family night party on the last Sunday of the year. Bro. Edgar Petry of Dayton was the evangelist for the revival in March. A young adult class has been started. On Palm Sunday six babies were consecrated, and twelve persons were baptized. During a recent Sunday school hour Kazimierz Marculewicz, a Polish exchangee, gave a talk. On March 29 a student from Nigeria, Africa, who is attending Defiance College talked also. Six women attended the women's fellowship rally at Pleasant View. Carroll Lahman from Manchester College was the speaker for Christian College Sunday. — May C. Garner, Stryker, Ohio.

Eastern Pennsylvania

Conewago — John Patrick and Ollie Hevener officiated at the love feast. Clarence Enterline brought the Thanksgiving message. Mrs. Merle Black was the speaker for the mother-daughter tea. Robert Byerly, a member of the faculty of Elizabethtown College, conducted a Bible institute. We contributed eight blankets for disaster victims and took up an offering of $336 to purchase more blankets. A number of comforters and a goodly amount of clothing and rolled bandages were also sent to the New Windsor center. The youth had charge of the worship service on one of the Sundays of Youth Week. Some of the members of the congregation gave a program at the Neffsville Home. Under the sponsorship of the men's fellowship a group of Negro singers of Harrisburg gave a program. The men are helping to establish a chair of the Bible at Elizabethtown College. The women of our congregation and those of the Florin church had a joint meeting. Our women have helped to iron and mend at the Neffsville children's home. Robert Cocklin was the speaker for the father-son banquet. We participated in the World Day of Prayer service. Becker Ginder conducted the pre-Easter meeting. We had an Easter program on Palm Sunday evening. — Mrs. Abram H. Hoffer, Elizabethtown, Pa.

Brethren Placement Service . . .

This column is conducted as a fr service in the interests of assisti individuals or families to relocate secure employment in Brethren co munities. It does not provide for t advertising of goods or property f sale or rent. Information on paid a vertising may be obtained from t Church of the Brethren General Offic

This service is a part of the Broth hood program, assigned for administ tion to the Social Welfare Departme of Brethren Service.

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When writing about a notice, it necessary that the number be giv Write Brethren Placement Servi Church of the Brethren General Offic Elgin, Ill.

No. 566. Trailer space available re free on organic homestead in exchan for some work in garden, house, a health food store. This could be f retired, middle-aged, or young peo desiring to live in peaceful countrysi near York, Pa., where there are thr Brethren churches. Possibility of sm salary. For details, write or call: M H. R. Lefever, R. 1, Spring Grove, P Phone Area Code 717-223-1221.

No. 567. Pinecrest Manor, the n Brethren Home in Mt. Morris, Ill., in need of persons to fill the followi positions: nursing director, register and licensed practical nurses, nurs aides, housekeeper, maids, chief e gineer, bookkeeper. Write: Brethr Home, P.O. Box 29, Mt. Morris, Ill.

Lancaster — Thirty-one new me bers have been received by baptism a transfer of letter. Five outstandi leaders spoke during Lent: Stew Kauffman, Calvert Ellis, Desmond Bittinger, Raymond R. Peters and W liam M. Beahm. In the absence of t pastor, John D. Long, A. C. Baugh of Elizabethtown was the guest min ter. Desmond Bittinger was the spe er for the father-son dinner on Ap 1. A. Stauffer Curry brought a messa on family life in connection with appearance in this area for the regio conference. The Easter drama, T Kingdom Come, was given on Eas evening, directed by Rebekah Sheaff At the business meeting a Brotherho Fund goal of $12,500 was adopted the self-allocation amount for the co ing year. This makes the total bene lent giving for the congregati $20,000. The school of Christian livi began on the evening of April 29. T sessions were taught by G. Way Glick. It is the sixth such course have had for six weeks in the spri and six weeks in the fall. Delega to Annual Conference will be Gal Graham, Omar Witmer, and the past A. G. Breidenstine will be present a member of the Standing Committ and Inez Long as a member of t General Brotherhood Board. — M Harriet Latschar, Lancaster, Pa.

Southern Pennsylvania

York, Second — For two consecutive nday evenings in January, Elmer leim and his wife Ruth conducted a hool of missions, with Brother Gleim aching the adults about traditional id modern India, and Mrs. Gleim lking about the Nigeria mission to e children. Ralph Schlosser was the eaker at the morning service on e twenty-second anniversary of the urch, Jan. 21. Special guests were sse Jenkins, Joseph Baugher, and El-er Gleim. On Feb. 12, Earl Ziegler oke at the teachers' fellowship. Sev-al of the youth leaders attended the strict youth retreat in Waynesboro in ebruary. Ed Crill, professor at Eliza-thtown College, was the leader of e Bible institute, using the theme, e Meaning of Our Faith. For Broth-hood interpretation Sunday, Kenneth lough of Huntsdale spoke. The pas-r, James D'Amico, and several Sun-ay school teachers visited Huntsdale the same Sunday. Bro. Wilbur ibble, who had been attending Eliza-thtown College, is an exchange stu-nt in Germany. We observed the orld Day of Prayer with a ten clock service. Nine of our women at-nded the district women's fellowship ncheon at the Ridge church. We had father and son banquet. Some of the achers attended the children's work-s banquet at Hanover. Roy S. For-y, the regional executive secretary, as the minister for our evangelistic eetings, April 8 to 15. The Easter rvices included the cantata, Man of rrows, sung by the choir on April 5; the love feast, at which Bro. Guy est of the First church officiated; and baptismal service for five persons on aster. Some of the women visited e Brethren Home for a day of ork, taking with them twenty dozen okies. — Mrs. Robert A. Sipe, York, a.

Western Pennsylvania

Westmont — During the week of n. 22 the pastor, W. Clemens Rosen-rger, brought the morning devotions er the radio station WJAC. This ar's World Day of Prayer service was ld in our church for the whole com-unity. Eighty-four were present for e father and son banquet. Through e mission and service commission we d three exchange students who are tending Juniata College worship with on Race Relations Sunday and share me observations. They were repre-ntatives from China, Thailand, and frica. By invitation the Cambria irst A.M.E. Zion church has been orshiping in our sanctuary one Sun-ay evening each year. This year our ngregation was invited to share in a nited worship and fellowship experi-nce in their church. The combined oirs presented the Holy Week mes-ge in music on Palm Sunday morning. leven were baptized at the close. Our stor has had classes for prospective urch members. So far during the ar we have received thirty-three new embers, twelve by letter. We ob-rved the love feast on Palm Sunday ening. The youth group was in arge of the Easter sunrise service. e Power of the Resurrection was own as a climax to the Easter activ-es. — Loretta Park, Johnstown, Pa.

MINISTER'S BOOK of the month

Selection for July

Hope in Action

HANS JOCHEN MARGULL

This is a provocative evaluation of the history of the ecumenical discussion of evangelism and of the ideas that sprang from it. Evangelism involves going out where the people are, proclaiming the good news in words they can understand, service without stint on the part of both clergy and lay people, and true fellowship with the people where they are, without trying to remove them from their own environment. The unity of the church and evangelism are interdependent, as also are missions and evangelism. The author is head of the department on evangelism of the World Council of Churches.

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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Ill.

First Virginia

Green Hill — Some members of the congregation attended the evening service on Dec. 31, at the Locust Grove Methodist church. It was a student night community service in which Mark F. Wimmer and Lydia J. Hannah of our church participated. The members of the finance committee attended the district meeting for finance committee at the First church in Roanoke. On National Youth Sunday the Boy Scout Troop participated in the morning worship. One of the youth, Allen Wimmer, delivered the sermon, Called to Responsible Freedom. On the World Day of Prayer, our church joined in the community service at the Fort Lewis Christian church. The offering was given toward the support of a full-time worker in Alaska and an audio-visual center for Africa. The Bridgewater choir sang at our church on April 1. — Mrs. K. W. Dudley, Roanoke, Va.



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Through the Gospel Messenger

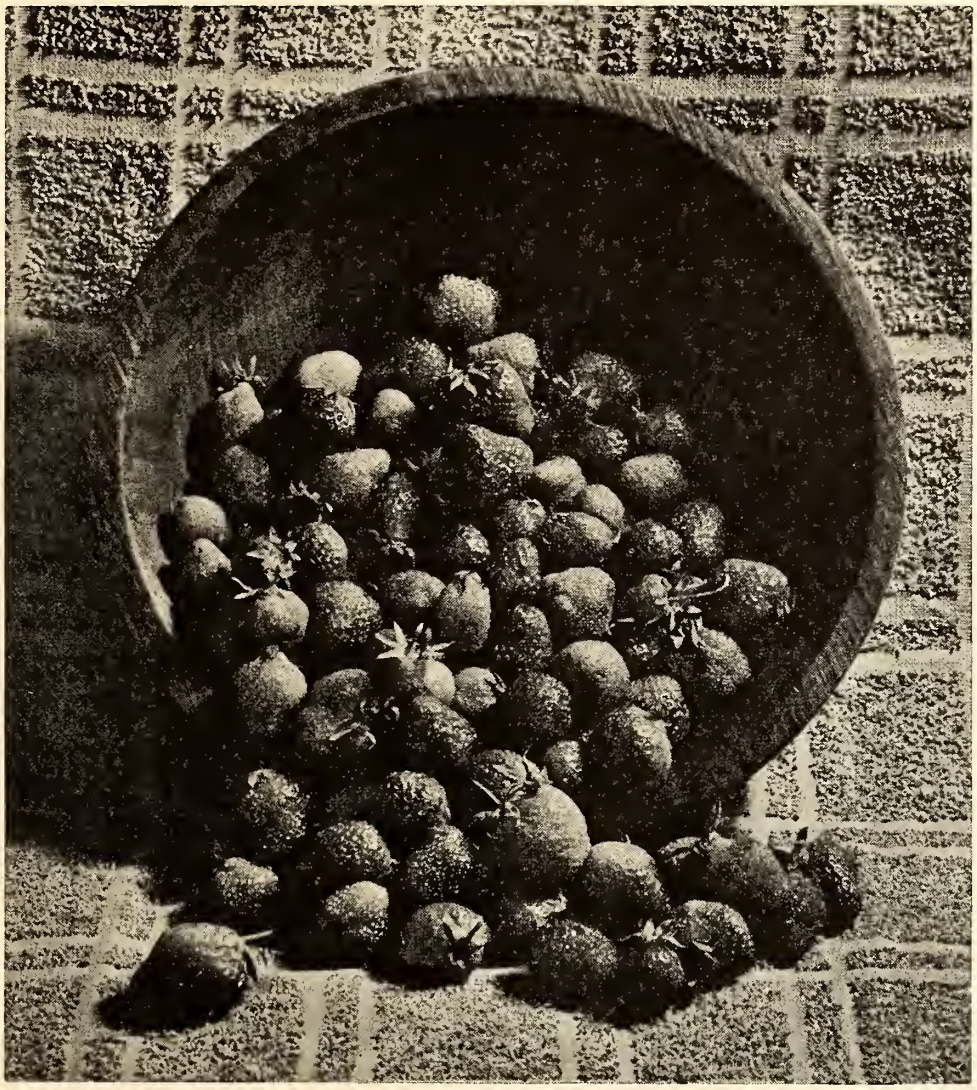
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CHURCH of the BRETHREN GENERAL OFFICES . . . Elgin, Illinoi

Church of the Brethren
Gospel MESSENGER
JUNE 16, 1962



Grant Heilman

the Land of Plenty . . . Turn a wooden bowl on its side, fill it with strawberries, d add the texture of a towel for contrast – in such a way a photographer turns artist. Simple, eryday objects can be arranged to represent a horn of plenty, overflowing with the abundance at makes June not only a time of rarified days, but a time of fruitfulness as well. . . . Confronted th such a cornucopia of blessings, what can a creature of God do but extol the Creator who not ly gives him life but provides so generously to sustain it? But along with gratitude for God's its must go a realization that not all of God's children have access to the fruitfulness of their ther's creation. And therein lies responsibility for everyone living in the land of plenty.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Ann Metzler Albright, housewife, mother, pastor's wife.

David Kreider, student at Bethany Biblical Seminary.

Donald E. Willoughby, student at Bethany Biblical Seminary.

Edith Lovejoy Pierce, free-lance writer.

Paul M. Robinson, president of Bethany Biblical Seminary.

Homer L. Burke, M.D., former medical director at Castañer hospital, Puerto Rico and presently a resident of the Castañer community.

Wayne L. Miller, pastor of the Dixon church, Northern Illinois and Wisconsin.

READERS WRITE . . . to the editc

The Gospel Messenger welcomes letters commenting on editorials, articles a news. Letters should be brief and brotherly.

Caesar's Due Portion

Following are excerpts from a recent letter I sent to President Kennedy, Senator William Proxmire, and the Internal Revenue Service.

I did not pay the $7.20 balance due on my income tax this year. . . . I protest the payment of a tax which supports the military machine and its false security. There is nothing positive about the level of military involvement to which our country has devoted itself. It is time to reverse this trend. I take my stand in opposition to the direction our country is going and instead give my support to a peacemaking organization. I am sending $9.00 to the World Health Organization of the United Nations. . . . My voice may be small, but it is only when many such voices respond openly to the higher loyalty of God's supreme law of love, that we as a nation may become a leader in peace rather than in weapons of war.

I often question the wisdom of this action. I am ignorant of the long-range implications of this witness. But where does the Christian draw the line at compromise? Christians compromise out of necessity, and in some cases perhaps the ends justify the means. Yet, there is also a great need for the person who tries to hold compromise at a minimum on certain issues in order that the plumb line of Christ may bring these issues into focus and reveal their evils. When the federal budget is pitted against this plumb line, its evils — nuclear testing, the "military-industrial complex," the waste created by Pentagon pressure — are revealed, creating an issue with which I do not wish to compromise.

Should the day arrive when Caesar's budget becomes more in tune with God's law of love, I shall be more than happy to render him his due portion. — Ralph Detrick, Manchester College, North Manchester, Ind.

Christians Should Join Together

The word *denomination* should be somewhat repulsive to the Christian. It is strictly man-made for Christians' temporal convenience — just as time is man-made where in truth we live in eternity. My feeling for the Church of the Brethren is a personal one, a warm "family" feeling which is part of me forever. But just as our country must move ahead in oneness with other nations (before our planet becomes too small), so must our "family" progress in Christ-charged way with otl Christian groups.

The Church of the Brethren is members. We deny ourselves as dividuals to follow Christ. Now haps we have graduated to deny ourselves as a family for Christ, v asked, "Who is my mother?"

If Christians should join streng in one group, could we not then "all out" in a pooled research gram for discovering further immutable laws of God who boundless Truth? If spiritual gi like Aquinas, Luther, and Schw zer could have worked together tensively instead of rising singly and there through the ages, perh spiritual knowledge might have passed that of military science of space science. Communism m not have had a chance.

There is untold goodness in Br ren people. Goodness by its nature is not held back bel fences — even well-labeled ones flows on and on, sharing, help regenerating itself — never losing we are truly compassionate, we also courageous. — Lois Teeter, Gaithersburg, Md.

Would Set Efforts Back

Prayer for the healing of the is now extending so rapidly in denominations, large and small, I expected strong recommenda for such services by the Comm on the Anointing Service. The port expresses much more fait the service of doctors and med than in anointing. It recomm that the sick person pray fo doctor, and that the anointing isters offer short prayers for the It offers so little encouragem the one anointed that this se will finally become a preparatio death rather than for extensi life.

In the past, Brethren have le large denominations in divine ing, but not now. The Epis Church is now leading in he by prayer, followed by Metho Baptists, and others. They min or neglect the anointing, stre James' statement that it is prayer of faith that saves the not any magic in the anointing.

We have depended so muc doctors and medicine all our

Continued on page 21

Getting to the Church on Time

AS EVERY bride knows, preparations for a wedding start several months in advance. One magazine has even proposed a schedule of the necessary steps to take three months, two months, one month, and then one week prior to the big day. The bride and her mother — and to a lesser extent the groom — can check off items on the timetable one by one and thus be assured of "getting to the church on time."

Now most of these suggestions as to what is proper have some value — if they do not loom so large in wedding preparations that other values are lost. In some cases, following the rules in the wedding manuals has become such an obsession for engaged couples and their parents that what should be a sacred service of matrimony becomes instead an exercise in etiquette.

For example, the guides for prospective brides do remember to say, "Consult your clergyman," but it appears that this is chiefly to make sure the church will be reserved and the minister will have the date in his little black book. Actually as you read through most of the suggestions for wedding plans, you wonder whether the minister does not take a rather minor role in a production that features the bride as the prima donna, the groom as a leading man, and various other actors and actresses, all of whom faithfully play the parts assigned to them by Emily Post — or the wedding manuals. The end result of all such frantic preparation is a well-staged performance that is primarily social even though its setting is a church. At best the minister gives a slight aura of sanctity to the whole affair.

For this reason may we suggest a few steps that the wedding manuals overlook: (1) By all means consult your pastor, but even before you decide on a place and time, talk with him concerning the meaning of Christian marriage. Let him counsel and help you decide whether you are ready for such a step. (2) Discuss with the minister and organist how you can make the marriage service a true occasion of worship. Consider the music to be played, the songs to be sung, the prayers to be offered, even the atmosphere you want to create with flowers and candles. (3) Go over the ceremony you want to use, seeking to understand the rich significance of vows and promises and symbolic acts. (4) Consider also what kind of fellowship occasions should precede and follow such a sacred service, so that they are fitting for Christian homemakers, whether or not they may rank high as social events. (5) Even the spending of money for gifts and favors, for clothing and decorations, should be examined in the light of Christian stewardship.

Taking time out to approach marriage as a Christian will not delay you in getting to the church on time. Instead it will help to make your wedding a spiritual experience. And it can strengthen the basis of a lasting marriage. — K.M.

An Effective Way to Witness

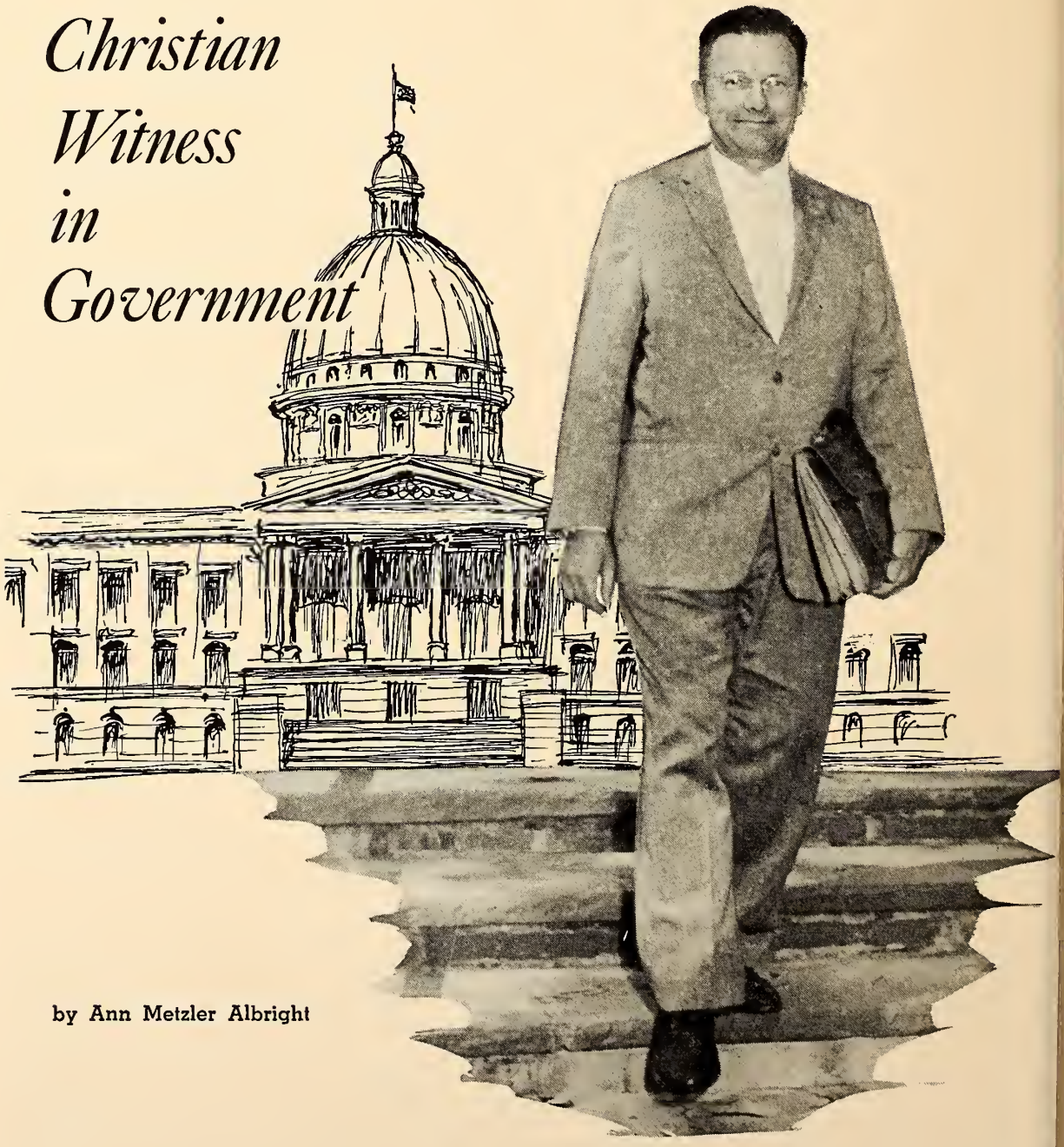
RECENT issues of this paper have called attention to specific plans for a one-day "peace action" project in Washington immediately following Annual Conference. To participate in discussion, to visit congressmen and government leaders on behalf of peace convictions — these are methods that have been employed before and which receive the approbation, if not always the enthusiastic support, of most Christians. All of these are important phases of the Washington plans.

But some persons become apprehensive when it is suggested that Christians should do so take a public stand for their convictions by carrying placards and by walking in a public place. In the opinions of some, these are the methods of radicals, pressure groups, rioters and anarchists, not the methods of concerned citizens. Yet such is not the case. Recently, members of the Society of Friends engaged in a silent vigil at the Pentagon and in a worshipful and dignified walk before the White House. We have heard also how distinguished winners of the Nobel prize were among the walkers near the White House at one time and among the guests of the President a few hours later.

The right of public assembly and of peaceful demonstration is one that Christians have frequently chosen as an effective way to witness to their convictions. Many of our older readers no doubt remember the temperance parades in which Christians marched many years ago. Bible students are aware that the Old Testament prophets used extremely unconventional methods in confronting their governments with their responsibility before God. So did early Christian spokesmen such as Peter and Paul. And so may we, if we feel called to witness. — K.M.

Working behind the scenes in state and national capitals E. Paul Weaver represents churches in seeking

A Christian Witness in Government



by Ann Metzler Albright

SAM RAYBURN, late Speaker of the House, put some direct questions to the minister who sat opposite him in the Speaker's office. What church did the minister represent? Rayburn wanted to know. Church of the Brethren, was he reply.

"We went on to discuss various modes of baptism," E. Paul Weaver recalls, "and Rayburn said, 'Down where I come from we dunk them in the mud holes.'"

"Are you a Baptist?" asked Mr. Weaver.

When the Speaker of the House answered that he was not a member of any church, E. Paul looked him in the eye and, with a smile, said, "It appears then, Mr. Speaker, that you have some unfinished business to care for."

Several months later the newspapers carried a brief note stating that Sam Rayburn had been baptized.

E. Paul Weaver modestly discounts the influence his chance remark may have made on Mr. Rayburn, although he admits that it may have been "one impact along the way."

This story is illustrative of E. Paul Weaver's intense concern in legislative matters, his friendship with key figures in the political field, his constant Christian witness, and his reticence to take credit for many of the remarkable results his efforts as representative for the Christian cause have achieved.

Although E. Paul Weaver, executive secretary of the Middle District of Indiana, was released in 1961 by his district board to serve practically full time during the sixty-one day session of the state legislature as official legislative representative of the Indiana Council of Churches, his interest in lobbying on the state level is relatively recent. "I had preferred to concentrate on Washington, where it seemed to me that things of real importance to the nation happened," he says.

As a senior student in Elizabethtown College, in 1937, Weaver's concern for peace drove him to Washington for his first experience in lobbying. With classmates he told his congressman how he felt about the Neutrality Bill. After four years on the Nigerian mission field and time spent at Bethany Biblical Seminary, he began the first of several Indiana pastorates.

"As the drive for universal military training developed I determined to use my energies in preventing its adoption," he says. "UMT looked like a sure thing, but I knew it wouldn't pass if we wouldn't let it pass."

In addition to testifying before the House Armed Services Committee, writing speeches opposing the measure for members of Congress to deliver, and talking personally to congressmen, he arranged a nationally famous debate in Huntington, Indiana, under the sponsorship of the county ministerial association.

After a series of long distance phone calls in which Weaver contacted top personnel both for and against conscription, Dr. Alonzo Myers, New York University, then chairman of the National Education Association's commission on higher education and also chairman of National Council Against Conscription, was slated to debate Lt. Col. Milt D. Campbell, former national vice-commander of the American Legion and also chairman of the Americanism Committee of the Legion.

"We told these speakers that we were inviting representatives from all newspapers, radio stations, VFW posts, American Legion posts, labor organizations, and colleges in the area. We figured that they would pay their own way to Indiana if they were really excited about conscription."

Weaver's next strategy was inviting his congressman, the Honorable Forest Harness, member of the powerful House Rules Committee, former member of the House Armed Services Committee, and former state commander of the American Legion, to moderate the public debate.

"During the debate it unfolded that Dr. Myers, opposing UMT, had been a captain of infantry on the front lines during World War I, and that Lt. Col. Campbell, speaking in favor of UMT, had been a captain of ordnance and had spent the war in Florida. Congressman Harness, who had been wounded in Europe during the war as a lieutenant of infantry, was impressed by this, in addition to the superb job Myers did in presenting the case against UMT. Harness went back to Washington to vote against the bill in the Rules Committee. Later he was appointed chairman of the subcommittee that investigated and uncovered improper and illegal use of public tax money to propagandize the country in favor of UMT," recalls Weaver.

"I think E. Paul Weaver played a significant part in the defeat of UMT by his able work, both in Indiana and in Washington," writes E. Raymond Wilson, executive secretary emeritus of the Friends Committee on National Legislation. "When he was scheduled to testify before the House Armed Services Committee, the congressman from his district came to the committee hearing and asked for the privilege of introducing Paul Weaver to the committee. This is one of the very, very few examples of such a courtesy from a congressman

in my seventeen years of legislative work in Washington."

When UMT failed, the pressure was put on for Selective Service. E. Paul Weaver learned to know most of the members of Congress by name. He persuaded senators to make speeches on the Senate floor, then wrote the speeches for them. He remembers his part in a budding filibuster lasting eighteen hours delaying passage of the 1948 draft law.

As Weaver discussed filibuster tactics with Senator William Langer of North Dakota, the senator "chewed his cigar with the cellophane still on it — as he always did," recalls Weaver. "If I do this, every newspaper in the state will be against me," said the senator.

"What about the mothers?" prodded Weaver, and the fight against Selective Service continued.

Throughout the long night Weaver fed materials and speeches, articles and materials to Senators Langer and Glenn Taylor of Idaho on the Senate floor by means of their secretaries.

Through experience Weaver has developed original techniques for effective witnessing to government by volunteers. His "idea book" is always in his pocket, ready for a notation of a new procedure.

He likes to take one or two other persons with him on each Washington trip as an educational device — to give them the layout of offices, teach them how to page congressmen, how to give testimony, and how to meet congressional members in their offices.

"I always write ahead when I go to Washington to let them know I'm coming," says Weaver. Occasionally he has written to uncles and aunts, cousins and friends across the country asking them to write their



When E. Paul Weaver (right) took a group of Middle Indiana ministers r a legislative tour to Washington, D.C., Senator Vance Hartke had s picture taken with him and presented E. Paul with an autographed c y

congressmen and senators requesting that they see E. Paul Weaver. "This way I have as close a contact with many congressmen as with my own. I talk to them, not as a stranger from Indiana, but as a friend representing some votes from their own district."

Several times before a trip to Washington, Weaver has enlisted the help of housewi s and college students. In t e typing classroom of Manch - ter College, volunteers ty e hundreds of letters from a fo n letter Weaver has written. o signs each letter personally a d encloses mimeographed mat - als on issues he wants to disc s with each legislator. He s had responses from 200 c n -



In the House of Representatives, Indianapolis, Indiana, E. Paul Weaver (left) and Rep. Calvin W. Didier, an ordained Presbyterian minister, confer on amendments to civil rights legislation

ressmen inviting him to see hem when he arrived in Washngton.

During these years, E. Paul Veaver has been active in the ndiana Council of Churches; e served on its board of direcors and "had a hand in writing he yearly resolutions since 948." In 1959 the state council sked him to represent them in ndianapolis when legislation f particular concern was being onsidered. During the 1961 ession he was the full-time epresentative of the council.

"Grover Hartman, now exective secretary of the council, ad worked with me on nation-l legislation; he wanted this ind of work done at the state evel," says E. Paul. His acceptnce of the lobbyist position equired that he commute beween his hotel room office in ndianapolis and his home and ffice in North Manchester to onduct district church matters n weekends.

In Indianapolis E. Paul dapted many techniques that e had used in Washington. In ddition, he has been instruental in securing a legislative epresentative of the council n each county. Each week Veaver prepared a legislative ulletin giving the status of legslation of interest to Christian eople; bulletins are mailed to inisters and other concerned eople across the state.

One big project was the legslative seminar which brought 00 people from almost every ounty to the capital on a owy day for a visit to the legslature, a workshop on issues, nd a legislative dinner with embers of the Assembly.

Weaver finds sponsors for gislation, works with the Legslative Reference Service in reparing bills properly, and ien follows legislation through ie legislature. He arranges for chnical experts to testify, informs the press in advance of important news breaks, and makes almost daily rounds in the legislature keeping a warm friendly contact on both sides of the aisle.

"Legislators are friendly, normal people," Weaver declares. "Basically most of them are as good Christians as one finds in the average church."

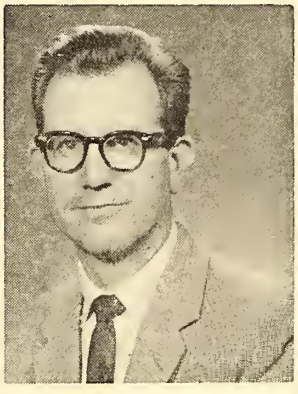
What is required of a Christian lobbyist? Weaver cites the following principles as his personal guides.

"First, I respect the personality of the legislator. Second, I try to provide the legislator with public support from back home on the issue; it is not fair to ask him to take a position unless I can give him the firm backing of Christian leaders from his electorate. And, third, I try constantly to maintain a friendly contact with each person with whom I may differ on a particular question. I don't want him to think less of the church because of his contact with me."

Concerning this remarkable man who is currently planning strategy to give Indiana a chemical test for intoxication (implied consent) law, legislation opposing capital punishment, increased human rights legislation and a firm code against gambling during the next session of the legislature, the Honorable C. W. Didier has this to say: "I have a high evaluation of Mr. Weaver's ability to conduct an effective legislative influence. I have watched with particular interest since meeting Mr. Weaver in the opening days of the legislative session to ascertain the value of such a person representing the Council of Churches. He has more than rewarded my hopes by the quiet but persistent manner in which he has re-

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Virginia Brethren Enters Congressional Primary



► Victor E. Glick, a Bridgewater College professor and a farmer, is one of five candidates in Seventh Virginia District's primary for Democratic nominee for Congress. The primary will be held July 10.

A member of the Church of the Brethren, Glick since 1949 has taught at Bridgewater College, his alma mater, and now is chairman of the college's department of history and government. He also studied agricultural education at Virginia Polytechnic Institute and history and political science at Vanderbilt University and the University of Chicago.

For the past four years he has resided at and operated the 175-acre home dairy farm at Centerville, Va. In addition, he operates two grazing farms.

His father, the Rev. John T. Glick, 82, conducts several meetings a year in area churches and does tractor work on the farm. His mother was "Virginia Mother of the Year" in 1951. The parents now reside in Bridgewater. All twelve of the Glick children graduated from Bridgewater College.

Professor Glick is married to the former Mary Metzger of Johnstown, Pa. They have three daughters.

"My primary reason for running for Congress now is that I feel that in Congress I can make my best contributions to my country," Victor Glick commented.

The winner of the primary will meet the Republican nominee in the November election in a contest to succeed Rep. Burr P. Harrison, Democrat, who is retiring after nine terms in Congress.

A New Creation



by David Kreider

At the heart of Paul's gospel is the conviction that in Jesus Christ a man is reborn and becomes a new creature

IN CHRIST JESUS neither circumcision availeth anything, nor uncircumcision, but a new creature" (v. 15 KJV). A new creature! The heart of Paul's gospel! It is this theme which in a wide variety of ways and with frequently different language we have traced through the whole of Paul's letter to the Galatians.

The explosive temperament of Paul as he writes this letter, his extreme concern for the Galatian churches, his indictment of false teachers, the vitriolic language he uses, all can be seen in some perspective if this verse is understood to be at the heart of Paul's message. Neither acceptance nor rejection of the law, here symbolized by circumcision and uncircumcision, is the heart of the Christian faith. Rather the meaning of Christianity is that in Jesus Christ we are reborn, we become new men. It is this understanding of the faith upon which Paul's mission to the Gentiles depends. Through faith in Jesus Christ we are no longer in bondage to the law but are a new creation.

The passage being considered here (Gal. 6:11-18) begins with the inquiry as to whether the readers of the letter "see with what large letters I am writing to you with my own hand" (RSV). Paul has taken the pen from his scribe and adds the conclusion to his letter in his own hand, which, as does the signature at the end of typed letter today, lends a pe sonal, authenticating note to l letter. The Greek word chos by Paul, *gramma,* quite clea refers to the size of the lett of the alphabet. Had he i tended to refer to the leng of the entire letter he wou in all likelihood have chos the word, *epistola,* as he do in Rom. 16:22.

"It is all those who want make a fair outward and bod show who are trying to for circumcision upon you; th sole object is to escape persec tion for the cross of Chri (NEB). Whichever brand false teachers Paul may dealing with here they wou



From the filmstrip, The Life of Paul

Paul suffered for his faith, bearing on his "body the marks of Jesus": beaten, stoned and dragged from a city and left for dead, shipwrecked, and a prisoner in Rome

escape both civil (Roman) and religious (Jewish) persecution so long as Christianity was regarded as a sect within Judaism. Of more concern to us than this is that for which they might be persecuted: "the cross of Christ."

Paul refers to the cross both here and in a later verse in such a way as to leave the casual reader uncertain as to his meaning. It is not only the crucified Christ, but also the resurrected Christ to whom Paul points with these words. This reference to the cross of Christ for which Christians might be persecuted and in which alone Paul will boast must be seen in light of the recurring death and resurrection theme in his writing. (See especially Gal. 2:19, 20 and 1 Corinthians 1 and 2.) It is clear that these false teachers seek to escape the stumbling block of Christ's death and resurrection which Paul would not separate by returning to a form of legalism.

So Paul urges the Galatians not to submit to those who insist upon circumcision, for even those who so piously insist on observance of the law "do not themselves keep the law" (RSV). If they do give in, the consequence will be that his opponents will be able to glory in the flesh of those for whom Paul has struggled so hard. Not only will the false teachers be able to boast of the spiritual bondage to a new legalism, but Paul's converts may well be subjected to ridicule because of their physical condition.

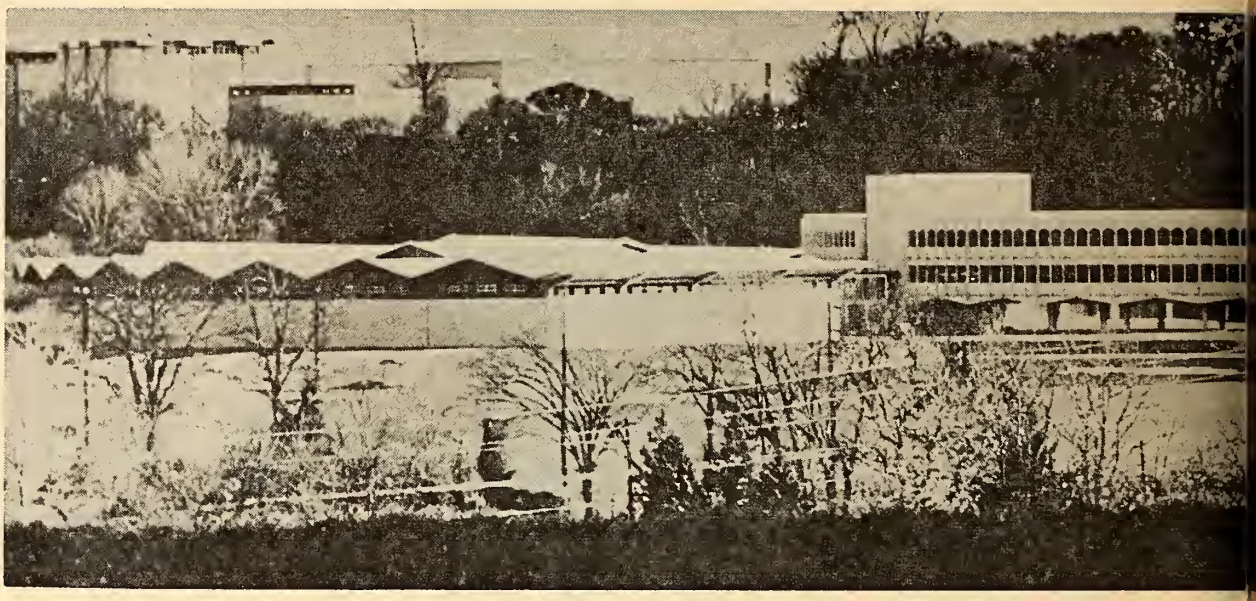
It is not Paul's intention to boast should he be the victor in this struggle for the allegiance of these churches. "Far be it from me," he says, "to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world."

We understand that Jesus died and was raised again, but Paul? And how is it possible to die and be resurrected in relation to the world? Does the world actually die? An odd way to speak! His experience was in a way comparable to that of Christ. Paul was still in the world, but not of the world. He was no longer in bondage to the world. And he hints here, as he does nowhere else, that all of creation, the world, may participate in God's redemptive act. Paul is now free of all bondage. He is free to be the slave of Christ. He is a new creation!

It is the fifteenth verse with which we began this article. "For neither circumcision counts for anything, nor uncircumcision, but a new creation" (RSV). Once again this theme: the heart of the gospel message! This new being was the possibility shown to Nicodemus by Jesus (John 3:1f.), and the rich young ruler of the synoptic gospels had that opportunity as well.

Paul himself makes frequent use of this very language in 2 Cor. 5:17, when he discusses what it means to be in Christ.

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MEET THE BAPTISTS

Another in the series of articles on Protestant denominations

ON JANUARY 1, 1962, the Baptist Jubilee Advance entered the fourth year of its expansion program, in which the seven major Baptist bodies in the United States and Canada joined forces to strengthen their churches and increase membership. Primary stress during 1962 will be on the establishment of new churches, new Sunday schools, new preaching points, and the training of new ministers. World Missions will be the 1963 theme.

In May 1964 at Atlantic City, New Jersey, the Jubilee Advance will conclude with a 150th anniversary celebration of the formation in Philadelphia of the first national organization of Baptists in America, the 1814 General Missionary Convention of the Baptist Denomination in the United States for Foreign Missions.

The current Jubilee Advance is not the first project undertaken by the independent Baptist churches as a combined force. As early as 1707, five small Baptist churches in the Philadelphia area joined together as "an association of messengers authorized by their respective churches to meditate and execute designs of public good."

The American Baptist Convention has recently transferred its national offices from New York City to Valley Forge, Pennsylvania, in suburban Philadelphia. The old Baptist Road in Valley Forge Park is evidence that Baptists were involved in American beginnings. The variety of missionary, educational, youth, chaplain, home, hospital, and world relief organizations of American Baptists shows that they are deeply involved in life now.

Another group to be represented at the 1964 celebration is the Southern Baptist Convention, organized in August in 1845. Nearly half the Baptists in the United States a affiliated today with this rapidly expanding group.

World congresses of Baptis have been held since 1905, th latest being in Rio de Janer in 1960; the next is schedule for 1965 at Miami Beach. Th Baptist World Alliance links t gether "in fellowship, servic and cooperation" 24 millio Baptists in more than 1 countries!

Baptists constitute the lar est non-Catholic religiou group — and the fastest grov ing — in America. Appro mately one out of every fi church members in the Unit States is a Baptist. The Natio al Baptist Convention, U.S. Inc., and the National Bapti Convention of America inclu in their number nearly one ha of all Negroes in America.

What does a Baptist believ



The New American Baptist Convention headquarters building near Valley Forge, Pennsylvania, is circular and has an open courtyard in the center. At the left is a rectangular building which houses the new graphic arts center and the Judson Press, the denominational printing plant. American Baptist offices previously located in Philadelphia and New York City are now for the first time all housed under one roof

Religious News Service

He bases his faith and practice on the Bible as his only rule, takes Christ for "the only lawgiver," and believes each person has the right to interpret the Scriptures with the Holy Spirit to guide him. Each man is considered responsible to God alone for his religion; therefore, no state or government may prescribe a religion or punish a man for not following such a form.

The "democratic way of life" is a source of strength to congregations of Baptists, who traditionally choose their own ministers and make their own rules, each congregation being independent of every other one, and none of them subject to any authoritative body. Their World Alliance does not govern this vast body of churches; it serves them. Always seeking freedom from ecclesiastical authority, Baptists profess the "priesthood of believers," opposing any distinction such as that "between laity and clergy."

Infant baptism has always been rejected by Baptists. Baptism by immersion is reserved to "believers only," to those who "voluntarily choose Jesus Christ as their personal Savior and have already been regenerated in the Lord."

The first American Baptist congregation on record was established in Providence, Rhode Island, in 1639 by Roger Williams. The first Seventh Day Baptist congregation began meeting in Newport, Rhode Island, in 1671. Bible-loving people with great missionary zeal, the Baptists attracted followers rapidly. By 1795 there were 1,152 Baptist churches implanted throughout the United States!

In the New World as in the Old, New Testament Christians were persecuted for their nonconformist tenets of faith and practice. Their dauntless efforts through the centuries have produced, to date, a record number of 21,263,495 Baptists in North America and thousands of mission churches all over the world. The North American Baptist General Conference, with origins among German immigrants to America a century ago, is one of several Baptist bodies that added strength to the Baptist family of churches.

Next to the Baptists in America, Russian Baptists form the largest national body in the world, larger than in all other European countries combined!

The Soviet government allows Baptists to gather several times a week in their 5,400 churches and has permitted six of their number to attend theological seminaries in England.

The Communist Party, how-



A Baptist missionary works part time at the McCormick Christian hospital in Chiengmai, Thailand, even though she is not a nurse. Medical needs are so great that they can never be completely met, and Mrs. Cora Yousko feels called to give special service at the hospital

ever, has not settled for peaceful coexistence in the same manner. Repeated atheistic crusades focus on the Baptists, with leaders slandered and defamed wherever possible. Somehow, in spite of these assaults, the Baptist churches continue to spread in Russia at a rate which the world observes with surprise and admiration.

Advances in every area of the world will be assessed at the 1964 convention, but the Baptists do not think of this date as the end of their efforts to evangelize all mankind. According to Baptist leaders, the year of Jubilee will be "a time of rejoicing, but also one in which to take stock of our faithfulness, and in repentance and deeper surrender offer ourselves anew to this greatest of all tasks."

A New Creation

Continued from page 9

It is this new man in Christ who is in some small way capable of the "faith working in love" spoken of earlier in this series (Gal. 5:6; see also Gal. 2:20f. and Romans 8). It is our faith that we, too, may be this new creation as we permit Christ, by the grace of God, to live in us.

Now Paul comes to the customary benediction with which he concludes his letters. He begins by referring to the principles set forth in the preceding sentence. "Peace and mercy be upon all who walk by this rule, upon the Israel of God" (RSV). This prayer compares quite directly to a Jewish prayer for God's presence with those worshiping him at a given place and for his presence with members of the group not present at that particular time. The "Israel of God" to whom Paul refers here is not the same Israel from whom he borrows this prayer. But rather it is a new Israel, neither Jewish nor Gentile, but a Christian people called out by God as the climax of his action in the history of his chosen people.

Paul is reluctant to conclude this turbulent letter. He interrupts his benediction and returns to the problem of the letter. "Henceforth let no man trouble me" (RSV). Paul has had the last word and wants the case closed, so that both he and the church may be about their business. " . . . for I bear on my body the marks of Jesus" (RSV).

Paul suffered for his faith; that we know. We are not so sure about the nature of the marks he bore as a resul Paul uses a Greek word use for the tattoo or brand whic was stamped on slaves. And was not uncommon for Paul refer to himself, Rom. 1:1, the slave of Christ. His fre dom from bondage to the la did not result in the licentiou ness which he scorned 5:17 but rather it clearly marke him as a slave of Christ.

Paul finally concludes his le ter with a second benedictic which, as does his openir prayer, implores the grace God upon the churches of Gal tia, the grace which makes po sible their new life of freedo in Christ.

PEACE PREDICAMENT

BY DONALD E. WILLOUGHBY

The Time will come —
The Song will be sung by those
who wanted peace.
Their lungs would be sore from
shouting slogans
unheard
by those around the tables
signing pacts
unthinking of children
who are born
or will be born
too, thinking of peace.

Two ends of a candle burned out.
None care for the real answer
of life
and a future for life.
All want peace
for the present
for themselves:

A picture of self —
of love turned in.

Turn outward, O man!
Think of millions unborn
Think of millions unborn
who await your love
of man
of brother
of enemy.

Looking Forward to the City

by Edith Lovejoy Pierce

THE story starts in a garden and ends in a city. Unlike the heaven of the ancient Greeks, whose gods lived on Mount Olympus and whose heroes found their way to the Elysian Fields, the Christian goal is a heavenly city, new Jerusalem.

True, the Christian story has its mountains and they are all-important, but they are only wayside stations, not the end of the road. Moses goes up to Mount Sinai and comes down again to deliver the law to the people waiting in the valley of the shadow of death. Jesus and three of his disciples climb the Mount of Transfiguration, but descend again to the slums where an evil spirit has taken possession of some poor boy for whom his father pleads.

The Sermon may, or may not, have been delivered on the Mount — Luke has it on the plain — but it certainly was intended to be applied "where cross the crowded ways of life" and not in the rarified upper atmosphere where there are no enemies to forgive. If the crucifixion took place on a hill, it was followed by a descent from the cross, and the resurrection was not accomplished on some high mountain, but in the darkness of the tomb's prison.

It is not for the Christian to long for a desert isle or some permanently secluded spot. The Garden of Eden is only a starting place. In the city that comes down from heaven "prepared as a bride adorned for her husband" (Rev. 21:2) the gates of pearl "are never shut," not clanged down like the portcullis of an ancient fortress threatened with a siege. The street of the city is smooth and navigable, the river of the water of life, "pure gold, transparent as glass." (Passing by train at night along the shore of the Ohio, one notes how the city of Pittsburgh casts its lights into the water to form a street of gold.)

No ecclesiastical building program is in progress in the holy city. John, the observant author of Revelation, "saw no temple" in it. Perhaps because every home is one of the many dwelling places in the Father's house, which is a home rather than a temple. Also there is no bad weather and "no night there." Sun and moon with their changes have passed away from the city along with dark, cold days, for "the glory of God is its light, and its lamp is the Lamb."

Psychologists insist that man is made for society, for intercourse with his fellows. The Bible goes further and says that man was also made for communion with God. The trend of modern life is all toward the city, or the suburb, which is an extension thereof. By placing his dreams and hopes in city life, in spite of its present horror of slums, crime, and overcrowding, is man feebly groping for that ideal life in society which the Bible proclaims as the consummation of the human story?

There is indeed "a great, high mountain" but "the holy city Jerusalem" does not remain on its crest. She comes "down out of heaven from God," as her Lord did.

What is needed is not flight from the cities of men, but their transformation into the city of God.

THE WINDOW

BY KAREN R. NAUMAN

Come, follow me.

Look carefully. What do you see?

I see before me a window shining bright, with a beam of God's heavenly light.

What else do you see in the bright shining light?

I see a shadow like that of night.

What kind of shadow do you see?

I see a shadow of a person who is trying to find a key.

A key? Please excuse my laugh.

Yes, a key. It is looking for a key to unlock the gate to an unknown path.

A path? What does it need a path for?

It needs a path that will lead it to a door.

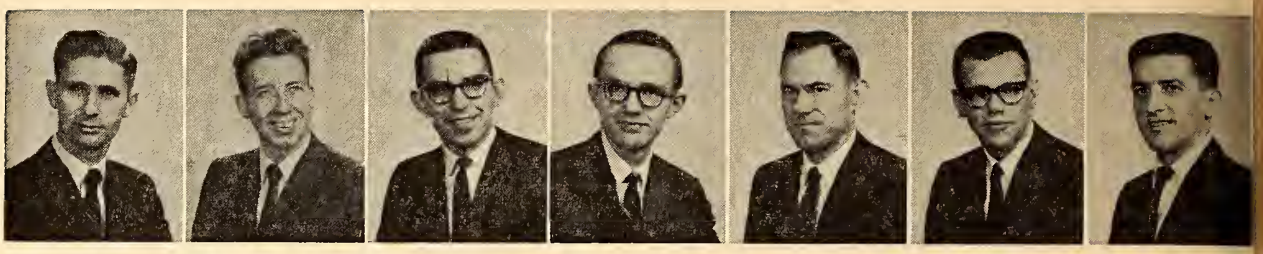
A door? And what do you think will be found there?

Freedom, happiness, beauty and Someone who does care.

Who is this someone who does care?

It is the One above, who radiates goodness and love.

And he will bring peace to the shadow as the cool, sweet air.



Paul Basehore L. Clyde Carter, Jr. Willard Dulabaum Irving Glover Cecil Haycock Richard Livingston Ralph Moyer

Bethany Seminary Graduates Twenty

by Paul M. Robinson

TWENTY students were graduated from Bethany Biblical Seminary at the annual commencement exercises in Bowman chapel on the seminary campus on May 14. The commencement address was given by Dr. George A. Buttrick, professor emeritus of Harvard University.

Fourteen received the degree, Bachelor of Divinity, and six were awarded the Master of Religious Education degree. There were no graduates from Bethany Training School. Students receiving the Bachelor of Divinity degree were:

Paul Minnich Basehore, son of Mr. and Mrs. Paul W. Basehore members of the Big Swatara church, in Eastern Pennsylvania. He is a graduate of Manchester College. His wife is the former Emily Jean Durovick of Mt. Carmel, Pennsylvania. The Basehores will enter the pastoral ministry.

L. Clyde Carter, Jr., son of Mr. and Mrs. Leonard C. Carter of the Bassett church in Southern Virginia. He is married to the former Karen Schultze-Spohr of Germany. He is a graduate of Bridgewater College and is already serving in the Midland church in Eastern Virginia.

Willard E. Dulabaum, son of Mrs. W. A. Mangus and the late Lamar H. Dulabaum of Uniontown, Ohio. His home church is the East Nimishillen church in Northeastern Ohio and his college is Manchester. He is married to Pauline Miller, daughter of Mr. and Mrs. Dan E. Miller, who is also from the East Nimishillen congregation. He will serve as associate pastor of Manchester church in North Manchester, Indiana.

Irving Ray Glover, son of Mr. and Mrs. Fred J. Glover of Harrisburg, Pennsylvania. His home church is the Big Swatara congregation of Eastern Pennsylvania, and he graduated from Elizabethtown College. His wife is the former Faye E. Frysinger, daughter of Reverend and Mrs. Hiram J. Frysinger of Harrisburg, Pennsylvania. Her home church is also the Big Swatara congregation. The Glovers will enter the pastoral ministry in the Eastern Region.

Cecil Lee Haycock, son of Mrs. Rosa Haycock of Wardensville, West Virginia. His home church is the Trout Run Valley congregation of Northern Virginia. He is a graduate of Bridgewater College and is married to Berchie Hodum, daughter of Mr. and Mrs. R. E. Hodum of Corinth, Mississippi. Cecil will become the director of religious education of the McPherson church, Kansas.

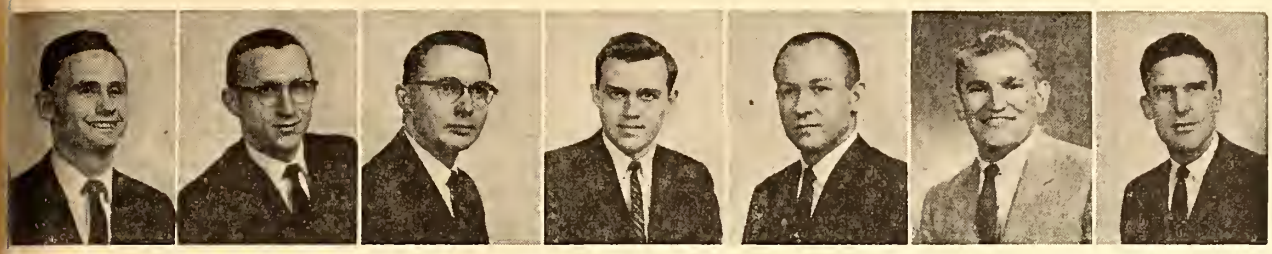
Richard A. Livingston, son of Mr. and Mrs. James D. Livingston of the Westmont church, Johnstown, in Western Pennsylvania. He is a graduate of Juniata College. He plans to enter upon public school teaching in the immediate future and will continue his graduate studies in music.

Ralph Ziegler Moyer, son of Mr. and Mrs. Richard Moyer of the Indian Creek church, Vernfield, in Eastern Pennsylvania. He graduated from Elizabethtown College He is married to the former Annette I. Royer, daughter of Mr and Mrs. J. Samuel Royer of Hatfield, Pennsylvania; Indian Creek is also her home church. The Moyers will be serving in the pastorate of the Oak Grove church near Roanoke, Virginia.

Howard L. Ogburn, son of Mr and Mrs. Ray E. Ogburn of University Park, Maryland. His home church is the University Park congregation and he is a Manchester graduate. His wife is the former Carolee Ann Liechty of South Bend, Indiana. She was formerly a member of the EUB church The Ogburns expect to enter the service of the church as missionaries to Nigeria.

Marion L. Petry, son of Mr. and Mrs. Lester Petry of Hamilton in Southern Ohio. Hamilton is also his home church. He graduated from Manchester College. His wife is the former Shirley J. Ford daughter of Marie and the late Howard D. Ford of Piqua, Ohio where she was a member of the Evangelical and Reformed Church. They expect to enter the pastoral ministry in the Central Region.

Dale E. Rummel, son of the Reverend and Mrs. Glenn I. Rummel of the Marble Furnace, Strait Creek, and Bethany churches in Southern Ohio, near Peebles. He counts Marble Furnace as his home church and graduated from Manchester College. He will



Howard Ogburn Marion Petry Dale Rummel Glenn Shively Richard Simmons Roy Stern Robert Stinnette

probably enter the pastoral ministry in the Southeastern Region.

Glen M. Shively, son of Mrs. Eva and the late Murray Shively of the Blue River church near Churubusco, Indiana. He is a Manchester alumnus. His wife is the former Norma Jean Vought, daughter of Mr. and Mrs. Aaron M. Vought, members of the First church, South Bend, Indiana. They will enter the pastoral ministry, probably in the Central Region.

Richard J. Simmons, son of Mrs. Blanche Simmons of the Lakewood church, Toledo, in Northwestern Ohio. His college is Manchester. He is married to the former Corrine Hoff, daughter of Mr. and Mrs. Andrew Hoff of the Pipe Creek church in Eastern Maryland. The Simmonses will assume the pastorate of the La Vale and Danville congregations in Western Maryland.

Roy L. Stern, son of the late Mr. and Mrs. Roy E. Stern of the Fredericksburg church, in the Iowa and Minnesota District. He graduated from McPherson College. His wife is the former Phillies Ruth Willems, daughter of Mrs. Mathilda Willems of McPherson, Kansas. She was formerly a member of the Mennonite Church. The Sterns will enter the pastorate of the Iowa River church near Marshalltown, Iowa.

Robert Lee Stinnette, son of Mrs. Anna Stinnette of the Prince of Peace church, Denver, Colorado. His college is Manchester. His wife is the former Myrna J. Faw, daughter of Mr. and Mrs. Chalmer E. Faw of First church, Chicago, Illinois. They expect to enter the pastoral ministry in the Central Region.

Students who received the degree of Master of Religious Education were:

Catherine W. Collier, daughter of Dr. and Mrs. Charles Weaver of the East Fairview congregation in Eastern Pennsylvania. Her college was Elizabethtown. She is married to G. Forrest Collier, son of Mrs. Lizzie Collier of the Harrisonburg church in Northern Virginia. The Colliers will be serving an internship in the Waynesboro church in Southern Pennsylvania for one year and will then return to the seminary while Forrest completes his work for the B.D. degree.

Harold S. Daveler, (not pictured), son of Mrs. Sarah Holsberg of the Elizabethtown church in Eastern Pennsylvania. He is a Manchester graduate. Harold is engaged in the service program of the church in Southeastern Asia.

Jeanne Donovan, daughter of Arthur G. Donovan of the Springfield church in Akron in Northeastern Ohio. She graduated from the University of Akron. Her plans for the future are uncertain.

Alfred Talmadge Lile, son of Hattie and the late Horace Lile of Chicago, Illinois. Alfred is a member of the Grace Trinity Congregational church and graduated from Chicago Teachers' College. He expects to be teaching in the Chicago public schools and working in the churches of Chicago with young adults.

Dale E. Roher, son of Mrs. Ella Roher of the East McKeesport church in Western Pennsylvania. He is a Manchester College alumnus. His wife was Goldie Myers, daughter of Chester Myers of the Elkhart Valley church in Northern Indiana. The Rohers expect to enter the pastoral ministry.

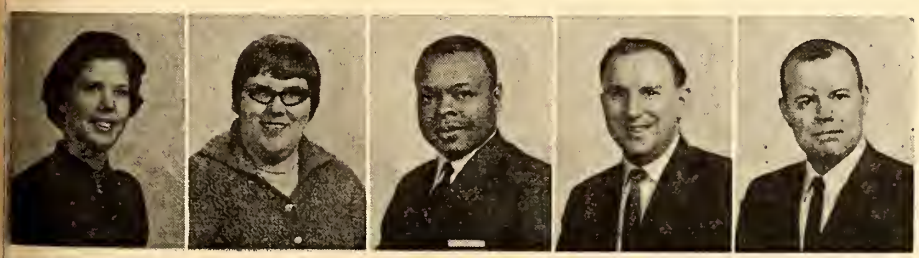
John E. Thomas, son of Mr. and Mrs. Bacil Thomas of Leeton, Missouri. Leeton is his home church. He is a graduate of McPherson College. His wife is the former Frances Hamsher of Parsons, Kansas.

A Christian Witness

Continued from page 7

called various legislators to their Christian convictions. He has, on occasion, done this very thing for me."

Concerning himself, E. Paul Weaver says, "I am almost embarrassed by the enthusiasm of legislators and other churchmen for the work that I am doing. I know that I can't be that good at it. It must mean that they feel a great need for the sort of thing that I am attempting to do."



From left
Catherine W. Collier
Jeanne Donovan
Alfred T. Lile
Dale E. Roher
John E. Thomas

KINGDOM GLEANINGS

Brotherhood Fund Giving

Oct. 1, 1961 — May 31, 1962	$914,160
Oct. 1, 1960 — May 31, 1961	$880,138
Increase (4%)	$ 34,022

This increase for the support of our Brotherhood witness and ministry is encouraging. The increase, translated into program and people, represents more than the cost of Brethren participation in the hospital and community development programs in Castañer, Puerto Rico.

Afflicted with malnutrition, asthma, and parasite infections, many children seek treatment in the outpatient clinics and at the hospital. Aida Estrella Santiago Medina is different. Only a few months old, Aida has been abandoned. Her irresponsible and negligent mother is sick with tuberculosis, but refuses treatment. The home is broken and other children have also been abandoned. Now it is Aida's turn.

But Aida has found care. After hospital treatment she was taken into the home of one of the project members assigned to the hospital. She awaits adoption by a local Puerto Rican family who will give her a good home.

Aida has a future because the Church of the Brethren sent those who show compassion in the name of Christ. This ministry is what your increased giving can mean.

Nurses and a dentist are urgently needed at the Castañer Community hospital. Write: Brethren Service Commission, Church of the Brethren General Offices, Elgin, Ill.

Wendell Eller, director of audio-visual education on the Brotherhood staff for the past seven years, has tendered his resignation effective Aug. 31, 1962. He will assume the pastorate of the Wawaka church in Northern Indiana on Sept. 1.

Ted Kimmel has been named an associate editor of Friendship Press in New York City. Formerly a pastor in Northern Illinois and Wisconsin, he has served as official photographer for Annual Conference and Brethren seminars. Friendship Press is an interdenominational publisher of mission education materials.

The Irven Stern family arrived in Elgin on Sunday, June 3, by air from Nigeria. Irven has recently been under treatment for a tropical disease. Since the complete rest which is essential to recovery from this illness was not possible on the field, it became necessary to continue treatment in the States. Your prayers for Irven's recovery will be greatly appreciated.

The drive for funds among the Nigerian churches for expansion of Kulp Bible School appears to be going over the top. The goal for the campaign was £2,400, to build 25 new hostels for students, a women's school building, and a chapel. With three congregations still to report £1,300 has been contributed and an additional £700 received in pledges. £2,400 equals $6,768.

Leland Marion Baldwin, pastor of the Greenwoo and Mountain Grove churches, Mo., died May 19. H had previously served the Clovis church, N. Me James Park and Lester Jones were in charge of th memorial service on May 22.

Wilmer B. Nolen, I-W from Bassett, Va., has bee assigned to Haiti to work with John Barwick in cooperative program of Church World Service an Brethren Service. His main work will consist of roa building, well digging, and improving the sanitatio conditions. Prior to this assignment, Nolen was the un leader of the disaster team in British Honduras.

Anniversary

Arlington congregation, Eastern Virginia, will ob serve its anniversary on Sunday, June 16, with a covere dish dinner and an afternoon program at which the mal quartet of the Moxham church, Western Pennsylvani will sing. Brethren en route to Annual Conference ar invited to worship with the congregation.

Peace Action Project

A slightly revised schedule for the Brotherhoo peace action project in Washington, D. C., June 25, ha been announced since the May 5 Gospel Messenger an descriptive flier were published. The Monday mornin meeting of all participants at the Calvary Baptist churc will be at 8:30 a.m., instead of 8:00. The peace wal will begin at 10:00 a.m., instead of 9:00, arriving at th White House about 10:30, going on to the State Depar ment at 3:00 p.m., and concluding at 5:45 p.m., instea of 5:30. The evening meeting of all participants will b at 8:00 p.m., instead of 8:15. A final program an schedule will be available by June 19 at Ocean Grov

The Social Education and Action Commission of th Eastern District of Pennsylvania plans to sponsor a bu load from Eastern Pennsylvania to participate in th peace witness at Washington, D. C., according to wor from Roy E. McAuley, secretary of the commission.

Alan L. Whitacre, pastor of the Myerstown congr gation, has urged in a recent Sunday bulletin that h congregation alone send a busload.

Suggestions to those who cannot participate in th Brotherhood peace action project in Washington:

1. *Pray* for the participants in the project. Pray tha this Brethren peace witness may be effective in helpin our nation and the world turn toward peace. Organiz a supporting prayer vigil on this day in your church c home, or as a public prayer vigil.

2. *Write* to your congressman, senators, Presider Kennedy, Secretary of State Dean Rusk and your new paper editor describing the project. Ask them to tak notice of the June 25 Washington Post statement an the other phases of the project. Make your own writte witness to them regarding the four major issues lifted u in the project.

3. *Conduct* a public demonstration for peace i your own community: a peace walk, a prayer vigil, public meeting.

4. *Give money* to support the Brotherhood peac action project on June 25.

nnual Conference Choir

The first rehearsal for the Annual Conference choir scheduled for Tuesday, June 19, at 4:45 p.m., in the reat Auditorium. Choir rehearsals will be held each ay at 4:45 and 9:15 p.m. It is planned that the choir ill sing at each of the evening services.

Membership in the choir is open to all singers who ish to contribute their talents and receive experience om the rehearsal periods. Donald Frederick of McPherson College will be the choir director. All choir embers are requested to bring their Brethren Hymals. The anthems used this year are as follows:

reat and Glorious, No. 316, Franz Joseph Haydn (B. F. Wood Music Co.). Satb

ome to Me, All Ye That Labour, No. A-288, Joseph Roff (Shawnee Press). Satb

rant Us Thy Holy Peace, No. 5066, Palestrina-Morgan (Neil A. Kjos Music). Satb

rust in the Lord, No. A-549, Clifford McCormick (Shawnee Press). Satb

ictory Te Deum, No. 637, Everett Titcomb (B. F. Wood Music Co.). Satb

Be Joyful, No. A-561, Warren Angell (Shawnee Press). Satb

he Lord Is Our Fortress, No. 8364, Johannes Brahms-Branscombe (J. Fischer & Bro.). Satb

hy Name Be Sung, No. 46,380, Don Frederick (Raymond A. Hoffman Co.). Satb

ive Praise and Glory, No. 761, W. Glen Darst (B. F. Wood Music Co.). Satb

reat Is the Lord Our God, No. CM6410, Camil Van Hulse (Carl Fischer, Inc.). Satb

Prayer for Brotherhood, No. SK2061, Cesar Franck-Frederick (Skidmore Music Co.). Satb

Brother Man, No. A-401, Roy Ringwald (Shawnee Press). Satb

reasures in Heaven, No. B-2010, Joseph B. Clokey (Summy-Birchard Pub. Co.). Satb

rom All That Dwell Below the Skies, No. CMC2186, Gordon Young (Galaxy Music Corp.). Satb

The above choir music may be obtained at the sales xhibit in the Tabernacle at Ocean Grove.

rrival and Departure of Workers Overseas

The following missionaries have returned or will be eturning to the States on furlough:

The John Grimley family, church workers at Uba, Nigeria, on May 28. Their address is % George Hess, 08 Edison Ave., Collingswood, N. J.

Lena Wirth, R.N., worker at Marama dispensary, Nigeria, June 1.

Edna Switzer, educator at Calderon school, Ecuador, June 6. Her address is La Verne College, La Verne, Calif.

Andrew Holderreed, faculty member of Poona Union Theological College, and his family, from India, on une 9. Their address is 9411 Fifth Ave., N.E., Seattle, Wash.

The Elmer Baldwins, station and literacy workers at Marama, Nigeria, June 20.

Returning to their work overseas or beginning their work are the following:

Merrin Godfrey, I-W, May 7, to Garkida, Nigeria, where he will work in the shop.

Dr. Leonard Blickenstaff and his family, June 10, to Anklesvar, India, where he and his wife are in medical work.

Grayce Brumbaugh, R.N., and *Mary Dadisman, R.N.*, June 22, the former to Chibuk, Nigeria, and the latter to Garkida, Nigeria.

The Mark Keeneys, May 25, to station work at Marama, Nigeria.

The Glenn Shanks (Brethren), June 25, to station work in Nigeria.

The Roger Ingolds, June 29, to Garkida, Nigeria, where he will resume his work as field secretary.

Ramanlal Christian, who attended Bethany Seminary during the spring quarter, June 29, to Anklesvar, India, where he will take up his work as principal of the Vocational Training College.

The Merle Crouses, July 2, to church work at Calderon, Ecuador.

The Church Calendar

June 17

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: The Praise of the Redeemed. Psalm 24; Rev. 5; 7:9-17; 11:15-19. Memory Selection:
Hallelujah! For the Lord our God the Almighty reigns.
Let us rejoice and exult and give him the glory.
Rev. 19:6-7 (RSV)

June 19-24 Annual Conference, Ocean Grove, N. J.
June 25 Peace Action Project, Washington, D.C.
July 1 Christian Citizenship Sunday
July 13-15 District meeting, North Dakota and Eastern Montana
July 15-20 Southeastern Region workshop for church leaders, Bridgewater College
July 15-20 Central Region laboratory for children's workers, junior high and youth leaders, Manchester College
July 15-20 Ministers' seminar and Bethany extension school, Manchester College
July 19-22 District meeting, Western Canada, First Irricana
July 19-22 District meeting, Texas and Louisiana, Roanoke, La.
July 20-22 District meeting, Western Pennsylvania, Camp Harmony
July 20-22 Southeastern Region district CBYF officers' training conference and business meeting, Bridgewater College, Va.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Oscar R. Fike of Goshen, Ind., in the Laurel Glen church of the Pine Grove congregation, Md., June 25 — July 1.

Bro. Glen W. Petcher of Citronelle, Ala., in the New Hope church, Tenn., July 5-15.

Gains for the Kingdom

In the Nigerian church the following numbers have been baptized: **two** in the Mubi church; **five** in the Yowa church; **thirteen** in the Kaurwatakari church; **thirty-nine** in the South Margi church; **twelve** in the Virgwi church; **five** in the Dille church; **twenty-two** in the Marama church; **ninety-eight** in the Shafa church; **one hundred eight** in the Kwaka church. This brings to more than one thousand the number of baptisms since Sept. 1, 1961.

Five baptized in the Dallas Center church, Iowa.

Three baptized in the Nettle Creek church, Ind. **Three** baptized and one received by letter in the East Dayton church, Ohio.

Three baptized and six received by letter in the Florin church, Pa. **Four** baptized in the Hatfield church, Pa. **Ten** baptized and eight received by letter in the White Oak church, Pa.



NIGERIA REVISITED

by Homer L. Burke

MY WIFE and I terminated our fifteen years of missionary service in Nigeria in 1938. During the years since then there grew within us a great desire to revisit the field. Finally the dream became a reality, and we flew from San Juan, Puerto Rico, on Nov. 12, 1961, by way of New York and Amsterdam to Jos, Nigeria — almost in fewer hours than it used to take us in days!

In 1938, Nigeria was being stabilized towards independence in some dim and distant future. It was a protectorate of the British Empire. In 1961 we returned to a free nation. We were met at the plane by Nigerian immigration officials. Later we found the children and youth that we had known years before now in positions of importance. One is in the Nigerian parliament, another is district head, another councillor of the emir of the province. Others are in positions of importance in police service, in schools as teachers and headmasters and still others are making contributions in commerce and agriculture.

We noticed at once the improvement that had been made in the types of buildings that have been constructed in recent years. Cement is now being manufactured in Nigeria and the old adobe buildings are giving way to splendid concrete structures. In these days one sees buildings (in the cities) of five or six floors. Towns have grown up and have become cities. Roads have been extended and improved. Many main roads have been "black topped." Radio broadcasts are made from different stations in a number of different languages. Many people even in the "bush" have their own receiving sets. It is said that even television is imminent. Wages and salaries have risen considerably (although still low when compared with U.S. standards).

Schools are being provided by missions and government in many places. The Church of the Brethren mission school program, subsidized in great part by the Nigerian government, is extensive. The eagerness that the pupils demonstrate in their desire to learn is tremendous. Recently it has been decided by the government that the language emphasis in schools should be English. How eagerly the first

Dr. Homer L. and Mrs. Burke



aders tried to demonstrate their knowledge of nglish! The teachers of the first grades do need use the vernaculars but by the time that the stu- nts are in the third grade they have a working nowledge sufficient that the teachers can talk to em in English most of the time.

The attitude everywhere seems to be emphati- lly, "We want to learn; we want to know." Not ly is this attitude reflected in the children but extends to youth and adults as well. The women e demanding classes for reading, health, English, d Bible.

Both government and mission hospitals with eir outlying dispensaries are trying to minister to e medical needs of the people. The service that being given is remarkable. But, alas, there are r too few hospitals and dispensaries. Our mission spitals are crowded to the limit. A 60-bed hos- tal is crowded with 112 patients! They lie on the ors besides the beds and under the beds.

There are hundreds of villages with no medical rvice of any kind. Some of the people try to get to e hospitals and dispensaries in case of illness. So ten they come too late — more often they do not me at all as it is too far to travel. There are a mber of dispensaries in the outlying villages tended by Nigerian dispensers. The conditions of ork are sometimes crude but the service that rendered is important.

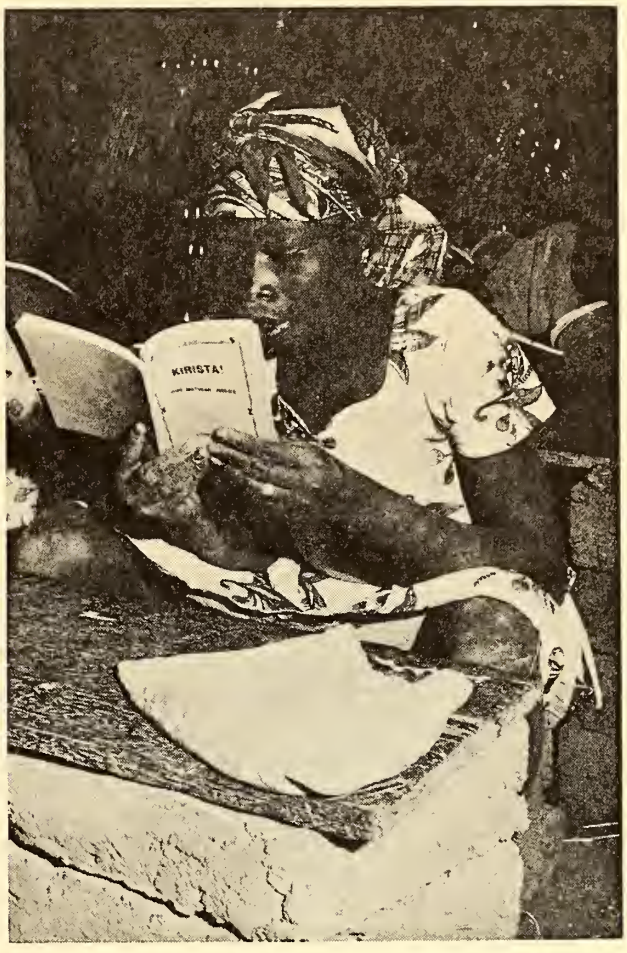
The efficacy of the dispensary work will be aug- ented as a midwifery system is developed. Thou- nds of babies die every year because no one knows w to care for them. Trained midwives will be great help. Some attempts have been made to lp the folks in the villages.

It is surprising what can be accomplished by doctor making even monthly visits to a given vil- ge. It is not uncommon to find a case of pneumonia at can be cured by an injection of an antibiotic rug. Ninety per cent of the children of two months age and up to ten or twelve years have enlarged leens and so antimalarial treatment must be given. hen there are cases of acute tropical ulcers that an jection or two will start on the way to healing. In mes of epidemics, the doctor can do immunizations ch as smallpox and preventive treatments for rebrospinal meningitis. As people become more ducated and more Christian, the greater will be e demand for these services.

In the field of religion the struggle for the minds the people continues. In addition to Islam, there e other forces that have come in to replace the gan faiths. But the rise of the church in our mis- on area is a miracle. My wife and I were there hen the first people decided to become Christian 1925. Now the baptized members in full com- union with the church number more than 6,000.

In 1938, we left a weak baby church. Not so w. The services are conducted by the Nigerians. he congregational church committees attend to e affairs of the church and the missionary acts an advisory capacity. The enthusiasm and spirit

Nigerian children and youth are eager for edueation and the mission and the government are cooperating in providing sehools and teaehers. The growth of the church is just as amazing and the zeal and devotion of the Christians put to shame the lukewarmness of many American Christians





of devotion of some of these leaders are outstanding.

It would appear that the next ten years are critical years for Nigeria, not only as a new nation but also in many other ways. The demand for education is going to tax the resources of government and missions. The necessity for the extension of medical services and the development of a great program of preventive medicine are very important. The old pagan ways are breaking down and the only real replacement is a faith in the Son of God. It is the church's opportunity. Our mission area can become overwhelmingly Christian if the development of the church is pushed.

In 1917, Dr. Karl Kumm, founder of the Suda United Mission, spoke at Manchester College. H challenge to the students was a program of missio development in the Sudan, specifically planting line of mission stations across the Sudan to ste the Moslem advance. The dream of a chain mission stations has been partially fulfilled, but t spiritual needs of the people are still far from bei met. It takes more than mission stations; it tak dedicated people willing to serve in these statio guiding, directing, and challenging the Nigeri Church to its highest possibilities.

Speaking personally . .

The Ultraconservatives Come to Our Town

by Wayne L. Miller

THE radical right recently roared into our town. In a series of lectures George Roberts from the Flick-Reedy Foundation of Bensenville, Illinois, presented his ultraconservative views as the only possible stand for a person who is both Christian and American.

Ministers were both for and against the series. Some could not see beyond the use of the words *God* and *freedom* to the real message. Others felt as the one who said, "I smelled the devil, but I couldn't see him!" None of us knew the goal of the series before it began and we were forced to move cautiously rather than boldly. It will be up to Christians in other communities to sound the call for reasoned judgment when this or a similar series comes to town. Freedom of expression will have to be exercised if freedom of thought is to be maintained.

"What is man?" Mr. Roberts asked as one of his many good questions. His answer, masked in the cloak of impartial inquiry, gave insight into his total thought. According to communism man is a being moved by economic forces who can be enslaved. How does communism enslave? By developing a communistic ideology for every area of study. These communistic systems of thought are: (1) the social gospel, (2) communism in economics, (3) John Dewey in education, (4) experimental naturalism in philosophy, and (5) behavioristic psychology.

But what is man according to Judeo-Christian thought? Man is created in the image of God. "Man is dichotomy — body and soul." Man is a spiritual being created to be free. Man is master over nature. Man is responsible — morally accountable. Man (the individual) is fully equal to any other. Man is a being whose "self-interest and various needs make [him] produce."

Some of us saw a difference between Roberts' concept of Judeo-Christian thought and Biblical Christianity. Man is created in the image of God. Man can make decisions as God does. But man is not a little god. According to Biblical thought man is not a dichotomy. Man is a complete, total personality. Man is master over nature and he is free. His freedom, however, includes responsibility to God, to his neighbor, and to himself.

The program was constantly referred to as an educational program. This "educational" program ran for six weeks, two hours per week. Gradually, two towers were built. On the right in patriotic blue Mr. Roberts placed Christianity, laissez-faire capitalism, fre dom, conservatism, and eve thing that he implied to be mo and good. On the left, in terrifyi red, he listed communism, sta planning, regimentation, liber ism, modern Republicanism, t graduated income tax, and eve thing that he suggested to be i moral and bad.

In this so-called "education approach the lecturer was ve careful to begin with genera accepted material and move to t controversial. Communism is b Liberalism has been placed in t same column and in the sa color; so it is bad too. As a se tor, John F. Kennedy voted c hundred per cent liberal. By i plication he is placed in the l column.

But Christianity is true bl Conservatism is in the same c umn and in the same color; the fore, it is good. It came something of a shock to find t God is Lord of only the capitali world and then only of the ult conservative part of that! He is the blue column.

Quietly, as the course de oped, basic institutions in our ciety became suspect because t have accepted one or more these systems of thought wh were labeled communistic. As lectures progressed, it became vious that the Greek dichoto attributed to Christianity, p

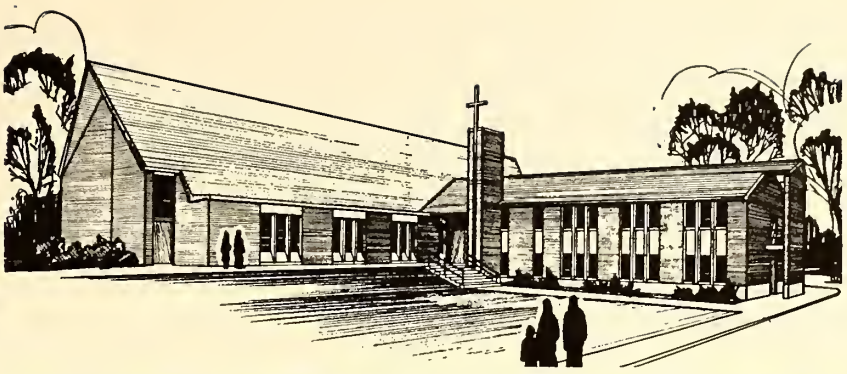
ides the base upon which man
in build his dual world. This
ought allows man to satisfy his
elfish desires during the week
nd then to send his soul to church
n Sunday without feeling the pull
f a spiritually creative tension
etween the gospel and his world.

Each program moved with a lec-
ire smoothly and humorously
resented, slides beautifully exe-
uted, and films by the national
ducation program of Harding
ollege, Searcy, Arkansas. It was
olly calculated to present the
cts as the ultraconservative has
een given to see the facts and to
pread the contagion of fear.

It was quietly suggested that
ommunists had written the
nited States farm policy. The
ederal Communications Com-
ission, Interstate Commerce
ommission, Federal Aviation Au-
ority, Rural Electrification, and
e Federal Housing Authority
ere all outlined as a part of
ommunism's economic platform"
nd footnoted as if to prove that
ey come directly from The
anifesto of the Communist Par-
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Education, religion, labor, gov-
nment, and the local community
raphically became the stomping
rounds for a marching Commu-
ist horde until one in ten
mericans was a Communist or
as following the party line. The
lm, Communism on the Map,
as shown to complete the scare.
his approach was enough to
ake even the best informed
hiver and want to fight.

Into this climate was thrust the
st session on The Responsibility
f Citizenship asking, "What
an we do?" You can become a
lock-buster." Pass out ultracon-
rvative literature. Get into poli-
cs in both major political parties.
ee to it that only ultraconserva-
ve candidates are placed on the
allot. By putting up two candi-
ates in opposing political parties
ith the same ideas, the ultracon-
rvative movement wins no mat-
r which party is elected. "Heads
win; tails you lose." It is a
ighly refined technique polished
fit into America's two party
stem. The system of thought



Paul M. Robinson, president of Bethany Biblical Seminary, was the speaker when the Trinity congregation, Sidney, Ohio, dedicated themselves and their new church on May 6. The structure, on five levels, combines brick, glass, stone, and wood into a pattern of beauty that enhances worship. A fourteen-foot aluminum cross is suspended above the chancel area; the choir loft is in a balcony at the rear of the church. The interior has been functionally arranged to serve the needs of the two hundred sixty members. The pastor is James W. Tyler, and the moderator Dr. Clayton Kiracofe

control behind differs little from one-party facism or communism.

Constantly, Mr. Roberts reiterated that he was interested in ideas. The purpose of the series was to control the thought of those present to the extent that only certain ideas could be acceptable as truly Christian and American. All other ideas, and the people who hold them, became suspect.

Before this type of program is launched in a community there should be united, positive action by the churches. Because we were unable to do this in Dixon, we must now concern ourselves with those who maintain that the task of a minister "is to preach the gospel" and that it is "presumptuous and an unethical procedure for anyone, and especially a minister, to lay in ambush and find fault and criticize a speaker who is so dedicated to the task of alerting the people of our great country."

We did write articles for the newspaper, calling for clear thinking and analysis. We talked about the series from our pulpits and conducted discussion groups. But we were unable to alert the people ahead of the danger.

Certainly Christians must constantly be stirred out of sloth by the reminder of the seriousness of the world's problems. Alarmism, however, is not a Christian approach. The confused world is in need of the Biblical truth told over and over again that God works in history in all events, but also stands above history in constant judgment upon all human beings and institutions. Man cannot save himself by any type of political, social, or economic institution or by thought control calculated to preserve one of these. Salvation is only in Christ, where there is fulfillment found in a new relationship to God and neighbor. "Thanks be to God for his inexpressible gift!"

Readers Write

Continued from page 2

that depending on prayer, as the early church did, appears to us as unreasonable, but the expenses for operations and hospital service are now so great that poor people certainly need direct help from God, just as the church did before there were modern physicians. If there is any virtue in prayer for the sick, we had better be finding it out and making use of it. Adopting this report would set all such efforts back a great deal. — Paul Mohler, 2280 White St., Pasadena, Calif.

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A church journal is not more Christian than a political daily. A journalist with the religious press is not, because of this position, a better Christian than the man who writes police court reports or strong political articles. — *Dr. Ernst Bieri, editor of a newspaper in Zurich, Switzerland.*



As the final session of the 87th Congress enters the homestretch, we might note some developments thus far on a few items.

Educational Television Church colleges and other private agencies will be eligible to participate in the new federal program of aid to educational television provided in Public Law 447, which was signed May 1.

To help develop and expand ETV facilities, federal matching grants of $32 million are authorized over a five-year period to tax-supported educational agencies, church-related institutions, and nonprofit organizations engaging in educational television.

On the day after the President signed the bill into law, the House passed a bill authorizing the Federal Communications Commission to require manufacturers of TV sets to build them so as to be capable of receiving eighty-two channels, including both the ultrahigh frequency (UHF) and very high frequency (VHF) bands. This would in time provide a much wider receiving audience for educational TV programs. Public school systems, colleges, universities, and other groups have discovered the potential of this new medium in education.

Civil Defense Testifying on behalf of the Church of the Brethren before the House Appropriations Subcommittee on Independent Offices in opposition to the proposed civil defense appropriation, John H. Eberly, director of the Brethren Service Center, stated: "We are opposed to the total civil defense buildup. Our opposition is based, first, on what it does to the American public. The buildup of the civil defense program in local communities increases fear, suspicion, hatred, and unrest. Under such an emotional climate, the foundations of the home, school, and nation are weakened."

He said that we oppose the civil defense buildup because of its effect on other nations where "our motives, intentions, and purposes are being seriously questioned," and in the third place, "because of what it will do to our government. As people submit to the impingements of the national defense program upon their total lives, they are more susceptible to being used as pawns by their government. Docile and complacent people frequently cause their governments to move in directions which are detrimental both to themselves and their people."

Other groups that testified in opposition to the proposed appropriation included the Friends Committee on National Legislation and The Methodist Church.

The President is requesting more than $760 million for this expanded civil defense effort in fiscal 1963. The request includes: (1) $460 million for the Federal subsidy program for community shelters. (2) About $225 million to begin nationwide installation of a home warning system, subsidize state civil defense programs and construct shelters in Federal buildings. (3) $49 million for stockpiling medicines and administering the Office of Emergency Planning.

Additional hearings on civil defense are expected to be scheduled in the Senate Appropriations Subcommittee on Independent Offices and the Committee on Armed Services in both the Senate and the House, before which we have requested to testify.

While there is some skepticism in Congress over the expanded civil defense program and the possibility exists that the community shelter program may not be authorized, letters to your senators and congressman are still important.

United Nations Bonds The Senate on April 5, by a vote of 70-22, passed a "compromise" measure that would give President Kennedy authority to lend the United Nations up to $100 million. A loan of $25 million was approved with authority to match purchases by other nations up to an additional $75 million. At present other nations are committed to buy some $64 million. The Senate approved less than the President's request for authority to buy $100 million in UN Bonds at 2 per cent interest for 25 years.

The bill is now pending in the House Committee for Foreign Affairs. After action in the House, a separate appropriation bill must be approved by both Houses. Letters on this issue are needed now.

Expanded Peace Corps Signed into Public Law 87-442 on April 27 was a bill authorizing expansion of the Peace Corps to nearly 10,000 volunteers by the fall of 1963 and operating funds to $63,750,000 in fiscal year 1963. There are now about 900 volunteers in the corps with operating funds of $40 million for the current fiscal year (1962).

Senator John J. Sparkman, Ala., noted the change in the Congress since the President's program became law last September. He said that the experiment has been so successful in the twelve countries in which the corps is now operating that he would not be surprised to see the Soviet bloc adopt a similar program.

"I believe," Senator Sparkman said, "that the peace corps has tapped an asset we have always had but have not used, ... some of the best exportable evidence of what this nation is."

It is interesting to note here that during Annual Conference last year in Long Beach, it was necessary for W. Harold Row, executive secretary of the Brethren Service Commission to leave the Conference and fly to Washington to testify on behalf of the Church of the Brethren in favor of a permanent Peace Corps. You may remember that the Peace Corps had been started earlier by executive order. The confidence and encouragement from experienced individuals and organizations, such as the Brethren Service Commission, Mennonite Central Committee, and others, along with hundreds of letters from concerned persons, without doubt helped to tip the scale with many members in the Congress were so skeptical about voting for the Peace Corps Bill just about a year ago.

Don't delay writing letters on the issues of concern in Congress now.

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. . . a disease must be attacked where it resides. The disease of violence and the insane desire to accumulate murderous weapons does not reside in the underdeveloped countries . . . It is the disease of modern civilization. — *Irene Beesley in Peace News.*

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

The Meaning of the Cross. Martin J. Heinecken. Muhlenberg, 1962. 122 pages. $1.50.

These Lenten sermons deal with a timeless subject. The author carries an evangelistic tone all the way through the book. One striking value in the author's approach is the recognition that man cannot fabricate redemption. The cross in the setting of the resurrection validates the final act of God. The author deals with the meaning of the cross in a way similar to that in which pastors should approach their pulpit work. The author deals effectively with the tension of our lives, holding that man apart from God is nothing, the cross apart from the Christian faith is but a human concoction. — *Kent Naylor, Akron, Ohio.*

***Children and Religion.** Dora P. Chaplin. Scribners, 1961. 238 pages. $3.95.

Dr. Chaplin deals with Christian education of children quite adequately in this book, which contains sections on prayer in the lives of children, the value of church schools, children and their approach to death, etc. It deals not only with younger children but follows them to adolescence and gives fairly good outline of the growth and development as needs to be understood by parents and teachers. It gives some very practical suggestions as to how parents and teachers can work together to make their task of Christian education more effective.

This is not really a simple book to read and understand, but it can be considered easy reading and understood by most workers. — *Children's Work Regional Cabinet.*

Fear, Love, and Worship. C. FitzSimons Allison. Seabury, 1962. 143 pages. $2.75.

This is a book which should help every reader deepen and enrich his entire life of worship.

The author contends that worship mediates God's love to us but it cannot happen until we know our fears and expose them to God's healing power. In this context, Dr. Allison examines, in detail and most helpfully, our fears which shut out the love of God. They are: the fear of being honest, of caring, of being humble, of failing, of being human, of love itself, and of dying.

His closing chapter relates our worship to the life everlasting.

Dr. Allison's analysis of our fears and how they separate us from God are profound. He draws heavily and most helpfully from drama, both classic and modern, from general literature, and from life. This illustrative material is superb and not only clarifies his insights, but becomes a rich source for use by the man of the pulpit.

As a whole the book is very provocative and stimulating and should lead every reader to a deepened understanding of his own motivations and a greatly enriched experience of worship. — *Charles E. Zunkel, Port Republic, Va.*

The Speaker's Bible. James & Edward Hastings, editors. Baker Book House, 1961. 386 pages. $3.95.

This volume is a photolitho printed American edition of a work which was quite common in Great Britain, having first been printed in 1923. It has always been a little hard to find in America and many will welcome this new edition. The work is conservative, scholarly, and British in its form, collecting together the best material on the various passages of the scripture covered.

Many people in America who do not like to read what others have prepared in sermons would not appreciate this material so much. Those who believe that they can get help from other people's thinking and sermons in their understanding of the scripture in preparation of their own sermon, would find it quite helpful.

Hebrews is the first volume issued. There will be five others between now and September. Five others have already been issued and thirty will be complete by March 10, 1963. Most of the material has been selected from British scholars and ministers. A few Americans have been included. — *Ora Huston.*



South Bay Community Church of the Brethren at Redondo Beach, Calif., dedicated the second unit of its building on April 1, ten months after ground was broken. Representatives of the local ministerial association, the district, and the Brotherhood Board brought greetings. Harry K. Zeller, Jr., associate Annual Conference moderator and pastor of the La Verne church, delivered the dedicatory address. Pastor Orville L. Gardner led the congregation in the litany of dedication. The new unit includes the sanctuary, which seats 370 persons, and administrative offices. Constructed at a cost of $78,000, it has an appraised value of $120,000. Many hours of volunteer labor went into the project. The cross rising to a height of sixty-four feet is lighted at night.

Courtesy, Daily Breeze

News and Comment From Around the Worl

Niemoeller Says Collection of Principles Replacing Gospel

A president of the World Council of Churches has attributed the "deplorable state" of church life today to the replacement of the true gospel message by a collection of Christian principles.

Dr. Martin Niemoeller, head of the Evangelical Church of Hesse-Nassau, Germany, one of the six World Council presidents, recently said that there are in Germany today "thousands of church member atheists" who understand Christianity as a system of ethical or moral principles but feel no incentive to participate in any service or listen to the gospel message. Fewer attend church now than in the days of Hitler, he pointed out.

Dr. Niemoeller said such people accept some "practical" Christian principles, but reject others such as "love thy enemy" as being "excessive and idealistic."

He said, "You can easily be an atheist with Christian principles and you can vote for a party with the word *Christian* in its name and still you can remain apart from the church and yet support it with your taxes because, after all, this instrument is promoting the same principles you embrace and cherish."

Dr. Niemoeller stressed that "the gospel is basically a personal relationship between the living Lord and the faithful disciples."

Conservative Baptists Plan Evangelism, Mission Rallies

A series of sixty-three area rallies will be held in November and December across the country by the Conservative Baptist Association of America to promote evangelism and missions at the local church level.

The rallies will seek to enlist young people as "serious missionary volunteers" and encourage members "to invest material goods in the support" of missionaries.

Mormons Building Huge Vault to Provide Space for Records

A giant vault is being hewn out of solid granite in Salt Lake City, Utah, to provide storage space for the archives of the Church of Jesus Christ of Latter-day Saints (Mormon).

Instead of constructing a fifteen-story archives building, the Mormons are planning to erect a thirty-story administration building and a new annex to their Mormon Temple.

The excavation of the vault in a canyon near the city was begun in 1960 and the job of removing 35,000 cubic feet of rock has already been completed. This was the same site where rock was quarried for the famous Mormon Temple.



Religious News Service

Mrs. Mary Celesta Weatherly (left) was named American Mother of the Year, and Mrs. John H. Glenn, Sr., was chosen World Mother by the American Mothers Committee, Inc. Mrs. Weatherly of Fort Payne, Alabama, is an active member of the Baptist church in her community and has done a great deal toward improving educational opportunities for the people of her area. Mrs. Glenn is a member of the Presbyterian church in New Concord, Ohio. The award to Mrs. Glenn was presented as "a tribute to the mother whose home training, guidance, and love have made her hero son a symbol of inner spiritual security, of courage and manliness for all mankind to admire and emulate"

American Lutheran Church Calls 53 Missionaries

The American Lutheran Church will increase its force of active missionaries in twelve fields around the world to a total of six hundred twenty with the addition of fifty-three more pastors and laymen this summer. The church's mission board also issued calls to six more persons and made available grants of money to men who will enter medical school next fall.

Recordings of New Testament Pledged to Nation's Blind

Increased emphasis on the development of talking book materials for the blind, including recordings of the complete New Testament portion of the New English Bible, h been pledged by officers of the Joh Milton Society, a Protestant agenc serving blind persons.

Dr. Dwight C. Smith, general se retary of the interdenominational o ganization, told an annual gatherir that sixteen long-playing records the New Testament will be con pleted and ready for distribution th summer.

During 1961 the society distril uted 80,000 Braille books, mag zines, and pamphlets and ov 60,000 talking-book records.

End of Mandatory Death Sentence Held Victory by Religious Groups

Religious groups scored a victo in the District of Columbia wh Congress adopted a bill which wou make the death sentence discretio ary upon conviction of first degr murder in the District.

The federal district is the last ju isdiction in the United States which a death sentence is mandato upon conviction of murder.

The Senate rejected an amen ment by Senator Wayne Morse Oregon, which would have abolish capital punishment in the District Columbia.

Church groups have testified b fore both the House and the Sena in favor of the bill to repeal t mandatory death penalty.

Criminologists and the Bar Ass ciation of the District of Columb also urged its adoption, asserti that juries are often reluctant to co vict an offender because they thi circumstances mitigate the crir sufficiently to make a death senten unwarranted.

Senator Morse made a strong fig on the floor to eliminate capital pu ishment, saying he had "strong re gious convictions" on the subject a felt he must press the issue althou acknowledging he lacked support win.

Russian Paper Criticizes Buildi of Roman Catholic Church

The Soviet Newspaper Izves has criticized government auth ities in Vilna, Lithuania, for allowi the construction of a Roman Cath lic church in a new suburb the

The paper complained that t new church "offends the feelings atheists."

It also expressed astonishment

e speed with which material and nds for the building were collected the Catholic congregation. The urch was ready before schools, ops, or laundries were built in the burb.

Vilna was a Polish town before orld War II and is now part of e Lithuanian Republic of the .S.S.R.

.S. Churches Sponsor),509 Boy Scout Units

Churches in the United States onsor more than 68,500 Boy Scout oops, Explorer posts, and other outing units. This is slightly more an half of the Boy Scout units in e nation.

Methodist churches lead in the mber of Boy Scout units sponsed. Roman Catholic churches are close second. The Church of the ethren sponsors one hundred nety-two units.

o Sectarian Bias in esidential Appointments

President John F. Kennedy has own no sectarian bias in the apointments he has made to federal fice during the first year of his lministration.

This is the conclusion of a survey leased by C. Stanley Lowell, editor Church and State Review, a onthly publication of Protestants d Other Americans United for paration of Church and State.

The survey, which covered 1,000 pointments to top federal offices d judicial nominations indicated that eighty per cent of the President's nominees are of Protestant faith, fifteen per cent Roman Catholic, and five per cent Jewish.

Larger Congregations More Ready to Integrate

Larger churches in Texas are more likely to have a racially mixed congregation than smaller churches, according to results of a survey of 873 churches in that state.

The survey was made by the Study Conference on Race Relations Progress in Texas, sponsored by the Texas Council of Churches.

Crime Rate Drops in Most Crime-ridden Square Mile

The statistical impact of the preaching of the gospel in the "worst square mile in America" was reported at a meeting of the Social Action Commission of the National Association of Evangelicals during its annual convention in Denver.

Ex-gangster Jim Vaus, who now has a youth mission in New York's Spanish Harlem, reported that there had been a 19.5 per cent drop in the juvenile crime rate there last year while it rose 8.9 per cent in other parts of New York.

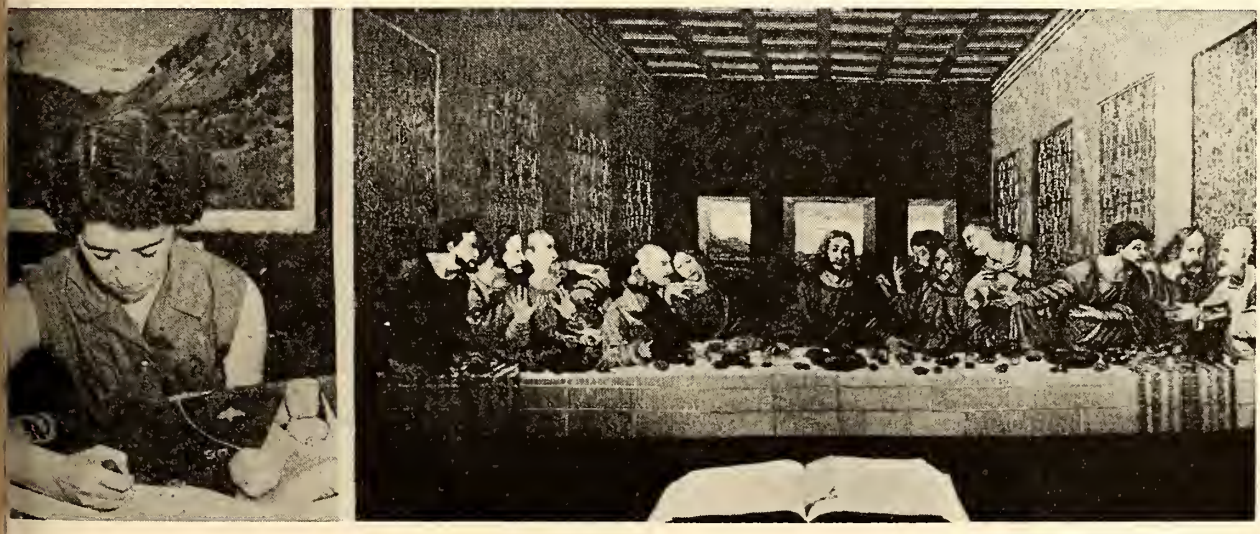
Vaus was formerly a wiretapper for gangster Mickey Cohen in Los Angeles before his conversion in a Billy Graham evangelistic campaign there over ten years ago. Now he uses the electronic skills of his former livelihood to attract the attention of teen-age gang leaders and to win them for Christ. This work began four years ago when he became interested in finding the most crime-ridden section of the country.

He started by moving several tons of electronic and other scientific equipment into a small store front building, which serves as an exclusive club for gang leaders. Coming to this center are about one hundred teen gang leaders, boys and girls, who find in it someone with a genuine interest in themselves as well as help and counsel when they need it.

Jim Vaus says, "Eventually we find an opportunity to tell them of Jesus Christ who can change their lives for good. There is no kid that is unreachable, but their interest is directly proportionate to your genuine interest in them. One must be willing to give himself completely to these kids — his time, his love, his life."

From a small start this work has grown until Vaus now has ten full-time staff members. He has consistently refused federal, state, or municipal aid in choosing "to work under the limited financial resources of voluntary gifts, rather than accept the controls which would be imposed upon us with government aid."

When asked about the contributing factors to delinquency, Vaus answered that there are two, lack of love and lack of discipline. Whether in the suburbs or the slums, he claims, these two needs breed delinquency. He charges parents mainly with this default.



Religious News Service

iss Elizabeth Le Fort (left) created an eight by four and e-half foot reproduction of da Vinci's The Last Supper ght), employing the same wool-hooking technique that she shown using on a smaller picture. The wool tapestry of The ıst Supper required three and a half miles of yarn, 740,000 stitches, and 154 colors. Using wool from her neighbors' sheep and dyes she blends herself, Miss Le Fort, who lives at Margaree Harbor, Nova Scotia, has completed hooked wool portraits of famous persons. Her works are on display in the White House, Buckingham Palace, and the Vatican

Anniversaries

Mr. and Mrs. Lee A. Fry celebrated their fiftieth wedding anniversary on Nov. 24, 1961. They are members of the Cherry Grove church, Ill. They have four children and fifteen grandchildren. — Rosetta Appel, Lanark, Ill.

Mr. and Mrs. Irvin E. Gilbert, members of the Barren Ridge church, Va., observed their fiftieth wedding anniversary on May 20, 1962. They have eight children. — Mrs. John W. Gilbert, Staunton, Va.

Mr. and Mrs. W. J. Glick celebrated their fifty-eighth wedding anniversary on March 25, 1962. There are five children, thirteen grandchildren, and four great-grandchildren. They are members of the Summit church, Va. — Sada Craun, Bridgewater, Va.

Mr. and Mrs. W. F. Earl Harlacher celebrated their fiftieth wedding anniversary on April 15, 1962, at La Verne, Calif. They have served in the office of deacon in the La Verne church for many years. They have seven children and eighteen grandchildren. — H. M. Brubaker, La Verne, Calif.

Mr. and Mrs. Omer Henry celebrated their fiftieth wedding anniversary on Feb. 22, 1962, at Fruita, Colo. They have two sons, one daughter, ten grandchildren, and one great-grandson. Mrs. Henry teaches Sunday school and is active in the women's fellowship. — Mrs. Paul High, Fruita, Colo.

Mr. and Mrs. Harrison Moyers celebrated their fiftieth wedding anniversary on April 4, 1962. They are members of the Summit church, Va. They have four children, eight grandchildren, and four great-grandchildren. — Mrs. Sada Craun, Bridgewater, Va.

Obituaries

Anderson, Gary William, son of Fred L. Anderson and Mrs. Jennie E. Pettit Jones was born March 14, 1944, in Cadiz, Ohio, and died March 23, 1962, in an automobile accident. He was a member of the New Philadelphia church. Besides his mother he is survived by his stepfather, three grandparents, two brothers, and one half brother. Burial was in the East Avenue cemetery with Alvin Kintner officiating. — Mrs. Robert Goudy, New Philadelphia, Ohio.

Barnhart, Catherine Eileen, daughter of Joseph and Minnie McCain Phillips, was born in Uhrichsville, Ohio, and died at Sugarcreek, Ohio, March 22, 1962, at the age of forty-three years. She was a member of the Sugarcreek church. Surviving are her husband, Donald, one daughter, three sons, two sisters, and three brothers. The funeral service was conducted by Bro. Robert Fryman, and burial was in the East Lawn cemetery at Shanesville, Ohio. — Mrs. Peter Domer, Sugarcreek, Ohio.

Barnhart, Ray, son of Mr. and Mrs. Oliver Barnhart, was born at Egeland, N. Dak., Oct. 5, 1904, and died at Wenatchee, Wash., in 1962. He was married to Adelaide Dayton, who survives. Also surviving are two sons, two daughters, six grandchildren, two brothers, and two sisters. The funeral service was conducted by Jay Eller and burial was in Wenatchee, Wash. — Geraldine C. Eller, Wenatchee, Wash.

Bean, Leroy Harold, son of Antone and Marie Varney Bean, was born April 6, 1902, at Hanover, Ill., and died Feb. 14, 1962, at Mt. Carroll, Ill. Surviving are his wife, two sisters, one brother, and his mother. The funeral service was conducted by Bro. Edwin Rodabaugh at the Cherry Grove church, and burial was in the Lanark cemetery. — Rosetta Appel, Lanark, Ill.

Bollinger, Ella, daughter of Ephraim and Maria Faus died April 17, 1962, at the age of sixty-seven years. She was a member of the Middle Creek church in Eastern Pennsylvania. Surviving are her husband, Harry Bollinger, two daughters, two sons, twelve grandchildren, and two brothers. The funeral service was conducted by Brethren Bard Kreider and Elmer Brubaker at the Middle Creek church, and burial was in the adjoining cemetery. — Emma L. Zook, Lititz, Pa.

Blickenstaff, Charles O., son of John L. and Sarah Fager Blickenstaff, was born June 12, 1884, and died April 20, 1962. On Jan. 27, 1906, he was married to Rosa Albright, who survives. Other survivors include two daughters, nine grandchildren, and three great-grandchildren. He was a member of the Manchester church, Ind., where the memorial service was conducted by Bro. Hubert R. Newcomer. Burial was in the Pleasant Hill cemetery. — Mrs. Douglas Firebaugh, North Manchester, Ind.

Boyd, Emma H., daughter of John and Elmira Kunkleman Miller, was born in Berks County, Pa., and died at Palmyra, Pa., Feb. 24, 1962, at the age of eighty-eight years. She was a member of the Palmyra church. She was married to Edward H. Boyd, who died in 1947. Surviving are one son, three daughters, eight grandchildren, and thirteen great-grandchildren. The funeral service was conducted at the Palmyra church by Brethren James S. Flora and F. S. Carper, and burial was in the Spring Creek cemetery, Hershey. — Mrs. William C. Gesford, Palmyra, Pa.

Butler, Ruth P., daughter of Charles and Josie Gard, was born in 1909, and died March 25, 1962. In 1928 she was married to Carl Butler. She was a member of the Rossville church, Ind., from her youth. Surviving are her husband, one daughter, two grandchildren, her father, and one brother. The funeral service was conducted by Bro. H. F. Richards, and burial was in the Pleasant View cemetery. — Lillian A. Hufford, Rossville, Ind.

Butterbaugh, Etta, daughter of John H. and Lucinda Shock Wright, was born July 12, 1876, and died Sept. 14, 1961. On Jan. 1, 1895, she was married to Theron Butterbaugh, who died in 1931. Surviving are six children, nineteen grandchildren, and forty-two great-grandchildren. The memorial service was conducted at the Manchester church, Ind., of which she was a member, by Bro. Hubert R. Newcomer, and burial was in the Pleasant Hill cemetery. — Mrs. Douglas Firebaugh, North Manchester, Ind.

Carey, Alma Leone, daughter of Mr. and Mrs. D. W. Franks, was born Aug. 12, 1892, in Lyon County, Kansas, and died April 21, 1962, at Houston, Texas. She was active in the Verdegris churc in Kansas as she was growing up. C Aug. 19, 1914, she was married William B. Carey. Surviving are h husband, four daughters, one son, nin grandchildren, three great-grandchi dren, and one sister. Burial was in Houston, Texas, cemetery. — James Elrod, Overland Park, Kansas.

Cartwright, Derral, son of Alvin ar Veva Shock Cartwright, was bo Dec. 6, 1929, at Cando, N. Dak., ar died Feb. 13, 1962, at Devils Lak N. Dak. He was a member of the Canc church. Surviving are his parents ar one brother. The funeral service w conducted in the Cando church by Br Ernest Walker, and burial was in t local IOOF cemetery. — Mrs. Dora Patterson, Cando, N. Dak.

Cornman, Floyd B., son of Albe and Margaret Cornman, died Feb. 1 1962, at Carlisle, Pa., at the age fifty-four years. He was married Margaret Hull, who survives. He w an active member of the Carlis church, where he had served as churc treasurer for seven and a half yea The funeral service was conducted the Carlisle church by Bro. Kenne L. Miller, assisted by Bro. David Markey of Baltimore, Md., and buri was in the Westminster cemetery. Mrs. B. F. Dunkelberger, Carlisle, P

Crill, Amsey, son of Jeremiah a Sarah Gilbert Crill was born in Waba County, Ind., April 24, 1887, and di April 27, 1962, at Hayward, Calif. was married first to Reine Bernard a second to Irena Clark, who survive Also surviving are two children a three grandchildren. He pioneered the cattle range country, where he b came a protector and friend of t remnant of the Crow tribe of Indian When government officials visited t district they made their headquarte at the Crill home, for they could g no cooperation from the Indians un the tribe was convinced that "Chi Crill" approved the idea. In return t Indians taught Mr. Crill some of th specialized handcrafts which he pra ticed even until the time of his death. Geraldine Eller, Wenatchee, Wash.

Davidson, Ross C., was born Ju 2, 1868, and died April 27, 1962, ne Hillsboro, Ohio. He was married Drusilla Gomia. Surviving are one so nine grandchildren, and twenty-o great-grandchildren. He became minister of the Church of the Brethr in 1906 and was the pastor of t White Oak congregation, Ohio, un the church house burned. The fune service was conducted by Bro. Flo Pence, assisted by the undersigned, a burial was in the Hamer Townsh cemetery. — Glenn Rummel, Peebl Ohio.

Dutton, Thomas Moore, was born Pottawatomie County, Kansas, Jan. 1879, and died at Smith Center, Ka sas, April 3, 1962. On March 2, 190 he was married to Clara Ackley, w survives. Also surviving are t daughters and four sons. He had be a member of the North Solom church, Kansas, since the early 190 The funeral service was conducted the undersigned, and burial was in t Bethany cemetery near Portis. — W. McDaneld, Portis, Kansas.

Eckerly, Susan Elizabeth, daughter William and Mary Susan Kinsey itnott was born in Franklin County, ., Feb. 6, 1887, and died April 6, 62. Her husband, Joseph Eckerly, ed July 7, 1961. Surviving are one n, one grandchild, one sister, and o brothers. She was a member the New Carlisle church, Ohio, ere the funeral service was cn-cted by Bro. John C. Middlekauff. rial was in the New Carlisle ceme-y. — Mrs. William Norris, New Car-le, Ohio.

Ege, Stewart T., died at Carlisle, Pa., arch 17, 1962, at the age of seventy-e years. He was a member of the urch at Carlisle. He was married Sadie Homer fifty-two years ago. rviving are his wife, two sons, two ughters, nine grandchildren, one eat-grandchild, two brothers, and two ters. The funeral service was con-cted in the Carlisle church by Bro. nneth Miller, assisted by Reverend rr. Burial was in Baker's cemetery. — rs. B. F. Dunkelberger, Carlisle, Pa.

Ellenberger, Liza, daughter of John d Sophia Harshman Ellenberger was rn Sept. 13, 1879, near Ragersville, io, and died at New Philadelphia, io, March 16, 1962. She was a mem-r of the New Philadelphia church. e was the last member of her immed-e family. Burial was in the Ragers-le cemetery, with Bro. Alvin Kintner iciating. — Mrs. Robert Goudy, New iladelphia, Ohio.

Erb, Edwin G., son of John and ary Gerhart Erb, died April 27, 1962, Akron, Pa., at the age of sixty years. e was a member of the Ephrata urch, Pa. Surviving are his wife, na Gruber Erb, four children, eight ndchildren, two sisters, and one other. The funeral service was con-cted by Bro. Guy E. Wampler, Jr., d burial was in the Millbach Breth-n cemetery. — Mrs. H. Spencer Fry, rre Hill, Pa.

Flory, Guenevere, daughter of Ever-t and Opal Strycker, was born at Porte, Ind., May 18, 1929, and died Springfield, Ill., Feb. 28, 1962. She as married to Daniel C. Flory on ay 25, 1952. Surviving are her hus-nd, three children, her parents, and ree brothers. The funeral service was nducted at the Springfied church by o. R. C. Wenger, assisted by Breth-n E. Stanley Smith and Edward L. erschensteiner. — Daniel C. Flory, pringfield, Ill.

Frey, Clayton R., son of Abram and die Reider Frey, was born May 22, 86, and died April 22, 1962. He is rvived by his wife, seven children, ne grandchildren, one sister, and ree brothers. He had been a teacher the Sunday school for almost fifty ars. The funeral service was con-cted at the Elizabethtown church by o. R. W. Schlosser and the under-gned, and burial was in the Chiques metery. — Nevin H. Zuck, Elizabeth-wn, Pa.

Garber, Mae M., daughter of Mr. d Mrs. Frank Huffer, was born May 1881, near Kirwin, Kansas, and died pril 15, 1962, at Smith Center, Kan-s. On June 7, 1903, she was married C. H. Garber. She had been a mem-r of the Church of the Brethren, rving with her husband in the office of deacon for many years. Surviving are her husband and one son. The funeral service was conducted at the North Solomon church, and burial was in the Bethany cemetery. — W. W. McDaneld, Portis, Kansas.

Garman, Harriet Nagel, died April 28, 1962, at Philadelphia, Pa. She was married to Henry K. Garman, one-time pastor of the Ambler church. Surviving is one daughter. She was a member of the Ambler church. The funeral service was conducted by Donald Rummel, and burial was in the Hillside cemetery, Philadelphia. — Mrs. Mary E. Haring, Lansdale, Pa.

Gorman, Mabel, daughter of Mr. and Mrs. Benjamin Hayes, was born Jan. 11, 1874, at Salem, Mass., and died April 2, 1962, in Iowa. She was married to William Gorman, who preceeded her in death. In 1956, she became a member of the Kinsley church, Iowa. The funeral service was conducted by Bro. Berwyn Oltman, and burial was in the Kinsley cemetery. — Mrs. Rufus Rhodes, Pierson, Iowa.

Grubb, Hiram B., was born Aug. 12, 1909, and died April 21, 1962, at Bachmanville, Pa. He was a member of the Bachmanville church. Surviving are his wife, two daughters, his mother, and one brother. The funeral service was conducted by Brethren Earl Eshelman and Harper Snavely in the Bachmanville church, and burial was in the Shenks cemetery. — Mrs. Abram H. Hoffer, Elizabethtown, Pa.

Heck, Nellie Mae, daughter of Frederick and Lydia Swihart Heck, was born Feb. 16, 1885, near Tiosa, Ind., and died April 23, 1962. She was a member of the Walnut church, Ind. Surviving are three sisters. The funeral service was conducted at the Walnut church by the undersigned, and burial was in the adjoining cemetery. — Eldon Evans, Argos, Ind.

Hollinger, Donald E., son of Elwood and Freda Wyles Hollinger, was born Sept. 3, 1930, and died April 19, 1962. In 1953, he was married to Betty Louise Barrett, who survives. Also surviving are four children, his parents, two sisters, one brother, and two grandparents. He was a member of the Curryville church, Pa., where the funeral was conducted by Brethren Lee Weaver and Eugene Miller. Burial was in the Dry Hill cemetery. — Rena Stayer, Martinsburg, Pa.

Hornish, Elizabeth D., daughter of John and Susie Kintner Bishop, was born Aug. 30, 1885, in Adams Township, Ohio, and died in Defiance, Ohio, May 1, 1962. On March 27, 1907, she was married to John Hornish, who preceded her in death. She became a member of the Church of the Brethren at an early age and served with her husband in the office of deacon. Surviving are three sons, one daughter, fifteen grandchildren, and two great-grandchildren. The funeral service was conducted at the North Poplar Ridge church by Brethren Floyd Emrick, Jay Hornish, and Orville Noffsinger, and burial was in the North Poplar Ridge cemetery. — May C. Garner, Stryker, Ohio.

Johnson, Cecile M., daughter of Jesse and Libbie Bordner Long, was born Feb. 9, 1910, in Tyner, Ind., and died April 6, 1962, at Plymouth, Ind. On Sept. 19, 1936, she was married to James Walter Johnston, who died April 15, 1949. She was a member of the Plymouth church. Surviving are one daughter, four sons, seven grandchildren, one stepdaughter, one brother, and four sisters. The funeral service was conducted in the Plymouth church by Brethren Clyde Joseph and Homer Kiracofe, and burial was in the new Oak Hill cemetery. — Mrs. Raymond Ullery, Plymouth, Ind.

Keiser, Elsie Mae, daughter of Adam and Phoebe Miller Stephan, was born at Ragersville, Ohio, and died at New Philadelphia, Ohio, March 26, 1962, at the age of eighty-one years. She was a member of the New Philadelphia church. Surviving are her husband, Harry, three sons, two brothers, four sisters, five grandchildren, and four great-grandchildren. She was buried in the Stone Creek cemetery, with Bro. Alvin Kintner officiating. — Mrs. Robert Goudy, New Philadelphia, Ohio.

Keller, H. Keith, son of Harold and Helen Eberly Keller, was born March 21, 1961, and died May 1, 1962. In addition to his parents, he is survived by three sisters, the maternal grandparents, the paternal grandmother, and

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WARREN GRAFTON

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Church of the Brethren
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maternal great-grandmother. A graveside service was conducted by the undersigned at the Heidelberg church cemetery. — Nevin H. Zuck, Elizabethtown, Pa.

Pence, Bertha, daughter of William and Sara Holben, was born March 4, 1895, and died April 21, 1962, near Sidney, Ind. On Oct. 2, 1918, she was married to Willard Pence. She was a member of the Spring Creek church, Ind. Surviving are her husband, one daughter, two sons, seven grandchildren, and one sister. The funeral service was conducted by Brethren Howard Kreider and Arden Ball, and burial was in the West Manchester cemetery. — Mrs. Walter Warren, Pierceton, Ind.

Ritchey, Blanch, daughter of Simon and Amanda Snyder Richey, was born Feb. 15, 1884, in Snake Spring Valley, Pa., and died April 20, 1962. Surviving are three sisters. She was a member of the Snake Spring Valley church. The funeral service was conducted by Bro. E. M. Detwiler, and burial was in the Everett cemetery. — Sara Snyder, Everett, Pa.

Sell, Clement J., son of Daniel Burger and Frances Witmer Sell, was born July 2, 1873, at Hamilton, Mo., and died at Wichita, Kansas, March 31, 1962. The funeral service was conducted by Brethren R. E. Loshbaugh and Abe Peters, and burial was in the Fredonia cemetery, Kansas. — Maude E. Sell, Fredonia, Kansas.

Church News

Southern California and Arizona

Glendale, Ariz. — The pastor had a class for youth in church membership. Stanley Keller and Paul Alwine met with the board and church officers to discuss self-allocation. Our church was host to the Arizona deacons' meeting. The pastor and his wife and two other members of the church attended the New Era Banquet at La Verne College. On March 18, Rev. Charles Harlin of the Phoenix Community Council was a guest speaker. Members of the Order of Rainbow for Girls attended the church one Sunday in April. On Palm Sunday, eight were baptized. Mr. and Mrs. Max Baughman, district youth advisers, met with the local youth board in April. We observed the love feast the week preceding Easter. Our church was host to the community Good Friday services. On Easter there was special music by the choir and a program by the beginner and primary department. Several improvements have been made in the church including redecoration and a parking lot which relieves the congestion in front of the church. The giving for the church at the end of the first half of the fiscal year has exceeded expenses, so that there is a cash balance on hand. — Mrs. Don Heatwole, Glendale, Ariz.

Tucson — The attendance goal was met seven of the ten Sundays preceding Easter. On April 15, the crucifixion painting in the Forest Lawn Memorial park was shown on the screen and Marie Andrews sang a solo based on the song, Were You There? The youth did the narration part. Six were received by letter and reaffirmation of faith and five by baptism on Palm Sunday. We observed the love feast the Thursday evening before Easter. The sunrise service on Easter morning was led by the youth, and breakfast followed the service. On April 1, we started the "The Fellowship Under Christian Discipline" class that will be searching for life at a deeper level. The pastor attended the La Verne Institute of Christian Human Relations, Nurture, and Therapy. — Mrs. Clara Banks, Tucson, Ariz.

Washington

Salkum — The church met in council on April 11. It was reported that the building is nearing completion now that the tile has been laid on the floors and the seats installed. Several matters were taken care of: that of securing folding doors for the overflow room and having the baptistry installed. The Sunday school and church attendance have both increased. — Mrs. H. J Francy, Salkum, Wash.

Sunnyslope — We had a school missions during the month of Janua directed by Bud Preston. Slides a pictures were shown on India and E uador. Mr. and Mrs. Witting, w are working as missionaries in E uador, gave a talk. The Dorcas Circ has been tearing and rolling bandag at their meeting. Each member of t circle donated a piece of new clothi for a child; denim was also boug and made into school bags. These we given on World Community Day. T daily vacation Bible school heifer w sold and the money given to Brethr Service. The men of the church wo on the church each Monday evenin On Feb. 18, Mrs. Ruth Brooks ga reviews of two books following speci music by John Carlson's band. T bonds sold by the churches in Washin ton have about reached the goal s for the new camp lodge, dining ha and kitchen. The pastor conduct evangelistic services each Sund morning during the month of Marc He has also had a class in chur membership. The women have be having a Bible study class ea Wednesday morning in various hom Our church participated in the Wo Day of Prayer service at the First Pr byterian church. — Mrs. Charles Holland, Wenatchee, Wash.

Wenatchee Valley — The congreg tion just closed a busy spring seas which featured the spring rally of t women of Washington, the board administration's April meeting, Hc Week services under the leadership T. Wayne Rieman of North Manch ter, Ind., a special session with M. Zigler, who was returning from Ind and a visit from Dr. and Mrs. Harc Fasnacht of La Verne College. T choir presented a Palm Sunday mu program assisted by rhythmic gro from the junior high department rected by Mrs. Morris Click. Unc the direction of the pastor, R. H. Mill the church cabinet, and the finar committee, a series of informati meetings have been held, first in t pastor's study and then in eighteen d ferent homes within the congregati As a result the spring council took a tion to raise $2,600 for district, gion and Brotherhood obligations, look toward replacing the parsona remodeling the worship center, and quiring some adjoining proper These were all recommended by t long-range planning committee. D Border, state youth adviser, and M and Mrs. Kenneth Shamberger, the cal youth leaders, accompanied a nu ber of the youth to the state rally Yakima. One of our young wom Barbara Rochelle, is now with Breth Service in Poland. Visitors to the C tury 21 Fair in Seattle who might fi themselves in the Wenatchee area Sunday are invited to worship w the congregation. Daylight time is effect in Washington and Sunc school begins at 9:45 a.m. and worsl at 11:00. — Geraldine Eller, Wenatch Wash.

Colorado

Denver, First — The pastor, E. Garrett, and L. A. Slater accompan

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FLORIDA BRETHREN HOMES
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eral of the young people to the uth seminar at Washington and New rk. We observed the love feast on od Friday evening. Two were re- ived by letter. One or more await ptism. Dorothy McInnis is taking a ar's leave of absence for volunteer rk at the Lybrook mission. The new- organized choir added much to the ster observance. The choir will visit e churches at Colorado Springs and eblo. The women's fellowship is king cancer pads. — Mrs. Laura M. elds, Englewood, Colo.

Fruita — Our congregation partici- ted in the union World Day of ayer service. Several of our group ended a ten-week course in a school Christian living at Grand Junction, lo. We have a Sunday evening Bible dy, and once a month a family night th the different church groups pro- ling programs. The pastor and sev- al of the Sunday school teachers nducted religious services at the state me and training school in Grand nction every Sunday afternoon rough March. A series of evangelistic ms were shown and talks given the st week in March by Rev. Kermit ubaker. The McPherson College rls' quartet gave a program on April We had both a father and son and ther and daughter banquet. The men at the church have made sever- layettes for the Lybrook mission in ew Mexico. They also entertained e women's fellowship of the First rand Valley church at a Valentine ncheon. A young adult class was arted in the spring with six to eight uples attending. The church coop- ated with the other churches in the wn in a Good Friday service, with r pastor bringing one of the messages d the choir providing special music. n Easter the choir presented the can- ta, Hail the Easter King. The vaca- n Bible school was held early in me. — Mrs. Paul High, Fruita, Colo.

Iowa and Minnesota

Fredericksburg — We observed the ve feast on World Communion Sun- ay. One of our youth entered BVS in ctober. We have been having a onthly family night with a film, col- ed slides taken by the members, or me other type of program. The jun- rs visited a Jewish synagogue in Wa- rloo. On Layman's Sunday several the laymen assisted the pastor, Ger- d Mease, with the worship service. he pastor and a number of our mem- ers attended the regional conference the South Waterloo church. The omen have tied a number of com- rters. They sent an offering to the lenwood state school for mentally eficient patients. The children sent offering for the Kulp Bible school Africa. Some of the youth assisted the worship service on the Sunday National Youth Week. The pastor nd four boys attended the junior high lly at Cedar Rapids, and six women ie women's rally at Waterloo. Two ave been baptized. We joined the her churches in the community for ie World Day of Prayer service and nion Lenten services. — Mrs. Alvin tern, Fredericksburg, Iowa.

Iowa River — Several members at- nded the regional conference at South Waterloo. The trombone quartet from McPherson College gave a program. Mary Dadisman, a missionary in Nigeria whom we help to support, showed pictures and lectured about her work. Marian Thruston, a member of the First Brethren church on furlough from Africa, also showed pictures and told about her work. Bro. Ray Zook brought the morning message one Sunday and installed Brother and Sister Walter Lamer and Brother and Sister B. Keith Fry in the office of deacon. Our church was host for the area meeting for Brotherhood interpretation, and also for the district ministers' and pastors' retreat. Several of our young people attended the youth meeting at the Ivester church. We planned a school of mission on Ecuador for February, but because of the bad weather only three meetings were held. Some of the women attended the spring rally at the Waterloo City church, and the junior highs the rally at Cedar Rapids. We had a prayer vigil on April 17, and the love feast on April 19. We cooperated with the neighboring churches for the Good Friday service, with our pastor bringing the message. Bro. Phillip Bradley has resigned, and Roy Stern will become pastor on July 1. The vacation Bible school is scheduled for July 11 to 22. The women answered the call for bedding recently with fourteen new comforters and blankets. We had a stewardship drive on April 15. Two have been baptized since our last report. The pastor and his wife attended the Christian education workshop at Cedar Rapids. — Mrs. Henry Swayer, Marshalltown, Iowa.

Ivester — Russell Pepple, pastor of the church at Sheldon, Iowa, held a week of pre-Easter meetings. On Easter evening the choirs presented a cantata. The love feast was observed on the preceding Thursday evening. For a number of Sunday evenings we

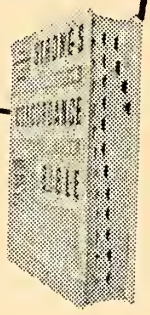
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studied Latin America, concluding the study with the film, Day of Witness, and an exhibition of articles from Latin America. We are now studying family living. The women are rolling bandages, tying comforters, and doing relief sewing. They had a progressive dinner earlier in the year. We have had both a mother-daughter and a father-son banquet. The seniors will be recognized on May 6, with a breakfast and a special message during the worship hour. During March several youth attended the regional conference at McPherson, Kansas, and some of the junior highs a rally at the Cedar Rapids church. As soon as school is out there will be an eight-day vacation Bible school. We have been holding parent-teacher meetings in connection with the Sunday school. Three couples were dedicated as deacons recently. The deacon's office by action of a recent council will be for seven-year term. The pastor, Charles Albin, has been retained for a period of three years. — Mrs. Robert Katzer, Grundy Center, Iowa.

Kingsley — The United Church Women met in the Congregational church to sew garments which were later sent to Latin American countries. The Calf Club bought ten calves for those who volunteered to feed them. One baby was dedicated at a morning worship service. We have participated in community services such as World Community Day, Thanksgiving, the Messiah, a community religious census, World Day of Prayer, and Lenten services. The men of the community have had three fellowship meetings. At the first one Prof. Harold Maxwell of Western College led a discussion; at the second one the fathers and sons had a banquet; and at the third there was a discussion on fallout shelters. Dr. and Mrs. Glendon Button showed pictures and told of their work in Brethren Service. One evening we had a meeting with an emphasis on wills; a film was shown and a local attorney answered questions. The pastor, Berwyn Oltman, served as county chairman of CROP. Two of the youth attended the district youth rally at the Ivester church. On Jan. 7, we had communion during morning worship hour. On the Sunday evenings during January we had the school of missions on Latin America. There was an all-day prayer vigil on Jan. 10. The seniors took part in the morning service on Youth Sunday. Five of the junior highs attended their rally at Curlew. On Race Relations Sunday Pastor Oltman spoke at the African Methodist Episcopal church in Sioux City, and the minister of that church preached for our congregation. Five youth attended the regional youth conference. — Mrs. Rufus Rhodes, Pierson, Iowa.

Minneapolis, Golden Valley — During the school of missions in January we had a Latin American meal which was followed by study of Ecuador. Once each month we have a Christian education meeting to discuss any problems or suggestions teachers may have. Six attended the youth rally at McPherson, Kansas. Those attending became snowbound at Worthington, Minn., for four days. The pastor, Norman D. Long, took part in a radio series entitled Faith for Living. As sponsors of a Cub pack the blue and gold dinner was held at our church with a record crowd in attendance. Five Sunday evening services were held during Lent entitled Claims of Christ. The love feast was observed on the Thursday of Holy Week. We also had a sunrise service on Easter. The junior high class had an egg hunt for the young children. The youth group has been attending services at the Jewish synagogue and Catholic and other churches in connection with a study of different religions. — Donna Jean Eddy, Minneapolis, Minn.

Monroe County — We joined with the Methodist and Baptist churches for a vacation Bible school. Bro. Stanley Evans of Corning gave a talk on the afternoon of rally day. Don Stern of Elgin, Ill., brought a message on stewardship in November. A love feast was observed on World Communion Sunday and also on Good Friday evening. In February Jay Strom of Worthington, Minn., illustrated his talk on the work in Poland with slides. In February the pastor and Lyle Albright attended the ministers' retreat. Pastor Elmer West was one of the speakers at the Good Friday service. The Easter cantata, Jesus in Triumph, illustrated with slides was given at Eastertime. Fourteen have been baptized in the past year. The pastor and some helpers make visits to the county home, giving

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No. 566. Trailer space available re free on organic homestead in exchan for some work in garden, house, ar health food store. This could be f retired, middle-aged, or young peop desiring to live in peaceful countrysic near York, Pa., where there are thr Brethren churches. Possibility of sm salary. For details, write or call: Mr H. R. Lefever, R. 1, Spring Grove, P Phone Area Code 717-223-1221.

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numbers of music and also helps fro the Bible. — Mrs. Mary Reeves, Albi Iowa.

Salem — Bro. John F. Burton of D Moines conducted a Bible study Ephesians in April. We cooperate with the Lenox churches during th Lenten season. The love feast was o served on Thursday night of Ho Week. The women prepared th Easter breakfast and assisted the you in the sunrise service. The choir pr sented a sermon in song on Palm Su day. On May 6, the women had banquet in honor of the high scho graduates. We participated in the a peal for blankets. The men have con pleted the spring work on the churc farm. Four of our youth attended th regional youth conference at McPhe son College. During the year Mr. ar Mrs. Ben Hylton visited the churc sharing their experiences in Brethr Volunteer Service. — Mrs. Leona Lutz, Lenox, Iowa.

Missouri

Messiah — Ora Huston gave a me sage on peace on Feb. 18. Boy Sco Sunday was recognized by having th boys act as ushers. Six members our church attended the council churches dinner. Since the first of th

ar the visitation program has gotten der way. John Eller is the chairman. n attended the youth rally at Platts-rg, Mo., on Feb. 18. At the women's lowship meeting a woman from the art Association showed films con-rning heart disease. We had a suc-ssful school of missions the last nday of February and the first three ndays in March, when we studied tin America and the Church of the ethren mission in Ecuador. A girl m Mexico and a young man from e Dominican Republic talked about eir countries. The young people gave e play, Search for Power. On March , our pastor and choir exchanged rvices with the Negro Methodist stor and choir. Robert Sooby and erschel Stackhouse met with the ard of administration in the interest the self-allocation program. The men's fellowship has ordered two fugee kits to be sent through Church orld Service. During the months of ne, July, and August we are having r services one hour earlier. The acon board reported that they had ade an every-member visit before the ve feast on Palm Sunday. Four let-rs were received. The choir of our ngregation participated in a joint rvice when the cantata, On the Pas-n of Christ, was given. The pastor, Gibbel, is directing a children's oir. Dorothy Scofield will direct the cation church school. — Mrs. Gertrude aba, Kansas City, Mo.

Nebraska

Bethel — Since our last report three ve been added by letter and seven baptism. We had a school of mis-ns in January. The ministers' retreat r Nebraska and Colorado met in our urch in January. On Race Relations nday the guest speaker was an Af-an student from McPherson College, edrack Onuoha. The women's quar-t from the college also helped with e program. On March 4, Mr. and rs. Calvin Sissel celebrated their tieth anniversary. At the last busi-ss meeting the pastor, Sylvus D. lora, was elected to represent the con-egation at Conference. Three other urches joined ours in the World Day Prayer service. Three of the young eople attended the regional youth nference at McPherson The union rvices for Good Friday were held in r church. One of the Sunday school asses visited the Grace children's me in Anderson, Nebr. The congre-tion was host to the district youth lly on May 5 and 6. Dr. Raymond lory of McPherson College was the est speaker. The Methodist and the rethren churches of Carleton coop-ated with us in a vacation Bible hool May 27 to June 2. — Mrs. Elbert othrock, Carleton, Nebr.

Omaha — Ten were baptized on Palm unday. We observed the love feast on ood Friday evening. On April 1, venty-nine graduates and former stu-nts of Brethren colleges met for a llowship evening in the church. Kirk aylor, an alumnus of McPherson Col-ge, gave an address on the problems higher education, and slides were own from all six Brethren colleges. special offering was received at aster for the relocation of Bethany Biblical Seminary. Mrs. Max McAuley reviewed the play, Gideon, at the April evening meeting of the women's fellow-ship. At our all-church family night on May 6, Dr. Clitus Olson, a missionary from the Congo, related his experiences there as a medical missionary. The pastor, Bro. William Albright, will rep-resent Nebraska on the Standing Com-mittee at Ocean Grove. — Mrs. O. J. Dickey, Omaha, Neb.

Training to Teach

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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

North Dakota and Eastern Montana

Cando — Four lay members and the pastor attended the regional conference at Waterloo. We joined with the Meth-odist and Assembly of God churches for a Thanksgiving service and also for Holy Week services. The men are farming a quarter of land to help finance the work of the church here. They provide transportation to church

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services for those who need it. Some of the women attended the women's fellowship rally. They have been making quilts for needy families. They also wrote letters to TV and radio stations about the selection of programs. Floyd Bantz, the regional secretary, spoke at the February fellowship meeting and also met with the district board of administration. The pastor, Ernest Walker, has resigned to take effect Aug. 1. At the present time he has membership classes for juniors and adults. The youth were host to the district rally in the Cando church during the Christmas holidays. Plans are being made for evangelistic services in June, a vacation Bible school, and camping during the summer months. — Dora E. Patterson, Cando, N. Dak.

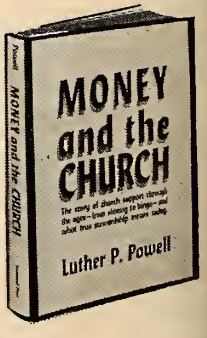
Northern Virginia

Round Hill — Since our last report, the church has increased in attendance and has done much work on the building. New church pews have been installed, and at Easter the women's fellowship put the large folding doors at the back of the church, making two large Sunday schools rooms that were very much needed. The payments on the loan from the Brotherhood and the bank have been kept up. Our Holy Week services were conducted by the pastor, Cecil O. Showalter. We had a dedication service for six babies. Four were baptized and two received by letter. The women's fellowship has made comforters and worked for the needs in the new church house. Delegates to the district meeting are Rubye Himelright and Christine Orndorff. John Moore was elected delegate to Annual Conference. — Mrs. Glenna Showalter, Woodstock, Va.

Second Virginia

Barren Ridge — The church sponsored a Cuban refugee family in March. Garland Bowman gave a program on Brethren Volunteer Service one Sunday evening. During Holy Week services, the youth, the children's department, the men's and the women's fellowship led the worship. Guy Stump and Marvin Clingenpeel preached. We had a homecoming service on May 20, when Brethren Carson Key and Beverly Smith brought messages. The pastor served in a training conference in Maryland. The women's fellowship had an international supper and gave an Easter party at the state hospital. They also were represented at the district conference. A family night on May 10 was sponsored by the fellowship. The youth attended the district banquet and other rallies. The weekday religious education banquet was held in our church social hall. The youth will have a delegate at the National Youth Conference in August. — Mrs. John W. Gilbert, Staunton, Va.

money and the Church



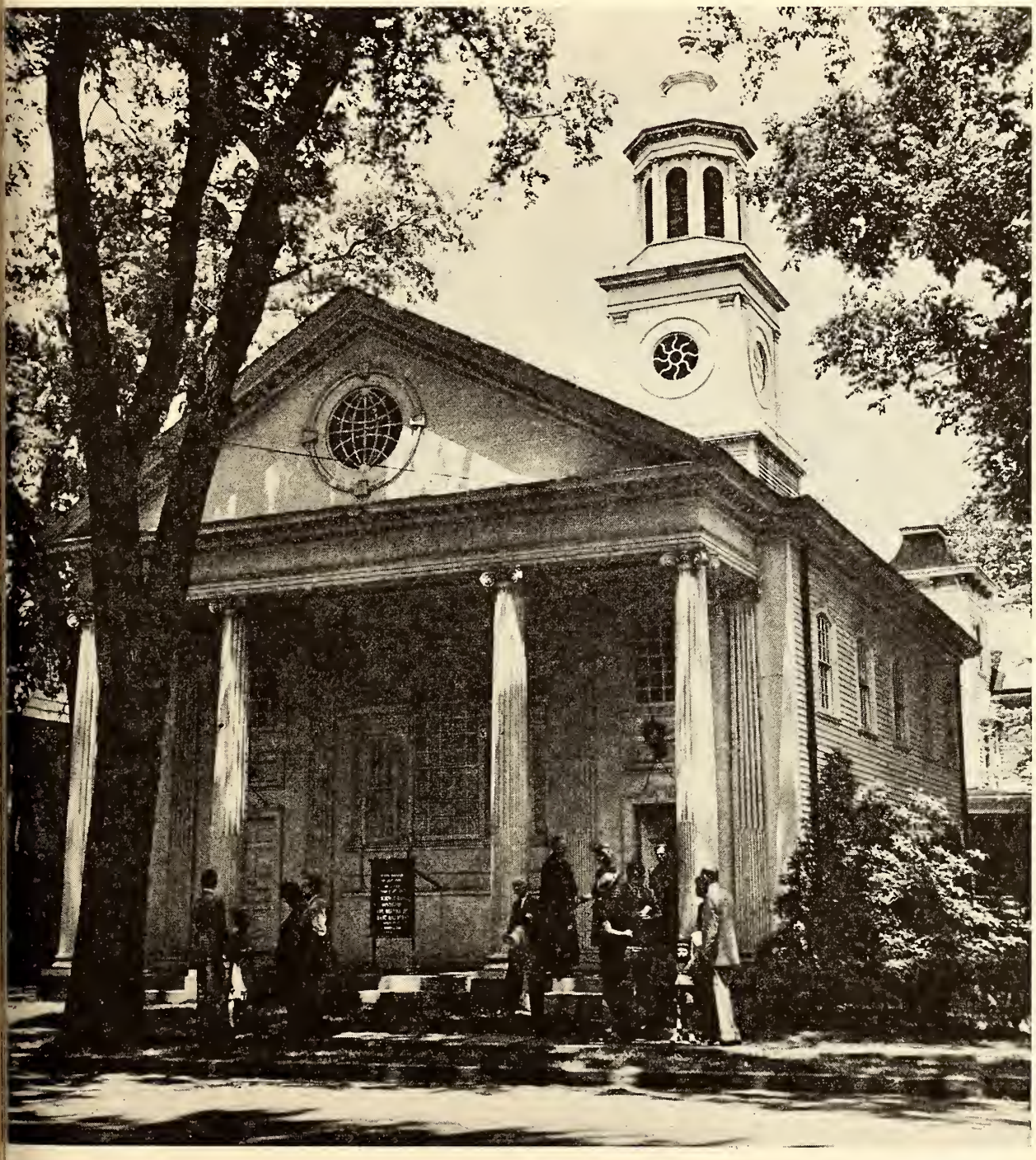
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Church of the Brethren
Gospel MESSENGER

JUNE 23, 1962



Three Lions

reedom of Religion: one of the basic liberties assured to citizens by the Bill of ghts, important series of amendments to the United States Constitution (see page 4)

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Careful Variety

The Gospel Messengers in the series Jan. 20 through February, reached us on Saturday and we spent a goodly portion of our Sunday afternoon avidly perusing!

As is so often the case, we are well pleased with the very good work which you and your staff are doing on the Messenger; as is so seldom the case, we want to tell you about it. We appreciate the careful variety of subject matter from youth to age, from Chicago to Bulsar, from person to community, from helpful inspiration to challenging criticism, from home to nation. We are grateful for just enough material from non-Brethren writers to keep us on our toes; we particularly liked the articles by Burkhart and Barnes, and Leland Wilson's interview with Martin Marty. Reports on the World Council meetings and on the Church in the U.S.S.R. were most informative, and we are pleased with the way the reporting almost always succeeds in being interpretive without being dogmatic.

And we are repeatedly pushed to rethinking and to deeper analysis by your editorials, which present the cases pointedly, precisely, and pungently.

We thank you; and we praise God. May he continue to be central. — Charles M. Bieber, Lassa, P. O. Mubi, Nigeria, West Africa.

Resources for Family Histories

Thanks for the article, May 12, "This Is Your Heritage," by Galene J. Myers, granddaughter of our long-ago neighbor in Mt. Morris, J. G. Royer.

Her suggested source material to aid in searching for your ancestors and their descendants is welcomed. One perishable source she does not mention. To my regret I did not sit down with pen and paper forty years ago and exhaust a storehouse of information — grandparents and aunts and uncles now long departed. One should hurry at once and get this done.

One additional wonderful resource the article does not mention. It was indeed thrilling to find in the Iowa Archives building a few years ago the census reports of Benton County of 100 years ago. There I saw the name of my father, then an eight-year-old child (1865) along with others in the household and th inventory of cattle, horses, bushe of maize, etc. I found there th long-looked-for name of my mother maternal grandmother; the place origin, mostly Ohio and Pennsy vania, of the nonnative residents.

Many of your western reade with names ending in Brallie Reeves, Anderson, Hoover, Minnic Butterbaugh, Johnson, Abbey, etc who are descendants of Samu Long and Mary Elmira Tanner, awa impatiently the publication of th data they supply to me. Miss Mye does not suggest in her article ho to induce the others to expedite cu rent family data. — Harvey L. Lon 103 Willow Road, Elmhurst, Ill.

Look at the Results

With so few people thinking co structively about peace and few acting, let us not condemn tho who seek solutions to the great pro lem of how to secure peace. I ref to the letter from Ethel Weddle the May 26 Messenger.

Having participated in both BV and peace demonstrations, I mu say that neither is perfect. The cu rent series of demonstrations has n the advantage of age that BVS h Certainly, it is hard to remove anarchy and confusion from a gro of several thousand people wh they converge on a city for only few days. Compare the orderlin to any other convention (busine professional, political). But look the results. According to the M 1962 Peace Witness (the newslet of the Peace Action Center in Wa ington, D C.), President Kenned May 1 interview with six pacifi probably "would not have happen had he (Kennedy) not been co fronted with many vigils and demo strations over the country in rec months."

We surely know that the Presid often confers with militarists. W should be thankful that, for the fi time as President, he has granted audience to pacifists.

Let us support all efforts tow peace, whether through BVS, pe vigils and demonstrations, lett and visits to government officials a friends and newspaper editors, what have you. — Peter Hrusch Flat Creek Mission, Creekville, I

Preaching From Unexpected Pulpits

A CHURCH magazine that comes to our office has a regular feature called Christian Preaching From Unexpected Pulpits. This is the section of the paper devoted to reviews of recent films, television and radio programs, books and plays, and including an occasional cartoon. Occasionally the "preaching" from these sources is related to a recognized Christian symbol, but more often the setting is what would be considered secular. Yet there is no question but that in such a setting and from such unexpected sources, the Christian message is still proclaimed — and often with a timeliness and a relevance that is missing from many "expected" pulpits.

Consider just a few examples already known to Brethren. For several years Don Murray has sought to use his roles in movies and television as a means to communicate convictions about peace and war, about narcotics, the plight of refugees, and the ways in which good can overcome evil. But more recently he has ventured into independent production of films, so that he can write and produce as well as act in the kind of pictures that will bear witness to Christian concerns. His film, The Hoodlum Priest, was not only an eloquent protest against capital punishment, but also a testimony to some basic truths about salvation and rebirth. Don is working now on another independent venture that will deal more explicitly with the transformation that religious conversion can bring about. These are obvious examples of Christian preaching from quite unexpected pulpits.

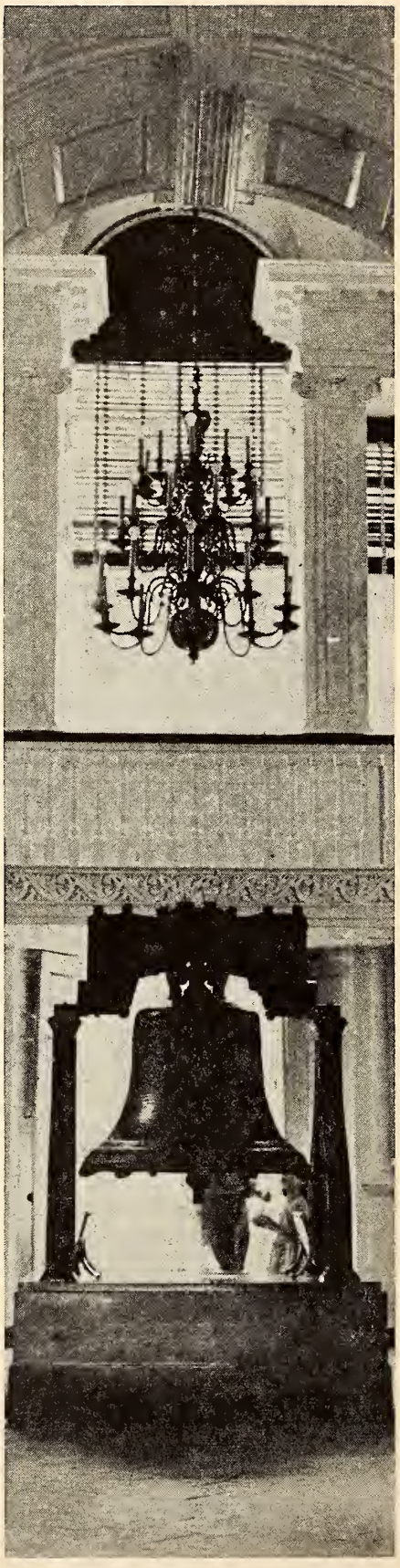
Perhaps only a few persons would regard the thirty-eighth floor in the United Nations building as a pulpit, but we have been impressed with the Christian witness offered from that critical vantage point for many years by Mr. Andrew Cordier and by the late Dag Hammarskjold. Two years ago the Christian Century described these two international civil servants, then working night and day to stabilize the UN in a time of crisis, as "tireless men of peace." For that cause the former secretary-general gave his life, and many others, like Dr. Cordier, have helped to carry the grave burdens that rest on UN officials. Though often misunderstood and more often maligned, such Christian representatives in that world organization do indeed preach effectively from a most unexpected pulpit.

An unexpected pulpit may arise almost anywhere. We recall a number of instances when Bob Richards found one in a track meet, at the Olympics, or in speaking to schools and service clubs. Kermit Eby has found many a platform in labor unions, in the pages of popular magazines, in a university classroom — and more recently he has been preaching from a hospital bed. The list of examples is endless: we know of legislators who translate their faith into political action, of volunteer workers who witness as they help the needy around the world, of judges and lawyers who do their "preaching" in down-to-earth terms in the courtroom. And recently we discovered a pastor whose unconventional ideas on many issues are shared once a week in a signed column in a local paper. There is really no limit to the available platforms on which a Christian witness can be given. The problem is rather with the limits that timid or unimaginative Christians place upon themselves.

Really, when you stop to think about it, the very first Christian pulpits appeared in the most unexpected places. Although Jesus did speak up in his hometown synagogue and in the temple in Jerusalem, these were not his normal preaching points. No, he spoke from the hillside, from a fishing boat, along the lake shore, amid the crowds of hungry, helpless, bewildered men. We associate his longest discourses with a table in an uper room, and we know that his most effective preaching involved the most unexpected pulpit of all — a place of execution.

To call attention to unexpected pulpits is not to minimize the preaching of the gospel from the normal ones in our churches. It is rather to insist that Christian witnessing, inspired and informed by the church in its worship and teaching, must never be limited to the church. The world of men and women who have never entered a church — and even the shadowy world of some who have — must still be confronted with the saving Word of deliverance and hope. We can rejoice in any pulpit, anywhere that helps to proclaim that healing Word. — K.M.

Now while Paul was waiting for them at Athens he was exasperated to see how the city was full of idols. So he argued in the synagogue with the Jews and gentile worshipers, and also in the city square every day with casual passers-by. And some of the Epicurean and Stoic philosophers joined issue with him. Some said, "What can this charlatan be trying to say?"; others, "He would appear to be a propagandist for foreign deities" — this because he was preaching about Jesus and the Resurrection. So they took him and brought him before the Court of Areopagus and said, "May we know what this new doctrine is that you propound? You are introducing ideas that sound strange to us, and we should like to know what they mean." — Acts 17:16-20, New English Bible, New Testament.



The Liberty Bell in Independence Hall, is a symbol of the liberties guaranteed by the Bill of Rights to the Constitution

Guardian of Basic Freedoms:

Our Bill of Rights

A few hundred words known as the "Bill of Rights" make up the fundamental guarantees of America democracy. These guarantees were not, as many sup pose, contained in the original Constitution ratified b the thirteen states. But in 1789, during the session c the First Congress twelve amendments to the Constitu tion were offered, of which ten were adopted. The firs nine bear the title *Bill of Rights.*

It is there that the private citizen is guaranteed tria by jury and freedom of speech, religion, and press, an the right of petition. "Double jeopardy" is banned, an the right of citizens to privacy in their own homes assured; persons and homes are protected from searc without warrant. "Due process of law" is establishe as the procedure by which all claims against a perso his property, liberties, or life must be adjudicated. is also in the Bill of Rights that the now controversia Fifth Amendment is contained which states in par ". . . nor shall be compelled in any criminal case to b a witness against himself . . ."

Thanks to the almost religious reverence granted t the Bill of Rights Americans have been assured of ce tain privileges since 1789 which a good part of th world's population has not even heard of. The thinkin of the men who offered the amendments comprisin these fundamental American liberties is supposed have been based on the desire to protect the rights individuals, minorities and even majorities from i fringement by government. It is possible that no oth written body of rules for such purposes has been mo scrupulously observed, argued, and preserved.





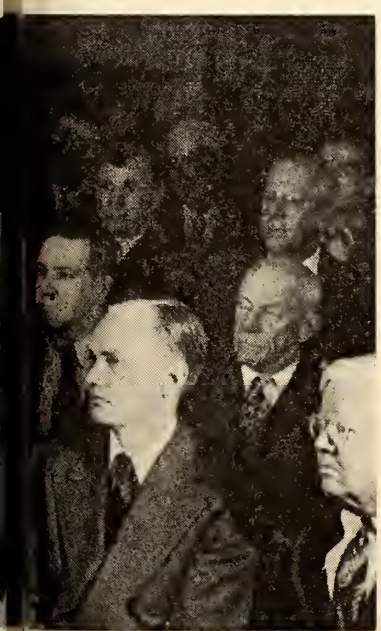
reedom of Speech: *The streetcorner ex-rter for whatever cause or idea is granted free-m to pursue his argument, as long as the speech not inflammatory or directly inciting to violence*

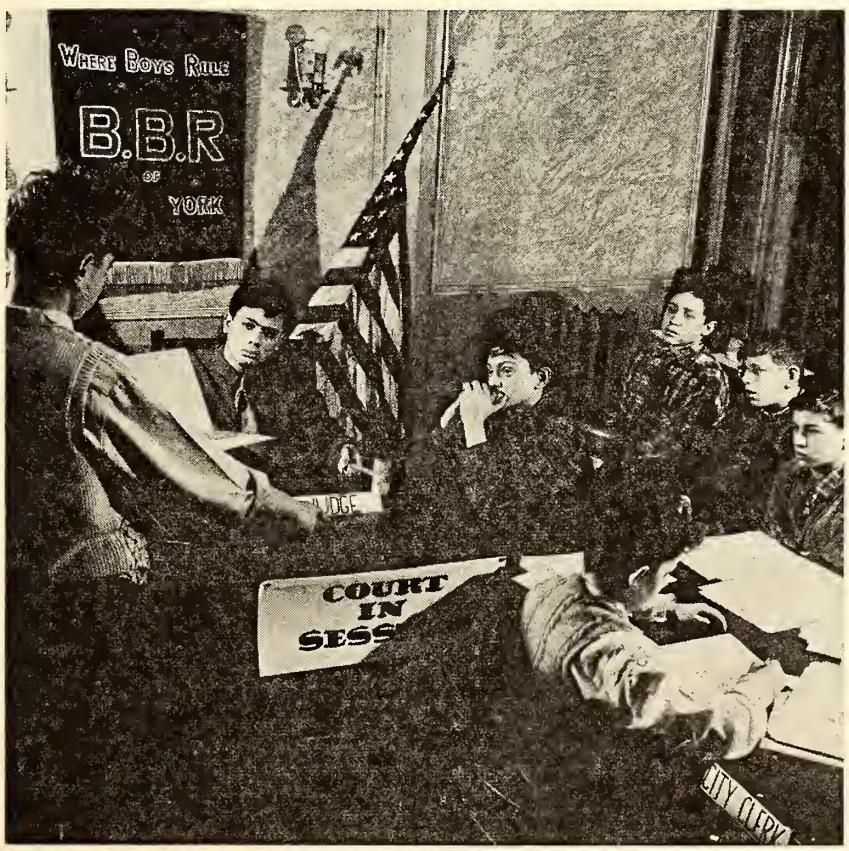


Private Property: *Private property cannot be taken for public use without due process of law and just compensation. These two provisions protect the rights of persons to their property*

Photos by Three Lions

reedom of Assembly: *"ongress shall make no law . . . abridging . . . the right people to peaceably assem-e, and to petition the govern-ent for a redress of grievances"*





Trial by Jury: *Article Six of the Constitution guarantees trial by jury in the district wherein the crime was committed; the accused is to be informed of the nature of the accusation, and to be confronted with the witnesses against him and to have the assistance of a counsel*



Jesus Bar-Abbas or Jesus called the Messiah: power through for

THE most pathetic procession in the pages of Holy Scriptures began as a happy holiday crowd shouted, "Hosanna to the Son of David," and strewed palm branches in the path of a prophet from Nazareth. But the Man for whom they cheered rode into Jerusalem with tears streaming down his face.

Jesus wept openly because the city that he loved and longed to save would not be saved. As Jesus looked at the cosmopolitan crowd and listened to their hosannas he realized they did not understand what they were saying.

His enthusiastic disciples must have wondered why he wept in this moment of popular acclaim. What pathos there is in that scene! The Man for whom the parade was giv was not smiling and waving to t cheering people at all.

In one week's time the mood of t people would reverse itself. Toc they shouted, "Hosanna!" A few da later they would cry, "Crucify hi On Palm Sunday they were ready hail this prophet from Nazareth their king but later they wo affirm, "We have no king but C sar."

The psychologists call this proc of thinking rationalization. Much our thinking today is of this sort. want Jesus, and yet we do not w him. We shout his praises one and soon afterwards vote for his cr fixion.

Pilate and the chief priests w



by Milton S. Carothers

Which Jesus Do You Worship?

power through love

t the only ones responsible the death of Jesus. The owds also voted for his execun. When Jesus was tried fore the Roman governor, ate, politician that he was, ed to appease the people and o release the prisoner. "At e festival season it was the overnor's custom to release e prisoner chosen by the ople. There was then in stody a man of some notorie- called Jesus Bar-Abbas. hen they were assembled ate said to them, 'Which uld you like me to release to u — Jesus Bar-Abbas, or Jesus led Messiah?'" How would u vote? Before you make your decision consider three questions.

First, there is a question of popularity. The desire to be popular is one of the characteristics of our society. Recently a poll was taken among teenagers concerning their ambitions. They were asked whether they would rather be good-looking, smart, wealthy, powerful, or popular. A vast majority indicated that they would rather be popular than anything else. Many of us also court the approval of others — sometimes unconsciously. We are what the sociologists call "other-directed."

Jesus was no different from us in our desire to be liked. He too wanted others to like him. For a time he was very popular, and people flocked to hear him. But then the crowds began to be smaller and smaller, and even some of his enthusiastic followers no longer walked with him, and Jesus said to the twelve, "Will you too go away?"

You see as long as Jesus talked in generalities about peace and love people would listen. But when he began to get specific and to connect peace with doing the will of God and to apply love to our relationship with other people then the crowds began to criticize him. Jesus must have realized that

when a man stands for something he cannot be popular with everybody. And the way to be popular today is not to stand up as a crossbearer.

" 'Which would you like for me to release to you — Jesus Bar-Abbas, or Jesus called Messiah?' " This is the question, and here is the contrast between two persons named Jesus. There is Jesus Bar-Abbas, who sought the approval of the people, and Jesus called Messiah, who sought the approval of God the Father. When a man is more concerned with doing the will of God than with winning our approval — this is a blow to our pride. When we realize that a man would rather hear God the Father say, "This is my beloved Son in whom I am well pleased," than hear us shout, "Hosanna!" — this threatens our sense of power. Whose approval do we really seek? Would we rather have the approval of our civic club or woman's club or God? Whom are we trying to please?

Second, there is the question of power. You and I worship power in so many ways. We admire bigness because of the power it gives. We look longingly at our neighbor's 300 horsepower engine. We marvel at a rocket with millions of pounds of thrust. We get the autograph of baseball players who can hit the long ball or football players who can run over the opposing team. We look up to generals and military men because of the power they represent, and we even describe their forces as "*the* service." We think of power as the force which can overcome the resistance of any obstacle.

Mark tells us that "the man known as Barabbas was then in custody with the rebels who had committed murder in the rising" (15:7). Jesus Bar-Abbas was a member of the secret underground army, the ancient equivalent of the OAS, who had committed murder in a recent insurrection. Perhaps Jesus Bar-Abbas was the notorious leader of that bloody rebellion. " 'Which one would you like me to release to you — Jesus Bar-Abbas, or Jesus called Messiah?' "

We not only have the contrast between two persons named Jesus but also between two philosophies which are diametrically opposed to one another. Here is Jesus Bar-Abbas, an exponent of violence, and Jesus called Messiah, a proponent of nonviolence. Here is Jesus Bar-Abbas who believed in the force of arms, and Jesus called Messiah who trusted in the force of love. Here is Jesus Bar-Abbas, the ardent militarist, and Jesus called Messiah, the positive pacifist. Not only in their persons but also in their philosophies is the contrast evident.

The Jews had hoped that the Son of David would lead them to victory over Rome, but instead he stood silently before Pilate. Jesus called Messiah must have looked a sorry sight to that crowd. Instead of ove throwing the power of Rom Jesus called Messiah was prisoner of Rome. What a blo to the hopes of the Jewish pe ple who had trusted in th power of Jesus of Nazareth t deliver them. Is it any wond that they concluded that re power was to be found only i the philosophy of Jesus Ba Abbas instead of Jesus calle Messiah?

Do we not feel the same way We may admit that love is a right in some instances b when it comes to dealing wit the Russians, force of arms the only language they wi understand. Love may work o our friends but it is powerle with our enemies. We ca agree that general disarmame is a good thing but when specific plan is advanced we g cold feet and say we cann trust the Russians and wond why they cannot trust us — fo getting the fact that it was o U-2 that was shot down ov the heart of Russia.

So the nations rely on for of arms, and the world rac closer and closer to an atom holocaust. We continue to r

THE WORD WITHHELD

by ROY Z. KEMP

Forgive me, Lord, for the unspoken word
When he was near
Who needed what I might so well have said;
When doubt and fear
Possessed a hungry soul, who needed love
And faith and cheer.

Forgive me for this word which I withheld,
Which might have won
An errant soul from sin's dark rugged path
To thy dear Son,
The word which, spoken, might so well have made
A great deed done!

onalize that it is better for the hole world to be blown up ıan for our nation to lose its :curity.

Third, there is the question : purpose. According to a ıe in one of T. S. Eliot's most ımous poems, the greatest eason is to do the right thing ır the wrong reason. By this efinition the crowds who wel-ɔmed Jesus on Palm Sunday ere the world's greatest trai-ırs. They were doing the right ıing in welcoming Jesus of azareth with songs of praise, ut they were doing it for the rong reason. They believed ıat because he was openly de-aring himself to be Messiah e must have accepted their efinition of messiahship. Now : last Jesus of Nazareth real-ed that he and the jubilant owds did not share the same ırpose — and he wept.

In John's Gospel Jesus called lessiah said to Pilate, "'My ngdom does not belong to ıis world. If it did, my follow-s would be fighting to save ıe from arrest by the Jews. ly kingly authority comes from sewhere. . . . My task is to ear witness to the truth. For ıis I was born, for this I came ıto the world, and all who are ɔt deaf to truth listen to my ɔice'" (18:36-37). There is ere not only the contrast be-veen two persons named Jesus ith conflicting philosophies ut also the contrast between vo opposing purposes.

The purpose of Jesus Bar-bbas was to drive out the omans and restore the king-ɔm of Israel. The purpose of sus called Messiah was to rive out the forces of sin and ring in the kingdom of God. wo contrasting purposes — hich after all determined the hilosophies of the two men lled Jesus. One was an in-ırrectionist, the other Imman-el; one a murderer, the other Messiah; one concerned primarily with love of country, the other with love of God the Father; one offering salvation from Rome, the other salvation from sin; one intent on restoring the kingdom of Israel, the other on transforming the world into the kingdom of God.

As Jesus of Nazareth rode into Jerusalem on that first Palm Sunday the cheering crowds were thinking of a crown, but he was thinking of a cross. They wanted an earthly king to rule in the seat of David; he was a monarch whose throne is elsewhere because his kingdom does not belong to this world. They longed for someone to deliver them from the power of Rome; he came to deliver them from a power far worse than Rome. It took less than a week for the people to realize that the purpose of Jesus called Messiah was different from that which they held.

When the crowd does not get what it wants, it can be very cruel. When disappointed people become disillusioned because of the death of their hopes they may turn on the very source of their hope. When a rebellious and sin-sick world refuses to accept God's purpose for it then it will seek to destroy God's own Son. "'Which would you like me to release to you — Jesus Bar-Abbas, or Jesus called Messiah? . . . they said, 'Bar-Abbas.' 'Then what am I to do with Jesus called Messiah?' asked Pilate; and with one voice they answered, 'Crucify him!' 'Why, what harm has he done?' Pilate asked; but they shouted all the louder, 'Crucify him!' [Pilate] then released Bar-Abbas to them; but he had Jesus [called Messiah] flogged, and handed him over to be crucified."

"Were you there when they crucified my Lord?" Yes, you and I were there. Were you there when they voted between Jesus Bar-Abbas and Jesus called Messiah? Yes, you and I were present and voting. The cross is of every age and Jesus called Messiah is forever on trial. Or it might be more correct to say that you and I are constantly on trial in the daily decisions we must make.

In the decisions we make about who and what comes first in our lives, in the attitudes we exhibit toward other people, in our willingness, or unwillingness to serve, we are demonstrating our vote, and thereby we are being judged by him who still says, "'My task is to bear witness to the truth . . . and all who are not deaf to truth listen to my voice.'" We the people are confronted with that very old and yet ever new question: Which Jesus do you follow: Jesus Bar-Abbas, or Jesus called Messiah?

Get Rid of the Brush

■ This week I received a newsletter from a fellow pastor serving in a rural church. Glaring lines read: "Men Clear Brush Away From the Church." And I said, "Praise God!"

It is a disgrace for any church (rural or city or town) to be obscured by brush. Have you taken a good look at your church recently? Can the church in your life, your family, and community be seen? Or does the surrounding "brush" of indifference choke out a vital, growing, witnessing church; does satisfaction say that what is good enough for me must satisfy everyone else; does worldliness emphasize the nonessentials that cannot lead men to salvation; does selfishness express a concern for our own welfare without answering the call of Christ for sacrificial service; does materialism put dollars and cents above need and spirit and service? Do any of these hide your church?

Let us have a spiritual workday in each congregation. Let us clear away all the spiritual brush that is hiding the church from the community and the world. It is only then that the church can follow the call of Christ to "let your light so shine before men that they may see . . ." — *Alan L. Whitacre.*



Upper left: West Berlin's new Evangelical Kaiser Wilhelm Memorial church rises beside the ruins of the old church destroyed by bombs in World War II

Center: A refugee, once considered "hopeless" finds a new chance for life on the HELP project in Sardinia. Raising chickens helps him to become economically independent

Below: Opposition from the East German government did not prevent thousands of East Germans from attending *Kirchentag* in West Germany

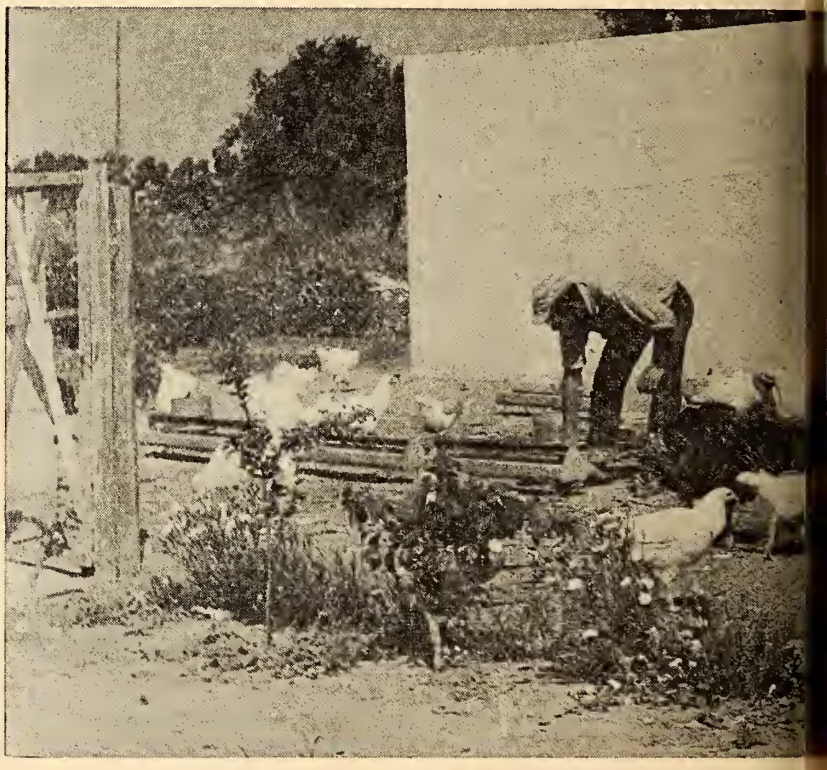
Upper right: Polish Baptists gather to dedicate a new Baptist building in Warsaw in a three-day service

Corner pictures by Religious News Service



In many parts of Europe we saw

CHRISTIANIT



DURING a trip to Europe several months ago, we visited many refugee and social welfare projects. As we drove more than eleven thousand miles in eighteen countries, including two weeks in the Soviet Union, we gained some valuable impressions of Christianity in action. There are five impressions which I will list and illustrate.

Our first impression was of the *value of the churches' social welfare work overseas.* We saw this in the Homeless European Land Program in Sardinia, a project started by Don Murray.

Briefly, this project has taken a number of allegedly hopele cases of refugees – alcoholic those who had prison record etc. – and helped them get ne dignity and a new chance f life on a cooperative farm i central Sardinia. The men a encouraged to earn money i order to become economicall self-sufficient.

We visited in the lovely ne little home of one of the me who has successfully complete the rehabilitative process and buying his own home. This only one example of the hig rate of successful rehabilitatio of what some would call th "rejects" of society. This pr

by H. Robert Gemmer

N ACTION





ram, supported through the Brethren Service Commission, was described a couple of years go by a UN High Commissioner for Refugees, as a pilot project that can show the way or rehabilitation of the hard ore of refugees not eligible for rdinary resettlement.

A second meaningful example of the value of the churches' ocial welfare work also comes rom Italy. In 1904 a Christian astor by the name of Riccardo anti founded two significant ocial welfare projects that receive help from several church ervice commissions.

Some of the worst slums of the world, we believe, are in Naples. But children playing in the dust and dirt around packing-box houses have a chance for new Christian experiences at Casa Mia, a social settlement in the middle of the slums of Naples, aided by the Congregational Service Commission.

Dr. Teofile Santi, a medical doctor, directs this settlement, which teaches handicrafts and other helpful projects not only to the children but also to their parents.

Dr. Santi along with his brother Dr. Emanuele Santi, a minister, directs Casa Materna, aided by the Methodist Church, which is an "oasis in the desert" of crowded Naples. It is a lovely, modern children's home, for children of refugees or from broken homes or with no home at all.

Our second impression was of *the vitality of the churches in Eastern Europe during difficult days.* I want to give two illustrations of this.

Amidst the fear and tension of the Berlin crisis, we need to realize the church is nonviolently resisting communism. We attended the *Kirchentag* in Berlin last July. It is the ecumenical "Church Day" that for a week brings several hundred thousand Christians from East and West Germany together for inspiration, fellowship, study, and witness.

Accusing the *Kirchentag* of being a part of the cold war, the East German government forbade the *Kirchentag* sessions that were scheduled for East Berlin, and tried to pressure East Germans into not attending the *Kirchentag.*

The *Kirchentag* opening sessions scheduled for five East Berlin churches (while similar services were being held in five West Berlin churches) were thus canceled officially. But by more than mere coincidence each of the East Berlin churches had a service of worship at the same time and place as the

previously scheduled opening *Kirchentag* service.

We attended the service at the Marienkirche in East Berlin, which was crowded an hour and half before the service began. Dr. Kurt Scharf, chairman of the council of the Evangelical Church in Germany, who played the key role in planning for the *Kirchentag*, although he lived in East Berlin, gave a stirring message of the need of surmounting all difficulties to be one in Christ.

At the closing service in the Olympic Stadium in West Berlin, the members of the congregation were asked to wave their handkerchiefs when the name of their state was called. When an East Zone state was called, literally thousands of handkerchiefs were waved symbolizing the number who had come from the East for this great meeting. Dr. Scharf in his message at this closing service challenged everyone to go back home and witness to his faith.

At the World Methodist Conference at Oslo it was pointed out that although East Zone pastors had gone to the West to study they would return home to serve their people, rather than remain in the West.

The other illustration of the vitality of the churches in Eastern Europe comes from the Soviet Union itself. On our first Sunday in the USSR we attended an Orthodox church in Brest. We noticed that most of the people who came in after we did seemed to be our age or younger. On our second Sunday we attended the Baptist church in Moscow, one of more than 5,000 functioning Baptist churches in the Soviet Union, each in a different community. The church had about 500 seats, but 2,000 persons were crowded in or around the church, listening over the public address system to the service of worship. This church of 3,000 members has 8 ministers. From our vantage point in the balcony we had a chance to observe the worshipers' faces, and again it appeared to us that a majority were our age or younger.

So when we were in Leningrad, we asked the dean of the Orthodox Seminary there and the senior pastor of the Baptist church, "Is it true that a majority of the church members of Russia had been born since the Revolution in 1918?" Without any hesitation, they both answered, "Yes."

I describe this because our guides often said, "Only the old people go to church." This reminds me of "whistling in the dark." Anyone who listens only to a guide saying this and who does not go to see with his own two eyes may come home from Russia and say, "Only the old people go to church." This is not true and we have pictures to prove it.

Communism may be strong, but the power of the Christian faith is stronger and the church in the Eastern countries is by no means weak. Actually there are many more members of the Christian churches in Russia than members of the Communist party.

The third impression is regarding *the reconstruction and rehabilitation which is widespread throughout Europe.* In 1949, when we were in Germany as a part of an international work camp sponsored by the Brethren Service Commission at Schloss Kaltenstein, one of our work campers was Miya Stall. One weekend we went to nearby Pforzheim and saw the rubble remains of a once flourishing city that had been completely leveled in one night of our air raids. We saw the flowers placed in the rubble over the spots where loved ones still lay entombed.

In 1961 when we visited Pforzheim, we saw a modern city with no sign of war remaining except the shell of a church as a gaunt monument to war and man's inhumanity to man. Adjacent to the old shell is a modern church with a lovely educational plant serving the living city.

The fourth impression is of *the friendliness of people,* especially noted in the Communist countries where one might not expect it after the U-2 incident, the cold war, and the Berlin crisis.

Perhaps you have heard the story of the newcomer in town asking, "What kind of people are there in this town?" The old-timer replied, "What kind of people were there in the town from which you came?" "Mean, selfish, crabby people." "Well, I guess you'll find the same kind of people here." Later another newcomer asked the same question, and in turn was asked, "What kind of people were there in the town from which you came?" "Fine, generous, friendly people." "Well I guess you'll find the same kind of people here."

We find what we seek, and we found plenty of friendly people all over Europe. Let me give illustrations from Poland and the Soviet Union.

As we drove along the Polish highways we saw literally hundreds of children and almost all of them stood smiling and waving at our car with the foreign license as we drove by. And our children soon learned to respond with smiles and waving.

A professor at Skierniewice Poland — at the Institute of Pomology — went out of his way to help us find a Polish agricultural exchange student who had spent a year living in

ne of our church homes in leveland. When we located ie exchange student we found im washing his car, assisted by is young son. He stopped his ork to invite us all over to his ouse for a quickly prepared inner. The crucifix was promiently displayed in this Catho-c home, and the spirit of hrist radiated from it.

The young professor went the econd mile, inviting us to be he institute's guests overnight ollowing the dinner and felowship we all had together, nd even had us over to his ome for breakfast the next norning before we left.

In the Soviet Union at one oint we almost ran out of gasoine and rubles at the same time n the way from Kalinin to Novogrod. As we explained our lilemma at the gas station, a group of friendly Russians put heir heads together and came ip with a gasoline coupon, and he gas station attendant and a riendly policeman put in an extra five liters of gas as a goodvill gesture to the Americans. And we offered a food coupon n exchange, which could have been easily used by any of them t one of the Intourist Hotels, which are largely frequented by Russian tourists, they shook heir heads and indicated they vanted to give the gasoline to us. Remember this the next ime someone wants you to beieve all Russians hate Amerians; we did not find any who lid.

The fifth and final impression I wish to discuss is *the common concern about peace and war and the desirability of peace.* Let me give you a couple of illustrations.

One day we drove about a undred miles south of Moscow o visit the estate of Leo Tolstoy, the world-revered writer. We saw thirty or forty automoiles of Russian tourists in the parking lot, for he is very popular with the Russians, too.

We had been asked by a friend of ours, the international secretary of the Fellowship of Reconciliation in America, to give a book to an old friend of his, Valentine Bulgov, the former secretary of Leo Tolstoy. Mr. Bulgov was a young man when he served Mr. Tolstoy in his later years and is now in his eighties, but still quite alert. Our guide arranged for us to meet him and, since we could not speak Russian and he could not speak English, interpreted our conversation. As we talked and presented this Christian peace book, a small crowd of Russian tourists gathered around and nodded their heads in agreement as we shared our concern and hope for peace and reconciliation between our two nations.

Then let me tell you about the peace walkers we saw in London. I am not talking about the peace walkers who walked from San Francisco to Moscow — speaking and handing out leaflets all the way. I am talking about the growing group of persons in England who are becoming increasingly concerned about the threat of nuclear war. We happened to be in Hyde Park in London on the Sunday afternoon immediately following the Russian decision to resume nuclear testing.

A great crowd of young people came to Hyde Park, led by Canon Collins of St. Paul's Cathedral, one of the largest churches in the world. They had just paraded past the Soviet Embassy carrying signs protesting the Russian decision to start nuclear testing and in turn protesting all nuclear testing by any nation and calling for nuclear disarmament.

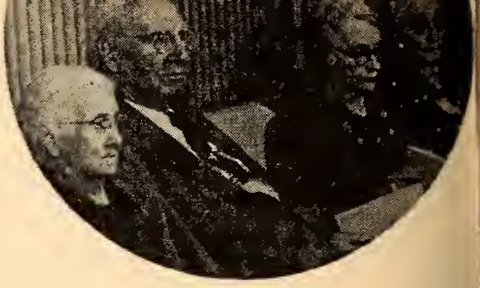
Similar demonstrations were led by the Committee of 100, whose leaders include Lord and Lady Bertrand Russell, and the Reverend Michael Scott, who is well known for his opposition to the un-Christian apartheid policy of South Africa. "Blessed are the peacemakers, for they shall be called sons of God."

Yes, we found Christianity in action in Europe. And it is in action in America. But is it in action in you?

ON THE 24th OF JUNE

BY EDITH LOVEJOY PIERCE

On the 24th of June it suddenly crossed my mind
That no evening would be lighter than this;
The solstice had already been left behind.
After spring's long cold chrysalis
I had not noticed the arrival of summer.
There had been no salutation for the newcomer.
Birth and death are celebrated in appropriate ways,
But there is no festival for the midpoint of our days.
For the middle of life is most hard to find,
Where the downslope begins and strength starts to unwind.
If the gay drinker knew which one fatal drink
Would make him a drunkard, would he not stop to think?
If the governments knew which one word or act would bring war,
Would they not hesitate, and perhaps withdraw?
But the watershed of life is hidden, the point of no return.
So the drunkard goes down to his grave, and the cities burn.



The Face of the Aged

by Earle W. Fike, Jr.



THE Judeo-Christian heritage holds reverence for old age. In Proverbs white ha is called a "crown of glory." In Leviticus (19 32) appears the instruction, "You shall ris up before the hoary head, and honor th face of the old man, and fear thy God . . . To honor the face of the aged, when pu alongside fearing the Lord, places it in loft company.

The *Mishnah,* which is the written for of the oral teachings of the Rabbis, carries very interesting list correlating age and re sponsibility. Around the time of Christ, it i possible that the Rabbis were teaching that

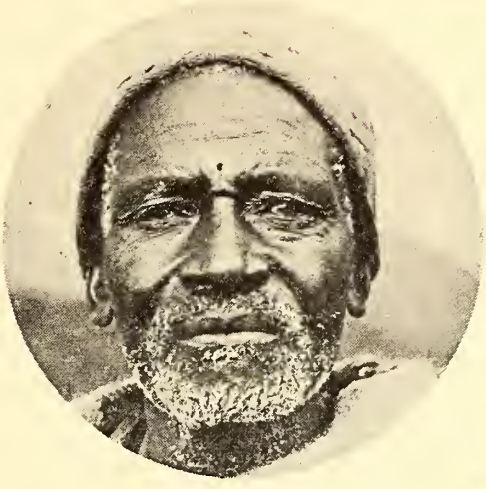
at the age of five one is fit for the scrip ture,
at the age of ten for the Mishnah,
at thirteen for fulfilling the command ments,
at fifteen for the Talmud,
at eighteen for the bridal chamber,
at twenty for pursuing a calling,
at thirty for authority (or fighting),
at forty for discerning,
at fifty for counsel,
at sixty for an elder,
at seventy for gray hairs (honor and wis dom),
at eighty for special strength,
at ninety for a bowed head,
at one hundred as one who has already passed away.

Notice from this list that the significan













ntributions in the Hebrew tradition were ade after the age of fifty. Everything efore that was a training and an activity eriod.

Consider also the respect and reverence corded to the elders in the Hebrew and rly Christian tradition. Moses called out venty old ones (elders) to help in conolling and caring for the people. The early urch appointed elders to have specific ties in care and counsel. The Jewish ders were respected men who exercised inght over spiritual and material matters.

The main thing I want to point out here that Biblically, and in the mainstream of r heritage as Christians, we are taught that is no disgrace to grow old. We are enuraged to honor the face of the aged. It is y conviction, therefore, that any activity attitude which puts us in the position of eing ashamed of age or of promoting selfnsciousness about age is outside of the hristian faith. Anything which makes it ss than honorable to be old has us standing tside our Christian heritage.

On the basis of that conviction let me ake some observations.

First, the church needs to help restore ignity to age. Basically we are still ashamed nd embarrassed about growing old. Women ide from their birthdays, and men have a emendous burst of energy in middle age prove their youthful vigor. We do not, I

think, restore dignity to old age by encouraging the aging to act young. Square dances, hiking, and up to the eyeballs in golden age activities can be good; it can also be bad. It can mean that we do not want to admit to age, that we want everyone to stay young because it is miserable to grow old.

An aged person should not be considered a geriatric delinquent if he prefers to sit in a rocker rather than skip out on the lawn and play croquet with "Sister Vigoro." To be pressured to act young does not restore dignity to the aging. We cannot honor the face of the aged if that honor is only forthcoming when they keep up with their children.

While it is true that we should not live in the past, it is also true that we cannot live without the past. Therefore, it seems to me that age should be allowed the joy of reminiscing, of remembering, of passing along the wisdom of experience. It should not be a thing we tolerate, a thing we smile at. It should not be a thing we listen to with our tongue in our cheek. When one is aged, more of life is behind than is ahead. We should not negate that by forcing them to think only of the future. For whatever future we have is somehow dependent upon our understanding of the lives of those upon which we build. Even in senility the memories of those who tell us of "their time" often have significant lessons for "our time." I cannot remember a single occasion when I have been privileged to fellowship with an aging person and have honored them enough to listen that the recalling of past experiences has not garnered some truth essential for the living of these days.

We do not honor the face of the aged if we smother the wisdom of reminiscence and if we seek only to keep up with today and think of tomorrow.

The church should refrain from judging life on the basis of productivity. While I am much in sympathy with the concern that our aging have something to do, I am also concerned with the growing sentiment that they are not acceptable unless they are producing. Here again it is a kind of sneaky, subconscious thing, but we indicate that it is all right to grow old so long as you continue to make a contribution as Oliver Wendell Holmes did or as Henry Ford did or as Toscanini — all of whom made some of their most significant contributions after they were sixty-five.

For some this is good advice. Some people can make significant contributions, can produce great things in their older years. But not everyone can. Not everyone worked at that which equipped him to continue vigorously in a field after his physical abilities have slowed.

Let a man or woman produce what he can at his own pace. And even if that is only a significant memory which passes along eternal truth, a man ought not to feel guilty if a friend seventy has just had a poem published in a weekly periodical. And a woman sixty-seven ought not to feel useless if she does not possess the ability to be a second Grandma Moses.

What I am suggesting is that we do not honor the face of the aged when we unconsciously make productivity a prerequisite for acceptability after sixty-five. We do not honor the elders of our time by placing them in competition with the young. We do not teach respect for age if the criterion for growing old gracefully is continued productivity at the "modern rat race pace."

What I have tried to sugges is that while, on the one hand we have seen in our time much needed interest in th growing number of old peopl in our society, we need to b most careful that our interest do not simply make the age more self-conscious. That w do not, by all of our enthusiasm make it more of a stigma to be come old. We need to lool carefully to see if under th crust of compassion and Chris tian service to this need we ar saying in subconscious ways, t the aged:

if you'll just act young
if you'll just produce
if you'll just make yourself useful
if you just stay out of the way
and become experts in recreation,
then we're happy to have you
in our society.

We need to discover if i any way we are saying to ou aging, "It is all right to get old but you dare not act like it." But if the church and the Christian fellowship allows the age person to be creative if he like or lazy if he likes; to work if h likes or rest if he likes; to plan flowers or swap yarns if h likes; if what we do preserve the dignity of the individual while at the same time recognizing honestly where that person is in the span of life; if what we promote allows for creativity and usefulness to be nurtured at the individual's own pace; i what we do recognizes the value of years that have gone by, in some way utilizing the wisdom and experience of those years, then we shall not be preachers of the vanity of life and the disgrace of growing old. We shall be squarely in our Christian heritage, honoring the face of the aged.

KINGDOM GLEANINGS

In order that employees in our printing plant may have a vacation the Gospel Messenger will not be issued for two Saturdays in August, omitting the issues of Aug. 4 and 11. This means that announcements normally intended for these issues should be sent to our office no later than July 12 so that they may appear in the issue for July 28.

The **dedication** of the addition to the Maple Grove urch, Northern Indiana, scheduled for June 10, has een postponed until the fall.

The **hour for the morning worship service** at the IcPherson church, Kansas, is 10:05, not 10:45 as given the June 2 Gospel Messenger. Travelers who may be lanning to stop will please note.

First church, Detroit, Mich., celebrated the retire-ent of the parsonage mortgage at a special recogni-on following the morning service on June 3. Open ouse at the parsonage followed. Ronald Langley, as-stant pastor for the summer, brought the morning essage.

A Juniata graduate, John W. Henderson, has been ected president of Iowa Wesleyan College and will ke office on July 1. He has been dean of student per-nnel services at Western Illinois University. The ew president began his professional career as assistant ean of students, director of housing, and football and aseball coach at Manchester College.

Background on Key Congressional Races, 1962 is ie title of a helpful guide to some of the congressional ces for 1962 prepared by SANE. The analysis is ased upon the candidate's record on disarmament and ie UN. Copies can be secured from the National ommittee for a Sane Nuclear Policy, 17 E. 45th St., ew York 17, N. Y.

World Community Day, Nov. 2, will have for its eme, Deepen the Channels to Peace. A packet of aterials, which includes the basic study booklet for ie day, Channels to Peace in Southeast Asia, may be btained for 50c. Order from: Office of P & D, Nation-l Council of Churches, P.O. Box 340, Manhattanville tation, New York 27, N. Y.

Six persons received citations of merit during the IcPherson College commencement on June 3. These itations were awarded to: Ernest L. and Olivia Iken-erry, former missionaries to China and to the Navajos; aul Pair, who directs two business schools in Chicago; ay Trostle, who operates an extensive farming program ear Johnson, Kansas; Mrs. Bertha Trostle, who with er husband, C. C. Trostle, helped to bring modern rming methods to southwestern Kansas; and Kenneth Veaver, a member of the senior editorial staff of the lational Geographic.

Juniata College again conducted a program of counseling and orientation for entering freshmen during five different sessions in June. Students came to the campus for one day of placement tests, diagnostic procedures, and discussions with student personnel officers.

Licensed and Ordained to the Ministry

Alfred P. Nyce, licensed in the Hatfield church, Eastern Pennsylvania.

Dale E. Rummel, ordained in the Marble Furnace church, Southern Ohio.

TV Program

Look Up and Live (CBS-TV, Sundays, 10:30-11:00 a.m. EDT) will present a three-part series, titled King David, the first three Sundays in July. This is a symphonic work for orchestra and chorus, by Arthur Honegger, a modern French-Swiss composer. The Florida symphony orchestra and the Rollins College chorus and the Bach festival choir will be featured.

The Church Calendar

June 24

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: The Kingdom Triumphant. Psalms 100; Rev. 1:4-6; 15:3b-4; 21 – 22. Memory Selection: The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever. Rev. 11:15 (RSV)

June 25 Peace Action Project, Washington, D.C.
July 1 Christian Citizenship Sunday
July 13-15 District meeting, North Dakota and Eastern Montana
July 15-20 Southeastern Region workshop for church leaders, Bridgewater College
July 15-20 Central Region laboratory for children's workers, junior high and youth leaders, Manchester College
July 15-20 Ministers' seminar and Bethany extension school, Manchester College
July 19-22 District meeting, Western Canada, First Irricana
July 19-22 District meeting, Texas and Louisiana, Roanoke, La.
July 20-22 District meeting, Western Pennsylvania, Camp Harmony
July 20-22 Southeastern Region district CBYF officers' training conference and business meeting, Bridgewater College, Va.
July 22-28 Faith and Group Life Laboratory, Manchester College
July 23-26 General Council of Children's Work meeting, Elgin, Ill.
July 23-26 Workshop for district directors of adult program, Elgin, Ill.
July 24-26 District meeting, Southern Virginia, Bethlehem
July 26-28 District meeting, Eastern Virginia, Newport News
July 27-29 District Meeting, Oklahoma, Waka, Texas

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. William C. Eicher of Martinsville, Va., in the Boones Chapel church, Va., July 8-15.

Bro. Owen Preston of Luray, Va., in the Tear Coat church, W. Va., July 22-31.



Left
In the Audiovisual Evangelical Center in Brazil, Lester Miley serve the Church of the Brethren as a short-term missionary

Below
The industrial center of Latin America is Sao Paulo, Brazil, one o the fastest growing cities of the twentieth century



Left
In the last ten years CAVE has produced more than one hundred original filmstrips which are sent to churches, missions, and layworkers for use in evangelistic work

Right
The professional quality of the CAVE's broadcasts account for their popularity; the most popular youth program is the Word of Life, a series based on the Bible





Radio Technician Aids

Evangelical Broadcasting

by Robert L. McIntire

TWENTY-FIVE-YEAR-OLD Lester Miley, working in Brazil as an electronic engineer for an Evangelical broadcasting center, does not feel that his life is out of the ordinary. But not everyone would agree.

It is true that being the older of two children, and the only son of middle-class parents, with early schooling obtained in the public schools of his hometown of Lima, Ohio, there is little in his background to distinguish him from

housands of other young men. At school Lester liked industrial rts, ran in cross-country competition, and played a little basketall in the city church league. His nother was a member of a local hurch, but his father had not ffiliated with any religious body ntil about two years ago.

Completing his high school areer, Lester left home for Detroit, where for the next two years e attended the Radio Electronic nd Television Schools, commonly called RETS. He felt none of ne exhilaration of living in the ig city, or perhaps he was too usy.

If it had not been for compulory military service, this average oung man, who came from an verage home, and could probably ot qualify as unusual in any reect, save for his quiet and ntle nature, would probably ave continued on his peaceful, neventful career. Lester registered for the draft in Detroit when e reached his eighteenth birthay. He was classified I-A. Deep own in his heart he dreaded the nought of military service, but ore basically his gentle nature horred the idea of war.

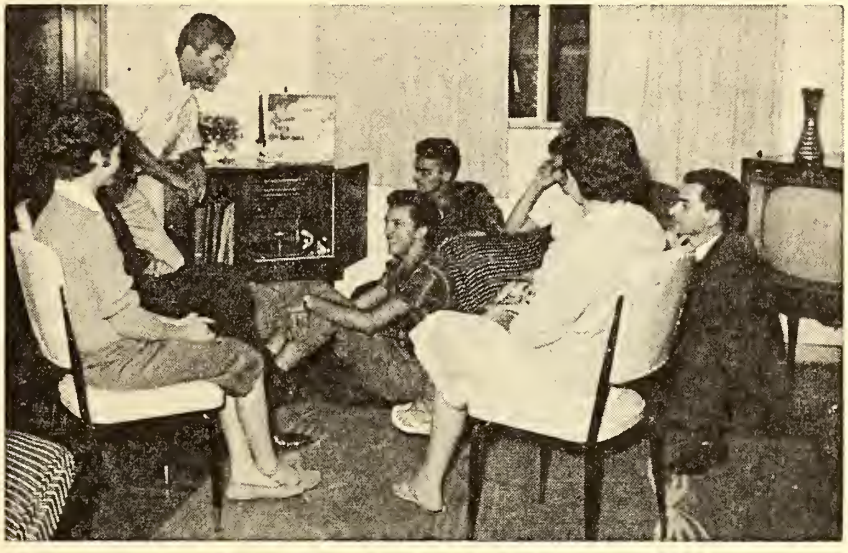
His contacts with the Church the Brethren through his mother led to further conviction and a noughtful appraisal of his own ews. He was no crusader, no iner of causes, no hero, but he ad the courage of his convictions. e requested his draft board to gister him as a conscientious objector. This meant he would willgly submit to any type of service, hort of active participation in the rrying of arms.

After two years of work at IMA-TV in Lima in the eneering division, Lester was inucted for service and sent to ew Windsor, Maryland, for the ientation course offered to conientious objectors.

While at New Windsor the posbility of overseas service appeared. It looked as though Laos ould be his destination but his st assignment was to the Naonal Institutes of Health at thesda, Maryland, where he as both a member of the team in



CAVE's job is to bring the message of Christ to those living in rural areas such as this, as well as to proclaim the gospel to the city worker



CAVE records are popular everywhere in the country. These young people have even abandoned TV for a while to listen to the latest release



This building is the center of production for Protestant evangelistic materials for use throughout the Portuguese-speaking world. It houses offices, radio and TV studios, recording studios and photography labs

CAVE is a unique experiment in Christian communications. Founded in 1951 through cooperation between the Confederation of Evangelical Churches in Brazil and RAVEMCCO, the center was designed to meet the need of more indigenous materials for church use in Latin America. During the last ten years the center has produced more than 100 original filmstrips to meet this need, and in 1960 production on 16mm motion pictures was begun.

Christian programing is another service of this unusual organization. In the daily life of a Brazilian, radios are an important factor, especially when there are more radio stations than there are newspapers. By producing an average of 400 radio programs a month, the CAVE has taken advantage of this situation. These programs are released and broadcast on more than forty local radio stations. In such a manner the Christian message has been brought daily to the estimated listening audience of ten million.

Appropriately, as a Latin American organization the CAVE is staffed mainly by national Christian leaders. Only three U.S.A. missionaries besides Mr. Miley are directly involved with the CAVE's operations. It is mainly a self-supporting organization. Only twenty-eight per cent of the funds necessary for its extensive work throughout Latin America come from the fourteen U.S.A. church boards which are associated with RAVEMCCO. — *Gretel Bailey.*

giving tests and a normal control patient submitting to tests.

Meanwhile Brethren Volunteer Service had gotten in touch with RAVEMCCO (Radio, Visual Education, and Mass Communication Committee, National Council of Churches) concerning Lester's training in the electronics field. The government was willing for him to serve overseas in some worthy project, given certain specifications and controls. Three areas of possible service indicated an interest in him; the choice finally fell to CAVE (audio-visual evangelical center) in Brazil to sponsor him.

Brazil was a considerable surprise to Lester Miley. First of all, the country is so vast — larger than continental U.S.A. Second, he was totally unprepared for a bustling, modern city of 4,000,000 inhabitants like Sao Paulo. Campinas also has its share of skyscrapers. The little grass shacks of his imagination were hard to find in these metropolitan centers. Even two or three trips into the countryside and a neighboring state failed to coincide with his former thoughts. He says, "I really don't know what I was expecting. Even CAVE, pictures of whose building I had seen, is so much bigger and doing so much more than I had thought that I was completely surprised."

Now after nine months of work on the CAVE staff, living at the Campinas Presbyterian Seminary and learning to know Brazilians, Lester claims to be still somewhat bewildered. His work in the ele tronic repair shop or consulti about radio or helping out whe ever needed shows no lack of e thusiasm. He is undecided y about his future plans after l completes his two years of servi with CAVE. He feels that G will open necessary doors.

The uniqueness of the man ar his work at CAVE is not so mu in his task as in the fact that l is serving his country in a subst tute for military service, maki his quiet witness in living ar working with Brazilians and Nor Americans of various denomin tional, cultural, and racial bac grounds, supported by the tith of two members of the staff wi whom he works. He is not a soa box orator, but he is proud of t work of his hands. "By my wor I shall show you my faith" wou be an appropriate text for his wi ness.

• • •

If a Christian could retain hum ity before a jack-booted, machin gun bearing inquisitor — as Chr did before Pontius Pilate — he wou achieve all that Jesus could as And if Jesus came back to earth t day he would come in mode clothes, not in a gown. Could t girlish figure shown as Jesus in mo paintings have gone up to a tou fisherman like Peter and gained i stant recognition as the Master? *Alan Bednall, designer of a co troversial tableau in England.*



M. Guy West, pastor of First church, York, Pa., gave the address at the ded cation of the new church house of the Mechanicsburg congregation, locate at Gale Street and Apple Drive, on April 15. At the evening service form pastor Howard A. Whitacre spoke. Ground was broken for the new buildi on March 26, 1961, and the cornerstone laid in September. Since January 2 the congregation has been holding services in the sanctuary. Formerly a pa of the Lower Cumberland congregation, Mechanicsburg became a separa organization in 1926. Growth in membership in recent years made necessary to build more adequate facilities for Christian educatio The old building has been sold to the Mechanicsburg area public libra

Speaking personally

A Pennsylvania farm family opens their home to city children and offers them

More Than Fresh Air



by Heidi Hershey

TWO years ago our family made a decision that has enched our lives. Our Sunday morning church bulletin had this request, "Please help some Negro child from the Baltimore slums enjoy the fresh air and atmosphere of a country home." My husband, Ken, and I talked it over with our three children, Donna aged eight, Brenda aged seven, and Eddie aged five. How could a Negro be accepted in a totally white community? Would the child be treated well by our own children? Could a Negro blend in with our family life?

The next day our application was in the mail destined for the Pilot House at the Brethren Service unit in Baltimore, Maryland. We asked for a Negro girl about nine years old to spend one week in our home.

July came and so did the bus on a hot Sunday afternoon. We went to the Lancaster Church of the Brethren where about twenty families were waiting to pick up their "Fresh Air" children.

Little Pam walked off the bus carrying a small shopping bag. She was wide-eyed and — I think scared stiff. She managed a quick smile for us but talked very little the first day. Most of her answers seemed to consist of "yes, ma'am" or "yes, sir." Already our children were learning something unusual — extreme politeness. She had a few clothes in her shopping bag, all new which her aunt had bought her for this special occasion but not enough for her stay. So she was delighted to wear the girls' clothing, and I even made three blouses all alike so they could look like sisters!

After the first few days Pam became quite talkative. The girls made doll clothes, played school, but Pam was the "ball and jack" expert. Apparently that is a common game in the city; so she taught the children how to pick up those jacks. She was quite a cook also. The community center in Baltimore conducts cooking classes for girls starting at age nine. Pam baked a delicious cherry pie with very little assistance and had many recipes memorized.

She needed to know these things since she was the oldest of eight children. She spoke very little of her family the first visit; she was not shy, neither forward. We especially appreciated her courteous, polite nature, so very helpful and kind, and what a peacemaker! We felt ashamed many times when our children would argue over things, but Pam would do and try anything to heal hurt feelings and she seemed always to succeed!

Our three were very inquisitive. They kept looking at the light palms of Pam's hands and soles of her feet. All I could say was, "That was the way God wanted them to be." And her curly hair! They wished they had those curls and Pam kept saying, "Oh, your pretty soft straight hair!"

One day when it was bath time, we heard squeals of laughter coming from the bathroom. Ken and I hurried to the upstairs to find all the children in the tub at once. My husband grabbed the camera and flashed a picture. We often say the color did not wash off, but the love mixed well between the two colors.

We did not provide any special entertainment for Pam at all. We tried to keep her week as close to regular family living as possible. Her biggest thrill seemed to come when we would go to the garden; what a wonderful haven for a child from the streets of a city. She just marveled over those big round potatoes being dug out of the brown earth and those long orange carrots that could be eaten fresh. Sweet corn was her favorite. She had butter from ear to ear when we had corn on the cob.

That week went too fast and we wanted her to stay another, but she wanted to go back home since it was her first experience away from Baltimore. We corresponded with the family all winter and read between the lines that there were some boys at home that would like to come to Pennsylvania too. Besides Pam the oldest, there were Melvin, Philip, Joseph, a girl who is blind (not at home), William, Frank, and Patricia the baby.

The second July arrived and we were packed in the car on our way to Baltimore. When we came to the narrow one-way street, we saw heads peeping out of most of the windows. Then we saw Pam. We were welcomed with open

arms and asked to please come in and have some cake and iced tea. Her home was clean; there was very little furniture but the hospitality surpassed it all.

Pam's family was proud of their home. To us it might appear shabby, with no screens to keep out the flies, and houses crowded on top of the other. But everyone in the neighborhood said a friendly "Hello" and told us to take care of their little friends. I say friends because this time there were two to go along back, including Joseph aged seven but not as tall and much thinner than our five-year-old Eddie.

This time coming home was quite different. Our youngsters had been telling our neighbors, who were many more this year, since there is a new building development just across the fields from our home. We have Greek, Jewish, Catholic, Puerto Rican, and Protestant all on one street, which of course creates many opinions and ideals.

One family had just moved from the city to clean, all-white Manheim. When they heard that the Hersheys were going to have some Negroes living with them for two weeks, they quizzed our children wondering where we were going to keep them. Brenda said, "In our house. Where else?" "But where will they sleep? Certainly not in your bedrooms?" they asked.

That first day we did not know what to expect but hoped and prayed that whatever would be said or done it would not hurt anyone. We had just arrived back when about eight neighborhood children came slowly up the road to see. All went well; they were introduced, and the ice was broken. As a matter of fact, as time progressed we had to send some of them home so that others could come!

We were pleased with the way the community swimming pool accepts Fresh Air children. They can come in free of charge as a member of the family. We also took them along to the bank and had difficulty defining the meaning of a check – practically unknown to them.

Many persons in stores, and business places asked us, "How can we have a cute Negro child at our home next year? Where do they come from?" Many were surprised to hear that they came from Baltimore, since most of the Fresh Air children came from New York City.

Joseph and Eddie became close pals; they seemed to enjoy doing the same things. At least on evening a week during the sum mer, we go fishing as a family We all love the sport and Ken' father has a large farm pond jus on the other side of his barn stocked with bass as large a twenty inches. Joseph made a hi with Ken's dad right away. The (Eddie, Joseph, and Ken's dad went fishing almost every evenin and really pulled many fish in.

Riding the little tractor wa quite the thing for all the young sters. They all took turns steering The little things that we accept a everyday happenings were th things that made them the happi est.

We were fortunate enough t be able to spend the weekend a the young adult camp at Cam Swatara. The camp is located i the mountains near Bethel, Penn sylvania. When Pam saw th mountains she jumped up an down almost in tears at the beaut ful big mountains. We accep God's handiwork so casually bu a child deprived of these beautie deserves a chance to see them a least several times in a lifetime.

We hope and pray that man more children will benefit by th wonderful program and that man more families will open the homes.

It is rewarding to receive le ters from a mother who tells u how much she appreciates havin her children visit us and knowin that someone cared enough t help.



Love mixed well between the two colors

COMPENSATION

BY MAY ALLREAD BAKER

I've seen a golden daffodill
Push up beneath the snow;
And tints of rosy sunset caught
In some dank pool below;
And, after devastating storms,
The many-colored bow.

While in the very darkest night
There's sure to be a star
That we may follow, if we will,
No matter where we are.
Through storm and stress, throug
rain or shine,
God watches from afar.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

The Hidden Remnant. Gerald ykes. Harper & Bros., 1962. 241 ages. $4.00.

The title of this book is deceptive. is not about the kind of remnant oken of by Elijah or the Apostle aul. In fact, the book is not about hristianity at all. It is about psyology, but the psychology is preented with a brand new twist. Mr. ykes examines the major content the psychological dogmas of such en as Freud, Adler, Jung, Rank, romm, and even gets around to e Existentialists. His presentations their thought as he understands is exciting to read. He points out ow each of these "schools" brought the world a brave new thrust, but er the years each has solidified to a doctrine. For him this makes sychology sterile, for it has lost its tting edge and has become spectable.

Once this case has been made, applies this sterility to our conmporary world — politics, religion, t, economics, and what have you. appears from the examples that uses that the only real hope for e world lies with the neurotics, ose who have not surrendered to e cultic aspects of psychology and ho have refused to be "adjusted" this new religion.

Who are the "remnant"? They e the ones who are able to take e past and move to the future ithout allowing systems of thought lose their dynamism. "It is those ho are not terrified by the future, ose who after catastrophe will find way."

Although this book would not interest everyone, it will provide stimating ideas for those dipping into ligion and personality problems. — *oyd E. Bantz, McPherson, Kansas.*

***Faith Healing: Fact or Fiction?** hn Pitts. Fleming H. Revell, 1961. 9 pages. $3.00.

On a subject in which so much rported fact turns out to be fic-n, this book deals with fact which sometimes more amazing than fic-n. Not a great book, original or holarly, it is nevertheless a good, ne, Biblical, historical, and pscho-gical study of a theme which is ing seriously examined by devout idents and in which fanatics revel. If one has not read widely in this field, this is a valuable introduction, commentary, and summary. Written by a pastor who carries on his ministry from a wheel chair, the book reflects an understanding and warmly radiant faith and affirms that God does sometimes heal through prayer and faith; it has provocative insights probing the question why everyone (including himself) is not healed by faith, medical science, or both. Observations regarding miracles, spiritual victory, and death are Biblical and for man with limited understanding of so many of life's mysteries should be assuring and courage giving. "God's ultimate healing is transition into life eternal." — *Harold Z. Bomberger, McPherson, Kansas.*

***Planning the Church Bulletin for Effective Worship.** Geraldine Hess. Exposition Press. 132 pages. $3.00.

In most of our churches each worshiper is given a folder listing the order of worship along with announcements, reports, etc. Very often the order of worship is just that, a 1, 2, 3 order of a listing of worship items on one page and on the other page a listing of weekly events. Miss Hess has shown how the bulletins could become more than an order of worship or just stage directions of when to stand, sit, to seat latecomers, to sing, to be reverent in prayer, or have one's money ready. This is the first book of its kind to show a more creative use of the bulletin than this. She asks and answers in seven brief but comprehensive chapters such questions as these: "Why have a worship folder? What should be included? How should one arrange it and organize it? What form should be used? Where does one get material?"

For the pastor, church secretary, or those responsible for a worship bulletin, this book gives almost unlimited ideas on how to create a bulletin that aids worship and carries a story in its own outlines (which has a value in sharing with those who are not able to attend) rather than a bulletin that just lists an order of service.

She also has words of advice on how to use announcements effectively in the bulletin. Her bibliography is quite complete. Any church or pastor needs this book in the library, for it will be an excellent reference book to which one will return again and again. — *Edward E. Lyons, Michigan City, Ind.*

The Schools. Martin Mayer. Harper, 1961. 446 pages. $4.95.

Martin Mayer has attempted to include within the bindings of one book the answers to the many controversies found in the educational field. He shows by actual word picture a good and a bad example of the point he is presenting. These he has gathered from his many visits to classrooms in the United States and to some of the European countries. His examples are taken from kindergarten level through high school, touching on every subject in the curriculum, with much educational philosophy sprinkled throughout.

Observations are sharp and clear, with meaty nuggets suggesting what makes a superior atmosphere for learning, or throwing a fearless focus on what makes a "good" teacher! He has the knack of using sarcasm to underline what he is trying to tell the reader. As a result the book is provocative, as well as quite disturbing to the educator at times.

Since many educational theories are merely mentioned, with the classroom examples presented, it would seem to limit the reader to those in the educational field or to parents with a deep interest in educational problems. All Brethren in the field of education will want to read it. — *Leona Z. Row, Elgin, Ill.*

Television in the Lives of Our Children. Schramm, Lyle, Parker. Stanford University Press, 1961. 324 pages. $6.00.

This book is a report of the first major study on the North American continent of the complicated ways in which television operates in the lives of children. The authors spent three years doing research on 6,000 children as well as on parents, teachers, and school officials. We believe this book has much to offer one's understanding of the effects of television on a child, but it is a very detailed book with many statistics, charts, etc., which take a great deal of time to digest. For this reason we doubt if the average parent would "wade" through the book even though it is filled with a wealth of information. — *Children's Work Regional Cabinet.*

News and Comment From Around the World

Clergy and Laymen Present Plan to Halt Nuclear War

More than five hundred leading Christian clergy and laymen have signed a statement calling for a Christian approach to prevent nuclear war and listing concrete proposals for peace.

A significant section of the statement issued by the Church Peace Mission early in April urged that the U.S. government seek immediate multilateral disarmament. If this solution is unworkable, the signers declared, then the country should follow a course of unilateral disarmament.

The Church Peace Mission, which sponsored the statement, comprises representatives from traditional peace churches as well as peace committees and commissions of other Protestant denominations.

The statement pleaded with U.S. leaders, "not to persist in piling up nuclear arms even if other nations are not prepared to agree to the same course, but to formulate and call on our people to support a program of unilateral withdrawal from the nuclear arms race."

As an initial step, the signers suggested that the U.S. cease the testing and further production of atomic arms and of chemical, biological, and radiological weapons.

Russia Uses Films to Spread Atheistic Training

Communist atheistic propaganda is beginning to reach out — through the medium of motion pictures — into remote areas of the Soviet Union where radio and TV are still largely unknown.

Two years ago, little was being done in film production to spread antireligious propaganda, especially in the far-distant regions of the Soviet Union. But this deficiency is now being remedied, according to the May issue of Science and Religion, leading atheistic monthly published in Moscow.

It carried reviews of two recently made antireligious films, which it praised as examples of what should be done to help "break the strong religious influence in regions which will still traditionally cling to the church."

One film is aimed against the Roman Catholic church and the other against the Pentecostalist sects.

Another article in the magazine recognized the fact that not all university graduates in the Soviet Union are atheists. The magazine warned its readers that many professional people in Russia are not only baptized Christians but openly practice religion. It claimed that most of them were to be found in the ranks of the Baptists, which makes this denomination from the point of view of atheistic propagandists the "most dangerous" of any religious group in the USSR.

The publication did not give statistics on the percentage of believers with higher education, but it cited instances which it said should convince its readers that a university diploma is "no guarantee of the atheism of its owner."

President Gets Quaker Plea for World Peace, Disarmament

A memorandum on world order and disarmament was presented to President Kennedy at his White House office by a delegation of six prominent Quaker leaders.

The President granted the spokesmen for the Society of Friends an appointment after learning of the silent "vigil for peace" conducted on the Washington Monument grounds by more than 1,000 members of the historic peace group.

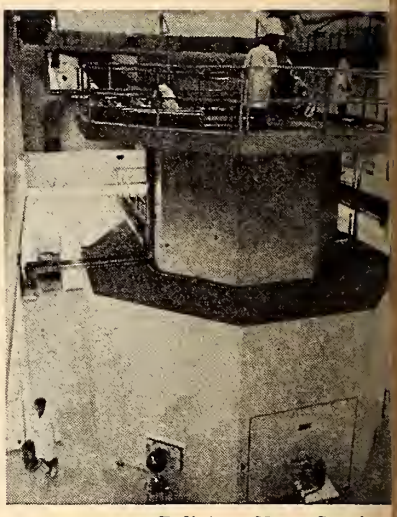
The Friends called for a peace race that would involve rapid development of the United Nations' capacity to maintain world peace with "speedy transition from a precarious balance of terror to general and complete disarmament."

The Friends told the President, "Ever since William Penn in 1683 set forth his vision of a parliament of nations, many Friends have proposed establishment of an effective system for international law and order as an alternative to the war system."

New York Clergy Named to Minority Housing Board

Three clergymen were appointed to a New York advisory board designed "to assure equal treatment and equal opportunity for all minority groups" in state-aided housing and urban renewal developments.

The nine-member advisory board will hear charges of inequalities, review policies affecting minority groups in state housing, and make recommendations assuring the rights of members of minority groups.



Religious News Service

The newly installed atomic research reactor at the St. Paul's University nuclear research institute in Yokosuka, Japan is the gift of American Episcopalians to commemorate the one-hundredth anniversary of the founding of the Episcopal Church in Japan. It will be used for research, while the radioactive isotopes produced will be used by St. Luke's International hospital, Tokyo. Both the university and the hospital are administered by the Episcopal Church.

Membership Gain of 75,508 Cited by Missouri Synod

Membership in the Lutheran Church-Missouri Synod in North America increased by more than 75,500 last year to reach a total of 2,544,544, making this church for the first time the largest Lutheran body on this continent.

Up to now the Missouri Synod had ranked second in number in North America to the United Lutheran Church in America.

U.S. Medical Students Will Aid Protestant and Catholic Missions

Twenty-six Protestant and Roman Catholic medical missions in eighteen countries in Africa, Asia, and Latin America will receive assistance in caring for the needy this summer from American medical students for twelve weeks under a special fellowship program.

Participating in the program will be twenty-eight upperclass students from medical schools throughout the United States. They will broaden their medical training and experience by serving in mission hospitals and clinics as doctors' aides.

The fellowship program was set up in 1960 by Smith Kline and

'rench Laboratories. It is adminis-ered by the Association of American Medical Colleges. In the three years nce the program was started, fel-owships have been granted to nine-y-two students.

outh African Methodists Plan Multiracial Congregation

The Methodist Church of South frica has announced plans to set p a "racially inclusive church" in major city of that country as a pilot roject to bring a closer fellowship etween races.

The plan is part of the denomina-on's efforts to improve relations be-veen whites and nonwhites in outh Africa where apartheid, or egregation, is the government's of-cial policy.

The church has held multiracial nferences and has formed race re-tions study groups in several cities.

rotestant Leaders Support Congregational Vacations" Plan

A unique holiday project experi-ent conducted last year by West erman Protestant authorities and leading travel agency created such terest that it will be continued this mmer.

The agency will again arrange for special vacation program under hich members of parishes and urch organizations may spend eir holidays together in vacation sorts or take joint sightseeing tours West Germany and other Euro-an countries.

Protestant leaders have welcomed e project, believed to be the first its kind in Europe. They said was particularly important since mmunity life and personal con-cts in many parishes is largely re-icted to church attendance on nday mornings, while during the mainder of the week parishioners e more or less strangers to one other.

WS Plans "Gradual" Halt Taiwan Food Surplus Aid

Church World Service, the relief ency of the National Council of urches, has announced that it will dually discontinue mass distribu-n of U.S. government surplus d to families on Taiwan because "obstacles" and "possible abuses" the program.

CWS officials said that the deci-n to terminate the program over fourteen-month period was based the results of a recent study of situation in Taiwan. Officials of theran World Relief, which co-operates in the Taiwan program, concurred in the action.

At a press conference announcing the termination of the program, Hugh D. Farley, CWS executive director, said that black-market operations were a "contributing factor" in the decision to bring the feeding program to a close.

It was reported that the Nationalist China government recently adopted new legislation to curb black-market activity.

Other CWS-sponsored relief operations in Taiwan, however, will be continued, and there will be greater emphasis on self-help and community service work. Surplus food distribution to some 400 charitable institutions on the island will continue as will milk stations jointly operated by Church World Service and Lutheran World Relief.

In addition, "programs of emergency aid in times of natural disaster will also be continued."

Bishop Says Amish May Emigrate to Escape U.S. Social Security

An Old Order Amish bishop has announced that the Amish will leave this country and settle in Australia if they are forced to pay social security taxes.

The statement was made by Bishop Andy M. Byler. He said that members of the Amish community around New Wilmington, Pa., have been invited to relocate in Australia, along with another Amish group that recently left Ohio and moved to Canada.

The Amish dispute with the government over social security stems from their belief that any kind of insurance plan implies a lack of faith in God and that the care of the aged and the sick is a responsibility of the family and the church and should not be left to the government.

Last summer Internal Revenue Service agents seized three horses belonging to an Amish farmer and sold them to help pay a three-year delinquent social security tax bill.

Legislation has been introduced in Congress to exempt the Amish from the social security system, but so far no action has been taken.

Denominational Differences Blocking Ministry Among American Indians

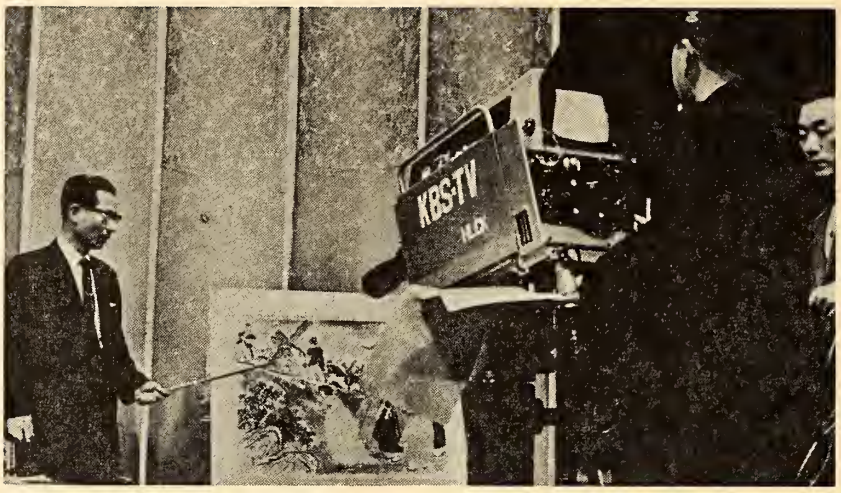
Denominational differences are hindering the spread of Christianity among American Indians. This was the opinion of a panel of six Indian clergy and laymen who spoke to a Presbyterian advisory conference on Indian mission work.

The panel agreed that any stressing of differences between church bodies only confuses Indians who



Religious News Service

A group of boys at the Addis Ababa YMCA in Ethiopia get their first taste of baseball and also their first introduction to organized sports of any kind. The Y, which is only one part of the YMCA program in Africa, had an attendance of 956,554 in 1961. In Uganda, the first Y established there recently held a membership campaign — the first such campaign ever held by a volunteer organization in that country. Promotional material was printed in five languages



Religious News Service

Rev. David Chung, a Korean pastor, interprets a religious painting by a Korean artist for a television series sponsored by the National Christian Council of Korea. The artist, Ki-Chang Kim, who is deaf, uses Korean people and settings to depict New Testament scenes. Time for the broadcast is donated by HLCK-TV

are seeking to learn about the Christian faith and not about its forms or government.

Panel members said Protestant churches must make some changes in their approaches to Indians to succeed in getting their Christian message across. One of the proposals was that missionaries stop speaking of "my church" or "your church" and start referring to "our church."

The Indians also said that more church members should adopt the Indian view that God is present everywhere with them — at work, at play or worship — and not only once a week in church.

Copy of "Head of Christ" Placed in Vice-President's Office

Vice-President Lyndon B. Johnson has accepted a copy of Warner Sallman's famous painting of the Head of Christ for his Capitol office.

The copy of the painting, personally autographed by the artist, who lives in Chicago, was presented to the Vice-President by the people of the city of Durant, Okla., who have taken up the campaign to have a painting of Christ displayed in every public office of the land.

Thousands Attend Canonization of St. Martin de Forres

In a four-hour ceremony in St. Peter's Basilica in Rome, the Roman Catholic Church solemnly enshrined on the list of its canonized saints the name of a humble seventeenth century Peruvian Dominican lay brother, son of a Spanish nobleman and a Negro woman, who often described himself as "only a colored servant."

More than 20,000 pilgrims from fifty countries filled the basilica as Pope John XXIII pronounced the formula that publicly designated Martin de Forres, who had long been recognized as the patron of interracial justice, as now "the saint of universal brotherhood."

Among the 350 American Negroes present at his canonization were many Protestants. Credited with founding the first orphan asylum in the new world and famed as one of the most outstanding social workers of his time, Martin was born in Lima on Dec. 15, 1579, and died Nov. 3, 1639. The sixty years of his life were marked by an endless devotion to the needy and helpless.

West Berlin Allocates Special Aid to Churches Hit by Border Closing

The government of West Berlin has taken action to relieve the financial burden placed upon churches by the sealing off of the Berlin border by the Soviet regime in East Germany.

It allocated approximately $1,600,000 in a special appropriation that will benefit Protestant, Roman Catholic, and other churches which sustained "detrimental effects" as a result of the border closing.

Protestant churches will receive about $1 million while Catholic churches will receive approximately $500,000. The allocations were made on the basis of church membership.

The funds will be used l churches to provide assembly ha and other facilities for parishes West Berlin which have been cut by the Communist wall fro churches and parish centers in Ea Berlin. The grants will also provi for the establishment of informati and education centers and some a to charitable institutions.

Executions in U.S. Dropped to a Record Low in 1961

Forty-two executions were carri out under civil law in the Unit States during 1961, the lowest nu ber since statistics have been co piled on a national basis.

Continuing a trend away fro capital punishment, the number executions dropped from the fift seven reported in 1960 and the pr vious low of forty-nine recorded both 1959 and 1958.

Twenty-two of the offenders p to death in American penal instit tions were Negro and twenty we white. Since nonwhite persons ma up about ten per cent of the U. population, the rate of executi among nonwhites is about six tim higher per capita than amo whites.

Executions were carried out eighteen of the forty-four jurisdi tions which provide for the dea penalty. Only a relatively small pe centage of convicts sentenced death actually suffer this penalty.

Protestant-Catholic Understanding Theme of Journalists, Theologians

More than one hundred promine journalists and theologians from bo Roman Catholic and Protesta churches in Germany met recently Stuttgart, Germany, to continue e forts to promote better understan ing between both religious bodies.

During the past four years, su interreligious conferences of pub cists have become a tradition feature of Catholic-Protestant c operation in West Germany. Th are convened by a standing co mittee and held alternately at Eva gelical academies and Catho institutions.

News Briefs

The American Association of U versity Professors has registered opposition to federal funds f church-related colleges and u versities. The association has 50,0 members in 1,140 colleges a universities.

)bituaries

Campbell, Florence M., foster ıughter of Mr. and Mrs. Irvin Batzel, as born at Chambersburg, Pa., Aug.), 1898, and died at Westport, Conn., ay 4, 1962. She is survived by four ıughters, seven grandchildren, and ree great-grandchildren. She was a ember of the Church of the Brethren. ıe funeral service was conducted by ro. Floyd Mitchell at Martinsburg, ı., and burial was in the Fairview metery. — Mrs. C. O. Beery, Martinsırg, Pa.

Cohick, Luella May, died at Carlisle, ı., May 9, 1962. She was married to hristopher S. Cohick sixty-five years ;o. She was a member of the Carlisle ıurch, where she had served in the fice of deacon with her husband. Surving are her husband, five sons, two ıughters, eighteen grandchildren, thir--five great-grandchildren, and eight eat-great-grandchildren. The funeral rvice was conducted by Kenneth L. iller, and burial was in the Westmin-er cemetery. — Mrs. B. F. Dunkel-rger, Carlisle, Pa.

Fulkroad, Edna P., was born at cVeytown, Pa., March 5, 1882, and ed April 9, 1962, at Lewisburg, Pa. ıe was a member of the Free Spring ıurch. Surviving are four sons, six ıughters, two brothers, one sister, irty-nine grandchildren, forty-two eat-grandchildren, and three great-eat-grandchildren. The funeral serv-e was conducted at the Free Spring ıurch by Bro. Forrest Gordon, and ırial was in the Lost Creek Mennon-cemetery. — Elsie K. Leonard, Mcisterville, Pa.

Kneisley, Daniel C., son of Abraham d Susan Kneisley, was born Dec. 28, 90, in Darke County, Ohio, and died Gettysburg, Ohio, Dec. 19, 1961. ı June 16, 1928, he was married to oldie Maurer. He was a member of e Oakland church, Ohio, where he d served in the office of deacon. ırviving are his wife, one son, one pdaughter, two stepsons, three sis-rs, one brother, and eight grandchil-en. The funeral service was con-ıcted by the undersigned, and burial ıs in the Harris Creek cemetery. — J. ırl Hostetter, Gettysburg, Ohio.

Lehman, Eric Jon, son of Curtis and nice Weaver Lehman, was born April 1955, and died April 23, 1962. Surving are his mother and father, two others, one sister, and his maternal d paternal grandparents. A grave-le service was conducted at the and View Memorial park, Annville, ., and the next day a memorial serv-was held at the Elizabethtown urch, conducted by the under-med. — Nevin H. Zuck, Elizabeth-wn, Pa.

McGraw, Blanche, was born May 25, 94, in West Providence Township, ., and died April 16, 1962, at Ever-, Pa. She was a member of the erett church. Surviving are two ughters, three sons, one brother, one ter, and sixteen grandchildren. The neral service was conducted by Bro. ed Bowman, and burial was in the dford County Memorial park. — La-me M. Shimer, Everett, Pa.

McKay, Marie Catherine, was born at Dora, Ind., and died at Marion, Ind., at the age of fifty-nine years. She was married to Michael McKay, who survives. She was a member of the Wabash Country church. The surviving also are three brothers and five sisters. The funeral service was conducted at the Wabash Country church by Brethren Charles Oberlin and Earl Zimmerman. — Pearl I. Hasty, La Fontaine, Ind.

Mace, Henry Harrison, son of Ashby and Lucy Wood Mace, was born Sept. 5, 1893, and died April 10, 1962, at Staunton, Va. He was a member of the Staunton church. Surviving are his wife, three sons, four daughters, three sisters, twenty grandchildren, and five great-grandchildren. The funeral service was conducted in the Staunton church by Brethren Clarence Bowman and J. C. Garber, and burial was in the Middle River cemetery at New Hope, Va. — Anna F. Flory, Staunton, Va.

Myers, Oscar, died Feb. 1, 1962, at the age of seventy-five, at his home in Carlisle, Pa. He was a member of the Carlisle church. He was married to Verna Stine in 1908. Surviving are his wife, two sons, and four daughters. The funeral service was conducted by Bro. Kenneth L. Miller, and burial was in the Westminster cemetery. — Mrs. B. F. Dunkelberger, Carlisle, Pa.

Neher, Daisy Mae, daughter of Peter and Anna Deer Uhrig, was born in Montgomery County, Ohio, Dec. 6, 1888, and died Jan. 5, 1962, at New Carlisle, Ohio. Surviving are two sons, three daughters, fifteen grandchildren, three great-grandchildren, and two brothers. Her husband, John M. Neher, died in 1927. She was a member of the New Carlisle church, where the funeral service was conducted by Bro. John C. Middlekauff. Burial was in the New Carlisle cemetery. — Mrs. William Norris, New Carlisle, Ohio.

Rinehart, Bessie M., daughter of Reuben L. and Ella Rodgers Buhrman, was born Sept. 16, 1881, at Waynesboro, Pa., and died April 27, 1962, at Waynesboro. She was married to Leslie S. Rinehart, who died in February 1947. She was a member of the Waynesboro church, Pa. Surviving are two sons, one daughter, two brothers, one sister, and five grandchildren. The funeral service was conducted by Brethren Harry M. Gardner and Beverly L. Good, and burial was in the Price's cemetery. — Thelma M. Widdowson, Wayesboro, Pa.

Smith, Edith Alberta, daughter of William Henry and Mirniva Ulery, was born Oct. 6, 1893, in Fulton County, Ind., and died April 7, 1962, at Plymouth, Ind. On Sept. 8, 1910, she was married to Ralph Hinton Smith, who died in 1943. She was a member of the Plymouth church. Surviving are one daughter, one son, ten grandchildren, twelve great-grandchildren, and one sister. The funeral service was conducted by Bro. Homer Kiracofe in the Plymouth church, and burial was in the Oak Hill cemetery. — Mrs. Raymond Ullery, Plymouth, Ind.

Sollenberger, Harry, son of Israel and Catharine Coover Sollenberger, was born Oct. 16, 1870, and died April 24, 1962, at Carlisle, Pa. He was a charter member of the Carlisle church. Surviving are his wife, Tessie Jane Nickey Sollenberger, to whom he was married in 1896. Also surviving are three sons, four daughters, eighteen grandchildren, and nineteen great-grandchildren. The funeral service was conducted by Bro. Warren S. Kissinger, assisted by Bro. Kenneth L. Miller, and burial was in the Huntsdale church cemetery. — Mrs. B. F. Dunkelberger, Carlisle, Pa.

Spangler, Lizzie D., daughter of William and Susan Netzley Dubble, was born Dec. 24, 1892, and died April 24, 1962, at Richland, Pa. She was a member of the Richland church. Her husband, William Spangler, died twelve years ago. Surviving are four sons, two stepsons, one stepdaughter, thirteen grandchildren, one sister, and one brother. The funeral service was conducted by Bro. John Graham, and burial was in the Richland cemetery. — Michael Kurtz, Richland, Pa.

Staples, Walter H., son of Minor F. and Willie Brumbaugh Staples, was born Aug. 28, 1907, and died May 5, 1962. He was a member of the Barren Ridge church. Surviving are his mother, two sisters, and two brothers. The funeral service was conducted in the Barren Ridge church by Bro. Norman L. Harsh, and burial was in the adjoining cemetery. — Mrs. John W. Gilbert, Staunton, Va.

Steach, W. Bruce, was born March 26, 1899, in McConnellsburg, Pa., and died April 26, 1962, at Everett, Pa. He was a member of the Everett church. Surviving are his wife, one son, one daughter, and five grandchildren. The funeral service was conducted by Rev. Paul Gettinger, and burial was in the McUnion cemetery. — Laverne M. Shimer, Everett, Pa.

Stutzman, Harry E., son of Aaron and Mary Stutzman, was born Aug. 14, 1879, in Johnstown, Pa., and died May 3, 1962. He was married to Sue J. Stutzman, who died in 1945. Surviving are his second wife, Lula Gordon Manges Stutzman, two sons, one brother, and one sister. He was a member of the Westmont church, Johnstown. The funeral service was conducted by Bro. W. Clemens Rosenberger, and burial was in the Grandview cemetery. — Loretta Park, Johnstown, Pa.

Thomas, Samuel Earl, was born Oct. 3, 1895, and died April 4, 1962. He was a member of the Ligonier church, Pa. Surviving are his wife, Jessie Johns Thomas, one son, two daughters, three brothers, seven sisters, and thirteen grandchildren. The funeral service was conducted at the Maple Springs church by Bro. Wilbur Fether, and burial was in the Maple Springs cemetery. —Deloris McConnaughey, Ligonier, Pa.

Tinkel, Julia, daughter of Henry and Elizabeth Frantz Brubaker, was born Jan. 28, 1875, in Wabash County, Ind., and died in 1962 at Muncie, Ind. On Jan. 28, 1900, she was married to Ira Tinkel. Surviving are three sons, two daughters, and one sister. She was a member of the Church of the Brethren for many years. The funeral service was conducted by Bro. Edward Smith, assisted by Bro. Earl Zimmerman, and burial was in the Vernon cemetery at Vernon, Ind. — Pearl I. Hasty, La Fontaine, Ind.

Weigand, Elsie A., was born in Glasgow, Scotland, Dec. 12, 1883, and died at New Philadelphia, Ohio, Jan. 27, 1962. She was a member of the New Philadelphia church, Ohio. Surviving are her husband, Henry Weigand, four daughters, one stepdaughter, two stepsons, seventeen grandchildren, twenty-one great-grandchildren, and several brothers and sisters. Bro. Alvin Kintner officiated at the burial service in the East Avenue cemetery. — Mrs. Robert Goudy, New Philadelphia, Ohio.

Wenger, W. Neff, died May 7, 1962, at Spring City, Pa. He is survived by his wife, Ada, two sons, two daughters, and ten grandchildren. He was a member of the Green Tree church, at Oaks, Pa. The funeral service was conducted by Bro. Wayne Dick, and burial was in the Green Tree cemetery. — Mrs. Harry Buckwalter, Norristown, Pa.

Wray, Charles Joseph, son of Mankin and Nancy Porter Wray, was born Feb. 27, 1877, and died April 8, 1962, in Adams County, Iowa. On March 1, 1899, he was married to Mary L. Anderson. He and his wife became members of the Salem church in 1907. He served in the office of deacon for many years. Surviving are his wife, one son, one daughter, four grandchildren, and six great-grandchildren. The funeral service was conducted in the Salem church by Bro. Leonard Lutz, and burial was in the adjoining cemetery. — Mrs. Leonard Lutz, Lenox, Iowa.

Church News

Southern California and Arizona

Pasadena — The first three months of the new year centered about special emphasis. In January, it was missions in Latin American countries; in February, studies in Brotherhood; and in March, films and panel discussions on family life. The congregation had an every-member canvass. M. R. Zigler spoke about his tour of Russia and attendance at the World Council of Churches. During the Lenten season, students from the Pasadena high school used the chapel for weekly services. The district women's fellowship held its annual rally in our church. On Palm Sunday, five were received by letter and one was baptized. The junior choir, which had been formed in the fall, sang on Easter and gave a concert later. The sanctuary choir also had a spring concert. Herschel Calvert, Nelson Kagarise, and Eugene Wilhelm were recently elected to the office of deacon. — Mrs. Grant Cohick, Pasadena, Calif.

Colorado

First Grand Valley — At the last session of the school of missions, there was a fellowship meal, followed by a program at which Tony Sosa of Peru, a student at Mesa College, spoke. The pastor, Ernest Jehnsen, had membership classes for the youth on Saturdays for several weeks prior to the preaching mission. This evangelistic service was led by James Eshleman, pastor of the Prince of Peace church in Denver. One member of the church attended the youth seminar. The men sponsored a father and son banquet and the mothers a father and daughter banquet. There was an all-day prayer vigil on Ash Wednesday with a closing evening service open to everyone. Each evening through Holy Week, we had services; on Thursday six were baptized, and this was followed by the love feast, in which the members of the Fruita church joined. On Palm Sunday, the primary department gave an Easter program, and that evening the choir sang the cantata, The Gospel Song of Easter. A number from the church attended the sunrise service at the Colorado National Monument grounds at which Ernest Jehnsen was the speaker. Edward Duncan, the fieldman, was present for the yearly council meeting on April 1. The church school had a birthday supper at the church on May 6. — Mrs. Berma Kelley, Grand Junction, Colo.

Iowa and Minnesota

Panther Creek — Two adult leaders and twenty junior high pupils attended the district rally at Curlew. They received the traveling trophy again this year. Because it was the third year in succession, they now have it permanently. Some of the youth went to the regional youth conference. Three babies have been dedicated since the first of the year. During the Sunday school hour for four Sundays preceding Easter, the pastor had a class for youth and adults on the basic beliefs of the church. He now has one for the junior highs. The congregation joined with the other churches in the community for a service on the World Day of Prayer and on Good Friday. R. E. Mohler held a week of pre-Easter services, closing on Easter evening. Twelve were baptized and nine received by letter. We observed the love feast on April 29. At the May 6 monthly fellowship meeting, Howard Garwick, who just returned from two years of service in Nigeria, showed pictures of the work there. At the mother-daughter dessert, slides on Hawaii were shown. This spring the men's fellowship helped with the farm work for five different families where there had been illness or death. — Mrs. T. U. Reed, Adel, Iowa.

Missouri

Warrensburg — For four Sunday evenings we had a school of missions on Latin America. One of our youth, Judy Peek, is in the BVS training unit at New Windsor. Chalmer Faw of Chicago conducted the pre-Easter services. On Palm Sunday, the women of the Shiloh Baptist church presented the drama, The Challenge of the Cross. Our youth had part in the interdenominational sunrise service. Five of them attended the regional youth conference. The women took part in both the World Day of Prayer service and the May Fellowship tea, both sponsored by the local council of church women. At the women's fellowship meetings once a month, Mrs. Roger Irle has conducted Bible study. The homebuilder's class made furniture and toys for the church nursery. Twelve from our church attended the Christian education workshop at the Plattsburg church. The pastor, Bro. Ira Metzker, represented the district at Annual Conference, and Mrs. Metzker, the Warrensburg congregation. — Mrs. Nan Mohler Scott, Warrensburg, Mo.

Texas

Falfurrias — The church has finished building a new sanctuary since the first of the year. This will give more room as we plan for better classrooms. The congregation was host to the district youth rally during the Christmas holidays. In January Mary Spessard and Joe Long were here for training sessions in Christian education. They also presented the self-allocation program. Another guest speaker was Wilbur Mullen, who was here on an official visit. The district board members met with us one Wednesday evening. The youth had a banquet during Youth Week. Five accompanied by the pastor, A. L. Patrick, attended the regional conference at McPherson, Kansas. Two plan to attend the National Youth Conference. For eight weeks before Easter an average of five teams went out in a visitation program visiting ninety-four homes. During this time a new class was organized for young married couples. The McPherson College ladies trio accompanied by their sponsor, Harvey Lehman, gave an evening's program of music. A group from the community presented parts from The Messiah prior to Easter. Several members of the Church of God were present for our love feast on the Thursday before Easter. The Dorcas Society has made quilts for the needy and sent on to Church World Service. Our women participated in the World Day of Prayer service. Three have been baptized and three received by letter since our last report. — Mrs. A. L. Patrick, Falfurrias, Texas.

Northern Illinois and Wisconsin

Cherry Grove — In September Edwin Rodabaugh came as pastor, and on Sept. 10 Bro. Wilburn Lewallen conducted an installation service for him. The women's fellowship has been making comforters and carrying on other types of relief work. The pastor and his wife attended the regional conference in October, and a number of our members the district conference. For six Sunday nights twenty-five members took part in the study groups sponsored by the General Brotherhood Board on the purpose of the church. The men's fellowship has put out twenty-four acres of corn as their project. The church sanctuary has been redecorated and bulletin boards provided for some of the classes. The youth meet each Sunday evening. They sponsored the New Year's Eve watch party. The pastor attended the youth seminar in March. Eight were baptized on Easter as a result of a membership class conducted by the pastor. The members of our congregation donated thirty-six blankets to the blanket drive. — Mrs. Rosetta Appel, Lanark, Ill.

Freeport — We had a school of missions for four Sunday evenings in January and February. The pastor had a class on the basic concepts of the Christian life on the Sunday evenings during Lent. On Feb. 25, there was a visitation of the members and friends of the church in the interest of the Lenten program and for fellowship. The young

ople conducted the service on Youth nday. Sixteen new and used blankets re contributed to the blanket drive. ie women's fellowship made laundry gs for the Mt. Morris Brethren Home d sent clothing for the migrants. The men had a tour in Rockford, visiting ch places as the Goodwill Industry d the Tinker Swiss Cottage. A self-ocation team from Sterling met with r church board in April. We observed e love feast on Thursday eve-ng preceding Easter. On Easter eve-ng the young people gave a program. vo have been baptized and seven eived by letter. Members of the con-egation have taken part in such meet-gs as the alcohol education workshop Rockford and the women's rally at ulder Hill, the men's rally at Rock-d, the stewardship education work-op at Lanark, the sectional youth ly at Hickory Grove, and the youth ing conference at Franklin Grove. r the first two Sundays in May we d a school of family life. — Pearl eckner, Freeport, Ill.

Yellow Creek — The women of the ngregation cooperate with the wom- of the other churches of the commu-y for the World Day of Prayer vice, May Fellowship Day, and orld Community Day. The churches the local ministerium unite in a -Lenten service with each church ing as host and each pastor in charge a Sunday evening service. Each mmer we have a day camp which s grown in numbers and interest. e older children and youth attend mp Emmaus near Mt. Morris. The uth had charge of the service at the ethren Home, and each woman in r women's fellowship has a "brother" "sister" there. The women partici-ted in the blanket drive. Harvey ssler, pastor of the Lena church, oke at the tea in honor of the fathers d daughters. On Mother's Day there s a tea for mothers and sons. The mebuilders class has entertained the nior class on several occasions. Three the teachers attended a workshop at nchester College. We had a goodly esentation at the women's rally at ulder Hill, when Mrs. Lucy Bonnett ve an address on the dedicated Chris-n. The pastor attended the Ohio stor's Conference in January. — Lula Farringer, Lena, Ill.

Middle Indiana

Buffalo — After two years of service other and Sister Ira Frantz have re-ed from the active ministry and have ved to their home in North Man-ester. Last fall Bro. Charles R. Ober- took over the work as part-time stor, coming from his home in Peru, l. During Holy Week evangelistic etings were conducted by the pastor. a result five were baptized and four eived by letter. We plan to observe one-hundredth anniversary some-ne during this year. We had an eval-ion council on May 27. The trustee ard was authorized to remodel the nt entrance to the church. We are operating with the local Christian urch in our summer vacation school. e pastor will represent the congrega-n at the Ocean Grove Conference. legates to district conference are the l Dennisons, Mrs. Joe Hirt, and Mrs. Lester Rickliff. — Mrs. Joe Hirt, Monticello, Ind.

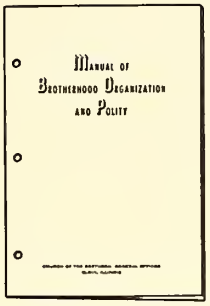
Northern Indiana

North Liberty — At a youth-sponsored fellowship hour, Paul Nye showed pictures and described his trip to Europe. The older youth class had a skating party inviting the rest of the congregation to take part. The evangelism commission, assisted by the youth, was in charge of the family night supper and program. The film, A Better World Begins With Me, was shown. On Feb. 25, we had a program of music consisting of numbers by the combined church choruses, solos, group singing, and congregational singing. The congregation participated in the blanket collection for Church World Service. A series of four district leadership training sessions was held in the North Liberty Church. The women's fellowship commission purchased ready-cut clothing packets and sewed them for needy children. Mrs. Orville Sherman of Mexico, Ind., spoke to the women about family life of the Greek girls and women and Mr. Sherman met with the men's fellowship. Bible study and prayer classes have been started by the men's fellowship. These are divided into small groups to encourage informal participation. Vacation Bible school was held June 4-15. In April, the Manchester deputation team gave a program during the worship hour. The church united with the other churches in the community for the World Day of Prayer services and for the Good Friday service. Six have been baptized and six received by letter. On one Sunday evening a filmstrip was shown concerning the work of the district and the Brotherhood. Bro. Harold Miller of Elkhart was guest speaker on April 15 while the pastor, Bro. A. P. Wenger, was away. The young people had a car wash to help finance their projects for the year. Holy Week services were held on Monday, Tuesday, and Wednesday, and the love feast on Thursday evening. — Virgil Houser, North Liberty, Ind.

Northeastern Ohio

Cleveland, First — The church sent 2,800 packets of seeds and a bushel of seed corn as part of the cargo from Norfolk, Va., to Liberia. This was directed by Dr. Robert A. Hingson of Western Reserve University. The project was inspired by his address to our school of missions and also by messages on tape from Ted and Joan Bauman. The women's circle enjoyed a program in music, Let's Go to Colorful Columbia. Four of the youth groups spoke on themes: honesty, loyalty, integrity, and love. Our young people made a return visit to the youth group of the Jewish temple to share a program on refugees. They also took part in the district drama program. The church had a family conference under direction of the pastor, Bro. Cletus S. Myers and Mrs. Myers; also helping were Dr. Mary Thomas and J. Myers, chaplain at Hawthornden hospital. Neighboring churches, Painesville and Brookpark, participated in this conference. Palm Sunday services included a children's processional and baptism of three persons. On Easter, we had a sunrise service and breakfast. Two Brethren Volunteer Service workers are in the Cleveland area, working with the church federation. — Henry P. Harley, Cleveland Heights, Ohio.

New Philadelphia — Since our last report, the pastor's contract has been extended for another three years. We had a dedication service for two babies. Seven have been baptized. On Youth Sunday, two of the young people brought ten- to fifteen-minute messages. Also a special contribution was given to help the youth with their projects. We had a family night on Feb. 23 with the program in charge of the board of Christian education. Beginning on March 4 Lenten services continued each Sunday evening until Easter. Bro. Gordon Bucher met with the church boards in March. Kenneth Hollinger was the leader for our evangelistic services. Each evening there was a covered dish supper at the



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CHURCH of the BRETHREN GENERAL OFFICES
Elgin, Illinois

church. A special offering was taken one Sunday for Bethany Seminary relocation. The Girl Scouts from the west end of town, the Brownies, and their troop leaders attended the church service in observance of Girl Scout Sunday. On April 1 the youth presented the play, The Soldier of the Cross, which was their entry in the district drama festival. The final contest was at the White Cottage church, and our church placed first. On April 8, Ora Huston, the Brotherhood peace counselor, spoke. We had our love feast on April 15. Rodrick Rolston of Manchester College brought the message on Christian College Day. — Mrs. Robert Goudy, New Philadelphia, Ohio.

Southern Ohio

New Carlisle — Nancy Studebaker, a junior at Manchester College, was a volunteer last summer in the research program on chronic asthma and allergies at the National Institutes of Health. William M. Beahm of Bethany Biblical Seminary had a preaching mission in our church. A book of remembrance is kept in the vestibule in which are recorded the memorial gifts given to the church. January events included a birthday supper, the council meeting at which Bro. John Middlekauff, Elwood Skillings, and Andy Barnhart were elected delegates to Annual Conference, the father and son banquet at which Bro. Robert Mock spoke, and the school of missions. We have had special programs including a film, Day for Witness; pictures, Pigs for Paraguay, shown by Henry Driver; and a talk by Betty Hammer of Uruguay. Three babies have been dedicated. Seven of our youth attended the youth seminar. Since Oct. 1, the women have made twenty-four comforters, received two shipments of relief sewing, and sent three packages of bandages and gowns made from used shirts to Nigeria. They also packed clothing and shoes for relief. One hundred three of our members belong to the ladies' auxiliary of the Brethren Home at Greenville, Ohio. Brother Middlekauff, assisted by the junior choir, had services at the home one Sunday afternoon in March. They also conducted services in December at the Clark County old folks' home. In March, we were host to the district women's fellowship rally and the youth tricounty banquet. Five students from Manchester College conducted the morning worship on April 1. During Lent, our midweek prayer services were held at four homes each week, with James S. Stewart's book, The Life and Teachings of Jesus Christ, used for the study. In our present midweek prayer services, we are studying the Book of Amos. We participated in the community Holy Week services. Sixteen were baptized and three received by letter and reaffirmation of faith. — Mrs. William Norris, New Carlisle, Ohio.

Eastern Pennsylvania

Lebanon — At the Sunday evening mission emphasis services in January, a covered-dish dinner was featured at which Mark Keeney showed pictures of the work in Africa. Also shown was the film, The White Man's God; the pastor, William Gould, reviewed the book, Company of the Committed, by Elton Trueblood. The Elizabethtown College choir gave a program in February. The pastor is the acting secretary of the Lebanon County Council of Churches. Our church served as headquarters for the religious survey of Lebanon County. The pastor had a class in church membership during Lent. Nine were baptized on Palm Sunday. Roy McAuley of Elizabethtown College conducted a Bible institute on April 1. Speakers for Holy Week services were Armon Snowden, Roy Forney, and Donald Robinson. The Wednesday evening Lenten services were held in the chapel of the church. On Easter, the senior and junior choirs presented a festival of Easter music. The congregation is participating with ninety other churches in Lebanon County for a united evangelism mission. The youth is sponsoring an exchange student from Germany this year. Mrs. Esther Papson, James Martin, and the pastor will represent the congregation at Annual Conference. Plans are under way for an evening Bible school under the leadership of Mrs. Gould, who is director of children's work. — Mrs. Leon Kurtz, Lebanon, Pa.

North Atlantic

Ambler — In January a school of religious freedoms was held for three Sunday evenings. Pastor Donald Rummel represented the district at the biennial meeting of the General Assembly of the Pennsylvania Council of Churches in February. One of the Sunday school classes painted and decorated the classrooms in the education building. They also furnished the nursery with new equipment. Six Monday evenings were devoted to junior service training and discussion by the youth teachers and counselors. A home and family life institute was held on March 11, led by Rev. Richard N. Hey, a Baptist minister. On March 18 we had a recognition day for the six golden-aged members of the church — those ranging in age from eighty to ninety-one years. We participated in the One Great Hour of Sharing. On the Thursday evening before Easter, the senior choir presented the cantata, The Crucifixion. The

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No. 567. Pinecrest Manor, the new Brethren Home in Mt. Morris, Ill., is in need of persons to fill the following positions: nursing director, registered and licensed practical nurses, nurse aides, housekeeper, maids, chief engineer, bookkeeper. Write: Brethren Home, P.O. Box 29, Mt. Morris, Ill.

nior choir sang Hosanna. Fifteen ung people from the Brethren Service ining center at New Windsor spent e weekend of April 28 in our midst. ey gave a program on Saturday eve- ng and had charge of the Sunday hool and church services. Some of r members attended the Eastern gional conference at Hershey. We d a mother and daughter dinner on ay 15, when Mrs. Gerry Mason of rberth presented a colorful demon- ation of The Eggs and I. We ob- ved our love feast on May 20, with erett T. Shoemaker of the Dunnings eek church, Pa., bringing the morn- g message and officiating at the love st service. — Mrs. Mary E. Haring, nsdale, Pa.

Southern Pennsylvania

Carlisle — Kenneth L. Miller, former- of Lebanon, Pa., became the pastor the congregation in June of 1961. three-acre tract of land in the Heath- and development has been purchased a future church in suburban Carlisle. the beginning of the church year, adopted the unified budget for a e-year trial. Evelyn Cressler, a VS'er, has returned home from Ten- ssee, where she had served as assist- t to the pastor. Eugene Roth is ving in BVS in California. Delegates Annual Conference are Kenneth Mil- , Evelyn Cressler, and W. Mark th. An amount of $250 has been ocated for the youth to attend the uth conference at Estes Park. This ar we will have a one-week day mp for juniors. During the past four nths, we have had two fellowship als following the Sunday morning rship service, then a discussion on urch curriculum. At the church ncil, the following actions were en: to practice open communion at love feast, inviting all believing ristians to join in the service; to add communion services to the regular e feast services; and to engage the vices of Wayne Carr Associates for spiritual commitment program. — s. B. F. Dunkelberger, Carlisle, Pa.

Mechanicsburg — The church moved m its former location to the new lding at Gale Street and Apple ive on Jan. 16. M. Guy West was speaker for the dedication on Palm nday. R. W. Schlosser of Elizabeth- wn held a Bible conference on the h of January. In March the Eliza- htown College choir gave a concert sacred music. During February and rch, we had special mission services, which Bro. Philip Kulp, a missionary Nigeria, spoke and at which films special mission emphasis were wn. A group of the youth attended hilltop retreat at the Waynesboro urch and the regional spring meeting Elizabethtown College. Visitation ms introduced our church to the hard Crest and New Windsor Park elopments. We had services during ly Week with the love feast on ursday evening. Since the last re- t, six have been received by letter l seven by baptism. — Edward Burk- Grantham, Pa.

Western Pennsylvania

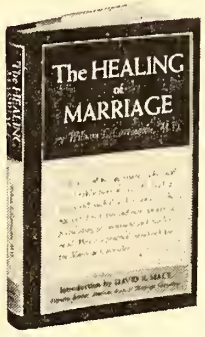
Valnut Grove — We had evangelistic etings, March 18 to 25, under the leadership of Russell West of Pampa, Texas. Bro. Jesse Whitacre, the pastor, conducted membership classes beginning Feb. 10 and closing April 14. As a result twenty-five were baptized and five received by letter. The women were the guests of the women of the Pleasant Hill congregation at a Valentine tea. At the beginning of Lent, we had a prayer vigil from 7 a.m. to 7:30 p.m. The pastor conducted worship at the Brethren Home at Scalp Level on Feb. 19. Bro. Raymond Dankert, who was recently licensed, preached his first sermon at the April 1 service. The Gideon chorus presented a concert the following Sunday. A number of our women attended the district spring meeting at Meyersdale, at which Mrs. Austin Fellenbaum spoke. We had a father and son and a mother and daughter banquet. The women used a cash donation to buy bedspreads for the Brethren Home. The junior high group made and donated 120 head pillows for the home, which gives each guest a pillow. They gave a program of hymns also for the guests. The pastor spoke at the Good Friday service in the Oakland Methodist church. On Palm Sunday morning, five babies were consecrated and the four choirs gave special music. The love feast was observed in the evening. The young people had a sunrise service on Easter. The church celebrated its forty-sixth anniversary on April 29, when Brother Whitacre brought the message and the church choir sang the dedication anthem, River of Life. Brother and Sister Joseph Whitacre, Raymond Dankert, Lillian Good, and Doris Broad will be the delegates to Annual Conference. — Elda Wertz, Johnstown, Pa.

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Southern Virginia

Jones Chapel — Bro. Abram Eshelman of Mount Joy, Pa., held a revival. The pastor, William Eicher, is serving as president of the Martinsville Henry County Ministerial Association. The juniors and junior highs are participating in the youth choir. The women's fellowship sponsored a school of missions, the first for the congregation. They also are sponsoring Kermon Thomason in Nigeria in the program, Sponsorship Through Friendship. Four women attended the spring rally at the Fraternity church. Eleven youths and three adults were present at the district junior high rally at Spray, N.C. The men's fellowship repaired and painted a cabin at Camp Bethel recently. Several babies were dedicated on Mother Day. — Mrs. Morris Keesee, Martinsville, Va.

Summit — Bro. Samuel Flora filled the pulpit while our pastor was away. Three of the youth attended the youth seminar. The youth entertained the foreign students who are attending Bridgewater College. The pastor, Beverly Smith, resigned on March 5, after seven years of service, to accept a call to the Buena Vista church. We observed the World Day of Prayer. Six were baptized at Easter. We had our love feast on the Thursday preceding Easter. The women made thirteen comforters for relief. — Sada Crau, Bridgewater, Va.

Classified Advertising

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Church of the Brethren
General Offices
Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
JUNE 30, 1962



"LORD, TEACH US TO PRAY"

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Cover: Painting by Hans J. Kohler from Three Lions

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles a news. Letters should be brief and brotherly.

About Conference Delegates

In the Gospel Messenger of April 28 is an article by Richard N. Miller, titled "A Short Guide for Tall Conference Delegates." Will I seem dull of perception or appreciation if I admit that in his several columns of skillfully written satire and sarcasm I failed to find any point of value to a delegate? It is an important subject and a few simple points could be of practical value.

Any speaker should and can employ strength of voice directed to those seated farthest away, so all may distinctly hear. Employing clear enunciation and plenteous breath — it is just that easy. The moderator or chairman of a meeting should clearly repeat questions or remarks by a delegate if not clearly heard by all the audience. At some of the several Annual Conferences I have attended there were hundreds of persons in the audience, seated necessarily farther back, who were interested and eager to hear all announcements and reports and statements being given out from the platform or from delegates.

While delegates — and most all active church workers — should know the simple parliamentary working rules, the moderator usually makes any necessary clarification. Both a substitute motion and a minority report are handled exactly as an amendment, — may be debated, and must be voted on before taking the vote on main motion or majority report.

The delegate should accept the duty of reporting the Conference to his home church and should carefully take notes for that purpose. He should make his report with strength and enthusiasm: the great joy and inspiration, the soul-lifting congregational singing and great preaching, and the congenial Christian fellowship and visitation. He can praise the fairness and seriousness and unselfish spirit which prevailed in the business sessions. These are abundantly present, and true of every Church of the Brethren Annual Conference. And those of us who remain at home this year would be faulty indeed if we failed to pray for the enjoyment and wisdom and divine favor and guidance at the Ocean Grove gathering. — Shelburne S. Sanger, 4352 Oregon St., San Diego 4, Calif.

Continuing the Journey

I enjoyed Kermit Eby's New Del article. I always read his articles whatever journal they appear Christian Century, Educational Me senger, etc. My interest is not much in trying to follow his acade ic discussions of any one article b in the struggle of a personality tryi to find an answer to the frustratio and lack of security of our mode world. Brother Eby is, perhaps u consciously, an illustration of t problem he is trying to solve a the answer he is trying to find. one time he paddles us Brethren, i cluding himself; at other times speaks in profound praise and ado tion of our Dunker heritage, as t mood of the moment dictates. .

I suppose I enjoy Brother Eb intellectual travelogues of frustr tions and aspirations because I ha traveled some of the same areas. too, come from a heritage of orth doxy with all the varied colors of sect that had few but unalterab measures of a good Dunker. Albe I speak with respect and devoti of this heritage even though my ad lescent religious experience includ all the variations and was as da gerous as all adolescent behavi whether physical, mental, or spi ual. I hope growth always has th ingredients. From a larger acqa tance, my heritage is related to t Millers, the Royers, the Kurtzes, t Bonsacks, the Florys, the Ellises a countless others of equal stature. may yet be adolescent, but I ha faith in their heritage and in t continued revelation of their G and Redeemer.

Changes we Dunkers have made some good, some not so go Whether we are a sect or more n ture in our fellowship does not mu matter. I want to bear witness t I believe we have not fully achiev neither have we failed in the strug of becoming. I hope we never rive. I just as fervently hope we c tinue our journey. Kermit's artic "New Delhi," gives hope and co age that he too with all of us is c tinuing the journey to a ful understanding of our mission. — G N. Hartman, R. 2, Meyersdale,

• • •

"I press towards the goal to win prize which is God's call to the above, in Christ Jesus." — Phil. 3 (New English Bible)

Medical Care for the Aging

WHAT attitude shall Christians take toward medical care for the aging? Concern for the physical welfare of every person has characterized the followers of the Great Physician who went about Galilee "healing every disease and every infirmity" of young and old. In fact, the immediate disciples of Jesus were commissioned to be healers as well as preachers of the kingdom of God. His adherents today are also charged with responsibility not only to visit the sick but to do everything in their power to restore health and prolong life. How do they meet the challenge with respect to the aging?

There is no question about the need to help older people receive proper medical care. It is true that many retired persons have some hospital insurance, but some cannot get it and those who have it often find that it pays only a portion of their bills. Yet older people have more illnesses and require much more hospital and nursing home care than younger persons. And many of them cannot afford the medical care they need. More than half have incomes of less than $1,000 a year and another twenty-three per cent have incomes between $1,000 and $2,000. There needs to be some workable plan or combination of plans that will assure older persons of adequate medical care.

Three different types of solutions to the problem have been proposed. Each has some points in its favor and each one has some obvious limitations.

1. One solution is to expand and improve voluntary prepayment insurance plans. Whenever families can benefit by a group insurance arrangement or whenever individuals have sufficient income to meet the rising costs of these plans, insurance can render a great service. But unfortunately the aging, as noted above, often lack sufficient resources to purchase health insurance, and many cannot actually qualify for available programs.

2. In 1960 Congress passed the Kerr-Mills Act which offers federal funds to assist states in providing medical care for aged persons on public assistance rolls. It will also provide matching funds for states that want to aid persons not now on relief rolls but who can pass a "means" test indicating they are eligible for help. Less than half the states have so far implemented this program and, therefore, only a small percentage of the aging who need help have received it in this manner. Also many persons of limited means who have previously provided for themselves resent the prying into their personal affairs that accompanies an application for aid on a needs basis.

3. The present administration is supporting the King-Anderson bill which would provide financial assistance for hospital and nursing home care for about fourteen million persons eligible under Social Security and Railroad Retirement. Recipients of aid would have free choice of doctors and hospitals. Critics of the bill object to the financial burden it would place on the Social Security system, to its failure to provide for persons not under Social Security, and to the compulsory aspects of a plan that would be so closely tied to government.

It is unfortunate that so much public discussion of medical care for the aged appears as a "no compromise" struggle between the medical profession on the one hand and government on the other. As Christians we are not so much concerned with a political or social philosophy (though these are important) as with the best way to provide the kind of medical care that older people need and deserve. If we look at the matter soberly, we may find merit in all of the solutions offered, and there is no reason to conclude that they are mutually exclusive.

Let private voluntary plans for health insurance be used as widely as possible by those who can afford them. Let provision be continued for public assistance to persons on relief or in dire distress. And if our social security system, now widely accepted, can be extended to help an important age group to have the medical assistance they need without the humiliation of applying to local politicians for relief, then surely those of us in the productive years should be willing to help pay the cost.

This is not to say that any existing or proposed bill, alone or jointly, has all the answers. Obviously, there is great need for refinement and improvement. But we think Christians should stand up for the kind of assistance that will help our senior citizens to meet their health problems with dignity and self-respect. To that end our nation needs the counsel and cooperation of Christian doctors and welfare workers as well as legislators. — K.M.

• • •

It may well be that our generation will have to repent not only for the diabolical actions and vitriolic words of the children of darkness, but also for the crippling fears and tragic apathy of the children of light.

Martin Luther King

Stained-glass windows for the people of the Middle Ages were their books

The Enchanting Story of Glass

by Virginia Cummings

IS A small panel of colored glass worth $70,000? Many people pondered that question some years ago when an art collector, Raymond Pitcairn, paid $70,000 for a small panel of a stained-glass window made in the 13th century.

The price becomes more understandable when you consider how much work goes into making a stained-glass window — those mosaics of colored light found in churches throughout the world.

The artisan must first consider whether his window will harmonize with the building's architecture. He must also consider how much light the window will receive, in the morning, at noon, and at twilight. And he must remember that light is changing all the time, that blue becomes prominent as light wanes, that red and yellow begin to glow when the sun is overhead.

He must bear in mind that blue light spreads, and will make a nearby red color seem purple; that red light spreads very little; orange and yellow not at all.

He must consider, too, where parishioners will be seated, how much light they will get, at what vantage point they will see the window. And, strangest of all, he must remember that bubbles in the glass and other imperfections can make the light "dance" and make figures seem alive — one twelfth century writer even advised artists to make mistakes deliberately!

Stained-glass windows were made before A.D. 500, when they were used in the early Christian churches of Rome and the Near East. Fragments of glass showing figures date back to A. D. 1000; the oldest window still in its original setting is in the Cathedral of Augsburg, Germany. Created about 1100, it shows the prophets, five larger-than-life-size figures. The magnificent windows in the Cathedral of Chartres, France, date from 1150, and Bernard S. Myers of City College, New York, calls them the "best and most complete collection" of medieval glasswork.

These windows did more than shut out wind and rain. In the Middle Ages, very few people could read! Stained-glass windows were in effect books for illiterates. Invariably they showed scenes from the Bible.

The art spread throughou France, Germany, and Englanc in the 13th century. Yet, oddly it hardly touched Italy, possibly because Italy has so much sun light. Those windows that d exist in Italy tend to be small.

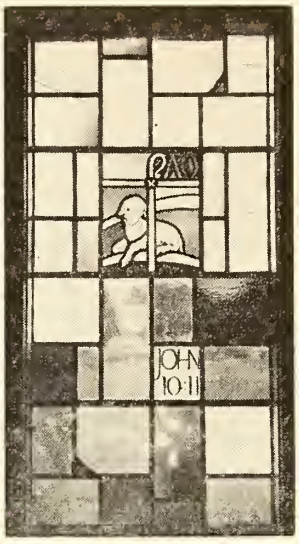
Too much sophisticatio proved the downfall of stained glass windows. At first, only a few colors and designs were used; but by the sixteenth century, the artists began to imitat paintings. Flesh tones and per spective were introduced. Muc of the color and design value were lost. And since stained glass windows could not com pete with paintings, the art de clined.

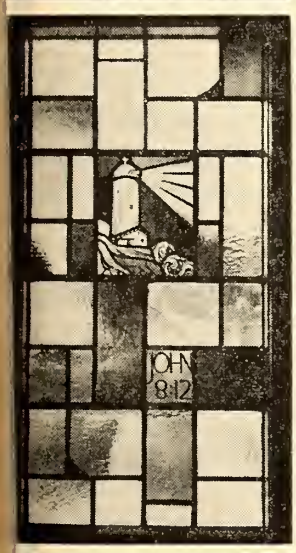
It was not until the nine teenth century that men lik Louis Comfort Tiffany, Joh La Farge, and Jan Thon Prikker showed that the art o stained glass was not dead The destruction of Europea churches in World War II als gave an impetus to stained glass craftsmen, who wer called upon for repair work.

Turn to page 6















The life of Christ is told in symbolic manner in the front stained glass window of the Beacon Heights church at Ft. Wayne, Indiana. The vine twining the modern cross illustrates Jesus' saying, "I am the vine." Twelve stages of his life are arranged about the cross. Beginning in the upper left corner is the star of the nativity. Continuing counterclockwise are the scroll, suggestive of Jesus in the temple; the carpenter tools, a saw and a square; the dripping shell symbolic of his baptism; the serpent symbolizing the temptation; the tablets of the law and the heart with a cross at the center, representing his life and teachings and fulfillment of the law; the circle of light around the letters IHS denoting his transfiguration; the palm branches recalling the triumphal entry; the cross, the chalice, and the crown of thorns, telling the story of his suffering and death; the scepter of lilies symbolic of his resurrection. The winged crown at the top of the cross brings the story to a triumphant conclusion with the ascension. Each of the seven sanctuary windows follows a basic "I AM" theme

Continued from page 4

Today, the art of stained glass is undergoing a renaissance throughout the world. Artists and architects are discovering its highly versatile possibilities.

Modern genius in this ancient art is exemplified in works by Marc Chagall, Henri Matisse, Fernand Leger, and Georges Roualt, all in the same jewel-like colors that were created in the Middle Ages.

All of these artists chose colors from the range of more than 3,000 plaques manufactured at the St. Just glassworks of France's Companie de Saint Gobain, one of the oldest and largest manufacturers of glass in the world. There the trade of glassmaking has been passed on from father to son; the original technique has been perfectly preserved.

The exhibit of Marc Chagall's twelve stained-glass windows, designed for the new Hadassah-Hebrew University Center near Jerusalem, set attendance records recently at the Museum of Modern Art in New York. More than a quarter of a million people viewed them. In executing these windows, the St. Just glassworks used some fifty different shades of red, blue, yellow, and green.

Matisse, at eighty-two, also chose colors from the tremendous palette at St. Just for the now famous Vence Chapel.

Thanks to the creativity of the modern artist, and to the availability of splendid colored glass from St. Just, stained glass has emerged as one of today's most important art forms.

Let us follow an artist as he makes a stained-glass window.

First, he makes a smaller colored sketch of the picture. The divisions in the glass are also carefully drawn, to see how they will affect the design. Next comes the full-scale drawing, called a cartoon. It is the blueprint for the window. Each section is numbered where a certain color of glass will be fitted.

The glass itself is colored by dyes or by chemicals — silver salts produce yellow, flecks of gold produce ruby, and various iron oxides produce greens, browns, and reds. The thinness or thickness of the glass determines how bright their color will be, how much light will enter.

Using diamonds or steel wheels, workmen cut out the colored pieces of glass to fit each numbered section. This gigantic jig-saw puzzle is then assembled on top of a sheet of glass, atop the cartoon. Melted wax is inserted in the spaces between the glass pieces, where lead eventually will go.

Next, the artist paints any details he wants, using opaque enamels. The glass pieces are baked in a furnace to 1,200 degrees, so that the enamel becomes embedded in the surface. At that temperature, the glass glows yellow or deep red.

Finally, the glass pieces are put together again, with H-shaped strips of lead, called cames, in place of the wax. Cracks are filled in with putty, so the window will be waterproof. Workmen solder the lead strips and fit the window into place.

And what do you have? As Helen Gardner writes in her book, Art Through the Ages, "The effect of these glowing, translucent paintings . . . can hardly be described in words."

Now, what do you think? Can a small 13th century panel of glass be worth $70,000?

THE EGG

BY EDITH LOVEJOY PIERCE

Here, as I lie,
Here on this rigid bed,
Straight and quiet with pain,
While heavy covers shroud
My body, my mind
Wrapped in a cloud —
Here in this dark room
Is all my world,
My private universe,
The boundary of my knowing.
Steps coming, going,
Of an occasional nurse
Between the bed and the door.
Walls, ceiling, floor,
And then my mind
To paint and paper them,
To spin its festive silk round this cocoon,
And wind and wind.
The while my body ripens into health
My soul attains majority,
Here where time and patience intersect.
Boldly I do suspect
That there is spring somewhere,
Believing, as I dare,
Swordplay of light
Is joined above my head,
With rapiers jeweled, faceted
By glaring sunfire glinting on the dome
Of this my home —
Perhaps a beautiful and multi-colored shell.
I cannot tell.
I only know how well, how very well
This brittle cerement can hide
The face of the sun
And all the heavens wide.
This shell, how small!
I lay my hand against the soundless wall . . .
Perhaps God is outside.



Religious News Service

FOR ADULTS ONLY

by S. W. Longenecker

JOHN AND JANE were the envy of every one who had gathered at the church for the wedding. He was a gay-hearted football star and she was a pretty but overprotected bride of nineteen. They seemed to be an ideal couple as she nestled close to her "lover boy" and was whisked away in their handsome red convertible.

But their romantic illusions were soon shed, as John and Jane settled down to the routine of marriage. "It is so daily," Jane sighed. At first there were joys and satisfactions and some disappointments, but no hurt feelings could compare with the heartbreak she experienced a year later when John brought Jane and their first baby home from the hospital, only to usher them into their apartment, hurriedly take off his wedding ring, and leave to live with his folks.

Treasured Moments

by GEO. L. EHRMAN

To skip a rock upon a little pond
And see it slowly sink and disappear
And watch the circling wavelets seeking shore,
Then pause awhile in skipping rocks to hear
The music of a bird in sycamore
That sings with heart o'erflowing springtime joy
Can be a precious lasting heritage
Of treasured moments for a growing boy.

The troubles that so frequently plague young couples in their marriage are usually the symptoms of some deeper feelings which have been activated because of the added responsibilities of a new relationship. Very frequently, troubles in money management have roots elsewhere. Sex maladjustment or incompatibility becomes the "peg" upon which to hang problems.

Questions about disciplining children provide the battle ground for contests over the exercise of authority. The in-laws become "outlaws" for reasons other than the fact that "your mother is a witch."

A starved hunger for affection or the seeming lack of this need may relate to elements in one person's past experiences which need to be understood and accepted so that feelings can be changed in the present relationship.

Marriage is for adults only. It is not child's play or adolescent fun, but rather a balanced diet gained by giving, not getting; caring, not ignoring; and a steady growth of one's understanding of privilege and responsibility.

But maturity is not simply a matter of birthdays. Maturity requires the full development of all resources for any given age. Maturity in marriage is revealed in the way one handles himself as he lives daily in the close intimate relationship to another human being and how he relates to other persons in the larger circle of relatives, friends, and work.

If you must still struggle for attention by being the "noisy" one at the party or laughing loudly at your own jokes, you are immature. Do you find excitement and adventure in daydreaming yourself into comfortable living? Or can you find real satisfaction in work well done and obligations fulfilled? How do you deal with a competitor, who may be in business across the street, or with another person in a club or church? What do you do when you cannot have your own way? Do you sulk as did King Ahab when Naboth refused him the vineyard, or do you become ill with some kind of ache or pain?

On the other hand, if you are able to stick to a job until it is finished; bear an injustice without trying to get even; carry money without spending it; do your duty without being supervised; and exercise your Christian faith without feeling pharisaical toward those who do it differently, you are traveling in the direction of maturity. To feel that you are on the road and traveling is much more hopeful than to feel that you have arrived.

All of us have heard of the wife who "runs the house by water power" or the "tornado husband" who threatens to tear the roof off. The husband who must be "right" and the wife who "drowns herself" in an ocean of alcohol or reads unrealistic love stories should take stock of themselves and see where they can lay aside some of their childish ways.

How refreshing it is to fellowship with a person who can accept the present realities of life without feeling defeated or overly self-confident. How delightful when a person can help another to discover a greater potential for living and then accept this progress without feeling threatened within. How satisfying it is to know that both marriage mates are adaptable to new situations; to realize that he or she is not married to his mother or her father, but that each is new and different with untold possibilities.

How good it is to use the privilege of independent thinking and yet be able and ready for group participation. One's feelings about past experiences are very important, but they are significant only as they help one mate or the other to realize the fuller life.

The Apostle Paul enjoins us

Continued on page 14



Grace before meals is typical in a social center in Chile of prayers taught and services rendered in one hundred twenty-five languages by fifteen hundred Methodist missionaries and sixteen thousand nationals

MEET THE METHODISTS

nother article in the series about Protestant denominations

WHILE churches of several varieties were established by earlier settlers in America, no religious group, once under way, increased as rapidly or maintained its pace of growth as long as the Methodists. President Theodore Roosevelt wrote, "The whole country is under a debt of gratitude to the Methodist circuit riders, the Methodist pioneer preachers, whose movement westward kept pace with the movement of the frontier, who shared all the hardships while at the same time ministering to the frontiersman's spiritual needs."

Today in the U.S. about 12,500,000 are enrolled members of Methodist churches. Five or six million more, through attendance at Sunday schools or membership in affiliated organizations, may also be numbered in the larger Methodist family. Four out of five U.S. Methodists are related to the major body known as The Methodist Church. This denomination, largest of U.S. Protestant bodies, resulted from the reunion in 1939 of three long-separated divisions — the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church.

While 400,000 Negroes have fellowship in The Methodist Church there are also three sizable separate independent Negro Methodist churches, their memberships totaling 2,328,468. A dozen other very small Methodist bodies complete the U.S. Methodist picture.

Not every Methodist knows the origin of his church or the derivation of its odd name. The movement sprang from the preaching, teaching, and organizing activities of the Rev. John Wesley during the mid-years of eighteenth century England.

This Oxford University don founded a church in spite of himself. A priest of the Church of England, he had no intention in his vigorous evangelism other than to enrich the spiritual life of those who were attracted by his sermons and by the hymns of his brother Charles. His followers were instructed to worship and take the sacraments in the state church. Wesley's societies and classes met at other hours.

The zeal of Wesley and his associates, however, appeared excessive to the staid Anglican churchmen, and soon pulpits were denied to these earnest evangelists. The Wesleyans then preached on the streets and in the fields. Inhospitality to the new movement compelled it to take form as a church.

The name *Methodist* goes back to Wesleys' university days. The two brothers sponsored among fellow students in Oxford a "Holy Club." Because the members rigorously regulated their times of prayer, meditation, Scripture study, and their hours of service to the sick and the poor, they were ridiculed by less serious students. These scoffers dubbed them "Methodists" because of their punctilious schedules. The name first used in derision has stuck.

In America the church was organized in 1784 just as the U.S.A. was getting under way. An "episcopal" form of government was set up. Thomas Coke and Francis Asbury were elected bishops.

Like the federal government The Methodist Church has its executive, legislative, and judicial branches. Today in the U.S., forty-four bishops, each aided by a number of district superintendents, exercise the executive function. Together these bishops administer 39,063 congregations with 10,046,293 members. The legislature responsible for the law and policy making of the church is the quadrennial General Conference. Its 900 delegates are divided equally between laity and clergy. Bishops are elected by the jurisdictions of which there are six. A nine-man Judicial Council functions as the supreme court.

The Methodist Church, while based in the U.S., is actually an international church. Missionaries, supported by the home church, have established elementary and high schools, colleges, hospitals, clinics and social centers in forty-four countries. Overseas in six thousand local churches are nearly a million members and half a million more are under instruction.

Patron of higher education, The Methodist Church has on thirteen occasions established a college in a territory before it became a state. Alaska Methodist University in Anchorage is the latest. Of the nation's institutions of higher learning, 13 colleges and universities are related to The Methodist Church.

The church supports 77 hospitals in the U.S.; 121 homes for older persons; 46 for child care; and 6 for special purposes.

Crusading for a better world has always challenged Methodists. The Board of Christian Social Concerns devotes its efforts to peace and world order, temperance and general welfare, human relations, and economic affairs.

Methodist women, traditionally leaders in social reform, maintain one of the most useful and influential women's clubs in the world, the Woman's Society of Christian Service. Methodist men are organized in 12,000 groups. In almost every church are Methodist Youth fellowships and on campuses the Methodist Student Movement operates.

The pioneer circuit rider went forth with saddlebags packed with leaflets. From the same publishing house, found

Continued on page 12



A Virginia pastor points out to his youth group the 44 countries in which the Methodist Church is giving educational, medical, social and other service. On the board is John Wesley's statement, "The world is my parish."

It is a long way, these refugees found,

From the Ukraine to Kansas

by Irene Shull Reynolds

ELISABETH ILIN'S background as a European refugee helps account for her cheerful attitude toward doing professional sewing at home to help balance the budget while her husband, Stanley, attends Kansas City Dental School.

Months of wondering whether she would be on the next shipment to Siberia and years of fleeing across Europe make American life at 3239 Quincy Drive, Kansas City, Mo., seem like "heaven" to the slender, dark-haired woman of twenty years.

America is also a dream come true for twenty-six-year-old Stanley Ilin. Both the Ilins are refugees from Austria, born of German parents in southern Russia, who grew up between battles.

In 1941 their families were given two hours' notice to leave their homes in the Ukraine. "We left with the suitcases we could carry and were packed into freight cars. Our destination was unknown to us until we arrived at the Caucasus Mountains near the Caspian Sea," relates Stanley, whose English is excellent.

There they lived in camps while members of the group were picked off for shipment to Siberia. Stanley's parents worked in forced labor camps, digging ditches and barricades for tanks. His father never returned from his work in the coal mines.

By the time the Germans captured the Caucasus area, most of Stanley's relatives had been shipped to Siberia. When the Germans told the Ilin women and two boys they could return to their home in the Ukraine, the grandmother, through her connection as interpreter for the German troops, secured horses and wagon for their journey.

With a shiver Stanley recounts that trip. "It was November when we started back and Russian winters are most severe. The wagon wheels froze fast every night and getting started in the morning was a big problem. Food was a bigger problem, not only for ourselves, but for the horses."

By February the Ilins were back at their original home, but a Russian family was claiming it, and only after considerable difficulty were they able to secure two rooms for the four of them.

That fall they were forced to leave again. "Actually we had a choice," Stanley explains with a wry smile. "We could be shipped or go against the wall."

They trekked to the Crimean seaport of Yevapotoriya where they spent anxious weeks in an abandoned schoolhouse. The land route was cut off; so the Ilins took a desperate chance to go by water on a barge. In peacetime this cruise required one day. Stanley's voyage took ten days. "Our skipper commanded that the vessel stay within sight of land at all times so that if we hit a mine we would have a chance to swim to shore," recounts the blond dental student.

Attack by planes forced the boat to chance a crossing of a mine field outside the harbor of Odessa on the Black Sea. A Red Cross boat sailing with them was unable to cross safely and Stanley vividly remembers watching it sink in a few minutes.

The Ilins journeyed through Rumania, Hungary, Poland, Germany, and Austria. The next twelve years Stanley spent in camps for displaced persons.

Elisabeth's life of flight is almost the same. After her trek through Hungary, Poland, and Germany, she and her mother, grandmother, and sister subsisted, along with five other families, in one large room in an Austrian castle.

Stanley attended school whenever and wherever he could. One year he went to the DP school with its rough benches and no books in barrack classrooms that steamed in summer and had little heat in winter. When possible, he attended Austrian schools since the Austrian government did not approve a diploma from the DP schools.

Elisabeth, meanwhile, completed high school in Austria and became an apprentice to a



Debra Ann Ilin and her father, Stanley, watch Elisabeth as she fashions a dress which merits high praise for the workmanship

seamstress. She went to school one day a week and worked for the seamstress five days a week. Here, as a young teen-ager, she contended with a scarcity of material, patterns, and thread.

"Sewing is easier for me here in the States," explains the dark-haired seamstress. "In Europe someone would come in with two yards of material and just tell me what they wanted. Then I had to figure out how to make it, working from a basic pattern."

Finances kept Stanley from going further in school in Austria. He took employment in a paper mill. In 1955 he met Marvin Blickenstaff, an American student from Nampa, Idaho, who was working in Europe for two years under the Brethren Volunteer Service program sponsored by the Church of the Brethren.

Marvin's parents, Dr. and Mrs. E. Ray Blickenstaff, sponsored Stanley to the States. He attended Nampa High School for one year, then entered McPherson College, McPherson, Kansas, for a major in biology.

Stanley and Elisabeth had met at a Christmas party held in a refugee camp in Austria. They corresponded after Stanley came to the U.S. Knowing Stanley hoped that Elisabeth would come to the States, Mr. and Mrs. P. H. Willems of McPherson, friends of Stanley, stopped to see Elisabeth while touring Europe in 1958. They agreed to give her a home should she come to America. Dr. Blickenstaff sponsored Elisabeth's coming.

"And then I just about couldn't come," relates Elisabeth whose eyes start to fill with tears at the thought. "Since I was born in the Ukraine, someone deducted I must be Russian and put me on the immigration quota for Russia."

But Elisabeth did arrive and spent a year living with the Willems and attending McPherson High School. After her graduation in May of 1960, she and Stanley were married. They set up housekeeping in one of the apartments for married students at McPherson College Courts. Little Debra Ann, the first American citizen in the family, joined the Ilins last spring.

Stanley worked his way through McPherson College and after considerable deliberation made his decision to become a dentist.

To him America is truly th land of opportunity, but his in dustrious attitude helps mak it so for both him and Elisabeth He contends, "We have t prove ourselves before we ca expect to earn. I do not thin I should go to a prospectiv employer and say, 'I have a col lege diploma; pay me thi amount.' I have to prove my self so that the employer woul say, 'You have a college educa tion!' "

Elisabeth, too, proves he worth in sewing. She applie herself during the three year she was an apprentice seam stress. Her superior left her i charge of the shop in her ab sence, even though she wa only a "slip of a girl." Stil barely out of her teens, sh tailors coats and suits, and th wedding dresses she create merit high praise.

America is the wonderland o food, shelter, education, an freedom to Elisabeth and Stan ley Ilin. They are trying t make the most of it.

Meet the Methodists

Continued from page 10

ed in 1789, flow periodicals teaching materials, and books Audio-visual media supplement the printed page.

When it comes to theology Methodists are likely to think of religion more as a personal experience than in terms of creeds. They oppose the idea that people are helpless and must wait until God acts. Men are free to choose, they believe.

Noted for their singing, Methodists hold that religion should be joyous, but they are not satisfied to take it all out in enthusiasm. A good Methodist has a feeling of personal responsibility for the betterment of his community, his nation, and the world.

WITNESSING THROUGH RELIGIOUS DRAMA

the church has answers for the questions that are being asked by today's playwrights

by Wayne R. Rood

THERE has been a great deal of interest among churchmen in drama recently, both in those haunting plays performed in theaters on and off Broadway which probe deeply into the dilemmas and evils of modern life and in dramatics in and for the churches. Sometimes the plays produced in churches have not been very well done.

There has also been a great deal of interest among theater people, especially playwrights, in the collapse of faith and meaning in modern life. Of course, many modern plays add little if any richness and nobility to life, and their authors sometimes appear to be primarily interested in perversion and violence.

There are, perhaps, three levels involved in communicating the Christian gospel; all are probably necessary. One can begin with any of them, and all are to be found in plays.

One is a clear portrayal of man-without-the-Gospel. This is what the nineteenth century evangelists meant by "preaching sin." Today it sometimes seems that the contemporary theater is stating the human predicament with more clarity and courage than most ecclesiastical voices.

Indeed, it may be that of all the forms of exploration and communication now available, the theater may be best suited to revealing man's desperate spiritual need. Arthur Miller, in Death of a Salesman, explored the tragic effects of modern life on an average American; Tennessee Williams deals with infantalism in Baby Doll, perversion in A Streetcar Named Desire, and degeneration in Summer and Smoke; William Saroyan takes a devastating look at human ineffectualness in The Cave Dwellers; Albert Camus wrestled with madness in Caligula and social irresponsibility in The Plague. Loneliness, alienation, and meaninglessness are the specters haunting the steps of modern man, and the theater has made this clear with shocking relevance. The world needs healing.

Another level is raising questions so challenging and disturbing that nothing but

ultimate answers will do. Paul Tillich, eminent German-American philosopher, used this method both as preacher and theologian: he tries to ask questions that only the Christian gospel can answer. Playwrights, especially those sometimes called the *avant garde*, are proposing questions more sharply and more profoundly than many ministers and churchmen.

In an earlier generation, Ibsen (Doll's House, The Master Builder) asked questions about the failure of society to give man the good life; Pirandello (Six Characters in Search of an Author, Tonight We Improvise) about theater itself; O'Neill (The Iceman Cometh, A Touch of the Poet) about American values and culture; Brecht (Mother Courage, The Good Woman of Setzuan) about free society. Today Americans Edward Albee (The Zoo Store, The Sand Box), James Broughton (The Last Word), e e cummings (Santa Claus), and Europeans Eugene Ionesco (The Bald Soprano, Rhinoceros), and Samuel Beckett (Waiting for Godot, Endgame) are asking why life is meaningless, brutish, and isolated. Their plays end with question marks rather than exclamation points, but Christians know that these are the questions of life.

A third level is the "proclamation of the gospel." Karl Barth said that we simply keep throwing the stone of the gospel at nonbelievers until they are worn down! It is true that the redemptive word is the precious treasure of the church. However, it sometimes seems that the church is not very effective in reaching those who most need to hear it: they do not "get" the theological jargon, or "dig" the religious concepts. Salvation was a divine-human drama, and sometimes the theater can make the redemptive dialogue more clear and credible than the preachers do.

T. S. Eliot (Cocktail Party), Christopher Fry (Thor, With Angles and Sleep of Prisoners), Gunther Rutenborn (The Sign of Jonah) are all thoughtful Christians who have attempted to rephrase Christian concepts in modern terms. W. H. Auden (For the Time Being), C. S. Williams (Grab and Grace, The House by the Stable), Michel de Ghelderode (The Women at the Tomb, Barabbas) have specifically stated the Christian faith in moving and convincing plays.

Contemporary theater excels in exploring the "bad news" of man's lostness, but often lacks a redemptive word. The church seems often to be out of touch with the needs of the world, but possesses the good news of God's love and acts. The theater is looking for answers to its own questions; the church is trying to learn to ask the questions to which it has the answers. Perhaps the time has come when the church and theater can serve each other creatively, and, by so doing, serve God more effectively.

For Adults Only

Continued from page 8

to grow into mature manhood, even the fullness of the stature of Christ (Eph. 4:13). Let Christ be the supreme goal and let us grow up into him in every way. No house is big enough for two generations of children and no house is too small for the family that loves God supremely and trusts each other serenely. The God-given gift of marriage is one of the finest ways of helping each other to grow in the direction of maturity but marriage is for adults only.



Heritage of Freedom:

A Treasure and a Responsibility

by J. Irwin Miller

ON INDEPENDENCE DAY in 1962 the United States of America looks out on a world where the words *independence* and *freedom* are finding new expression and taking on new meaning for many people. New nations, rejoicing in independence, are struggling to establish more effective governments. The peoples of these and other countries are striving to find a new and proper balance between freedom, justice, and order which will enable them to achieve a fuller life.

In the United States we have a great heritage of freedom, and this is for every individual both a treasure and a responsibility. Each of us is tempted either to use freedom selfishly in order to gain personal advantage, or to seek to avoid the risks of freedom by giving up its spirit of openness and encouragement to truth and to experimentation.

But freedom is a precious and fragile thing. It cannot be con-

sumed only. It must also be produced, through individual and group self-restraint, and through individual and group concern for the freedom, rights, and opportunities of other persons and other groups. Out on the open highway, in the court of law, in the economic contract, and in the residential neighborhood, freedom depends upon our concern for the rights of all others.

To the Christian, called to "lose his life" for the sake of his fellowman, this balancing of freedom and responsibility should have a familiar and a haunting appeal. "So we, though many, are one body in Christ and individually members one of another" (Rom. 12:5).

Christians should understand, as the New Testament does, that governments are necessary to give basic order to society, and that without such an order a life of safety and freedom in society is not possible. As Americans we rejoice that in the United States our government seeks to be responsible to the will of the people. We are thankful that increasingly our people are free to participate in government and that minorities are protected by law in the expression of their views. Christians can never take such a government for granted, but should seek to protect it from subversion and equally to perfect it in its service to the people.

In a world suddenly grown small and interdependent, one of the services our government must render to our people is that of promoting international order, peace, and freedom, for the freedom of each nation is contingent upon a genuine concern for the welfare of all other nations. In the midst, therefore, of the struggles for independence by new nations and of the development of new international structures for the ordering of life, such as the United Nations, Christians should discern the hand of God at work and here, too, strive to be obedient to his purposes. Through concern for the freedom of others our own heritage of freedom is best preserved and strengthened.

The Paradox of Patriotism

by Howard E. Claggett

THERE are signs today just above the horizon, and also pretty high in the sky, that indicate that we need to look for a definition of patriotism about which we can agree — at least in part. Patriotism and patriots are beginning to be classified.

We now have the superpatriots, the superduperpatriots, and those who are satisfied to be called just plain old-fashioned lovers of their country. Once in a while we find some 100 percenters.

Your definition for patriotism may differ from mine in some or many respects. But if these ways in which the definitions differ consist of essentials, we had better begin to examine our areas of agreement as well as disagreement. In this very formal discussion let us agree on some major premises.

First, let us agree not to confuse national vanity with patriotism. And second, let us agree not to confuse our love and admiration for what a nation has with our love and admiration for what a nation is.

Let us also agree that a man can be a patriot and a critic at the same time. He might even be a Republican!

Right now perhaps the most difficult premise for you and me to agree on is that it is possible to be patriotic — yes, even a strong patriot — and be a pacifist. A pacifist is nothing more or less than a person who believes that international disputes can best be settled by peaceful means.

A pacifist is not a person who is afraid to fight. He is a person who sees the futility of fighting. *Pacifism* is not a bad or unpatriotic word. It is a good patriotic word.

In fact, I believe it is quite possible for a true pacifist to be a true patriot. Let us not brand a person who loves and strives for peace a weakling, a weakling who is afraid to fight. Actually it requires a stronger person to stand up for peace among groups of superpatriots than it does to stand up for war.

The pacifist recognizes the fact that war destroys both the victor and the vanquished. No past war has ever saved the world. All wars have destroyed the parts of the world in which they were fought. The next war will destroy all of the world, if fought to its bitter end.

Whom shall we call the patriots, those who wish to preserve the world or those who would destroy it? We can also properly ask by whom and how shall the world be saved?

The superpatriots' answer is to destroy all those who oppose us before they destroy us. But they forget that those whom we seek to destroy or defeat cannot be destroyed or defeated without ourselves being destroyed and defeated. A victory means defeat.

The other, and I believe logical, answer for saving the world is for enough people such as you and me to rule out war. We must be against war. If enough people in this world are against war, it will not happen.

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"LET THERE BE LIGHT"

WHEN Merrell Vories went to Japan as an English teacher in 1905, he was the first missionary to live in his province. The young man, trained to be an architect, was almost ready to return home when he realized the opposition he faced. But he stayed on and he lives there still. In 1958 this American who lived in Japan through the difficult years of World War II was awarded the title of "Honorable Citizen No. 1," by the fellow citizens of his Japanese community.

Just three years after Merrell Vories went to live in Japan he wrote the words of a peace hymn (No. 393 in the Brethren Hymnal). He says that at first he composed some verses that treated war in a rather ironical vein, but then in reaction he wrote the lines that constitute a serious statement of Christian concern in a prayer for light, for wisdom, for brotherhood and peace. The hymn was first published in the journal of the American Peace Society. Soon after, it was reprinted by a Chicago newspaper because at that time, according to the paper's editor, most hymnals were lacking in hymns relating to peace and brotherhood. The early publicity helped to introduce a hymn that now holds a valued place in many Protestant hymnals.

As a prayer hymn, the words by Merrell Vories can stand on their own. They need no special interpretation. But they take on new meaning when they are viewed in the light of this missionary's unique career of Christian service.

The story of his fifty-seven years in Japan is also the story of a remarkable Christian movement which he started, called the Omi Brotherhood.

Merrell Vories went to the village of Omi-Hachiman as a teacher in a boys' academy. But he was not content to teach only English. He started private Bible classes, and he invited young men to live with him and learn about his faith at first hand. As might have been expected, his activities were opposed by local Buddhist priests, and he lost his teaching job after one year. But already he had assembled a small congregation, and he decided to support himself as an architect and continue his evangelistic work.

This was the beginning of an architectural firm that has designed thousands of buildings in the Far East. But the firm must be viewed as only one of several activities related to the Omi Brotherhood. Vories believed that the economic, social, and educational activities of Christians should not only demonstrate the basic principles of their faith, but should also become means of extending the church. Therefore, his Brotherhood became a way of illustrating Christian principles in business, as well as a practical means of supporting financially the evangelistic work of his associates.

Observe some unusual characteristics of his architectural firm. It has never advertised. The firm hires no one who smokes or drinks. Yet it has succeeded because it sets high standards of workmanship and provides substantial buildings at low cost. Many of its customers have been converted to Christianity through the witness of architects and workmen.

Another branch of the Omi Brotherhood distributes millions of jars of Mentholatum each year in Japan. With each jar goes a leaflet telling about the Brotherhood and the opportunities it offers in Christian education. Through these contacts thousands of Japanese have become Chris tians. And the factory provide work opportunities for high schoo girls who could not otherwise af ford an education.

The various enterprises tha have developed from the worl that Merrell Vories started in 190 are too numerous to describe here Their educational and evangelisti programs reach thousands of per sons each year with a ministry tha does indeed bring light and wis dom and hope in the name o Jesus Christ. Through these mani fold activities, the energetic worl of Christian coworkers in Japar has helped in part at least to an swer the prayer that Vories ex pressed long ago in his hymn.

But remember also that he prayed for warfare to cease and for God to give peace. This Christian missionary taught the importance of reconciliation and forgiveness from the very beginning of his ministry. Having given so much of his life to Japan, Merrell Vories prior to World War II became a Japanese citizen and took the family name of his Japanese wife. During the war he was regarded by some of his early opponents as an American spy, but he was so widely recognized there as a Christian peacemaker that he could remain in his adopted land even in the years when anti-American feelings were at their height.

The example of Merrill Vories Hitotsuyanagi, as he is known in Japan, is evidence that Christians can make their lives count for peace with "deeds instead of boasts." But his work is unfinished, and the generations who will continue to sing his hymn will need to be just as concerned as he has been for winning men and women to loyalty to Jesus Christ.

— K.M.

KINGDOM GLEANINGS

In order that employees in our printing plant may have a vacation the Gospel Messenger will not be issued for two Saturdays in August, omitting the issues of Aug. 4 and 11. This means that announcements normally intended for these issues should be sent to our office no later than July 12 so that they may appear in the issue for July 28.

Ten La Verne College students are engaged in summer service in churches of the Pacific Coast for periods of ten weeks each. Additional students will work part time in various capacities under the college-sponsored program which provides a small salary in addition to room, board, and transportation.

The May issue of the Farmer-Stockman, a farm paper published in Oklahoma, carries a short feature article about three generations of the Crist family, members of the Church of the Brethren, who "have dedicated themselves to good farming and to the support of their church with equal diligence," in Quinter, Kansas.

Quinter church, Western Kansas invites those who are traveling to the National Youth Conference at Estes Park, Colo., in August to worship with the congregation. The church is located just off U.S. Interstate 70 at Grant and West Eighth in Quinter. Morning worship is at 10:50 CST; union evening worship at the Methodist church at 8:00.

Anyone planning to be in the vicinity of Estes Park during the National Youth Conference, Aug. 20-24, and not attending the conference, is invited to camp with other Brethren families at the Glacier Basin campground, seven miles west of Estes Park on the Bear Lake Road in Rocky Mountain National Park. Anyone interested, please contact: William H. Cable, R. 2, Box 4, Syracuse, Ind.

The Church Year, Its Seasons, Colors, and Vestments, a ten-page pamphlet by Clyde R. Shallenberger, available at 25c per copy by writing him at 4615 Roland Ave., Baltimore 10, Md. The first section describes the division of the church year into Advent, Epiphany, Lent, Easter, and Trinitytide. Following a description of the significance of white, black, violet, red, and green within the church year, there is a good discussion on the use of vestments by the choir and the minister as well as the functions which the vestments perform.

Picture Credits

Credit for pictures in the June 23 Gospel Messenger should have been given as follows: pages 6-7, from left: Religious News Service, Devaney, Morin from Monkmeyer; pages 14-15, counter clockwise from heading: Devaney, Religious New Service, World Council of Churches, Henle from Monkmeyer, Religious News Service, Corson from Devaney, and Religious News Service.

La Verne College has received a pledge of $70,000 for the construction of a small meditation chapel. The construction date and plans have not yet been released. The donor will remain anonymous until the dedication of the building.

Litsa Germimbessidou, a junior at McPherson College, Kansas, participated in the annual KABIE (Kansas agriculture-business-industry-education) tour in June. The tour, sponsored by the Kansas State Chamber of Commerce and the Kansas State Teachers Association, visited more than forty cities. Litsa is an exchange student from Greece.

Walter J. and Sue Heisey, for fourteen years missionaries in China, celebrated their forty-fifth wedding anniversary on June 2 at Tiffin, Ohio. While retired from the active ministry, Brother Heisey serves the churches in Tiffin as a supply pastor and counselor, and Mrs. Heisey continues actively in children's work and community service.

Palmyra church, Eastern Pennsylvania, honored Frank S. Carper on the occasion of his fiftieth year in the ministry. Brother Carper served the Palmyra congregation as its pastor for thirty-six years; he also served on the General Brotherhood Board and the district board. Since his retirement he has been busy with evangelistic meetings, district work, and speaking engagements.

The Church Calendar

July 1

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Josiah's Reforms. 2 Kings 22; 23. Memory Selection: Why do you call me "Lord, Lord," and not do what I tell you? Luke 6:46 (RSV)

Christian Citizenship Sunday

July 13-15 District meeting, North Dakota and Eastern Montana

July 15-20 Southeastern Region workshop for church leaders, Bridgewater College

July 15-20 Central Region laboratory for children's workers, junior high and youth leaders, Manchester College

July 15-20 Ministers' seminar and Bethany extension school, Manchester College

July 19-22 District meeting, Western Canada, First Irricana

July 19-22 District meeting, Texas and Louisiana, Roanoke, La.

July 20-22 District meeting, Western Pennsylvania, Camp Harmony

July 20-22 Southeastern Region district CBYF officers' training conference and business meeting, Bridgewater College, Va.

July 22-28 Faith and Group Life Laboratory, Manchester College

July 23-26 General Council of Children's Work meeting, Elgin, Ill.

July 23-26 Workshop for district directors of adult program, Elgin, Ill.

July 24-26 District meeting, Southern Virginia, Bethlehem

July 26-28 District meeting, Eastern Virginia, Newport News

July 27-29 District Meeting, Oklahoma, Waka, Texas

Speaking personally . . .

I Saw
What Faith Can Do

by Leo Lillian Wise

NOW that my four-and-a-half-year vigil has ended, it is time to make an evaluation concerning what has happened.

For some years we had known that my husband was a diabetic. It meant insulin and the adherence to a strict diet. Many times sudden illness would send us to consult the family doctor, times when Ralph entered the hospital for medical treatment or surgery. There were times when it seemed there was no good reason for the trial afflicting him. But just as soon as he was able he would be busy with his duties on his nephew's farms.

Then came a day when he was gripped by severe pain in his back. The X rays showed the discs of the spine to be very thin and the doctor decided it was an acute attack of arthritis of the spine. We hoped he would never have another attack. But after returning home Ralph did not gain strength and two months later was again in the hospital. To the amazement of all, the pictures this time revealed he was suffering from fungus pneumonia. When he came home we had moved a bed downstairs; the doctor said, "He will never be out of bed again!" This was the first of many times I was to be told he would never be out of bed again, but he did make it.

With the coming of autumn Ralph was restless and asked the doctor for permission to try working. Reluctantly the doctor gave his consent. His nephew told him, "Do whatever you can, and do as the doctor says. When you get tired, then stop." For two and a half months Ralph put in from one to three hours a day. Just before Thanksgiving in 1957 he came in, saying, "Guess I'm done for." His working days were over.

It was Saturday afternoon when Ralph went into the hospital. Monday morning the picture was made. That afternoon I entered the hospital in time to see him transferred to a private room. Now the long, long period of discipline for me truly began.

The nurse in charge said tersely, "The picture doesn't look good. In the morning we will know what it is." Next morning when the doctor said, "TB," I felt as though the foundations had slid out from beneath me. After all my husband was seventy-two years old; furthermore, there was no history of tuberculosis in his family.

It was a beautiful day, the last of April, as we set out in the ambulance for Oak Ridge Sanatorium seventy-five miles away. I sat beside him and we talked about the countryside, for we had often traveled that highway.

When I entered the office the following Monday, where I was to make out the formal application for his entry to Oak Ridge I met another shock with th words, "Get right out to Memoria hospital to give your permissio for the immediate amputation c his left arm!" I must have swaye for a moment, but only a momen for I was on my way to the ho pital where many times in the pa he had been a patient.

They were busy with Ralph, an again he was in isolation, but th doctor told me, "We're going t try to save the arm." The next da my daughter came to be with m and together we walked the co ridors. At night we were with th nephew and his wife; during th day we had meals with goo friends in the city.

The arm could not be saved. clot had formed in the large arter and overnight the arm had turne black to above the elbow. Th amputation was made two and half inches below the armpit. I nine days the arm stump w healed and dry; the dressing p on that day was removed a mont later without spot. That was th first miracle.

Back to Oak Ridge and the b ginning of a new cycle. At first was told he would never be ab to leave because the pictures his lungs were so bad; "the wor we've ever seen." Then the do tor said, "At least not for tw years." More slowly he adde "But miracles have happened b fore and they can again."

I told the doctor, "I'm going take it one day at a time fro now on." I began the weekly an sometimes twice weekly long tri to see my husband. How glad was that I could drive a car. home I told the men at the garag and filling station, "I will depen upon you to keep my car running order!" And they did.

In time the X rays began show improvement. But other di ficulties would crop up. The bloo sugar would rise sometimes da gerously high. Then there was circulatory disturbance. The do tor wrote to our family docto "It is unbelievable to see the T improvement!" To our great jo he was privileged to come home few days at Christmas and aga

the following December. Each time he could come home meant family rejoicing.

Once I asked, "By any chance are you using my husband as a guinea pig?" The answer was a firm, "We are." Another time I commented, "So many times I have asked myself why this had to happen to him, and I have come to this conclusion: some day someone will come to you who is very sick and you will say, 'We had a man whom we helped and we can help you.'" The doctor said, "I think you are right."

The two years were almost up and hopes were high that Ralph would soon be dismissed to come home to stay. Then he had to go to a large city hospital for prostate gland surgery.

The report from the pathologist was crushing, for it said, "Malignancy, massive, quick growing." They thought he could not live more than a month. In all this time whenever there was an adverse report not one word was told to Ralph; it was enough that I should know. If I had thought I was being disciplined before, I found I was doubly so now.

Then the welcome word came that he could be dismissed from the sanatorium in September. He had spent twenty-eight months at Oak Ridge. What a joy it was to be home! He could walk to the post office to bring back the mail. He could go to the grocery, to the library for my books, to church on Sunday mornings, and to the country home of our daughter. He went to the home of a married grandson for Thanksgiving dinner and how he loved watching the six small great-grandchildren romp and play.

Then on the first Sunday in December just as church was out Ralph suffered a heart attack! Our grandson brought the car as close to the steps as he could. That was the last of going to church. We began a slowly losing battle but we did not know that all we were fighting. Ralph would be up as much as possible and when asked how he was he would say, "Pretty fair."

He was a hospital patient once in February of 1961, once in May, twice in June, and again twice in July. The last time he came home in June we had a hospital bed ready for him. Soon we learned that he could not take steps and at home it was almost impossible to have him sit in a chair since I did not have sufficient help always to get him back in bed.

Then early in August he went back to the hospital in a coma. At first we held very little hope for him to come out of the coma, but he did. Two weeks later he asked the doctor, "When can I go home?" The doctor told him he could not since there would be need for two trained nurses to help care for him, and in the home we would not have the needed equipment. The next day my husband said to me, "If I can't go home, it is a bitter pill to swallow but it can be done." Never again did he say anything about going home.

As had happened before, his symptoms varied from day to day. Pictures showed that cancer was in the bones. He would tell me where he had pain, and in turn I relayed the information on to the doctor and the nurses. I was making the thirty-mile drive each day.

We marveled at what was keeping him alive. We spoke of his good cheer and his not complaining. He had to be lifted in and out of bed to sit in a chair. He was not throwing up his arm to welcome me and in his eyes I could see the unasked question, "What is it all about anyway?"

A niece said, "Surely Uncle Ralph has had the book thrown at him!" On October 17 I asked the doctor, "When death comes what will you put down as the cause?" He said, "We doctors would like to have an autopsy." I told him, "So would I!"

For I remembered that once upon a time Ralph had said, "If there is any doubt as to the cause of my death I hope you have them find out. It will be too late to help me but it might help someone else." The necessary papers were filled out.

Two days later in the afternoon, while I sat beside Ralph, it was as though the light switch had been turned off and the light went out. So easy did death come for him that he simply quit breathing.

It has taken the pathologist a long time to make out his report. He listed fourteen things wrong and forgot to put down three or four others. The doctors say they have learned much from his case which will be helpful in dealing with other sick folks, and for that I am most grateful. Still I wonder how much a human body can take and endure.

What have I learned? For one thing to be thankful for the effort put forth by medical practitioners to delve deep into the things that puzzle them and to seek to find a remedy. I learned that it is a good thing to trust your doctor; if he makes a wrong statement, he will be the first to admit it.

■ The United Nations has released a timely and significant book entitled Economic and Social Consequences of Disarmament. It represents the unanimous findings of the Consultative Group of Experts, acting in their personal capacities, who were appointed from Czechoslovakia, France, India, Pakistan, Poland, Sudan, the U.S.S.R., the United Kingdom, the U.S.A., and Venezuela. It deals with the volume of resources devoted to military purposes and the peaceful uses to which these resources might be put when released, and with the transitional or conversion problems that would arise, both at the aggregate level of national production and employment and in particular sectors of the economy. The impact of disarmament on international economic relations is studied as well as the effects of disarmament on the volume and framework of aid for economic development. Finally, some social consequences of disarmament are considered. Order from: Sales Section, United Nations, New York, N. Y. Cost: 75 cents.

PEACE CHURCHES LOOK AT MISSIONS

by Robert A. Hess

WHEN the advance notices of a conference on the Peace Witness in Christian Missions first reached me, my immediate thought was that missions are too busy evangelizing to be able to spend time in teaching pacifism. It seemed that the church in so-called mission lands had enough on its hands to proclaim the core of the Christian gospel, and that to hope to mold first generation Christians into the ethical maturity of Christian peacemaking was visionary.

Further thought on the subject taught me, however, that peace and harmony in human relationships had resulted very quickly among Christians in the area in which the Church of the Brethren had served in Nigeria, and reflection upon the history of the church in Africa convinced me that this was true in other parts of the great continent also. In short, a person reborn in Christ is logically born to reconciliation and to living peaceably.

The conference to which I refer was one which was organized by Brethren, Friends, and Mennonites to meet at Germantown, Ohio, March 9-11, 1962. As stated it was to deal with the Peace Witness in Christian Missions, being restricted to an investigation of the success, or lack of it, in teaching the doctrine of the reconciliation of Christian love to Africans.

Accordingly, the keynote address was given by Dr. George W. Carpenter, who is an expert on missions, having himself spent several terms in the Congo and having spent more than a decade since then in studying the task of missions in all parts of the world. He is now secretary of the Division of World Mission and Evangelism of the World Council of Churches. Dr. Winburn T. Thomas, director of interpretation for the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U. S. A., was there to speak on The Peace Emphasis Within the Ecumenical Witness.

Several Africans were there also to bring the insights of African Christians caught in an age of nationalism, often resulting in violence. Rev. S. K. Nkowane, principal of Overtown Institution, P. O. Livingstonia, Nyasaland, Central Africa, brought a conscience-pricking address on The Role of the African Church in Reconciliation in Africa. Three representatives from the missions of Brethren, Friends, and Mennonities also brought addresses containing fresh interpretations of present trends in mission areas in relation to a peace witness.

That Africa is a land in turmoil was vividly evident from Dr. Carpenter's address. He brought before the delegates a survey of the African scene in which the realities of the struggles in the Congo, Kenya, Algeria, the Federation of Rhodesia and Nyasaland, and South Africa reminded us that Christian forgiveness and love are sorely needed. He outlined for the members of the conference the role of Christians to be makers of peace, to enter doors and break walls to separation, to combat propaganda and to promote truth, to work to correct injustices, and to be led by the Holy Spirit in the servanthood which our Lord taught.

It was the task of Dr. Thomas to bring to the attention of the conference the history of the develo ment of the Christian stand in re tion to war. From his address was seen that from the time of t early church when military servi was avoided as being contrary to t law of Christ, Christians had e tered an age under the late Rom emperors when they fought relu tantly because they felt that it w unavoidable or when even later th entered wars happily for "ju causes in which they killed Christ.

Dr. Thomas spoke of the presen of 67 pacifists among the 577 de gates at the New Delhi Assembly the World Council of Churches a of the fact that a watered-do statement on the arms race w adopted. He concluded his addr by citing several examples of Jap nese friends of his who took fi stands against war and the war p icies of the Japanese governme during the Sino-Japanese war.

It was from the Africans, howev that the greatest challenge to Chi tian morality came. From the l of Reverend Nkowane we hea voiced the disappointment of ricans who had laid aside weapo of intertribal warfare because missionary teaching that Christia should love each other and not to war, but who were then ask by the governments (of the missio aries) to fight in the European wa

Furthermore, the Africans w promised many wonderful thi about self-government in order get them to fight in the Europea wars only to find that the gove ments who had sent the missiona then used force at the end of war in order to deny freedom to Africans. At such times the missio aries who had condemned tribal w fare were often silent in apply the Christian ethic against memb of their own race because of eit sympathy or fear.

It was seen from the confere that, as is so often recognized l so little acted upon, the preach of the gospel in Christian missi is most effectively done by act like a Christian. It became evid that faith cannot be imparted wi out living and teaching the eth of Christianity. To promote und standing and peace among men an essential part of the Christ gospel of love and a sign of twice-born man. Hence, those w wish to be missionaries or evangel must also be peacemakers and m ers of peaceful men.



"Though there was a hunger in my heart for more education my father wanted me to work on his farm"

Called to Fellowship and Service

Reshamlal A. Gamadia

Drawings by Harry Durkee

I WAS born into a non-Christian home. In a family of nine brothers and sisters I am number four. My parents were not Christians and they were illiterate. However, through Christian influence, they became interested in educating their children.

There was no school in our village, nor in any village near by. So my father made arrangements for me to live with relatives at Jamoli and attend the mission school there. I completed four years of schooling there; then my father put me in the boys' boarding at Anklesvar, and I attended school there until I had completed the seventh standard. All these years I was receiving Christian teaching. While at Anklesvar I gave my heart to the Lord and was baptized into the church.

There was a hunger in my heart for more education, but my father said this was enough. He wanted me to help him with the farm work. I decided that if I were to be a farmer, I would be a very good farmer; so I began this work with much interest. I wanted to learn all I could.

But I longed for Christian companionship and worship. When I could, I walked six miles to Jamoli, and enjoyed the worship services there. Quite often I found myself praying, "Lord, let me have Christian fellowship."

Several of us young men decided that we wanted a school in our village; so we began to work for a school. Our efforts were rewarded and in 1942 a mission school was opened in our village. This school was held in our home. I was very happy for the fellowship of the Christian teacher who came to teach in this school. I spent as much time as possible with him.

My father was pleased to have the school in our home, but he was not pleased that I spent so much time with the teacher rather than keeping at my work on the farm. Especially was he displeased when I helped the teacher with Sunday school on Sunday mornings rather than going to the field to work. My heart told me that I was doing right, but many times I had to hear severe scoldings from my father.

Then the question of my marriage came up. My parents wanted to get a non-Christian, illiterate girl for me, but I insisted that I wanted a Christian wife and a Christian wedding. Finally, my wishes were granted, and in 1943 I was married to a Christian girl. I brought her to our home, but neither of us was happy there. My father began to drink more than he had before, and often in a drunken condition he made it very hard for my wife and me as we tried to live in a Christian way.

When I felt I could bear this no longer, I took my wife and left home. But I had neither work nor a place to go, and so we found it very hard. I went to Everett Fasnacht, who was living at Umalla at the time, and told him my difficulties. He encouraged me and gave me work. After a year or so working for him he felt that I could be used as a teacher, and on his recommendation I was put in a village mission school as a teacher. It is here that my service for the Lord really began.

"I have called you," said the Lord to me. He not only helped me to hear his call, but he also helped me to answer and to follow him. I cannot praise him enough for having called me, weak and unworthy though I am.



"My wish for a Christian wedding to a Christian girl was finally granted"

Now my mother and all my brothers and sisters have also accepted the Lord and are in the church. My father also had a change of heart and was considering baptism when he was taken by death.

After one year of teaching experience I went to teacher training and then taught again for several years in a mission school. Then my wife and I had the privilege of going to Bible school for Bible training. During all these years Reverend and Mrs. Fasnacht were a great help and encouragement to me and my wife. We will always be grateful to them.

The Lord then called me to even greater responsibility in his vineyard — as a pastor of his church. At present we are serving as pastor of the Vali church, where we have been for five years. It is our experience that the Lord, when he calls, goes before and continually gives guidance, strength, and joy in service.

The prayer of my youth, "Lord, let me have Christian fellowship," has been abundantly answered, even more than I asked, for along with fellowship with his people he has given me the blessed privilege of serving his people.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

Enter With Joy. Stephen F. Bayne, Jr. Seabury, 1961. 140 pages. $3.50.

In the leading of worship and in preaching, "what is needed is not so much skill as honesty and humility and a searching love . . . " That fairly well sums up Bishop Bayne's approach in these highly engaging chapters given originally as two separate lecture series at Kenyon College and Seabury-Western Seminary. The author deals effectively with the attitude of the clergy, uncovering with sharp discernment the peculiar temptations to pride and prejudice evidenced by preachers and suffered by congregations. This is not to say theological bones are lacking in the author's discussion. To the contrary, the skeleton is there although not always in evidence. But it is the flesh put on the bones which strikes this reader as some of the most provocative writing he has seen, especially on the work of preaching.

Bishop Bayne, now executive officer of the Anglican communion, writes with particular reference to the Episcopal Church. The chapters on worship focus on the Eucharist as the essence of Christian worship, and it will be hard for Brethren readers to fully participate in the discussion. The conception of preaching as dialogue, however, has reference beyond denominational boundaries. The book is worth having for those chapters alone. — *Richard A. Bollinger, Topeka, Kansas.*

A Testimony for Radical Pe Action. Wilmer J. Young. Pen Hill, 1961. 38 pages. 35c.

This book is a visible witness testimony for radical peace acti It is largely biographical. The thor was struggling with the pr lems of what we can do for pe in our time. He felt that he not doing enough, even though was making more of a witness t the average peace believer. He t something of his own inner strug and his own experimentation new types of peace action. Thi a very valuable book to underst the types of new peace action t are taking place; it might fur an avenue for some people to ness for peace who feel they inadequate for other types of ness. — *Ora Huston.*

*Space • Time • God. Ron W. McNeur. Westminster, 19 157 pages. $3.50.

Even with the amazing technol ical advances of our day, Dr. Neur believes that man is lear little of his own existence and me ing. When astronauts are circ the earth and we have vast dimensions added to our think regarding space, Dr. McNeur h that "all of creation is within dominion of the God who reve himself in Christ. . . . These d religious insights hold true no ma what physical structure we appl the universe."

The author insists that to m life meaningful one must live "context." God is the true cont faith is the relationship built up tween man and his context, and



■ Dr. George Buttrick confers with President Paul Robinson prior to the commencement procession at c of Bethany's fifty-seventh academic year. A well-kn preacher, writer, lecturer, and world traveler, Dr. trick spoke to the graduating class, faculty, and gu on the subject, The Renewal of the Church.

Dr. Buttrick is well known as former pastor of Madison Avenue Presbyterian church in New York and as general editor of The Interpreter's Bible. H currently serving as professor of preaching at Ga Theological Seminary, Evanston, Illinois.

Fourteen seniors received the Bachelor of Divi and six the Master of Religious Education degrees. class was one of the smallest in the history of the s nary. There were no candidates for the two-year tificate in the Bible Training School.

leet Your Missionary

From Lima to Lassa



Nurse Karen LaRue finds her days (and ften her nights) well filled with ministries of ealing the broken at Lassa Hospital. She ached her new home and work in January.

Karen was the first of the four daughters Mr. and Mrs. Ralph LaRue. She grew up the family farm near LaFayette, Ohio. She tended LaFayette Jackson High School, here she was editor of the yearbook and a ember of the National Honor Society. Following graduation, she enrolled at Miami Valy Hospital School of Nursing at Dayton, Ohio, was graduated in August 960, and then employed as assistant head nurse of a surgical area.

Later Miss LaRue was employed at Lima Memorial hospital, Lima, hio. She was an active member, and an organist, at the Elm Street Church the Brethren in Lima.

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ip is the process of committing self this context. In his book the thor believes that God is working the events of history and that God always acting. The message of the ble is just as valid for our day when it was written.

Here is a book which has relence for our people in this spacee. Small study groups could well e it for a discussion background. r church leaders who need reasrance in these staggering days of ange, here is a book that will point e to meaning amid meaninglessss, to life amid mere existence. — *ob T. Dick, Fresno, Calif.*

Christ's Words From the Cross. arles Haddon Spurgeon. Zonder-n, 1961. 120 pages. $1.95.

Charles H. Spurgeon was born in 34, son of a minister and the ndson of one. At sixteen years became pastor of Waterbeach urch, England, and from there w to become recognized as one the greatest preachers the world ever known, preaching more n 1,900 sermons during his time.

For the first time, these seven sers from Christ's words from the ss have been made available in ingle volume.

While he speaks in the pulpit lange of a century ago and though emphasis and expression seem haic and somewhat different from ch of today's preaching by the standing pulpiteers, there is keen ght and application of the mese couched in these words of our d. More than that there is an ngelistic fire and passion which ns in Spurgeon's preaching which reveals his passionate yearning for the person lost to Christ. Christ's messengers today may well kindle their own fires by learning from Spurgeon's work. — *Charles E. Zunkel, Port Republic, Va.*

In Search of the Self. Libuse Lukas Miller. Muhlenberg Press, 1962. 317 pages. $4.95.

According to the author, Kierkegaard is Denmark's second gift to the world of reflection; the first is Hamlet. The truth of this contention may be debatable, but it is not debatable that Mrs. Miller has made a most valuable contribution to those who wish to understand better the thought of the "gloomy" Dane. This reviewer is not a student of Kierkegaard; hence, he is not able to judge the accuracy of her interpretation. He can state, however, that this is the most meaningful interpretation of Kierkegaard he has ever read.

Much of Kierkegaard is read by readers who are thinking only about him and his history as they read. This author insists that any study of Kierkegaard's thought must be made from a different vantage point. The reader must read what he has written with attention given to the reader, not to Kierkegaard's history. In this perspective Kierkegaard's literature comes alive. Not everyone is brought into agreement with his philosophy by reading Kierkegaard but all those who read him must deal with the issues he presents.

This particular book deals with the aspect of Kierkegaard's thought which deals with the "self." This is particularly relevant in our time because we seem to be much concerned about "self-realization" and "self-understanding." Strangely enough, however, Kierkegaard's "self" comes into personhood through a different route from the modern emphasis. The present emphasis tries to find "self" through group action and analysis. Kierkegaard's man finds "self" in the presence of God. In that awareness he knows himself for what he is.

The whole book is excellent, and it is almost impossible to pick out parts for particular emphasis. However, modern preachers will find the chapters on the individual and those on anxiety to be particularly relevant to our time and condition. This book can be read by anyone who reads modern magazines but its thought takes digestion. It is highly recommended for all ministers; other church workers will find it stimulating. — *Floyd E. Bantz, McPherson, Kansas.*

Kings in Shirtsleeves: Men Who Ruled Israel. William P. Barker. Fleming H. Revell Company, 1961. 119 pages. $2.50.

The author, presently pastor of a community church, has attempted a most difficult task — to present the kings of Israel and Judah, from Saul to Josiah, as sermonettes to young people. While one cannot help but appreciate this effort, one must question the method used. The author usually draws a moral or lesson from a modern youth illustration and then shows how the life of the king shows the same lesson. It would be more true to the Bible to accept the context of the king and try to translate it into a modern situation or try to take the listener back into the context of the king. In this way the Bible would serve as more than illustrative material. — *Graydon Snyder, Chicago, Ill.*

Activity Programs for Junior Groups. Dorothy B. Fritz. Westminster, 1961. 208 pages. $2.75.

This book is a guide for leaders of junior age boys and girls. It includes four expandable units of creative activities pertaining to the knowledge and use of the Bible, learning to be good stewards, how and why we worship, and the world church.

It would make an excellent guide for use in Sunday evening groups, weekday junior clubs, or as resource for expanded sessions on Sunday morning. — *General Council of Children's Work.*

News and Comment From Around the Worl

Southern Presbyterians Defeat Move to Sever Ties With NCC

The General Assembly of the Presbyterian Church in the U.S. (Southern) decided by vote of 294 to 91 to remain in the National Council of Churches. The assembly's action was the latest in a long series of defeats for a conservative minority within the denomination, which has persistently tried to sever ties with the National Council.

The General Assembly also strongly rejected an attempt by some church leaders to block publication of a Bible commentary which they regard as being too liberal theologically.

The vote was 323 to 74 in favor of continuing publication of the Layman's Bible Commentary, a 25-volume Bible study written by various scholars. Thirteen of these volumes have already been issued. They are designed to be used by laymen but are not a part of any regular church school curriculum.

A new brief statement of belief approved by the General Assembly will replace one adopted in 1913. Designed to put the denomination's doctrines in more modern language, the new statement will be published in the back of future editions of the church's Confession of Faith.

In another action, the assembly approved the largest capital funds campaign in the church's history. The drive to raise twelve million dollars will begin in January 1963 and will last for six months. Scheduled to receive the largest portion of the money is the Board of World Missions. The five million dollars earmarked for the board will be used for the establishment of new churches in Brazil and enlarged college and school work in Korea.

The first step toward allowing women to become ordained ministers and officers in the Presbyterian Church was taken by the denomination's General Assembly. Changes in the Book of Church Order needed to implement this proposal will have to be approved by next year's assembly and accepted by two thirds of the eighty presbyteries of the church before it would go into effect. Under the new proposal, women would be allowed to be ordained as ministers and to hold the church offices of elder and deacon.

Increased cooperation between the Southern Presbyterian Church and the Reformed Church in America was unanimously approved. The assembly, however, turned down a proposal that it explore again the possibilities of union with the United Presbyterian Church in the U.S.A.

The assembly adopted a statement on the Christian view of sex and recommended that teaching materials on this subject be provided in the denomination's church schools. The statement said that sex is given by God and is "good in and of itself" but it condemned premarital and extramarital sexual relationships.

In other actions the assembly went on record as opposing federal grants and loans to parochial schools for any purposes. Edward D. Grant, a Baton Rouge, La., businessman, was elected moderator of the church.

Japanese Airman Cites Conversion to Christianity

The Japanese airman who led the attack on Pearl Harbor said recently that he would have left his country before making the raid if he had held then the Christian beliefs he does now.

Capt. Mitsuo Fuchida told a missionary conference in Boston that he now has God as his mentor instead of the "Sun Emperor" of Japan.

Captain Fuchida said that upon turning to the reading of the Bible he was particularly struck by Jesus' statement on the cross, "Father, forgive them; they know not what they do."

The flier said, "I was one who did not know what he was doing when I struck Pearl Harbor."

Captain Fuchida now lives in California and travels in this country and abroad with the Pocket Testament League, distributing literature and preaching.

Pastors Oppose Nuclear Weapons for Switzerland

A declaration against equipping the Swiss army with atomic weapons has been signed by 438 pastors from the Evangelical-Reformed churches of Switzerland and theological teachers. They support the proposed new article in the constitution, which would forbid the manufacture, importation, storage, or use of any sort of atomic weapon on Swiss soil.

The Swiss pastors said, "We welcome the decision of any government which decides not to procure atomic weapons, and we hope that the efforts of the United Nations Organization will prove successful in creating a fellowship of states which do not possess atomic weapons."

Malagasy Paper Protests Revival of Pagan Rites

The leading Protestant newspaper in Madagascar has strongly condemned a ceremony of pagan sacrifice which has been widely advertised as having government support.

The ceremony, which was held in the ancient capital of Ambohimanga, was publicized as a tourist attraction and leading Protestants in the ministry of information and tourism attended it in their official capacity.

In a lead editorial, the paper declared that whatever the reasons behind the promotion of the ceremony such support would "inevitably lead the nation on the road back to the darkness of paganism out of which it has painfully climbed in a century of Christian witness and evangelism."

Reports indicate that there is a subtle resurgence of paganism under the guise of officially encouraged revival of folk drama. Support of the Protestant paper's stand has come from a Roman Catholic publication which pointed out that it was the responsibility of a Christian newspaper to recall people to the right path.

Madagascar's 6,000,000 population is made up of approximately 1,000,000 Protestants, 1,000,000 Catholics, and 4,000,000 animists.

British Congregationalists Hear Unity Plea

The chairman of the annual meeting of the Congregational Union of England and Wales told union members that they must strive for Christian unity even though they are observing the 300th anniversary of their split with the Church of England.

In 1662 thousands of Anglican clergymen rejected the Act of Uniformity, which would have required them to accept a revised Book of Common Prayer to which they objected. This led to the formation of the "free," or non-Anglican churches.

John Huxtable, principal of New College in London, said, "Whatever justification there was for division in the past — and there was much — does not permit us to evade the challenge of God's will to unity

American Christian Churches Council Defends U.S. Nuclear Testing

A resolution defending this country's resumption of atmospheric nuclear weapons testing was adopted by the American Council of Christian Churches at its twentieth annual spring conference.

The ultrafundamentalist body said the U.S. "has a moral obligation to its citizens and to the free world to continue nuclear testing."

In another resolution the council said it is "unalterably opposed to providing U.S. wheat for Red China."

Formed about twenty years ago by Dr. Carl McIntire of Collingswood, N.J., the ACCC claims a constituency of about fifteen fundamental bodies, with some 260,000 members.

Episcopal Church Launches Plan Similar to Peace Corps

An Episcopal version of the Peace Corps has been launched by the National Council of the Protestant Episcopal Church.

The program, which will provide overseas service opportunities for recent college graduates, was undertaken on a three-year experimental basis. In the initial phase there will be eight volunteers who will serve for two years in administrative or teaching posts overseas. Their expenses will be paid by the church. Volunteers must be Episcopalians who are at least twenty-one years old and out of college not more than three years.

EUB Bishop Sees No Obstacle to Merger

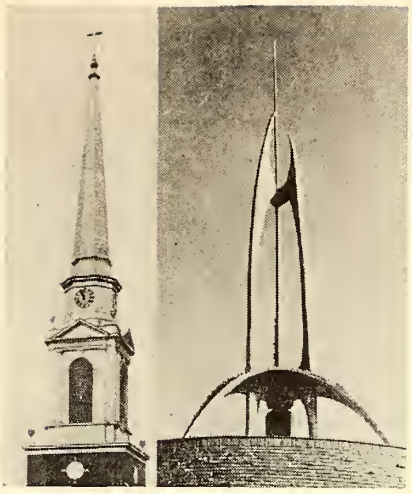
Bishop R. H. Mueller of Indianapolis, president of the Evangelical United Brethren Church's Board of Bishops, said recently that his 750,000-member denomination should see no problems in merging with four major Protestant bodies.

He said, "For some of us, church union is not a big problem, while for others there are much bigger concessions to be made."

The bishop was commenting on invitations to the EUB Church and two other denominations to join in merger talks with four large churches.

Bishop Mueller said his EUB denomination, whose government is Methodistic, expects to merge with the ten-million member Methodist Church in "ten or twenty years."

While optimistic about the outcome of the talks among the seven denominations, he said, "Union would be much farther away."



Religious News Service

Steeples on new American churches vary from the traditional one (left) atop the Methodist Episcopal church in Indiana, Pennsylvania, to the modern bell tower of the Massachusetts Institute of Technology chapel. Whatever the style of architecture, steeples are appearing more and more frequently on contemporary churches. One company manufacturing steeples estimates that their use has increased by forty per cent in the last five years. This is due in part to the availability of light weight metal and other materials that reduce building costs

Church Loss From Fires Exceeds $3,500,000

Church losses from major fires in the United States and Canada amounted to more than $3,500,000 during 1961, according to the National Fire Protection Association.

The analysis covers only "large loss" fires, those where damage amounted to $250,000 or more. There were eight fires in this category last year, seven in the United States and one in Canada.

The association said that elimination of such losses can be accomplished through proper design of buildings and through use of protection equipment like automatic sprinklers and alarm systems.

Wake Forest College to Admit Negroes as Undergraduates

Wake Forest College, a Southern Baptist school in Winston-Salem, N. C., will open its doors to all qualified undergraduate students next fall, regardless of race.

College trustees voted to admit Negroes to its undergraduate divisions. Previously the college trustees had approved the admission of all students to its graduate, evening, and summer schools.

The removal of racial barriers at Wake Forest has been advocated by the North Carolina Baptist State Convention, which controls the school.

Virginia Presbytery Elects First Negro Moderator

The oldest presbytery in the Presbyterian Church in the U.S. (Southern) has elected the first Negro moderator in its history.

Hanover Presbytery, one of eighty-three in the church, elected the Rev. Irvin Elligan, Jr., pastor of All Souls Presbyterian church in Richmond. Mr. Elligan previously had served as vice-president of the Richmond Presbyterian Ministers Association.

Located in central Virginia, the presbytery has 24,000 members, most of whom are white.

Church Council Asks Radio-TV "Exchange" Appearances by President, Khrushchev

The Northern California-Nevada Council of Churches is urging exchanges of public appearances on the radio and TV in this country and Russia on the part of President Kennedy and Premier Nikita Khrushchev.

The Protestant group said that such exchanges would be a "constructive step on the road to an improved atmosphere of greater understanding of our mutual problems and concerns."

It pointed out that lack of communication was a barrier to the establishment of a true and lasting peace.

Mexican Baptists Evangelism Services Successful

Special evangelistic services celebrating the one hundredth anniversary of Baptist work in Mexico resulted in 2,689 professions of faith. Instruction classes were started immediately so that many of the new believers could be baptized on Easter Sunday.

Most of the professions were made during a recent nationwide one-week simultaneous evangelistic campaign conducted by the fifteen Baptist associations of Mexico. In addition to services in churches there were eleven large evangelistic rallies which resulted in several hundred professions of faith.

Assisting Mexican pastors with the preaching were evangelists from

Guatemala and the United States. Radio announcements and programs, newspaper articles, and posters publicized the campaign in many cities.

Southern Presbyterians Plan New Atlanta Headquarters

A $2 million six-story office building will replace the present buildings used as headquarters for the Presbyterian Church in the U.S. (Southern) in Atlanta, Ga.

The new structure will be built in the same area as the current Presbyterian Center, which is established in converted houses and school buildings.

Offices of eight agencies of the General Assembly of the denomination and officers and personnel of the Synod of Georgia and the Presbytery of Atlanta will have space in the new building. Construction probably will begin in 1963, with occupancy scheduled a year later.

Pretoria Theologian Says He Will Continue to Speak Out

Prof. Albert S. Geyser, prominent theologian convicted of heresy by a synodal commission of the Dutch Reformed Church in South Africa, served notice that in the future he will speak out "against all those things I believe are undermining the Christian conscience of the South African people."

The heresy verdict against Professor Geyser was based on a charge that while serving as professor of New Testament theology and ancient Christian literature at the University of Pretoria he taught doctrines that amounted to a denial of the divinity of Christ. However, it was widely felt that he was actually condemned for his opposition to the church's policies supporting apartheid (racial segregation).

Protestant Missionary Work Accelerated in Germany

German Protestant foreign missionary personnel has increased from 180 to 1,048 since the end of World War II. The 1962 Evangelical Mission Annual reported that the number – which includes doctors, nurses and teachers in addition to mission clergy – more than doubled since 1952, when there were 499 German Evangelical missionaries abroad.

German Protestant missionary fields served by mission societies include India, Indonesia, South Africa, Ethiopia, Egypt, Japan, and New Guinea. Medical work is especially stressed in German missions.

German Christian Leaders Back Safe Driving Campaign

Protestant and Roman Catholic leaders throughout West Germany have made a special appeal to motorists to drive with care, stressing the moral responsibilities of Christians on the road.

In articles supporting the annual traffic safety drive, church newspapers recalled that the number of persons killed or seriously injured in traffic accidents throughout the country has increased alarmingly in recent years. The papers voiced particular concern over drunken driving, observing that a large percentage of accidents was caused by motorists driving under the influence of alcohol.

Church Women Told to Implement Their Faith With Action

About twelve million members of United Church Women were called upon by its board of managers to "back your faith with facts" by becoming actively involved in helping to find Christian solutions to world and national problems.

Among issues cited by the board for study by some 2,300 state and local councils of church women were race relations and community integration, strengthening the UN, aid to Cuban refugees, world nuclear disarmament efforts, and "equal pay for equal work for women."

In asking women to study proposed national legislation dealing with equal pay, the UCW officials said they opposed "discrimination in wages and salaries based on sex."

Caution Against Over-optimism on Refugee Problem

Caution against overoptimism on the refugee problem has been urged by Dr. Elfan Rees, secretary of the Commission of the Churches on International Affairs.

He said, "The European problem might be solved, but the refugee problem is moving from West to East, to Africa and Asia."

Dr. Rees spoke before the twenty-five-national executive committee, representing the United Nations High Commission for Refugees. Felix Schnyder, the UN High Commissioner for Refugees, reported that 12,155 refugees were firmly resettled in 1961, or nearly twice as many as in 1960, and eighteen more European camps were closed. He said that as of Jan. 1 there were some 65,000 nonsettled refugees in Europe, including 5,000 recent arriv... About 35,000 are likely to be ... settled through projects now be... implemented.

Plan for Anglican Church Reorganization Being Weighe...

A report advocating a major re... ganization of the governing bo... of the Church of England was s... mitted to the Convocations of C... terbury and York meeting in Lon... in separate sessions.

The report calls for a Gen... Synod of the Church which wo... be formed by merging the two c... vocations, made up of bishops ... clergymen, with the Church ... sembly, which has lay memb... The total effect of the new p... would be to give laymen a gre... voice in the affairs of the chu...

These proposals are the result... a three-year study carried out ... committees appointed by the ... convocations. They will not be f... debated until the convocations m... again in October.

1,100 Students to Participate in WCC Work Camp Plan

More than 1,100 students of ... races, nationalities and denom... tions will work together in 29 co... tries this summer under the ausp... of the World Council of Churc...

These ecumenical work camps ... involve young people from si... nine countries, including some ... hundred from the United Sta... The young people, who will be ... vided into forty-five groups, ... work on such projects as build... a stable at an agricultural schoo... Madagascar, digging a drainage ... nal in Switzerland, and clear... apartments for the handicapped ... aged in St. Louis, Mo.

Most of the camps last from f... to five weeks. Students pay t... own travel expenses and project ... ranging from $50 to $100. ... addition to work the camp p... grams also include daily wors... Bible study, recreation, and edu... tional programs.

Regular Baptist Association Sees Mergers As "Compromi...

The General Association of Re... lar Baptist Churches at its ann... meeting in Springfield, Mass., w... on record as disassociating it... "from all those who would sacri... our historic Baptist faith" to par... pate in church mergers.

The association adopted res... tions endorsing the House Com...

e on Un-American Activities and posing the sending of any wheat Communist China as being "mor- y wrong."

Delegates at the annual meeting re told that "neo-evangelicals" e seeking to "alter the foundation on which the fellowship of Chris- ns has been built."

Dr. John Balyo, pastor of Cedar ll Baptist church, Cleveland, de- ibed the current mood in neo- angelicalism as "one of tolerance vard false teachers and false ching."

A report presented at the meeting d that in 1961 the association ded fifty-two local churches to its mbership and now includes more n one thousand. Other statistics owed that the conservative Baptist dy spent about $4 million last year support nearly 1,200 missionaries 38 countries.

The association was founded in 32 in Chicago by a group of urches which withdrew from the rthern (now American) Baptist nvention because of doctrinal ferences.

stern Orthodox Bishops ndemn Soviet Persecutions

Leaders of some ten major East- Orthodox communions in this ntry have strongly condemned "new wave of moral and physical secutions against the Christian h and religion in general" in mmunist Russia.

The Conference of Canonical Or- dox Bishops in the Americas said t "hundreds of churches and nasteries" in the Soviet Union e been closed, "theological sem- ries have ceased to function, and ops, priests, and other faithful e been condemned to hard labor ler various pretexts."

The Conference appealed to istians throughout the world to their influence to condemn vations of religious freedom be- d the Iron Curtain.

l Amish Sue U.S. in Bid to l Social Security Problem

Leaders of the Old Order Amish e gone to court in Pittsburgh, to establish the right to stay of the Social Security system.

ction was begun after eighty- bishops and leaders of the rch decided that it was not im- al to become involved in ation.

he Amish claim that Social Se- ty violates their religious belief. They object to participation in the government plan for several reasons, including a fear that it will lead young people to shirk the Biblical injunction to care for parents, widows, and orphans and pass this responsibility off to the state.

They have always rejected insurance plans, holding that they implied a lack of faith in the judgment of God.

The suit was brought in the interest of an Amish farmer and his wife, Mr. and Mrs. Valentine Byler of New Wilmington, Pa. It seeks to recover three horses taken by U.S. agents from the couple to satisfy the husband's unpaid Social Security taxes. The scope of the case goes farther than that, however, since a favorable ruling may lead the way toward excusing the Amish from Social Security coverage.

Anniversaries

Mr. and Mrs. John S. Sanger celebrated their fiftieth wedding anniversary on April 24, 1962, at their home in St. Petersburg, Fla. — S. Pearl Neff, Sebring, Fla.

Mr. and Mrs. John Wogoman celebrated their fiftieth wedding anniversary on May 13, 1962. They are members of the Brookville church, Ohio. They have three children and four grandchildren. — Mrs. W. Russell Miller, Brookville, Ohio.

Obituaries

Anglemeyer, Harvey, was born in Harrison Township, Ind., Nov. 16, 1875, and died March 7, 1961, at Millersburg, Ind. He was married to Ada Noss on Oct. 6, 1894. He was a member of the Rock Run church, Ind. Surviving are his wife, three daughters, seventeen grandchildren, fifty-five great-grandchildren, and eighteen great-great-grandchildren. The funeral service was conducted by Brethren McKinley Coffman and Daniel Snider, and burial was in the Union cemetery. — Mrs. Gerald W. Leer, Goshen, Ind.

Funderburg, Drue D., son of William and Carrie Dresher Funderburg, was born Sept. 8, 1889, in New Carlisle, Ohio, and died May 11, 1962. On May 11, 1913, he was married to Ethel Denlinger. He was called to the ministry in 1911, and from 1921 to 1930 he taught at Bethany Biblical Seminary. He was pastor at the Rockford church, Ill., for six years, and from 1936 to 1945, director of adult education for the Church of the Brethren. Following this, he became director of Church World Service at New Windsor, Md. Besides his wife, two daughters, one brother, one sister, and nine grandchildren survive. The funeral service was conducted in the Troy church by Brethren Leonard Carlisle and Raymond R. Peters, and burial was in the New Carlisle cemetery. — Mrs. Raymond Becker, Troy, Ohio.

Hicks, Sarah, daughter of Urias and Sophia Boyd Beeghly, was born Aug. 27, 1887, in Miami County, Kansas, and was killed by a train south of Ottawa, Kansas, April 20, 1962. She was married to James R. Hicks, who died in 1940. Surviving are two sisters and two brothers. The funeral service was conducted by Bro. Lee F. Spitzer, and burial was in the Highland cemetery. — Mrs. Roy Gerhard, Ottawa, Kansas.

Hoover, Ruth Stayer, died at Windber, Pa., May 2, 1962, at the age of seventy-nine years. Surviving are her husband, David P., four children, one of whom had served on the India mission field, and ten grandchildren. The memorial service was held in the New Enterprise church by Brethren William F. Smith and E. M. Detwiler. — Dorothy Snyder, New Enterprise, Pa.

Kline, Deverde, was born July 5, 1904, and died at Lima, Ohio, May 2, 1962. Surviving are his wife, Bessie, one son, two daughters, five grandchildren, and one sister. He was a member of the Lima church. The funeral serv-

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ice was conducted by Bro. Dean L. Farringer, and burial was in the Woodlawn cemetery. — Mrs. O. C. Anspach, Lafayette, Ohio.

Leicht, Laura Hess, daughter of Henry L. and Annie K. Hess, was born Nov. 5, 1886, and died May 6, 1962. She was active as a Sunday school teacher and as a member of the women's fellowship. Surviving are one son, one daughter, two stepchildren, eight grandchildren, one great-grandson, and two sisters. The memorial service was conducted in the Elizabethtown church, Pa., by the undersigned, and burial was in the Mount Tunnel cemetery. — Nevin H. Zuck, Elizabethtown, Pa.

Nickel, Mertyl Mary, daughter of John and Louisa Weaver Stump, was born near Gainesville, Texas, and died at Wichita, Kansas, May 12, 1962. She became a member of the Church of the Brethren early in her life. Surviving are one son, one daughter, one brother, three sisters, and six grandchildren. The funeral service was conducted by the undersigned, and burial was in the Old Mission cemetery. — Harley Stump, McPherson, Kansas.

Overly, L. Clayton, son of Levi and Louise Miller Overly, was born in Salisbury Township, Pa., and died at the Neffsville Brethren Home, Jan. 8, 1962, at the age of eighty-three years. He had been a member of the Bareville church for sixty-five years. On Nov. 28, 1907, he was married to Susan Weaver. Surviving are his wife, two daughters, eleven grandchildren, seventeen great-grandchildren, and one sister. — Mrs. Melvin Poff, Leacock, Pa.

Powell, Kathryn E., daughter of Jonathan and Emma Frey, was born March 22, 1885, in Juniata County, Pa., and died May 9, 1962, in Troy, Ohio. She was married to Thomas A. Powell, who died in 1949. Surviving are three sons, one sister, eight grandchildren, and seven great-grandchildren. She was a member of the Troy church, where the funeral service was conducted by Bro. Leonard Carlisle. Burial was in the Greenville Creek cemetery near Covington. — Mrs. Raymond Becker, Troy, Ohio.

Rhodes, Nora May, daughter of Franklin and Elizabeth Glock Rhodes, was born Oct. 13, 1883, and died April 23, 1962. She had been a member of the Church of the Brethren for a number of years. She was active in promoting and supporting the mission work in the Church of the Brethren, having served on the General Mission Board for several years. The funeral service was conducted in the Dallas Cen church by the undersigned, and bur was in the Brethren cemetery George W. Harvey, Dallas Cent Iowa.

Simmons, Savannah Elizabeth Spo augle, daughter of George and Eli beth Susan Sponaugle, was born F 4, 1885, at Franklin, W. Va., and di Feb. 27, 1962, at Hershey, Pa. She w married to Whitney D. Simmons, w survives. She was a longtime mem of the Church of the Brethren. A surviving are three sons, three daug ters, one brother, one sister, six grar children, and four great-grandchildr The funeral service was conducted J. Herbert Miller, and burial was in t Spring Creek cemetery. — Mrs. Ral E. Kuhn, Hershey, Pa.

Shields, Maud Dixon, was born N 8, 1879, near Wellsville, Kansas, a died May 9, 1962, in Ottawa, Kans In 1902 she was married to Byr Shields, who preceded her in dea Surviving are three sons, four daug ters, eighteen grandchildren, sixte great-grandchildren, four sisters, a one brother. The funeral service w conducted by Bro. Lee F. Spitzer, a burial was in the Wellsville cemetery. Mrs. Roy Gerhard, Ottawa, Kansas.

Weible, Elmer C., son of Henry a Anna Weible, was born Aug. 29, 18 and died May 3, 1962. Surviving his wife, Ethel Hottle Weible, five ch dren, fourteen grandchildren, and great-grandchild. He was a mem of the Geiger church, Pa. The fune service was conducted by Bro. Clayt Gehman, and burial was in the Thomas Lutheran cemetery at Hoove ville. — Clayton Gehman, Friede Pa.

Church News

Northern Illinois and Wisconsin

Rice Lake — The members of t Ministerial Association of Rice La take turns giving five-minute devotio over the local radio WJMC. Our p tor, Owen Shankster, had the we of Jan. 28 and May 14. The chu joined with the other churches of t city for the World Day of Prayer a Good Friday services. The youth tc charge of the service on Jan. 28. T have been baptized. The pastor v terminate his service here on Aug. 31. Mrs. Mildred Shankster, Rice La Wis.

Southern Illinois

La Place — Five of the women tended the women's workshop Springfield. Brother and Sister Skag of Cerro Gordo were guest speakers a meeting of teachers and their assi ants. The Decatur Area Council Churches sponsored a united school Christian living with fifteen differ courses. An average of fifteen from church attended this. Edward Crev ton conducted the worship on Layma Sunday. We have used the films, Cro roads, Split-level Family, and T Beginning of the Rainbow. Brother a Sister George Phillips, Etta Van Dy and Doris Creviston attended the gional conference at North Manchest

lvin Frantz of Springfield, state CROP rector, showed pictures and told of s experience while he was in Europe. our of our men attended the district en's fellowship rally. On pulpit exange Sunday, Bro. M. A. Whisler of e Oak Grove congregation preached our church. The Marvin Arnold famy presented a new slide and film proctor to the church. Charles Clabaugh, member of the Illinois legislature, oke at our church one evening. Durg the month of January, we had a hool of stewardship. Reverend Cutlip Decatur was a guest speaker. There ere a book review on Wake Up or low Up, a movie, and two skits, Sacfice and Excuse for Living, during this hool. The homebuilders worked two ys at the church making comforters, spital gowns, and layettes for relief. ur of our young people conducted e worship service on National Youth nday. Starting in February and conuing for six weeks, the pastor had a ass on what constitutes a Christian e. On the first day of Lent, we had prayer vigil for twelve hours; more an forty participated in this service. e choir gave the cantata, The Cross Redemption, on Palm Sunday eveng. The love feast was observed on ril 19. Nine have been baptized and e received by letter. Twenty-four ankets were sent to relief. — Mrs. rtrude Traxler, LaPlace, Ill.

Middle Indiana

Liberty Mills — Since the last report, e have been received by letter. Our stor conducted services three evengs during holy week. On Good Fri-y, we joined with the other churches town for a service. The love feast s observed on Saturday evening. e youth had a sunrise service, folved by a breakfast. The women are king comforters and clothing for ref. A number of women attended the ly at the Pleasant Dale church. The n were also well represented at the n's rally at the Peru church. The JB church joined with our congregan for a daily vacation Bible school. legates to Annual Conference were pastor, John Whitcraft, and Eugene enour. — Kathryn Landis, North nchester, Ind.

Northern Indiana

Pine Creek — In the absence of our stor on New Year's Sunday, two layn brought messages on Challenges the New Year. On the Sunday hts in January, we had a school of ssions. The young people have been isting in the worship service each nday morning. We had a series of nday night discussions on mental lth. Five youth attended the Washton seminar, and four of our leaders ended the conference at Manchester the Mission of the Church. The stor taught a course in visitation and ngelism for twelve teams who are v calling on those who are not rch members or who are not Chris-n. This calling will come to a climax Pentecost. The women participated the World Day of Prayer service in community at Lakeville and North erty. We were hosts to the district p leadership training conference. ile the pastor was absent, a member the Gideons spoke. Lucile Long



A new Brethren book

Faces Among the Faithful

INEZ LONG



Out of the unnumbered and innumerable women in the Brethren fellowship who have been faithful Christians, twenty-eight have been selected for consideration in this new book. Each one has in some way made a noteworthy contribution to the church's life and witness, beginning with Anna Mack and extending through more than a quarter of a millennium down to some who are yet living. While containing biographical materials, this book is not really a book of biographies; its intent is, rather, to lift up the vital and significant part that women have assumed, are yet assuming, and will continue to assume in the life of the church.



$2.75

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Ill.

Strayer brought a message on the Book of Jonah. Ronnie Studebaker showed his slides of Agadir, where he had served while in BVS. We had an appreciation dinner for the church school teachers and officers. Mrs. Vera Roush Kalter of South Bend was the speaker. The choirs of our church united with those of the First South Bend church in the cantata, The Risen King, and an Easter hymn sing conducted by the pastor. The services during Holy Week were conducted by the pastor, and we had our love feast on Thursday. We joined with the rest of the community for a Good Friday service. We have had a Christian home emphasis in the church with Sunday school classes in Christian homebuilding taught by the pastor for one quarter, the organization of a golden years fellowship, a family night once a quarter, and a family life institute over the first weekend of May, which was led by Mr. and Mrs. Wilmer Tolle and Eugene Hess and Chaplain Arentz. Delegates to Annual Conference were Annabel Rupel and Mr. and Mrs. Huffaker. Dr. Lee Smith and family from Puerto Rico returned to our congregation in June. — Miriam Mangus, Lakeville, Ind.

Southern Indiana

Indianapolis, Northview — A class in preparation for church membership was started in January. We had a fellowship night on Jan. 14. The members of the CBYF participated in the morning worship on National Youth Sunday, and Ruth Davidson spoke. A

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FORT WAYNE, INDIANA

report meeting for the workers in the Manchester College March of Progress campaign was held in our church. The pastor, Bro. George Detweiler, and other members attended the district self-allocation meeting at the Anderson church. In February, the moderator, Robert Tully, conducted the morning service and preached the sermon while the pastor was absent. On March 4, the church members heard the first report meeting of the workers in the friendly community study of the church area. The women of the church have contributed articles to the project for migrant workers. Several women of the church attended the area meeting at the Beech Grove church; Mrs. Paul Halladay was the speaker. We observed the love feast on Palm Sunday

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evening. Two delegates represented the congregation at Annual Conference. — Annis Heiny, Noblesville, Ind.

Northwestern Ohio

Lima — Ora Huston, peace counselor for the Church of the Brethren, recently gave a talk on peace. The pastor, Dean Farringer, gave the message one Saturday evening on the radio WIMA. Karen Larue, one of our members, left for a three-year term of service in the Nigerian mission, West Africa. The Manchester College deputation team conducted the morning worship on Jan. 28. Dr. Leonard Blickenstaff, a missionary to India, spoke in February. During the month of February, the pastor and choir led the worship for the shut-ins at the Lima convalescent home. Several of the choir members attended the church choir clinic at one of the neighboring churches. A goodly number from Lima attended the spring assembly in the Marion church, at which Dean Frantz spoke. Five were baptized and one was received by letter on Palm Sunday. We observed the communion on the Wednesday evening before Easter. Easter began with a sunrise service and breakfast sponsored by the youth and ended in the evening with the cantata, The Dawn of Easter, and the play, Barabbas. Mrs. Harper Will of Ft. Wayne was the speaker for the mother and daughter banquet. — Mrs. O. C. Anspach, Lafayette, Ohio.

Southern Ohio

Brookville — Twenty persons were baptized on Palm Sunday and six received by letter. We observed the love feast on the Thursday evening preceding Easter. Six of the churches of the community joined for Lenten services and the Good Friday service. One Sunday morning a leader in each adult Sunday school class introduced the subject of the Brookville church's role in civil defense. That evening discussion was continued, offering different points of view by three leaders, one from the West Milton church. At the next council, it will be presented for definite decision. The women's fellowship has sewed for relief, making a total of fifty-one hospital shirts, eight baby comforters, five large comforters, one hundred fifty-three bandage rolls, and thirty-two ulcer pads. Donald Frederick, who was licensed to the ministry at Brookville and is now professor of music at McPherson College, directed the district choral society at West Milton in several of his own anthems. Darrell Delk was speaker for the Easter sunrise service. All of the choirs joined to present the music on Easter morning. The floodlights for the Trinity window in the church have been given in memory of Brother and Sister Ira Brenner, who were deacons in the congregation for many years. A tape recorder was presented also for the sick and shut-ins in memory of Mrs. Emma Horst Myers. The new Maas organ chimes are a gift, also, and were used for the first time on Easter. They are in memory of J. C. Saul. The pastor, Fred Hollingshead, attended the international symposium on the Role of Food in World Peace. On May 6, we had our third family fellowship night in the various homes with volunteer hosts. Thirty-five attended the baby party for the nursery children and mothers. Three babies were dedicated on Mother's Day. The golden wedding anniversary of Mr. and Mrs. John Wogoman was recognized at the May 13 worship service. — Mrs. W. Russell Miller, Brookville, Ohio.

Donnels Creek — With Mrs. Ruth Wilson as director, four Sundays in January were devoted to mission study during the Sunday school class hour with the emphasis centered on Latin America. The school was climaxed by having Opavia Nodo, a Cuban refugee, bring a message. Other guest speakers have been Dr. Leonard Blickenstaff, missionary on furlough from India, and Professor Charles Klingler, professor of English at Manchester College who spoke on National Christian College Day. Some of our members attended the district school of missions at the Covington church, the Southern Ohio missionary rally, and the district wor
en's rally at the New Carlisle churc
Our group was host for the distri
young adult banquet. One of this grou
Emmert Funderburg, has recently cor
pleted his term of alternative servic
On Jan. 28, the Manchester Colle
a capella choir gave a program. C
different Sundays, various fami
groups have presented special music
numbers. Rosalind Buck, district you
director, met with our youth. In o
servance of Youth Week, sixteen of th
young people participated in the mor
ing worship. On another Sunday, th
junior highs presented the worsh
service. A number of our youth ar
junior highs have attended their respe
tive district rallies. The pastor a
tended the Ohio Pastors' Conventio
He also conducted the service at th
Springfield city hospital. The film, Pi
for Paraguay, was shown and explaine
by Henry Driver at the semiannu
birthday supper. The church coope
erated with the other churches in th
community on the World Day of Pray
and also in a visitation program and
week's meeting with Rev. Morton Do
sey as evangelist. Before Easter, th
pastor had a class on what it means
be a Christian and a member of th
Church of the Brethren. Three we
baptized. On Palm Sunday, the juni
and adult choirs gave a program. Du
ing Holy Week, the youth had th
worship and showed the picture of Th
Cross and the Resurrection one nigh
The pastor, Robert Hoover, preache
one evening during Holy Week, ar
the love feast was observed on Thur
day. The junior highs and the you
had charge of the Easter sunrise servi
and breakfast. During the mornir
worship service, the children had
program. New church lamps were pu
chased with contributions given
memory of Ruth Dresher. The past
and Ruth Funderburg represented th
congregation at Annual Conference.
Edith Dresher, Springfield, Ohio.

Troy — The youth met with your
people from the Manchester Colleg
Christian Association. Slides of sun
mer work camp experiences in Ecuad
were shown. On Sunday, the Manche
ter group had charge of the entire wo
ship service. Some of our youth toc
part in the citywide youth meeting du
ing Youth Week. Bro. Leonard Carlis
attended the Ohio Pastors' Conventic
in Columbus. He and the church de
egates attended a special district co
ference at Brookville, Ohio, concernin
civil defense. The pastor and the juni
choir presented a program at th
Greenville Brethren Home in Marc
Bro. Robert Mock, pastor of the We
Milton church, was the minister durin
the absence of Brother Carlisle. Th
Lenten program included citywid
services each Wednesday evening. W
had a service of baptism on Palm Sun
day, and during Holy Week a Wedne
day service, the love feast on Thursda
and community Good Friday service
The choirs had a sunrise service. W
had a mother-daughter banquet i
April. Thirteen of the women attende
the rally at the New Carlisle churc
The pastor and his wife attended th
post-Easter seminar at the First Con
munity church, Columbus. Dedicatio
of babies was a part of the Mother

)ay service. The Troy church has now)een incorporated. During the summer nonths, the services will begin at 9:30 or Sunday school and 11:00 for)reaching. — Mrs. Raymond Becker, Troy, Ohio.

Eastern Pennsylvania

East Fairview — Jacob Nauman, who ielped in the rehabilitation work in 3ritish Honduras, showed slides of that)roject to the young adult group. Pic-ures of her trip to Rome and the island f Sardina where we have Brethren olunteer work going on were shown y Mrs. John Hershey of Lititz. During he weekend demonstration school ponsored by the district children's ork cabinet at the Bachmanville hurch, Mary Weaver and Alma Bruck-art, two of our teachers, participated n the program. We had a union Len-en service in cooperation with the oth-r churches of Manheim. Bro. M. Guy Vest, pastor of the First church of ork, was the speaker. One of our oung people, Richard Adair, is in rethren Volunteer Service and has een assigned to Elgin to work with odney Davis. Bro. Norman Bucher as the speaker for the father-son fel-wship. The Parable of the African iolet was the subject of Mrs. Hazel uzzard's address at the mother and aughter fellowship. Four decisions for hrist were made during the pre-Easter rvices held by Bro. William Longe-ecker. Two have been received by tter. Seven of our members helped present the Easter story to the ele-ientary schools of the Manheim dis-ict by means of a film. Sewing at a ancaster hospital and making a trip the New Windsor Service Center ave been two projects of the women uring the spring. The choirs gave an aster program, with the senior choir nging No Greater Love. Paul Forney, ioderator of the Midway church offici-ed at the love feast service. On lother's Day ten children were dedi-ited at the morning service, and in ie evening the youth gave a program music with the theme, The Lord's rayer. Since we have discontinued ipporting Sara Shisler, who is now tired from missionary work in Ni-eria, we are contributing to the Mubi ible school in Nigeria. — Mrs. Mahlon raybill, Manheim, Pa.

North Atlantic

Philadelphia, Bethany — Owing to e illness of the pastor, John S. Landis, e have had a number of guest speak-s. Bro. Joe Kadiesdaisch spoke on ay 6. In the evening the Northeast atorio choir gave a concert. Thirty ankets were given for relief. The others and daughters had their ban-iet on May 10. On Mother's Day e had a special service during the inday school hour. At the evening rvice, Rev. Frederick Ruth, a mission-y to Venezuela, showed slides of his ork there. One Sunday we saw the m, How the Bible Came to Us. The stor's wife brought the Mother's Day essage in the morning. The midweek rvices have been in charge of the acons. Three babies were dedicated, d three persons have been baptized. — na B. Glessner, Philadelphia, Pa.

The Bible:

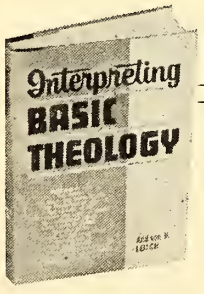
God's Word to Man

SAMUEL A. CARTLEDGE

The author begins this book by explaining wherein Christianity differs from all other religions, and goes on to study the reasons why its Scriptures are accepted by all branches of the faith. He defines the sort of inspiration that it is reasonable to attribute to them, deals with the development of the canon, and reviews the transmission of the text, showing how modern textual critics have achieved a restoration of the original manuscripts that may be accepted as very nearly perfect. Dr. Cartledge examines the problems of translation and principles of interpretation, and finally applies God's Word to the conduct of life. The treatment throughout is realistic and persuasive.

$3.00

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Ill.



INTERPRETING BASIC THEOLOGY

ADDISON H. LEITCH

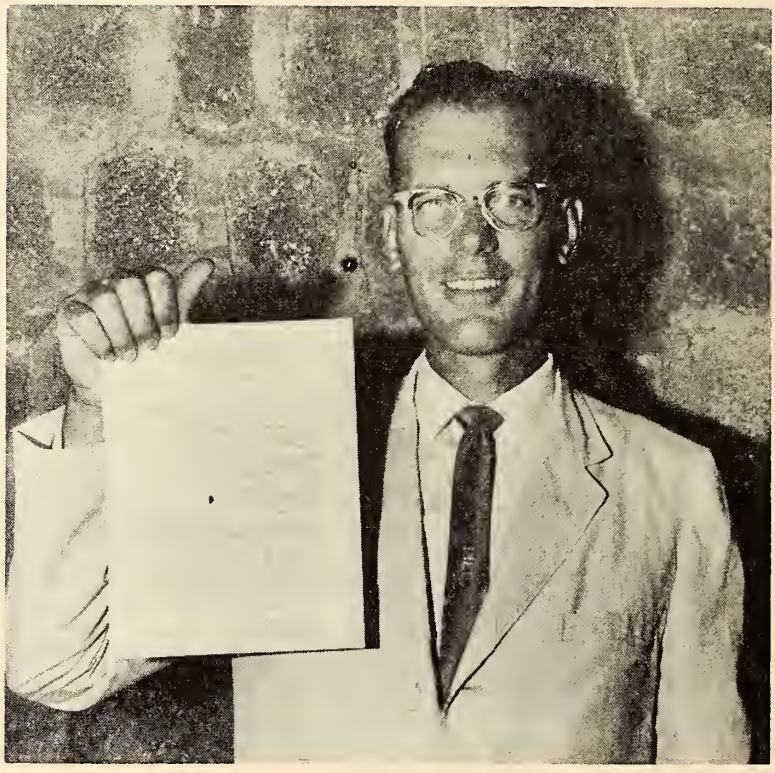
From his long and meaningful work with seminarians and youth, Dr. Leitch has learned how to explain the profound tenets of Christianity in simple language and with simple analogies. In this book he deals with "first steps" in theology — starting with the reasons for belief in God, and continuing with studies of the doctrines of the Trinity, the nature of sin, the person and work of Christ, the Cross of Christ, the second advent, the Holy Spirit and His work, the resurrection of Christ. Here is a book recommended for ministers, educators and laymen — and to anyone who is anxious to gain a clearer understanding of Christian faith and theology.

$3.50

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Ill.

Florida, Georgia, and Puerto Rico

Ft. Myers — Along with the monthly contributions to worldwide missions, one missionary has been supported for the year. We have participated in Share Our Surplus, the Bridgewater College drive for funds, the Bethany relocation offering, the district, and the local migrant mission projects. The women's fellowship for Bible study met monthly during the winter and contributed to the district women's work. They were represented at district conference and the United Church Women's meetings. — Mrs. Alberta C. Comer, Tice Fla.



Who Wrote This Letter?

GERALD NEHER, agricultural missionary in Nigeria, holds a letter that is like many sent to the mission field each year. This one is from Mrs. Edgar Fritz of the Somerset Church of the Brethren, in the District of Western Pennsylvania.

The Somerset church has taken a personal interest in the work of Gerald Neher and helps to make it possible through a missionary support account administered by the General Brotherhood Board. For almost two thirds of our 119 missionaries, such accounts are fully subscribed by churches, groups, or individuals.

Mrs. Fritz closes her letter:

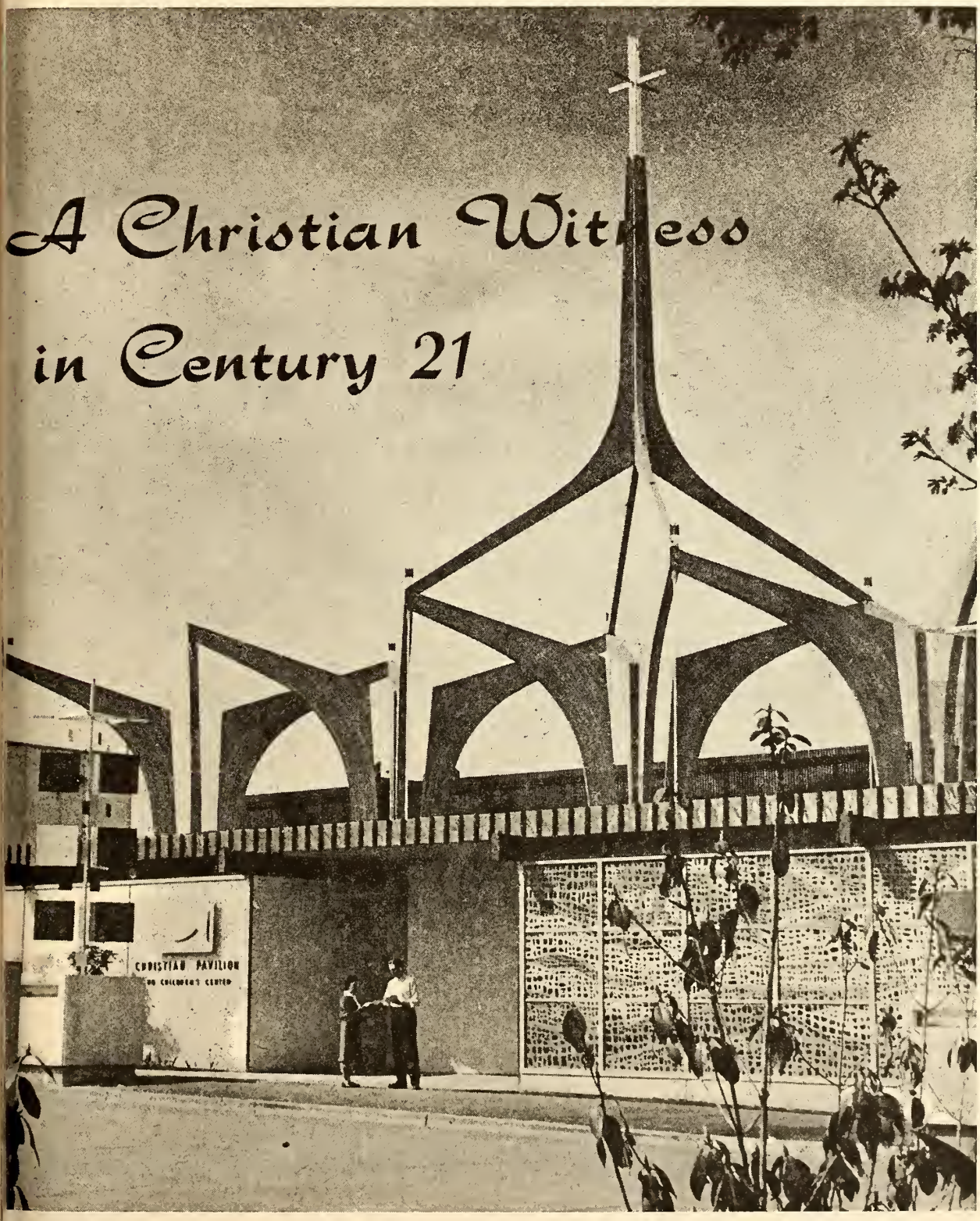
We will be glad to hear from you again when you have time to write us. We want you to know that the prayers of the Somerset church are always back of you and your work. It is our constant prayer that the peoples of the world will be drawn closer together in fellowship with Christ, and that all God's children may experience his blessings.

Together, congregations and individual members, missionaries, and the General Brotherhood Board combine to fulfill our witness as the

Church of the Brethren

Church of the Brethren
Gospel MESSENGER

JULY 7, 1962



Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

R. H. Miller, a former member of Manchester College faculty, is serving as interim pastor of the Wenatchee Valley church, Washington. The article on page 4 is an abstract of the address he gave on Thursday evening at Annual Conference.

Carl Harris is a I-W volunteer working with the Protestant church youth of the Hamburg area. He served as the coordinator of the BSC emergency team after making the preliminary contacts.

Harrison Williams of New Jersey, serving his first term in the U. S. Senate, is chairman of the Senate Subcommittee on Migrant Labor.

Edward Ziegler, pastor of the Oakton church, Eastern Virginia, gave the article beginning on page 14 as a talk at a postbreakfast conference at the Ocean Grove Conference.

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Immediate Action

I am interested in seeing the suggestion of the Committee on the Anointing Service as stated in the last paragraph of their introduction implemented into some immediate action, which I feel is long overdue. . . .

I think the Brotherhood should move with all reasonable speed into such suggested study. A good Virginia elder's sister told me she is paying $40 a month to one of the evangelists who stresses Christ's healing Ministry because our people say nothing about this important Bible emphasis. A goodly number are impressed by the experience of a brother from Eastern Pennsylvania, who had surgery for a double hernia which proved unsuccessful; later the Lord healed him in a healing evangelistic service. I read a report written by the chairman of the evangelistic committee who sponsored this evangelist in Puerto Rico; he said in that meeting 85 blind persons had their eyes opened, and 125 deaf mutes had hearing and speech given to them.

Robert Forney, a member of the Pittsburgh church, was so seriously hurt in an accident in which many were killed that fourteen doctors in Mercy hospital said he could not possibly live. The family wired me to come and pray for him. God answered our united prayers and Brother Forney held the same responsible job for twenty-five more years. — M. J. Weaver, R. 1, Windber, Pa.

The Joy of Growing Old

I want to answer the article in the May 12 Messenger by H. H. Helman. I agree with what he says. Missionaries were never given a salary and were promised support in their declining years. But there is more than the financial side to old age. To me, it's fun to live. I'm not ninety and I'm not eighty, but am pretty close to it, and I find it great fun to live.

My heart specialist would not have me do any routine work, for I must be able to stop when I need to. I'm not lonesome. I like to cook and have the kind of meals any one needs. I find so much to do which I can do that the day is not long enough. So how could I be lonesome?

It's fun to live. So much I wanted to do and never had ti to do and it keeps me busy. I k I made 120 pairs of mittens for l rean orphans one year and seve another.

When I read and come to h places where it takes more thinki I lay my book down and take my knitting to think a while. I re hard books; that's the way to k learning and it's the way to k your brain alive. My sainted tea er, E. B. Hoff, used to say if he kn he were going to die tomorrow would keep studying today, where he leaves off on earth he gins in heaven.

When I was in China I used read some in a hard book every d if only a page, to keep my br moving out in new avenues of thi ing. It's fun. No matter how ma degrees one has if he doesn't k studying every day he doesn't k having them, for you go back. T brain must advance or it goes ba

Now I keep working on new s jects. One year I studied the pro ets. Then I worked on church h tory to learn about the ecumen councils and what they did and learn more of the church fathers a what they did. I learned about t canonization and translations of t Bible through the years. I have r erence books in my own library a when they are not enough I go the public library.

I study the history of all the nominations and know what th stand for. I learn about the wo as a mission field; one of my la studies was in the little land Hunza. It's a remarkable count I have just finished a thorough stu of our two new states and find have wonderful additions to c country. Again I say, it's fun to li

Then I crochet, make weddi and graduating presents for nieces, nephews, and grandnie and grandnephews. These eve can't go on without recognition fr their greataunt. I go to the we dings and graduations as much I can. I write to the new babies a tell them what a wonderful wo they have come into and tell the to have their parents help them re the letters.

I have a garden. I help a neighb with her canning and her sewi

Continued on page 13

Write Your Own Editorial

IN THE spirit of this do-it-yourself age, the editor who usually comments on the passing cene on this page will refrain from editorializ- ng this week and turn his material gleaned rom various sources over to the reader. Go head and write your own editorial . . .

• Large quantities of a new translation of the Bible into the Tibetan language were bought everal months ago by Chinese Communists. The reason — not out of respect for the Bible r even out of curiosity about its contents, but or the purpose of learning the language of the and they had conquered. . . . Could it happen, y the grace of God, that a Tibetan Bible, read y a Chinese Communist, would teach him more bout Jesus Christ than about the language of Tibet?

• Out in San Diego, California, the proprietor f a gift shop became suspicious of a foreign- nade gift box and turned it over to her congress- nan. He showed the box, with its design of an agle and a star, to a political rally, calling it n example of subtle communist propaganda. Then an art historian took a look at the drawing. He identified it as one used in the 19th century n U. S. Navy ships . . . very subtle of those ubversive Communists to infiltrate the U. S. Navy a hundred years ago.

• The Little Rock, Arkansas, police depart- nent has taken a text from Deuteronomy (chap- er 16, verses 18 and 19) as the first rule of onduct for its code of ethics. One of the phrases eads: "You shall not show partiality." . . . An xcellent rule, not only for the police, but for he governor of that state and some others who ot long ago gave their city and state a bad ame because of partiality.

• "It is time we stopped 'turning the other heek.'" The minister was quoting Scripture, ut he urged the reverse of what Jesus had said. The minister is a congressman who believes his nation must pursue and not ignore "the ilitary aspects of space conquests." He wants o get to the moon before the Russians do. . . . a few days later another minister said we were osing out to communism because we trust too uch in goodness and not enough in power. He hought we ought to "thank God for the security e have in the Department of Defense." . . . We wonder what Bible version these ministers re using?

• A news report from Taipei, Formosa, gives resident Chiang Kai-Shek credit for saving his ation from Typhoon Nancy. Forecasters predicted the typhoon would hit the island and devastate it. But the general went to his private chapel and prayed for four hours. The storm reversed its direction and Formosa was saved. . . . Then, adds the news report, "Typhoon Nancy later battered Japan, leaving thousands of casualties and some 320,000 people homeless."

• Mary Ellen Benson protested when she was fined $5 by her union because she went to church on Sunday mornings rather than to union meetings scheduled at the same time. She took the case to court but the court upheld the union's bylaws which call for fines when a member misses three of five scheduled meetings. Mrs. Benson said she considered church attendance more important. But the judge said her fine was legal. She also had to pay the court costs of $5.40.

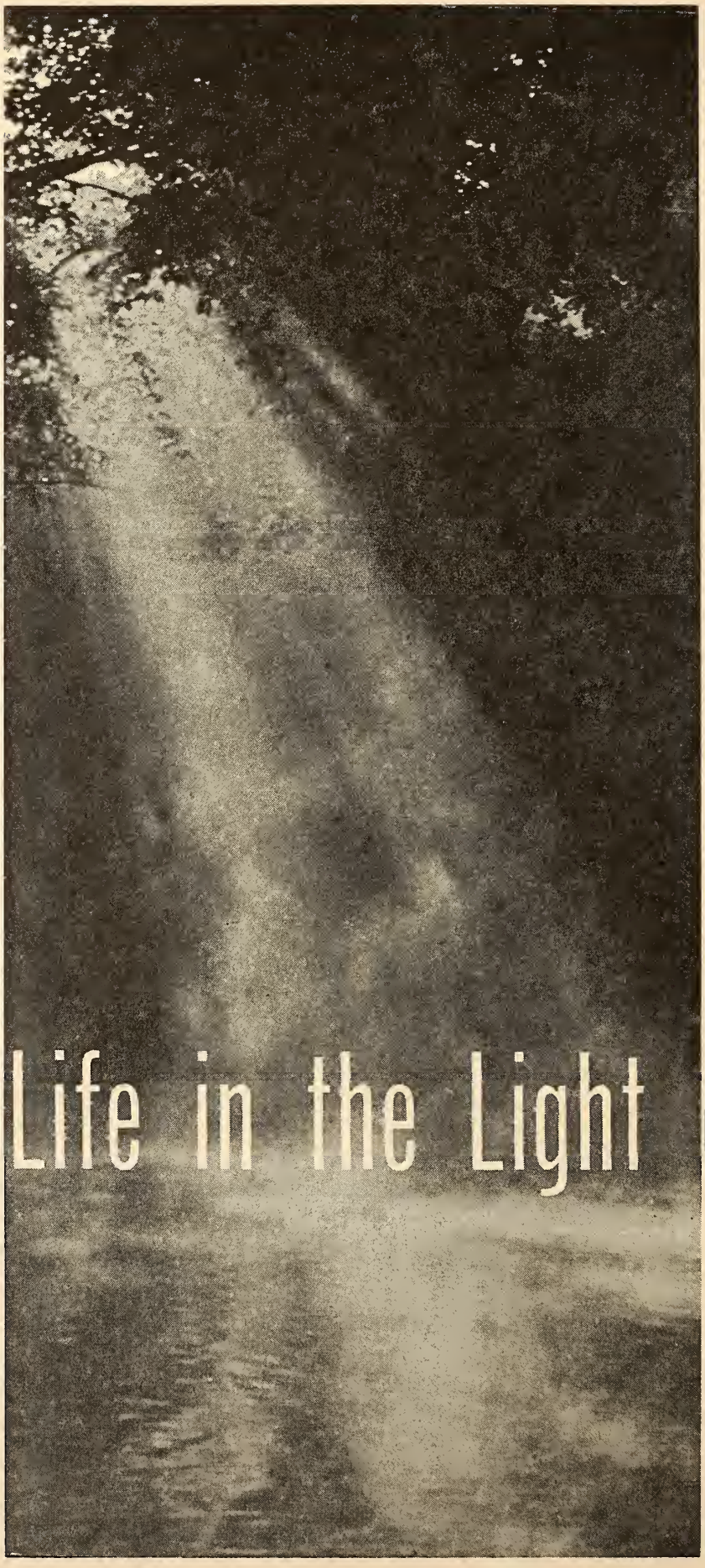
• The leader of an Amish community in Western Pennsylvania says that his group is thinking of moving to Australia to escape what he calls "religious persecution." His people object specifically to Social Security which they reject as a form of insurance. Several Amish have refused to pay Social Security taxes. . . . Dr. William C. Davidon, an atomic physicist, is making plans to leave the U.S. for a teaching job in some foreign country, perhaps in New Zealand. He is opposed to nuclear testing and he says, "I want no part in preparing for mass murder."

• Listen to this description of a current craze: "Dancing women roll their eyes, wave their hands, and describe circles with their feet; they twist their whole body, and the beholder goes home with the impression of this image." No, the writer is not a contemporary preacher or some indignant parent of today. He is St. John Chrysostom, writing in the fourth century A. D.

• The police records of one American city reveal that a man 54 years old has been jailed for drunkenness 285 times in 32 years. He has cost the city $17,100 for police and court costs; $26,873 for jail keep; and $1,400 for hospital care. He has paid only $510 in fines, thus leaving the city with a net cost of $44,863.

• Some churches in our country — you know which they are — take a very lenient attitude toward gambling even to the point of sponsoring bingo and games of chance. One of them in Massachusetts found a strange contribution in the collection basket one Sunday. It was a pari-mutuel betting stub. But when the church

Continued on page 16



Life in the Light of Eterni

by R. H. Miller

LOVE reveals its possibilit as it encounters lovele ness. The place for love is the midst of selfishness, so lo as there is selfishness. Incarn tion is love's venture into t enemy's lines. The incarnati which is Jesus Christ is fi filled every time anyone carr the lighted torch of love ir the dark of selfishness.

Those occasions in whi selfishness matures in crises a love's opportunities. If t monotonous old rule of an e for an eye and a tooth for tooth prevails, the opportun is lost. If love is incarnated to the crisis, there is rebir there is a new heaven and n earth. It allows God to work us in fulfillment of his reden tive purpose, "Behold, I ma all things new."

Every time an evil act brin a like response from me, eve time danger makes me afra every time a difficult task, lyi clearly in my path, turns a aside, every time I fail to me any occasion as the love Christ would prompt me meet it, I am jamming Go communication system to m self and to everyone involve

It is as simple as sperm a egg in the inception of new l or the inclusion of the necessa elements in a laboratory expe ment or a mother's selection ingredients in the preparati of a good meal.

The two ingredients, in t

case under consideration, are people who hunger for God and do not know it and so are set against each other in a mad scramble for that which cannot satisfy, and someone who will walk into the melee with the love of Christ. The experiment will come out right; the meal will be good; there will be a new creation.

If these five paragraphs have made you feel that the writer is having a hard time to get started you are right. But the peak of truth I see, if we can reach it, is worth a little difficulty on the trail.

Probably the most difficult period of Paul's missionary career, unequaled in difficulty by any other Christian missionary, was his three years at Ephesus. He says, "I fought with wild beasts" there. And again, "I was utterly, unbearably crushed, so that I despaired even of life." But the local situation was not all he had to bear; it was probably the lesser part of his burden. There was the care of all the churches. Who is weak and I am not weak? Who is made to stumble and I burn not?"

The churches which he had founded on his earlier missionary journeys were infiltrated by self-seeking apostles of discord who were attempting to discredit Paul. He had sent one letter east to Galatia in an effort to set matters right there. The attention he gave to the problems at Corinth adds up to a "painful visit," twice crossing the Aegean Sea, and at least three letters. One Corinthian letter was written from Macedonia, after he had finished his work at Ephesus. His three years at Ephesus were filled with great labors, great dangers, and many very difficult problems.

Take a closer look. Chloe's people and others, coming to Ephesus from Corinth, had told Paul of the troubles there. The Corinthian church had written, asking an itemized list of questions. Paul had written them a letter which they had misunderstood. Some of the problems were:

- A church divided into factions (Chaps. 1-4);
- A member living as husband to a woman married to his father (5);
- Members involved in litigation with one another in pagan courts (6);
- A variety of notions about the physical body (6);
- The problem of marriage and divorce (7);
- Using food which came from idol temples (8);
- Payment for preaching the gospel (9);
- Interpreting the "Old Testament" scriptures (10);
- The covered head for sisters in the church (11);
- Disorderliness and greediness at love feasts (11);
- High office and lowly positions in the church (12);
- Keeping emotions from getting out of control (14);
- How they shall think of the resurrection (15);
- The offering from all the gentile churches for the saints at Jerusalem (16);
- The Pauline travel bureau — the goings and comings of himself and his helpers (16).

Quite a budget of business, is it not?

Now marvel at this! 1 Corinthians 13, indicated above by the line two thirds the way down the list, comes in the midst of what would seem to be the brain-wearing, heart-breaking labor to the great apostle who cared so deeply for the welfare of his churches. Would not such a burden take all the poetry out of a man? Is it not unexpected that in the midst of such labors an immortal blossom of poetry should appear?

Yes, it is, if we take our cue from the way we generally react to labor and trouble. No, it is not, if we think of what the first five paragraphs of this piece are attempting to say. Or better, if we think of Jesus. More light arises from Jesus, in the interval between Palm Sunday and Easter morning, days of unspeakable trouble, than from calmer days.

It is the brave formula for the miracle of creation, the impact of Christian love into the world's selfishness and hatred. It is love encountering chaos. I am inclined to believe it is not essentially different from what is spoken of in Genesis 1:1. "The earth was without form and void; and darkness was upon the face of the abyss, and the Spirit of God brooded over it."

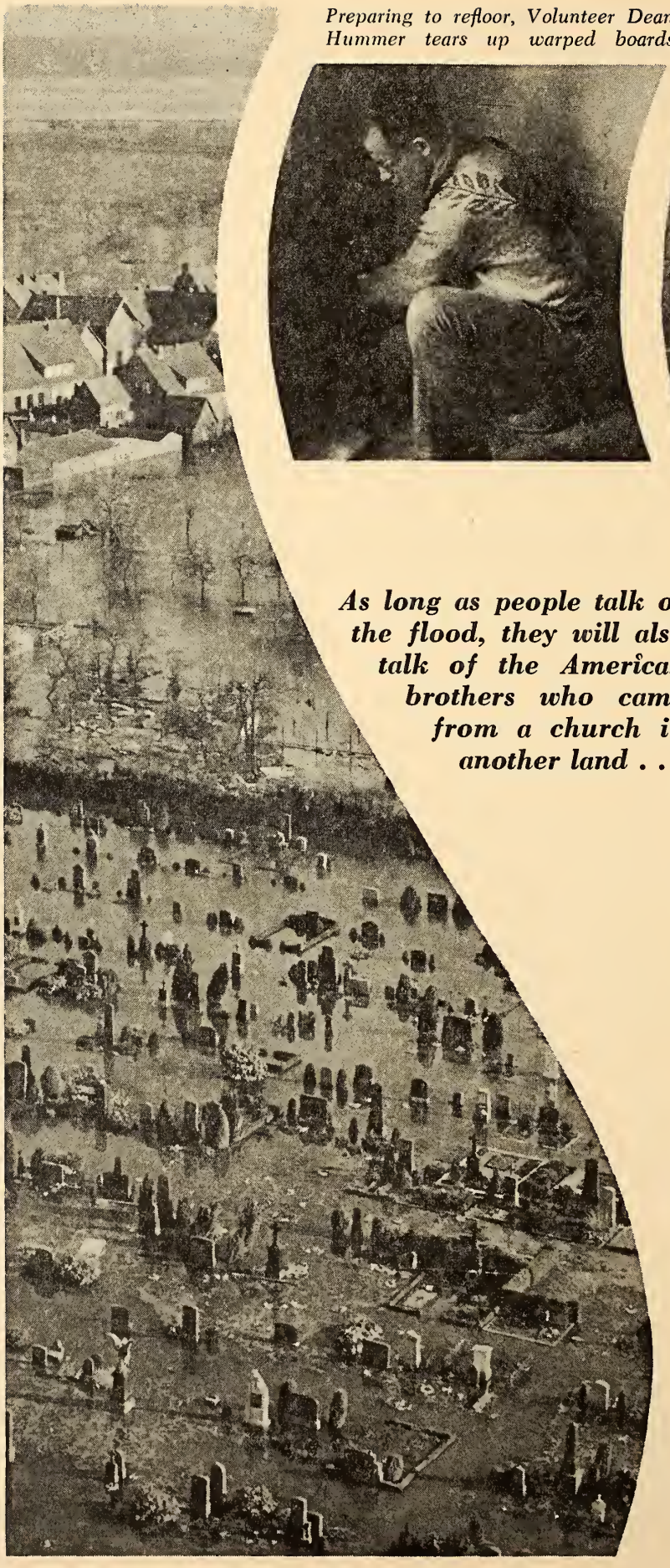
Every one of the problems listed becomes soluble in the light of God's love as we know it in his Son, Jesus Christ, which is life in the light of eternity. Every one of these problems, apart from the dimension, could start a war, which is walking in darkness.

Take, for example, using food which comes from an idol temple. There could develop quite a ruckus between "babes" in the church and the "mature" over this issue. All the fight is quickly drained off by Paul's masterful handling of the problem. To the "babes," he wrote that they who judge their brothers walk not according to love and he asked the "mature," whether for the sake of meat they would destroy the brother for whom Christ died?

And so with every problem!

And so, *meeting each of these problems in the light of the love of God as revealed in Christ, Paul is prepared in mind and*

Continued on page 9



Preparing to refloor, Volunteer Dean Hummer tears up warped boards

Sam Petre replaces a broken p e, one of many jobs done by BV rs



As long as people talk of the flood, they will also talk of the American brothers who came from a church in another land . . .

THE high ground on whi the Neuenfelde chur near Hamburg, German stands offered refuge to hu dreds of Neuenfelde inhab ants fleeing from the ragi flood waters that struck une pectedly on the night of Febr ary 17, 1962.

As people realized that wat was spilling over and beginni to break through the dikes, th made their way to the safety the high ground of the churc wading through the rapidly r ing water in the streets struggling single file hand-i hand along the narrow path top of the dike, over which t water was swirling.

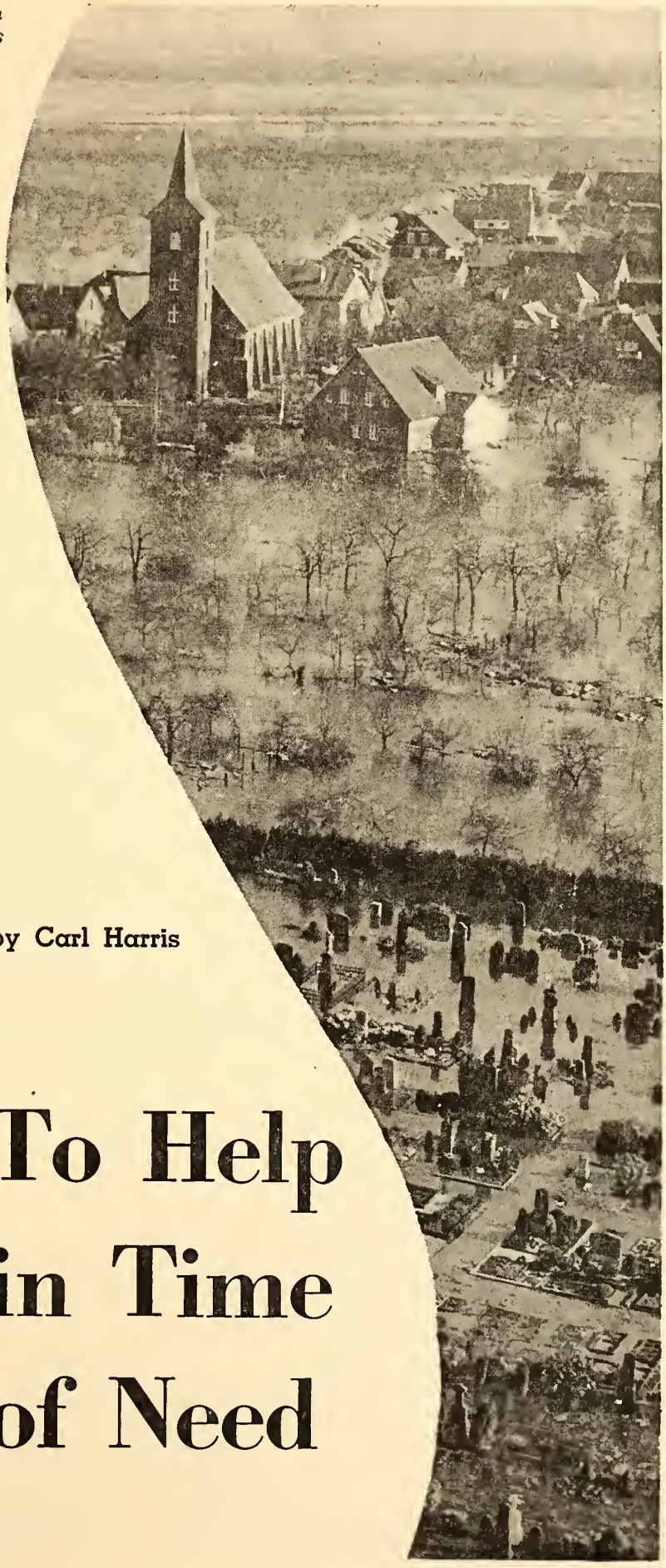
In the days and weeks i mediately after the flood t Neuenfelde church and parso age served as the center rescue and relief operations the army, Red Cross, civil d fense, and church youth volu teers.

Then a month after the flo an eight-member Brethren Ser ice emergency team moved in this central spot of the floo damaged area to give a boo to the slow aftermath of clea up work.

The members of the flood r

unteer Don Keener with the help of a team nber puts new paper on flood scarred walls





by Carl Harris

To Help in Time of Need

ef team were BVS'ers Dean ummer of Parsons, Kansas; uane Harmon of Glendale, rizona; Bob Minnich of Clare-ont, California; Harvey Bak Bremen, Indiana; Donald eener of Ashland, Ohio; Sam tre of Durbin, West Virginia; arl Harris of Jennings, Louisi-a; and Linna Mae Miller of eyers Cave, Virginia. Linna ae was the team's cook.

The team lived in the Neuen-lde parsonage and worked der the sponsorship of the euenfelde congregation for ur weeks, helping people put eir houses and farms back to shape again.

These BVS'ers had to be flex-le and ready to do anything. ey cleared away wreckage, oveled mud, cleaned out cel-s, tore out soaked flooring, d new flooring, repapered lls, nailed up new wallboard, inted rooms, replaced broken ndows, cleared rubbish and sh out of orchards, washed ple crates, laid concrete floor-, bricked up walls, worked er damaged furniture – what-er was needed by the par-ular family with whom they re working.

One goal of the inside work



Volunteers Harvey Bak (in window) and Carl Harris, who coordinated the work, are removing old floor boards



Bob Minnich (center) and Dean Hummer (right) e working with a farmer to clear his land of del s

such as flooring and wallpapering was to help the families get at least one room back in order so that they had one dry, orderly place where they could again live somewhat normally.

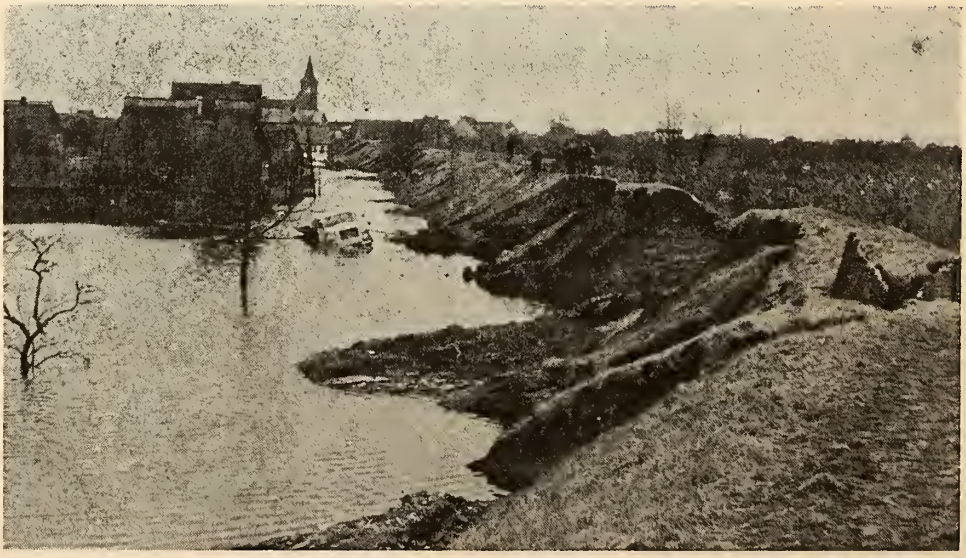
The team was usually divided into groups of two or three to a family. By the end of the month they had worked at least one day – and usually several days – in the homes of thirty-one different families.

The team members were frequently asked, often at noontime as they ate with the family they were helping, why and how they as Americans had landed here working in the middle of the Hamburg flood area. The basic answer that they were conscientious objectors doing their alternative service and that they were now working in ecumenical cooperation with the German Church led to many fruitful discussions.

The February 17 storm and flood – the worst of the century in Europe – was the first flood in the Hamburg area in 137 years and caught the people completely by surprise. It damaged not only property but also the morale and sense of security of the people.

Two hundred eighty-three people lost their lives in the raging waters of that night. One hundred forty homes were totally destroyed within th Hamburg South Elbe area, (which the Neuenfelde subur is a part. Most of these wer large brick farmhouses whic had stood directly behind dike and were shattered by th force of the water as it brok through the dike in sixty-nin different places. A total (1,450 homes were flooded.

Neuenfelde is a fruit-farmin area, and the stored apple cro on which the people were d pending for their income f the next months was rendere unusable. Thirteen millio pounds of fruit were confiscate and destroyed by the gover ment. The farmers also su



Destruction was worst directly behind the sixty-nine different dik breaks. Before the water broke through, hundreds of villagers made their way along the top of the dikes t the safety of the churc

fered heavy livestock losses: 200 horses, 2,000 head of cattle and 2,500 head of swine were drowned in this one night.

The people of Neuenfelde naturally looked to the church for help in this time of need. And the church realized that here was an unusual openness to its witness and help. But the Neuenfelde congregation was handicapped by lack of personnel. It had no pastor, and the only full-time church worker of the congregation was Gemeindehelfer (Christian Education Secretary) Herr Karl Evers, who had too many other responsibilities to be able to make the much needed contacts with the families of the parish.

It was into this situation that the BVS team was called. It worked with two German girl volunteers from a nearby seminary, who made systematic calls on all the families of Neuenfelde, noting where need for help and moral encouragement were greatest.

Their findings were discussed with Gemeindehelfer Evers, who then directed the BVS team to those families where he knew the material need was greatest or where he felt the witness and moral encouragement of helpers coming in the name of the church were most important. In this way the team was able to help and support the congregation in developing a better church-community relationship.

On the last evening of its month in Neuenfelde, the team met with the church youth group in a farewell party. One of the church elders, taking this occasion to thank the BVS team, said, "Stories and tales of this flood will be told for a hundred years, and so long will people also talk of the American brothers who came from another church in another land to help in time of need."

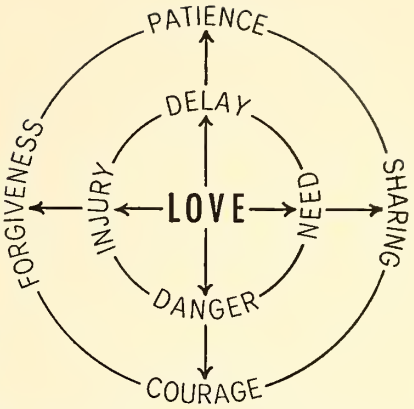
Life

Continued from page 5

heart to sing about love as he does in the immortal thirteenth chapter.

Labors and troubles, done and borne in the Christian way, only bring out the infinite richness of the love of God. They wear us down only because we taken them wrongly. They are meant to be means of strength and avenues of blessing.

Here is a game for you to play. The smaller circle represents anything that can happen to you — anything! Love is agape, God within. The larger circle represents the Christian virtue love becomes in each particular circumstance. I have



filled in four. You carry on. Moving clockwise: Love in the presence of delay becomes patience. Love in the presence of need becomes sharing. Love in the presence of danger becomes courage. Love in the presence of injury becomes forgiveness.

AS OTHERS SEE US

WILLIAM O. DOUGLAS, associate justice of the United States Supreme Court says:

For years we took massive doses of tranquilizers that helped us think that if our society were scourged of "subversives" we could be safe behind our Maginot Lines of bombs, bombers, and fighter planes. As a result we lost fifteen years in the ideological contest, leaving the field largely to the Communists. Of course, we enjoyed those lush, plush days. While the world starved, we spent fortunes on weight-reducing pills and medicines. As we became more complacent, our image, as the world knew us, changed.

Once we were warmhearted travelers, selfless missionaries, skippers of fabulous ships, teachers, philosophers, and politicians of the Abe Lincoln stamp. After 1946 we became people who live in the big white houses on the hill, largely unconcerned with those who inhabit the slums around us. The bomb, the jet fighter plane, the tank, became our insignia. At a time when we needed thousands of men like St. Francis walking humbly among the villages of the world, we filled resort areas overseas with people who only occasionally sniffed the foul air that the miserable hutmen breathe. At a time when we needed doctors and nurses going abroad to establish first-aid stations and hospitals, we had generals strut the stage. We poured billions of dollars into feudal nations — most of which was appropriated by the men in power. We became known abroad by the voice of the banana company, by the voice of the shipping company, by the voice of the oil company. These voices are not unimportant in American life. But they do not represent the warm heart and bright conscience of America. We became known in South America by the Cadillacs given by the Pentagon to colonels. We became known in the Middle East by the army barracks we built, not by our first-aid stations, not by our hospitals, not by our schools. The multimillion-dollar airports we constructed for jet fighter planes in Asia and Africa land on runways alongside huts so dreary that the miserable, illiterate occupants do not have the benefit even of aspirin.



Society Without Compassion

Senate Committee Chairman Discusses the Migratory Farm Work Problem

BY HARRISON WILLIAMS

Photos by Howard E. Royer

EACH year, beginning in the spring, the migratory farm worker and his family travel northward helping to plant, cultivate, and harvest our crops. Together they migrate from Florida to New York, from Texas through the Midwest and from California to Washington performing essential field tasks for which no complete substitute for the human hand and eye has yet been devised.

When they end their migration in the fall, the migratory farm worker and his family have reaped a harvest that has long made us the best fed, most productive nation in the world. But for themselves, they have reaped a harvest of poverty, illiteracy, and disease.

Other groups of workers have long enjoyed basic standards of minimum security initiated by legislation in the 30's. But today, almost thirty years later, because they were excluded from the legislation of the New Deal era, our farm workers still live with the uncertainties, whim, and chance of the last century.

They have no guaranteed minimum wage, no guarantees of minimum hours and overtime in their work week, and no Federal right to bargain collectively. Their children are not adequately protected by child labor laws. Farm workers do not receive unemployment compensation; too few of them are protected by workmen's compensation laws.

There are, in fact, only two

ıstances in which farm workers ave been touched by benefiial Federal legislation. Withı the last few years, the Old ge Survivors Disability Insurnce provisions of the Social ecurity Act have been extendd to farm workers, and the lotor Carrier Safety and Comrt provisions of the Interstate ommerce Act have been made pplicable to their interstate ansportation. Even in these ases, though, farm workers' ights and protections seem to e more theoretical than actual.

These problems, contrary to opular belief, began to delop before the great deression. Even prior to the nmigration laws of 1917, merican farmers relied heavily pon newly arrived European nmigrants for temporary and easonal farm work.

Some employers in the West rroneously viewed Chinese, apanese, and Hindu immirants as a permanent migraory farm labor force. These nmigrants, however, found ermanent employment or beran farming on their own as oon as possible.

Perhaps the most famous elenent of the migratory labor orce emerged during the 1930's vhen freakish climatic conditions drove farmers from their nds in the Dust Bowl area Oklahoma, Arkansas, Missouri, nd Texas). These were the Okies," so movingly portrayed ı John Steinbeck's The Grapes f Wrath. At one time, the)kies comprised the largest egment of the migratory labor orce, but they, too, resettled as oon as the opportunity preented itself.

The present-day migratory arm labor force originated durıg the 1930's along with the apidly changing character of ur agricultural economy. Durıg this period, the effects of the epression and mechanization caused the merger of many small family farms into larger units. Coincidentally with these events came the development of modern transportation, refrigeration, and frozen food preservatives, which enabled specialization in those crops best suited to the soil and weather conditions of particular areas. The high seasonal labor demand has produced a permanent need for migratory farm workers.

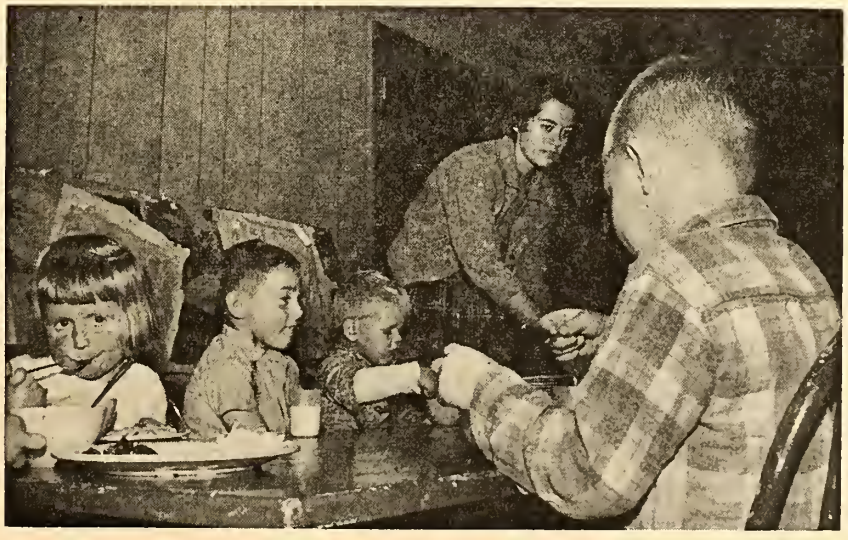
During World War II, many farmers, particularly those operating large, corporate-type farms, began employing Mexican nationals to supplement their labor force. Since 1951, these Mexicans – or *braceros*, as they are called – have been brought into the country for farm work under the authority of Public Law 78 and related agreements between our government and Mexico.

The use of *braceros* has become so extensive (over 400,000 each year from 1956-1959) that in many areas they constitute the primary source of farm labor. American farmers have also begun to use workers recruited from the British West Indies, Japan, Canada, and the Philippines, although they have not been imported as extensively as *braceros*.

In the United States today, apart from these foreign workers, there is a domestic migratory labor force comprised of about 500,000 American citizens. Including dependents, approximately 2,000,000 of our citizens are involved in the treadmill of poverty, illiteracy, and insecurity that dominates the life of the domestic agricultural migrant.

An arresting irony enters the picture here: the foreign workers generally have better protections and benefits than have our own domestic workers. This holds true whether the foreign workers are imported under government authority or private contract. Mexican nationals, for example, receive these assurances: workmen's compensation, free housing while at employment centers, free transportation from Mexican migrant stations to reception centers in the United States, guarantees of minimum work periods and of wages of not less than fifty cents an hour. Other foreign workers have similar rights and guarantees.

None of these protections exist under Federal law for the



Some local communities in cooperation with religious and social welfare agencies have established day-care facilities for children of migrants

domestic farm worker, which leads to a wide range of problems usually associated with the underprivileged. The migratory farm worker's income is the lowest in the nation. In 1959, his average income for both farm and nonfarm work was a mere $911, and his average length of employment was under 150 days. It is not surprising, therefore, that migratory farm families live in a state of poverty and illiteracy, which brands them as social outcasts.

The educational problem of migratory children and adults is partially a product of this social stigma. Because migratory children are "outsiders," burgeoning the school enrollment for short periods of time, disrupting study plans, and requiring special attention, there is oftentimes an understandably negative attitude in communities to which they migrate.

This resistance and resentment frequently manifests itself through badly formulated and poorly administered public school policies. For example, compulsory school attendance laws in some states are not always enforced as energetically respecting migratory children as in cases involving local children.

The local communities are, of course, greatly concerned about the financial burden on school systems having to accommodate a large seasonal influx of children. This concern is altogether justifiable in view of the fact that these conditions occur in rural communities, which are already faced with the most serious financial problems in our entire educational system. Furthermore, the migrant parent contributes little or nothing to the cost of educating his child.

The overriding consideration, nonetheless, is that the most educationally deprived group



Volunteers during vacations or their year of service under BVS he staff the Osceola, Florida, nursery center for migrant childr

in the nation today are the migratory farm workers and their children. It is, therefore, essential that better education be afforded these children. This is one of the first steps, perhaps the most important single step, in resolving the wide range of problems in this area.

In and out of several different schools each year, sometimes subjected to social discrimination, the migratory child falls further and further behind his normal grade level. The logical consequences of these conditions are emotional disturbances and retardation, which grow progressively worse as he matures. It is indeed the rare migratory farm worker who sees himself and his children esca ing through education the fa that lack of education has thru upon them.

A serious problem exists als in regard to the migrant wor er's housing, which rarely mee minimal standards of sanitatio and comfort. Disease, som times reaching epidemic pr portions, invades the migra population to a degree almo unknown among the gener population.

Seldom living in one pla long enough to meet local res dency requirements, migrato farm families do not qualify f welfare services generally avai able to other citizens. Durin the depressed migration of t

1930's, some states, fearing the mass arrival of indigents, enacted more stringent residency laws. Although there has been a tendency to modify and eliminate residency requirements, these barriers remain on most statute books today.

Legal residence is also a primary qualification for the voting franchise. Hence, the very nature of his work makes it difficult for the migratory farm worker to qualify. Moreover, those who do enjoy voting privileges have not prevented their interests from being slighted in law.

Historically, the plight of the migratory farm family has not gone entirely unnoticed. Unfortunately, most attempts at Federal action have met with limited success. During a short-lived upheaval of public opinion in 1936, several migratory farm worker bills, not unlike the migratory bills pending before this Congress, were introduced in the Senate. This attempt to enact remedial legislation, though it attracted widespread attention, did not result in any positive action.

In 1952, Senator Hubert H. Humphrey revived interest and aspirations for legislative solutions. As chairman of the Senate Subcommittee on Labor and Labor-Management Relations, Senator Humphrey formulated important migratory labor legislation. Regrettably, however, the spirit of the times militated against successful action.

The current effort to enact remedial migratory labor legislation has been initiated by the Senate Subcommittee on Migratory Labor, established in August of 1959 by the Senate Committee on Labor and Public Welfare. With the help and cooperation of the Kennedy administration, the subcommittee has formulated a series of pragmatic legislative proposals to ameliorate the most crucial problems of migratory farm workers and their families.

Among these proposals, eleven in number, are bills providing an agricultural minimum wage, collective bargaining rights, prohibition of agricultural child labor outside school hours, and a more efficient and stable farm labor force. Other legislative subjects include better housing, Federal registration of the crew leader (the middleman between the worker and grower), and the establishment of a National Advisory Council of Migratory Labor.

The unique welfare problems of the migratory farm family are also covered by the legislation. One of the bills would help states and local communities establish day-care facilities for migratory children. Other proposals would provide educational opportunities and better health services for migrant children and adults.

Legislation on five key parts of the migratory labor problem was passed by the Senate in August and September of this year and now awaits action by the House of Representatives during the next session of Congress. This legislation covers education, child and adult; crew leader registration; child labor; health; and the establishment of a National Advisory Council. Thus, for the first time in history, there is tangible evidence that this problem may have touched the national conscience.

The plight of the migratory farm worker is, in actual fact, the product of an indifferent, complacent society whose attitude can be neither condoned nor justified. To many Americans, it would seem, the migratory farm worker and his family represent an undesirable element of our society to be shunned and ignored as much as possible. This societal attitude, coupled with the farm employer's natural tendency to obtain his labor at the lowest possible cost and to oppose government or other efforts that interfere with this objective, have worked hand in hand to keep our migratory workers in a deplorable state of poverty.

Public insensitivity and indifference to this problem need not be accepted as a permanent condition, however. Over the years, religious, charitable, and social welfare organizations, usually the most sensitive and responsive to the needs of the underprivileged, have demonstrated that conscientious work can improve the lot of migratory farm families. Unfortunately, though they have made real progress in some areas, the overall problem is too great for these groups to handle alone.

The greatest value of these groups may well lie in the example they provide the general public, namely, that sincere concern can be translated into meaningful action. Their influence in this regard may, in fact, have already taken effect; for, in the past year, there has been a marked increase in public awareness of the plight of the migratory farm worker. This is a sign, perhaps, that the public is becoming embarrassed by its earlier indifference and that new public concern will continue to develop until it produces a truly national compassion.

From Christianity and Crisis
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Readers Write

Continued from page 2

One must make his or her life full; then if you have to get along with less money you don't have much time to think about that. By Conference decision missionaries are entitled to live in comfort and dignity. We must fill in the other part, the fun of living. — Nettie M. Senger, 508 High St., Ft. Wayne, Ind.

LAYMEN in a NEW AGE

The church, when it is truly God's mission, is the people of God witnessing by living transformed lives as they earn their daily bread

by Edward K. Ziegler

TWENTY YEARS ago, when William Temple was made Archbishop of Canterbury, he declared that the emergence of a worldwide church, bound together by strong ties of love and service, was the great new fact of our time. Today, an even greater fact may be recognized. It is that a twentieth century reformation has begun, the chief cornerstone of which is the renewal of the church through the ministry of the laity.

The emergence of a concerned, responsible laity in the church is a rising tide all over the world. Strangely, it has not been in activist America where this movement has had its greatest impetus, but in Germany, with its stupendous *Kirchentag*, and the establishing of the Evangelical Academies.

One needs only call the roll of some of the important centers of the lay revival, to see how it is spreading — Iona in Scotland, Sigtuna in Sweden, Kirkridge, Parishfield, and the Yokefellows Center in America are all making great impact in the churches. Even the Roman Catholic Church, with its rigid structure, has seen the emergence of responsible lay movements toward a new apostolate in daily life and work.

In the Church of the Brethren we have moved slowly, an at times with agonizing relu tance to a more realistic an Biblical understanding of th role of the laity. Now we hav able laymen in all areas of th church's leadership, even whi the elders grope for a shinin status and honor which onc was their monopoly.

The lay renascence in th church has come about with deeper understanding of th true nature and mission of th church. Hendrik Kraemer i his remarkable book, A Theol gy of the Laity, has placed th whole church deeply in his del for providing the Biblical an theological foundations for movement which all truly co cerned Christians have instin tively felt to be right. Elto Trueblood has been the eva gelist for a renascence f which Kraemer provides th Biblical basis! However, must be recognized that th new understanding is far diffe ent from a sour anticlericalisn which sometimes has split th church, and set it in spinnin hostile fragments.

The new age demands a r newed church. Any observa Christian knows that this tim of rapid social change and th vast and sinister dangers of o age lay terrific demands upo the church. And at times th church seeks to burrow con fortably into its glorious pas unmoved by the swift curren of change. To sing,

"But Lord, thy church is praying ye
A thousand years the same,

does not mean closing our ey to the vast and unprecedente problems with which a churc built on timeless foundatio must confront.

But this is not the time place for sociological analysi Confronted by cold war, the i credibly swift pace of scientif discovery, the orbiting satellit and astronauts, the forbiddin

power structures of our modern world, the church sometimes seems to be incompetent, irrelevant, and wistful.

We are living in a new age in which the church can nobly save or meanly lose the last best hope of earth. By asking everywhere the right questions of the true meaning of life in relation to God, by working creatively and resolutely for the increase among men of the love of God and neighbor, by being what God intended the church to be, the church can fulfill the intention of God, challenge the mind and conscience of men, attract the most thoughtful and high-minded of God's children, and make straight in the wasteland a highway for our God.

Who are the laymen? For many centuries laymen in the church have been regarded as an inferior class, with the clergy being a higher order of being set apart by conspicuous saintliness as well as by official ordination. In the ancient Greek city, there were the *Kleros* (magistrates) and *laos* (people). We took over these names and distinctions into the church. Indeed, we have often assumed that the membership of the church could best be described by the Latin term *idiotes.*

But the New Testament picture of the church, one of great richness and variety of terminology, shows the church to be made up of the *laos,* the people of God. All are *laos.* The New Testament church provides for the calling of members of the *laos* for special functions — the preaching, teaching, administrative and pastoral services — but only that all the *laos* may be equipped, trained for the ministry (See Eph. 4:11ff.). Another Greek word *adelphoi,* which our church has claimed as its name, heightens this concept of a classless fellowship, in which all are responsible as ministers of the church.

When the Protestant Reformation emphasized again the priesthood of all believers, the real meaning of the laity in the church was not fully recovered. Only now are we beginning to see the vast significance of the Ephesians and 1 Corinthians 12 passages, and the revolutionary changes in the structure and mission of the church which this understanding requires.

We have talked of the mission of the church, and have said the church has a mission, and conducts missions. But the church is mission. It has lost its reason for being when it places mission as one of its services, as a pleasant or even important elective for its members. Jesus Christ came into the world as the Servant of God, as described in Isaiah. He sent the church into the world to be servant. "As the Father hath sent me, so send I you."

We Brethren proudly washing one another's feet, or furtively evading so humiliating a service, have missed the point of it sadly. For in washing the disciples' feet Jesus was truly revealing the majesty of God. When we really see God, we see him bending, stooping in compassion to wash the feet of his children.

And the church is ministry, not merely has a ministry. The very nature of the church is *diakonia* (ministry of service). A far cry, this, from the institutionalized country club which is always seeking its own prestige, seeking to build itself up, busily persuading the man in the street to be the man in the pew.

The church is truly the church when it is God's mission, God's ministry, incarnate again in the lives of all its members. It is not a great congregation sitting in comfortable pews, important as corporate worship is. But it is the *laos,* the people of God, witnessing gratefully, humbly, courageously, by living Christ-transformed lives in the "secular" occupations through which they earn their daily bread.

It is the demonstration among men of the redeemed brotherhood, the kingdom incarnate in the lives of farmers and teachers, astronauts and congress-

God Speaks to Us

BY FRED M. BOWMAN

God speaks to us:
in the rustling of the trees, and the rippling of the waves,
in the quiet of our closet, as we wait upon our knees,
in the humdrum tasks of life,
in the midst of strain and strife.
God speaks!
Dare we listen to him?

God speaks to us
through the needs of fellowmen,
through the prophet's inspired pen.
through the souls whom we must win.
Dare we listen to him?

Yes, God speaks to us!
and when he speaks
we dare not fail to hear his voice!

men, nurses and stenographers, homemakers and college deans, bakers and artists, who witness by life, word, and their corporate fellowship to the eternal goodness and the forgiving mercy of God. In the church thus conceived, there is no caste, no color bar, no barrier of riches, education, age, or sex. All are one in Christ, all are a part of his body, all are members of his task force, impulses of his mission, carriers of his ministry. All are ministers and deacons.

The place of the pastor, the board secretary, the editor, the moderator is more significant in such a church than in a structure where he does all the work and the laity are passive second-class citizens. For in the true church, he has been called of God, sanctioned by the church, for the specialized tasks of training and inspiring the whole church for the ministry.

Where is the church? Not the Sunday morning congregation, but the whole membership, grateful and forgiven and committed, thrust out now into a thousand daily life situations, living, working, witnessing side by side with their neighbors for whom also Christ died. Here is God's mission, here moves God's ministry, and here flash the iridescent wings of God's spirit.

All over the world, laymen are finding spiritually rewarding and powerfully effective ways of carrying forward God's mission. I saw at Anklesvar, India, the quiet, creative, and richly varied program of *diakonia* carried on by the Service Center, staffed by three dedicated laymen, Shantilal Bhagat, Dr. Leonard Blickenstaff, and George Mason. I spent one evening with a group of Christian teachers, a postal clerk, and a village *patel* or council chairman, in Songadh, where they are making a consistent corporate witness, commending Christ to a county-seat town by integrity, pure family life, civic responsibility, and full involvement in community life as Christians.

I flew one forenoon with Ron Wilson, crown prosecutor for Western Australia, a humble but brilliant Presbyterian layman, a delegate to New Delhi, who is applying Christian faith and ethics in the practice of law in his faraway country. And I spent an hour with J. B. Solomon, a retired judge, a dedicated Brethren layman at Bulsar, who won the esteem and confidence of his Hindu colleagues for his fearlessness, integrity, and incorruptibility as a magistrate for thirty years.

Talking with Christian leaders in India and from other lands I discovered that Christian women are equally demonstrating and sharing God's mission. Though only two per cent of India's population is Christian, seventy-five per cent of all trained nurses come from the Christian community. A Christian woman, Princess Amrit Kaur, was a minister in Nehru's cabinet. A brilliant Filipino woman Christian lawyer has helped to awaken her nation to the needs of the underprivileged. And countless thousands of Christian homemakers, unknown abroad and unsung, are providing in a hundred countries the salt of pure and devoted family life.

It is such lay men and women and their lesser known brethren and sisters around the world who are God's church in mission and service — salt, light, power, leaven, and strength, who living in the world as an integral part of it are the *diakonia* of God in the new age which has burst upon us. This is the spearhead of God's mission to our world in our time.

Write Your Own Editori

Continued from page 3

officials checked on the ra they found that the contribut had bet on a horse that car in sixth place.

• Four small churches with total listed membership of 1 recently decided to withdr from their denomination a form a new one. Their to giving outreach in the last thr years was only $215. Howev when they decided to split and go on their own, they so found the $300 needed to hi a lawyer to draw up a chart

• The London Sunday Tim reports that a large luxury ho is to be built near Jerusalem the Mount of Olives. The ho will have 200 bedrooms. Lo critics have voiced their fe that later on the hotel will ha a night club to amuse touri after a day's sightseeing. . . What a setting for Jesus' d courses concerning the l judgment and the close of t age! (Matt. 24:3ff).

• • •

If we are agreed that the empha on terror — the threat of a return the ethics of Hiroshima — is psyc logically mistaken and Christia damnable, then we as pacifists m surely have some hesitation ab basing our case upon the cry "ban the bomb." Men do not lea to live in any large sense if th are solely concerned with avoidi death, for the sensitiveness which the primary means to fullness of li though it includes suffering a compassion and a consciousness peril, involves also faith and ho and joy and a strong certainty that the last resort the world is so order that evolution has taken place a can be maintained. For us Chr tians whose first article is belief God as source and sustainer of li there can surely be no question th optimism is not only stronger b truer than the fear of defeat. — *Ca on Charles E. Raven.*

KINGDOM GLEANINGS

In order that employees in our printing plant may have a vacation the Gospel Messenger will not be issued for two Saturdays in August, omitting the issues of Aug. 4 and 11. This means that announcements normally intended for these issues should be sent to our office no later than July 12 so that they may appear in the issue for July 28.

The Brethren Journal Association, composed of subscribers to Brethren Life and Thought, in its annual meeting elected T. Wayne Rieman as president and A. Stauffer Curry as vice-president for the coming year. Newly elected members of the editorial board are Donald Durnbaugh, Ora W. Garber, and Wayne L. Miller. Retiring president Dean Frantz reported that there are around 700 regular subscribers to the quarterly journal and promotional efforts are under way to enlist at least 300 more subscribers. Information concerning the magazine may be obtained by writing to 3560 Congress Parkway, Chicago 24, Ill.

News From Annual Conference

Jacob T. Dick and Morley J. Mays were named to the Board of Directors of Bethany Seminary.

Clarence D. Sink, Herbert G. Fisher, and *Arthur C. Keim* were named officers of the Pastors Association for the coming year.

Serving on the Fraternal Relations Committee will be George L. Detweiler for a three-year term and Galen T. Lehman, filling an unexpired term.

Calvin L. Mahan of Rodney, Mich., died June 20, of a coronary attack while attending a postbreakfast conference of the men's fellowship. With him at Conference were his wife and two daughters.

Jesse H. Ziegler was elected for a five-year term on the Resolutions Committee; Olden D. Mitchell to a three-year term on the Annual Conference Central Committee; and J. H. Mathis to the Continuing Committee on District and Regional Reorganization.

In its meeting at Annual Conference the General Brotherhood Board voted to inaugurate a program of leadership development through the Christian Education Commission. Combined with it will be stewardship education, thus broadening the concept of commitment to a total life response.

Harry K. Zeller, Jr., pastor of the La Verne church, Calif., and associate moderator of the 1962 Conference, was elected moderator of the Church of the Brethren by Annual Conference. Serving with him as associate moderator will be DeWitt L. Miller, pastor of the Hagerstown church, Md. A. Stauffer Curry was reelected secretary for another three-year term.

New members elected to the General Brotherhood Board are Sim Togasaki, layman in the Oakland church, Calif.; Dan West, layman, former Brotherhood peace director; Edward K. Ziegler, pastor of the Oakton church, Va.; Charles E. Zunkel, pastor of the Mill Creek church, Va.; and Ray Emmert, layman in the Stover Memorial church, Des Moines, Iowa. Calvert N. Ellis, president of Juniata College, was reelected.

Radio Programs

Pilgrimage (ABC network, Sundays, 10:00-10:30 a.m. EDT). The National Council of Churches' summer series on the program, Pilgrimage, carries the overall title of The Unfinished Reformation. The series begins July 8 and will continue through Sept. 30. The subjects in consecutive order are: Is There a Second Reformation Today? The New Look in the Ecumenical Movement, The Part of the Younger Churches, The Part of the Evangelical Churches, What's Wrong With the Church? The Flexibility of Worship, The Problem of Intercommunion, Rome and the Second Vatican Council, The Laity and Its Witness, All in Each Place, Communicating the Gospel Through Dialogue, Living in a Responsible Society, and The Evidence of a Second Reformation.

The Church Calendar

July 8

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Jeremiah Announces Impending Tragedy. Jer. 1:1-3, 5c-8; 7:1-7; 19; 21; 25:1-11. Memory Selection: Turn now, everyone of you, from his evil way and wrong doings. Jer. 25:5 (RSV)

July 13-15 District meeting, North Dakota and Eastern Montana
July 15-20 Southeastern Region workshop for church leaders, Bridgewater College
July 15-20 Central Region laboratory for children's workers, junior high and youth leaders, Manchester College
July 15-20 Ministers' seminar and Bethany extension school, Manchester College
July 19-22 District meeting, Western Canada, First Irricana
July 19-22 District meeting, Texas and Louisiana, Roanoke, La.
July 20-22 District meeting, Western Pennsylvania, Camp Harmony
July 20-22 Southeastern Region district CBYF officers' training conference and business meeting, Bridgewater College, Va.
July 22-28 Faith and Group Life Laboratory, Manchester College
July 23-26 General Council of Children's Work meeting, Elgin, Ill.
July 23-26 Workshop for district directors of adult program, Elgin, Ill.
July 24-26 District meeting, Southern Virginia, Bethlehem
July 26-28 District meeting, Eastern Virginia, Newport News
July 27-29 District meeting, Oklahoma, Waka, Texas
Aug. 3-4 District meeting, Northern Virginia, Front Royal
Aug. 3-5 District meeting, Middle Indiana, Manchester College
Aug. 5-11 Bethany extension school, Elizabethtown College
Aug. 5-11 Eastern Region laboratory school, Elizabethtown College
Aug. 10-12 District meeting, Northern Indiana, Camp Mack
Aug. 13-16 District meeting, Tennessee

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Jesse Whitacre of Keyser, W. Va., in the Cherry Grove church, Md., July 16-29; in the Fredericksburg church, Pa., July 30 — Aug. 12.

Speaking personally

DOUGLAS PARK: SMALL CHURCH IN A HUGE CITY

by Betty White

WE LOVE our little church in Chicago. It is not well known, tall or stately. We have no chimes or stained-glass windows. There is not even much of a resemblance to any Brethren church ever built, but never was a church more loved by its congregation.

Strangers often pass us by without even realizing that we are a church building, this in spite of a large bulletin board and the new church doors for which we worked so hard. Even members of our own church district have often been heard to say that they never realized we had two churches in Chicago.

But there was a time when the name of Douglas Park was well known by the Brethren. In 1909 it was decided that another Sunday school was needed in Chicago. It would cost money. Someone had the marvelous idea of letting the Sunday schools throughout the Brotherhood pay for the building, brick by brick. Perhaps you bought a part of Douglas Park. If you did it was a wise investment for many souls have found the Savior within its walls.

Mission workers were sent out and gathered the children in, seeking them, as the Lord had said, in the highways and byways. The Lord blessed their work; the mission grew and asked permission to form a church.

We were very poor, and at first could not support ourselves but in 1938 Douglas Park became self-supporting.

However, 16th and California was never one of the wealthy neighborhoods of Chicago. In 1940 when I first joined Douglas, my father-in-law was part time pastor, and, even then, there were a few times when payday was late.

I shall never forget the first time I came to Douglas. I thought it was the warmest, friendliest church in the world, and I have never changed that opinion.

It was here I met one of the finest Christian girls that anyone could claim for a friend. Today she is serving on the mission field in Ecuador. Perhaps Douglas had a little to do with that.

Shortly after I first came to church, my father fell desperately ill with pneumonia. We were almost strangers to the church, but how lovingly they brought us food and gifts, prayed for, and comforted us. Everyone in the church was poor but all of us helped the one who had least.

It is not pleasant living in the city. How often I have heard good people almost sneer and say, "I would never live in Chicago." But many people are tied here by lack of money or education, by occupation or family ties, and can never leave.

Chicago, in spite of magazine articles to the contrary, is dirty, noisy, and dangerous. Our children are not safe in the streets, and, at night, we must double lock our doors.

Across California Boulevard is the park from which we get our name. When I was a child I roamed every inch of it; it was so beautiful. But now our children are not safe in it by day, and only a fool would walk in it at night.

We hear the ambulance roaring into the hospital down the street all night long and reports of what has happened in the park are too common to get in the papers, and sometimes too sickening to get past the emergency room.

Across 16th Street is an apartment house on which is scratched the name of one of the worst gangs in the city. Here they congregate, for lack of somethin more interesting. The field, i deed, is ready to harvest if onl we knew what to do.

Riots are common. One day w were told to stay within ou homes. I watched from my wi dow as hundreds of high scho and college students poured int the park. Police were called ou more police than I had ever see There were army trucks to Many innocent people were br tally beaten with tire chains an baseball bats. In every case the were set upon by gangs numbe ing between five and twenty.

But we are still here. In th midst of screaming laughter an racing car motors and the constan ding, ding, ding of ice crea trucks, we bow our heads an try to hear the still, small voic of God.

We pray hard, and we wor hard, too, for there are not man of us left at Douglas. Everyon has a job who wishes one. W have the great privilege of bein allowed to serve. Little childre are still gathered in from th sidewalks and told about a lovin Savior, and adults are still mad to feel at home as they come with in those new doors.

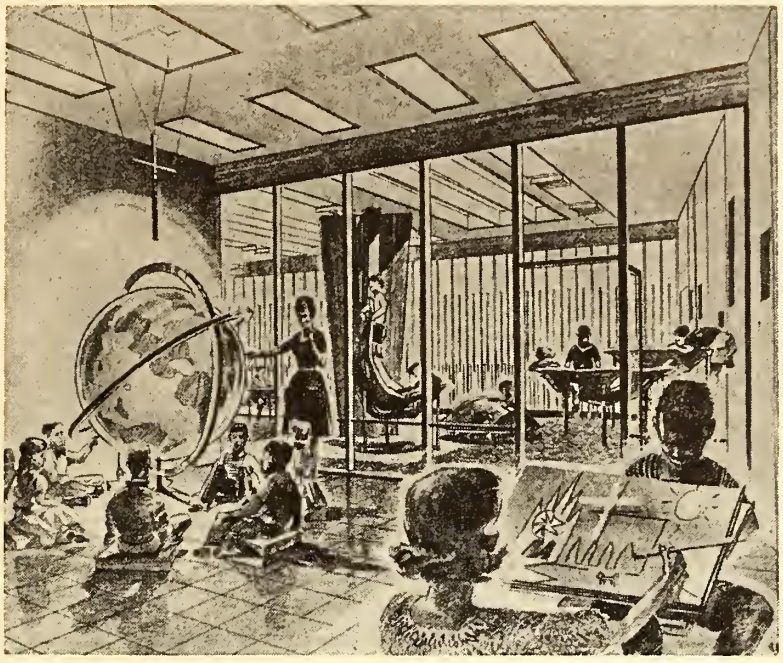
A terribly big question face our Brotherhood now: What ca we do about our city churches I do not know the answer; I onl know that Christ did not come t the righteous, but to save sinner

A big question faces us, too How much longer can we stay I am afraid for my children. honestly do not know how muc longer I can stick it out. But on of us says, "I'll never leave till the close the doors. As long as Doug las is here I'll be here too." Hov I admire him for that!

Douglas Park has a great herit age. Our community has a gi gantic need. Perhaps it is tim to turn back and start all ove again. What is wrong with preach ing on the street corner? Ou Lord did it.

Maybe we shall soon have Spanish or a Negro mission, but i we follow the example of thos first dedicated mission workers Douglas Park will never die.

Christian Witness in Century 21



Rowland Studio

Children's Center at the Seattle World's Fair is located in the Christian Witness Pavilion and is the official child-care program of the fair. There are areas for work, study, creative arts, and play, all supervised by trained professional and volunteer staff, using materials on the theme, God Cares for You

OF THE thousands of persons who have so far attended the Seattle World's Fair, more than ten per cent have visited the Christian Pavilion and Children's Center, a public witness supported by twenty-three denominations, including the Church of the Brethren, and eighteen selected agencies.

Rising above the bustling crowds at the Century 21 the arches of the pavilion affirm the conviction of Christians in the Northwest that Jesus Christ is the Son of God, the hope of all mankind in the next century.

Directly across from the Federal Science Pavilion, facing the Space Needle, the Christian Pavilion is in tune with the futuristic theme of the fair in design, and has been called "the church of tomorrow." A cross-tipped spire soars upward from laminated arches of native Douglas fir, arranged in open umbrella effect.

The pavilion has three purposes: (1) to proclaim the gospel to the world; (2) to apply the Christian faith; and (3) to emphasize through art and worshipful features the official theme of the pavilion, Jesus Christ — the Same, Yesterday, Today, and Forever, as developed through the Biblical emphases of Creator, Redeemer, and Hope of the World.

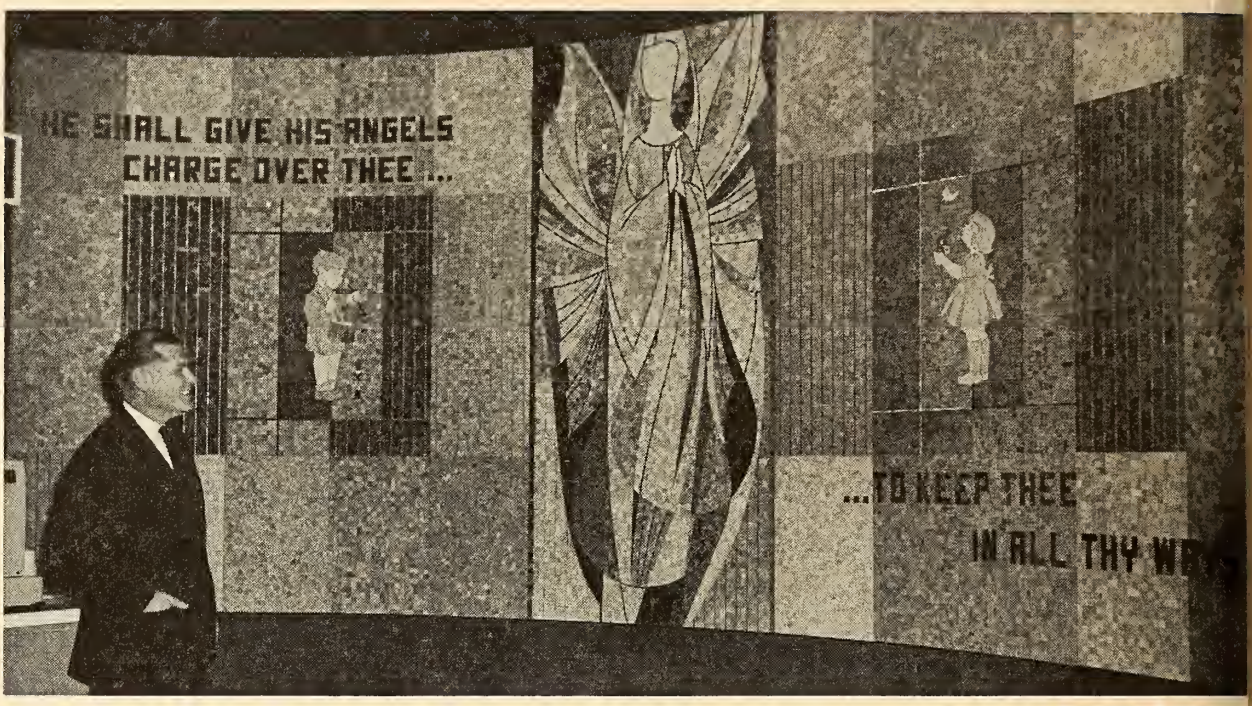
Several things are responsible for the great impact of the pavilion on the fair visitors from near and far.

It is a beautifully designed building, with laminated arches, cross-tipped spire, and open-air design. By daytime, the abstract window panel contributed by the Stained Glass Association of America is a magnificent thing. At night, it glows with jewel colors, visible from the Needle, and from many vantage areas.

A striking mosaic of 60,000 wood chips, in five kinds of woods, depicting Christian nurture and guidance of children, "the citizens of Century 21," to whom the building is dedicated, is directly facing the main entrance. Amber lights

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The vitality of the gospel and its urgent message, that of salvation of mankind, is brought to fairgoers through not only the program at the pavilion, but in its displays, service to visitors, and literature, such as special portions of the gospels given to each visitor. — Ralph W. Turnidge.



Rowland Studio

Five kinds of natural woods, including pine, walnut, and mahogany, are utilized in 60,000 wood chips to form the mosaic shown above which is in the foyer of the Christian Pavilion and Children's Center

glow on the mural, which was designed by Stanley Kloth. Produced and contributed by Haas Display of Minneapolis, it combines both abstract and realistic art.

At the entrance of the pavilion is an aluminum fish symbol, Ixthus, designed by Sacred Design Associates of Minneapolis and crafted by John W. Elliott, Episcopal layman and craftsman of Seattle.

The window, beautiful on the exterior, glows with muted and splendid colors (the faceted glass was donated by Blenko Glass company) within, clearly showing the central cross and theme of salvation and hope of the world. It embodies the pavilion theme.

Classified in the program area, yet a definite pavilion art feature, is the sacred film presentation in the *son-et-lumiere* technique (sound and light). It has become one of the most discussed program features at the entire fair, and has proved to be "provoking" and "controversial," since it is in abstract art film form.

There is a chapel in the pavilion, serene and beautifully appointed with white venetian-voer wood cross, pews donated by Turney Woods, and a white altar in communion table form.

The Children's Center has an experimental kindergarten in the mornings, in addition to two-hour sessions throughout the day. Evening creative arts programs also are in the center, ably directed by Margaret Staeger Woods, nationally recognized authority in children's creative arts and Christian education, includin in a special series on Fridays a program f and involving special or exceptional childre (physically or mentally retarded).

The District of Washington (Church of the Brethre has been a member of the Century 21 Corporation fro its inception. In addition to Ralph Turnidge, others the district have been active in the program. Jam Brumbaugh, pastor of the Lakewood church, Seattl has been working in the youth area of participatio Mrs. Lucille Schmidt, a member of the Lakewoo church, was the first Brethren representative to the co poration and worked closely with others in its formatio The pastor of the Olympic View church, Seattle, Dew Rowe, has used his influence to have his members he in getting parts of the physical arrangements ready f the fair. Churches in the district have made financi contributions for the erection of the Christian pavilio Although small in size the district is making its contrib tion to the Christian Witness of Century 21.

Ralph Turnidge, executive secretary of the Washington-Northern Idaho Council of Churches, is one of the committeemen of Christian Witness in Century 21. He directs not only the state council's program and that of United Church Youth, but is participating as a member of the Church of the Brethren



Mulholland Studios

Plight of Refugees in Hong Kong

A conservative estimate places at 3,000 the number of Chinese refu-ees who have swarmed into the ritish Crown Colony of Hong Kong nce the beginning of May. When ie British authorities had to make ie heartrending decision to round o and return the escapees to their ommunist homeland, their action nt new urgency to aid appeals by rotestant, Roman Catholic, and oth- voluntary agencies to whom Hong ong has for years stood out as one the world's most tragic refugee ottlenecks.

At present, about 500,000 Chinese fugees in Hong Kong are housed improvised shacks. Their plight of special concern to various merican voluntary agencies, among em Lutheran World Service, hurch World Service, welfare arm the National Council of Churches, d Catholic Relief Services, an gency of the National Catholic elfare Conference.

With Hong Kong, long a haven hope for Chinese escapees, now its saturation point (the current opulation exceeds 3,250,000), the oblem of helping the refugees has come one of more pressing general ncern than ever before.

The United States has for some ars provided surplus food for the ong Kong refugees. But something w occurred when President Ken-dy took action to admit up to 000 of them to the U.S. under the me emergency "parole" status anted to Hungarian and Cuban fugees. The regular immigration iota for Chinese is 104 a year.

The President's move was hailed Lutheran Immigration Service, hich said it was "deeply gratified" d would take steps to cooperate resettlement activities. America, tional Catholic weekly, meanwhile mmented that while Mr. Ken-dy's move "will test the goodwill many people . . . who are notori-sly suspicious of Chinese immi-ants, if ever a manifestation of odwill toward victims of Commu-st brutality was needed, it is now."

Auxiliary Bishop Edward E. anstrom of New York, executive rector of Catholic Relief Services, d only one objection. He believed e number of Chinese admitted ould be increased to 10,000. The shop, who was on a fact-finding ur of the Far East, made his rec-mmendation to the chairmen of the nate Judiciary Committee and the use Judiciary Subcommittee on migration. "Such a gesture on the part of the United States," he declared, should stimulate others to assist in this tragic problem."

In this connection, it was noted that Taiwan had offered to accept refugees from the China mainland, but it can only do so on a comparatively small scale. Other countries, such as Malaya and Indonesia, have their own problems of overpopulation, while Australia bans nonwhite immigration.

In Toronto, the Canadian Council of Churches urged the Canadian government to bring in the same number of Chinese refugees recommended by Bishop Swanstrom. It did so in a telegram to Prime Minister John Diefenbaker, just after the latter had announced in an electioneering speech that Canada would accept 100 refugee families immediately.

However, both the Canadian church group and Catholic Relief Services agreed that raising immigration quotas to give shelter to Chinese families and thus setting an example for other countries was only a part of the solution.

The most practical measures to relieve the pressure on Hong Kong for the moment, Bishop Swanstrom argued, would be financial contributions from various governments for housing and other needs. The bishop's agency has for many years been carrying on relief and rehabilitation programs for the Hong Kong refugees.

During his round-the-world tour early this year, U.S. Attorney General Robert F. Kennedy had an opportunity to see the work being done in Hong Kong not only by Catholic Relief Services, but also by Church World Service, whose local director is the Rev. Elbert L. Gates, Jr., a former Baptist pastor in Westfield, N.J. (See Horizons, July 1, page 2.)

The Church World Service work embraces not only feeding programs, but also self-aid projects, vocational training centers, and student aid programs. Among its newest undertakings are a milk center, a factory manufacturing 4,000 pounds of noodles daily, a kitchen center providing 20,000 hot meals a day, and a center for homeless girls.



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Surrounded by squalor and poverty, these Chinese children play in an overcrowded area of Hong Kong, where thousands of refugees live. Famine conditions on mainland China have caused further crowding in overpopulated Hong Kong, with thousands of refugees being turned back daily at the colony's border

Lutheran World Service distributes food and clothing on a broad scale. The Methodist Division of World Missions has appropriated $40,000 to buy and equip a mobile medical clinic and X-ray unit for congested areas in Hong Kong, $34,000 for the distribution of noodles, bread, and other food, $30,000 for medical care and hospitalization of the sick, and $8,000 for children's clothing.

If interest generally in the plight of the Hong Kong refugees has lagged in the past, it is not for want of constant reiteration of what one relief leader has called a problem that the West cannot afford to neglect.

Three years ago, the Rev. Karl L. Stumpf, senior representative of Lutheran World Service in the colony since 1954, declared that "Hong Kong is to the East what Berlin is to the West, but unfortunately that significant fact is not often recognized."

Mr. Stumpf, a native of Germany who has spent more than twenty-three years in the Far East, warned that the refugees are not satisfied with formal declarations on human rights, either by churchmen or politicians, but want "a practical demonstration of our genuine interest and concern in their plight."

At the same time he stressed that "goodwill and charity are not enough." He said the refugees must be helped to help themselves, chiefly, he suggested, through financial support from the West for special projects, such as trade schools and hospitals. — *Religious News Service.*

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

Quench Not the Spirit. Myron S. Augsburger. Herald Press, 1962. 113 pages. $2.50.

Not a theological writing on the nature of the Holy Spirit, this book by a popular young Mennonite evangelist interprets the work of the Holy Spirit in the life of men. After two chapters on the transforming and sanctifying work of the Spirit, the various sins against the Spirit are discussed. The final chapter pictures the delight of honoring the Spirit. Actually, the book seems to be a series of evangelistic and Christian growth sermons centering around the theme of the Holy Spirit. Study of this easily read and Biblical book will undoubtedly help a conscientious person grow in the Christian life. — *Harold Z. Bomberger, McPherson, Kansas.*

This Believing World. Lewis Browne. Macmillan, 1961. 347 pages. $1.75.

This is a new paperbound edition of the original book, published in 1926, which has become one of the standard reference works on the great living religions of the world.

Using the studies of various scholars of antiquities and the surmises of anthropologists and others, he begins with a fascinating story of how the development of religion may have begun and taken place. He shows. how man's fears, sufferings, fate, bewilderment, and hope led him to seek to understand and control his circumstances, and thus evolved the various practices which became systems of religious experience. He admits that much of the earlier part of this is surmise. He paints its crudities and barbarities, as it developed, but all the while stoutly asserts that it brought about civilization and man's well-being and thus was good.

The book has been hailed as "a vivid and accurate history of the great religions of mankind." It is most interesting and provocative reading. — *Charles E. Zunkel, Port Republic, Va.*

Learning, Remembering, and Knowing. Patrick Meredith. Association Press, 1961. 174 pages. $3.50.

Here is a book which returns to an almost forgotten tool of learning, namely, memory, and urges that it be revived. The author points out that each individual has his "rhythm of learning," and that each person must strive for insight into it. He equates knowing with understanding and remembering and gives various patterns for use in learning more. One chapter is given to the "deadly difficulties" and another to the methods of organizing knowledge so that they can be used to increase it. The last chapter deals with The Graphic Language or Organization, and the author uses graphs and charts to organize knowledge for the purpose of remembering it.

The book is based upon summarizations of what modern psychology knows about the workings of the mind and the learning process. The author is a professor of psychology at the University of Leeds and is known especially for his contributions to educational psychology. The book is one of the well-known series of the Association Press's life enrichment books. — *Virginia Fisher, Elizabethtown, Pa.*

A Book of Christmas and Epiphany. Victor E. Beck and Paul M. Lindberg. Augustana, 1961. 22[illegible] pages. $3.00.

This book is the continuation of a previous one, A Book of Advent. The authors seek to help the layman into a life of devotion in terms of the Christian year. This volume covers the period through Christmas and Epiphany. It is readable, relevant, and spiritually quickening to the life of today. One will gain new understanding and appreciation of the Christian year, of Christian symbolism, of the meaning and practice of Christian worship, both personal and corporate. The Scripture, comments, and prayers for daily use are feeders of the life of devotion. This is a good devotional resource book for pastors, group worship leaders, and the person who wants and needs a more comprehensive and channeled book of devotional materials. To any and all readers it will illustrate the meaning and value of the Christian year in worship and devotion. — *Glen Weimer, Arlington, Va.*

A Therapist's View of Personal Goals. Carl R. Rogers. Pendle Hill, 1960. 32 pages. 35c.

To help one "to be that self which one truly is" (quoted by the author from Kierkegaard), is the purpose of this address published as one of the provocative Pendle Hill pamphlets. Possibly quite advanced for professional for the average layman or pastor, this brief, inexpensive booklet interprets the struggles and goals of disturbed people, psychotherapists, and, for that matter, all of us. The author, long recognized as an authoritative writer in this field, writes penetratingly and helpfully. Teachers and pastors who do considerable counseling with disturbed folk will understand and appreciate the merit of this essay. — *Harold Bomberger, McPherson, Kansas.*

News and Comment From Around the World

aymen Show Increasing terest in Church Finance

More than fifty ministers and laymen, including thirteen full-time urch business managers, attended e second Institute on Church inance sponsored by American niversity in Washington, D.C.

An unusual aspect of the institute as the fact that laymen outnumered ministers three to one — an incation of the important role laymen e playing in organizing and adinistering the financial affairs of rotestant churches.

Courses offered in the institute inuded purchasing procedures, acounting and reporting, fund raising, idget development, and personal iance for clergymen.

Clyde Humphrey, director of the iversity's center for church busiss management, said, "We are seeg the development of a new ofession in American religious e — that of the professional church siness manager. Many of our rge Protestant churches now have idgets that exceed $100,000 a ar. It is too much to ask the inister or untrained volunteer lay ersons to supervise an enterprise of is magnitude. Increasingly, such urches find that it pays to have trained business manager to opate the church's physical plant and pervise its finances."

eligious Agencies Ask Speeding p of Pending Refugee Bill

Protestant, Roman Catholic, and wish welfare agencies recently sent joint telegram to President Kendy, urging him to help end a nate procedural squabble blockg action on important refugee gislation.

The organizations expressed deep ncern over the fate of a bill passed arch 13 in the House to give govnment aid in the form of food, othing, and housing to the Cuban iles now living in the U.S. The gislation also calls for funds to edute and train the refugees and rettle them in different sections of is country. Most of the exiles are w living in Florida. In addition, e bill would make important anges in existing refugee laws and ould authorize continued U.S. paripation in other refugee programs cluding those of the United ations.

The religious groups pointed up the importance of authorizing financial assistance for the Cuban refugees in the U.S. and the necessity of continuing the Cuban Refugee Immigration Law due to expire June 30.





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Two American colonial churches — Holy Trinity (Old Swedes) church (left) in Wilmington, Del., and the Dutch Reformed (Sleepy Hollow) church in North Tarrytown, N. Y. — were added to the registry of national landmarks by the Department of the Interior in Washington, D.C. Built in 1698, Old Swedes is the oldest surviving Delaware Valley Swedish church. The exact construction date of the Sleepy Hollow church is not known, but architects believe it was built about 1690. Washington Irving is buried in the churchyard nearby

Christian and Missionary Alliance Reports Gains

An average of one new missionary a week was sent overseas by the Christian and Missionary Alliance in 1961.

Dr. Nathan Bailey of Toronto, Ontario, alliance president, reported that last year the group saw its largest expansion abroad in its seventy-five-year history.

The alliance now has 133,800 members abroad, an increase of 50% over the last 5 years. The alliance supported 860 active missionaries in 23 countries, including nations in South America, Africa, and Asia.

In this country, the alliance has about 70,000 members in 1,200 congregations.

German Churches Provide Pastoral Care to Vacationers

Several hundred pastors will be assigned by the various Protestant regional churches in West Germany this summer to provide pastoral care to vacationers both in Germany and abroad.

The clergymen, individually or as missionary teams, are assigned to stationary service at especially frequented vacation resorts, to specific camping grounds where they live like other vacationers in tents and share in their activities, or are sent on tours of vacation areas with mobile chapels or trailers.

The summer missions were pioneered a few years ago by a group of pastors of the Westphalia Church and have since spread to almost all other West German regional churches, as well as to churches in other countries.

Pakistan Journal Charges Missionaries Use Questionable Methods

A leading daily newspaper in Karachi has asked the Pakistani government to set up a commission to examine what it claims are "aggressive and questionable" methods being used by Christian missionaries to win converts.

Among these methods is the promise of material advantages to persons who become Christians.

The journal said the government also should study the origin of mission funds coming into the country. Eighty-six per cent of West Pakistan's ninety million population is Moslem. There is a Christian minority of 730,000 persons.

Archeologists Begin Excavations at Ancient Holy Land Site

A joint team of archeologists from the United States and Israel began excavations on the site of Ashdod, one of the five Philistine cities of ancient times, in an effort to probe into areas of the Holy Land connected with the Biblical Samson.

The excavations are sponsored by the Carnegie Museum in Pittsburgh, Pa., and the Israeli Department of Antiquities.

Ashdod, whose name is mentioned twenty-one times in the Old Testament, was a thriving center at a time when the Philistines occupied part of the coastal strip and gave the name of Palestine to the Holy Land.

Achievements in Latin America Literacy Work Reported

On his return from a recent survey of literacy programs in Latin America, Dr. Floyd Shacklock reported that the government of Brazil had adopted a literacy primer prepared last year by Dr. Frederick J. Rex and a workshop dealing with literacy and literature for new readers. Dr. Rex is now in Costa Rica preparing a new literacy primer for Central America, following the recent publication of a primer for Colombia.

Dr. Rex is education secretary of the Committee on World Literacy and Christian Literature of the National Council of Churches, of which Dr. Shacklock is executive secretary.

Dr. Shacklock said, "There is a great reading public in Latin America, which is reading little, if any, Christian literature." While distribution is a big problem, he foresaw a solution through a comprehensive plan which may be tried in Argentina and then expanded in other areas.

Dr. Shacklock found great interest in the new edition of a Christian handbook on communism, published by his committee, and noted that there were requests for its translation into Spanish and Portuguese at once, after which it will be sold in all bookstores.

African Multiracial Council Plans Session in Pretoria

The recently formed multiracial Council of Churches of the Reformed Faith in Southern Africa held its first meeting in Pretoria on May 25.

Included in the council are representatives of South Africa's three Dutch Reformed Churches and of Dutch Reformed mission groups comprising nonwhites. The council also makes provision for the membership of other Christian bodies with similar tenets of faith, such as Presbyterians.

The formation of the council is considered of historical importance in Afrikaner (white) church circles. Its objectives include finding a common group and improving understanding among South Africa's Christian bodies and seeking Christian solutions to problems of a multiracial state.

Ghana Religious Leaders Protest Communist Youth "Cells" in Schools

Heads of Methodist, Presbyterian, and Anglican churches in Ghana sent a joint memorandum to the ministry of education, strongly protesting a decree from the ruling Convention People's Party in Ghana that "cells" of a "Marxist" youth movement must be established in all public and private schools in Ghana.

Religious leaders see the directive to set up branches of the Young Pioneer Movement as an attempt by the government to control the church in the West African republic.

They believe the movement threatens to become the hard core of communist infiltration in Ghana in years to come. Churchmen have seen its entrance into the schools as the thin edge of the wedge and have decided to take a firm stand now, regardless of consequences.

Italy Asked to Probe Arrest of CO Doctor

A government investigation h been demanded in Rome into t case of a twenty-six-year-old Pi doctor who was imprisoned after d claring himself a conscientio objector.

The young physician, Dr. Gia franco Ciabatti, has started a hung strike in his cell at a military priso His refusal to enter military servi and subsequent imprisonment h focused national attention on parli mentary bills which would free co scientious objectors from milita service.

Meanwhile, another Italian co scientious objector, a Turin carpe ter and a member of Jehoval Witnesses, received his third j term from a military court in Fl ence for refusing to carry arms.

Pennsylvania Council Protests Death Sentence of Youth

Aroused by the death senten just imposed on a seventeen-year-c boy by a Pennsylvania court, t Pennsylvania Council of Church issued a strong plea for revision the verdict.

The spokesmen for the council c clared, "We cannot believe that t young life is beyond redemption a rehabilitation. This sentence grap ically illustrates the imperative ne to abolish capital punishment Pennsylvania."

Attached to the council's prot



Young people from all over Japan gathered (top) in Osaka to organize the National Christian Youth Council of the United Church of Christ in Japan. Rev. Ken Saeki (at lectern, lower left), chairman of the United Church's evangelism committee, spoke during the opening worship service. The youth council will give young people representation in the life of the United Church and provide coordination and expansion of youth activities

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as a copy of its 1960 Statement on apital Punishment, in which it is lled "by its very nature a moral d religious issue." In the resolu-on, the council declared, "In order at society may be protected, be it solved that the Pennsylvania ouncil of Churches . . . give sup-rt to the continuing improvement policies and services which lead the rehabilitation of prisoners . . . d that it continue its study of the nal system of our commonwealth."

on-Catholics Delegate Observers"

"Delegate observers" will prob-ly be the official title given to rep-entatives of non-Catholic bodies ending the Second Vatican Ecu-nical Council which opens in me on Oct. 11.

Vatican authorities said it has en suggested that the word "dele-te" be added to the designation indicate that the non-Catholic ob-vers would be present, not as vate individuals, but as official resentatives of their various reli-us denominations. They will ve no right to intervene in the cussions or to vote.

If existing principles of canon law observed, voting rights at the ncil will be limited to the 1,898 dinals, archbishops, residential hops, superiors of religious orders, lates, and abbots.

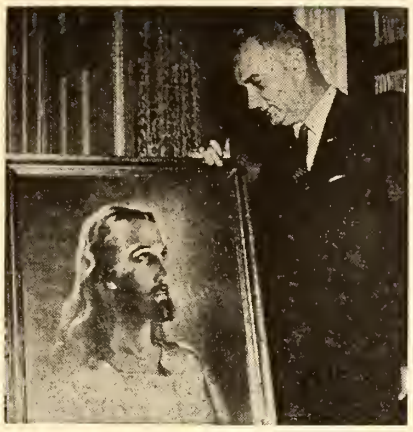
aldensian Leader Questions otestants' Visits to Pope

The value of courtesy visits made Protestant leaders to Pope John III has been questioned by the derator of the Waldensian Church Italy, Pastor Ermanno Rostan.

Moderator Rostan told reporters t, while he welcomed the visits an indication of the growing con-n for unity, he felt they would ter further the cause if they were eceded or accompanied by theo-ical dialogue between qualified sons in an atmosphere of Chris-h liberty." He also suggested that h visits should be "reciprocal in racter."

Rhodesian Newspapers Rap ster of U.S. Missionary

outhern Rhodesian newspapers ngly protested that country's re-l to grant a residence permit to American Methodist missionary. hey charged that Southern Rho-an immigration officials based r refusal on unsubstantiated rges made by the Portuguese



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Vice-President Lyndon B. Johnson is shown admiring a copy of the famed Head of Christ painting, by Warner Sallman. It will hang in the Vice-President's office in Washington, D.C.

Consul-General in that country. The missionary, Wendell Golden, was arrested along with three other Methodist missionaries last September in Angola and charged with "conniving with terrorists" and aiding Angolan nationalists.

The four men were imprisoned in Portugal for ninety days. While the other three returned to the U.S., Mr. Golden came to Southern Rhodesia, where he was to do educational work.

Indian Authorities Keeping "Vigilant Eye" on Missionaries

Internal Affairs Minister Lal Bahadur Shastri told the Indian parliament in New Delhi that "our authorities are keeping a vigilant eye on the activities of foreign Christian missionaries, especially in such strategic areas as Nagaland."

In Nagaland, northeast India, tribesmen have for years been fighting against Indian troops for independence.

Canadian Churches Ask Government to Take 10,000 Chinese Refugees

The Candian Council of Churches has asked that the Canadian government bring to their country 10,000 refugees from Red China.

In a telegram to Prime Minister John Diefenbaker, the council also urged that financial relief and food be sent by Canada for the thousands of refugees now pouring across the Hong Kong border from Communist China.

The council also urged Canada to take the Chinese refugee problem before the United Nations.

Yugoslav Government Reports Improvement in Church-State Relations

Relationships between church and state in Yugoslavia are steadily improving, according to an official report of a commission of the Yugoslav National Assembly.

The report said that "most of the religious groups in Yugoslavia are realizing more and more the possibilities, the need for, and the mutual value of collaboration with the state."

The commission described relations between the state and the Orthodox Church as "normal." It also said relations improved during 1961 with the Roman Catholic Church.

Protestants Report Gains in Mexico

An impressive increase in Protestant membership in Mexico was reported by Dr. Howard W. Yoder, executive secretary of the committee on Latin America of the National Council of Churches Division of Foreign Missions.

A study made by a Jesuit priest in Mexico indicates that the number of Protestants has increased by almost 300 per cent since 1949 in Mexico. In 1961 the total stood at 1,065,161. This figure was compared in the study to an average increase in all Latin America, 1942-62, of 80 per cent.

The study also showed that, except for Brazil, the Protestant churches in Mexico have had the fastest growth in all Latin America. Dr. Yoder said, "The past year has been one of the best years, if not the best, for Protestant groups in Latin America." Attributing this in part to the fact that Latin America has been the subject of special study in the churches for the past year, Dr. Yoder also saw Protestant churches in Latin America "awakening to a new status and endeavoring to relate the evangelical message to the total needs of the individual society."

News Briefs

Colleges and universities related to the General Association of Regular Baptist Churches were called upon by that denomination at its annual meeting to introduce in their curriculum intensive courses on communism. The association said these courses should include the "philosophy, objectives, strategy, and advance of communism and the many areas of American life which have been already infiltrated by it."

Anniversaries

Mr. and Mrs. Dale Figg celebrated their fiftieth wedding anniversary on Jan. 7, 1962. — Mrs. Edith Cheal, Sunfield, Mich.

Brother and Sister Claude Miller celebrated their fiftieth wedding anniversary on Dec. 24, 1961. They are members of the Hanover church, Pa., where they have served in the office of deacon for many years. There are one son, one grandchild, and two great grandchildren. — Lottie Hipes Bowman, Hanover, Pa.

Mr. and Mrs. Claude Steward celebrated their fiftieth wedding anniversary on Feb. 11, 1962. — Mrs. Edith Cheal, Sunfield, Mich.

Mr. and Mrs. Cyrus Steele celebrated their sixty-fifth wedding anniversary on Dec. 17, 1962. They are members of the Middlebury church, Ind., which gave special recognition to this anniversary. They have two sons, six grandchildren, and eleven great-grandchildren. — Mrs. Carrie Kindy, Middlebury, Ind.

Obituaries

Combs, Sarah Elizabeth, was born June 25, 1882, in Hampshire County, W. Va., and died May 14, 1962. She was a member of the Tear Coat church. She was married to Edgar Combs, who died in 1952. Surviving are two sons, five grandchildren, and two sisters. A memorial service was conducted in the Tear Coat church by the undersigned, assisted by Bro. W. E. Hamilton, and burial was in a nearby cemetery. — O. F. Bowman, Bridgewater, Va.

Edwards, Marietta, daughter of James M. and Ann Bailey Byrd, was born in Mitchell County, N. C., Nov. 26, 1888, and died Jan. 5, 1962, at her home at Telford, Tenn. She was married to Joe Edwards, who died thirty-two years ago. She had been an active member of the church of the Brethren for sixty-two years. Surviving are three sons, four daughters, twenty-three grandchildren, two great-grandchildren, four brothers, and three sisters. The funeral service was conducted in the Pleasant View church by Brethren E. J. Rowe, Sr., and James Campbell, and burial was in the Edwards cemetery at Johnson City. — Leola Edwards, Telford, Tenn.

Gabert, Minnie, daughter of Samuel A. and Hannah Dell Norris, was born Dec. 6, 1872, in Huntingdon County, Pa., and died Feb. 6, 1962. Her husband, James L. Gabert, preceded her in death. Surviving are three sons, three daughters, one brother, one sister, sixteen grandchildren, forty-one great-grandchildren, and three great-great-grandchildren. The funeral service was conducted by Brethren David Emerson and Albert M. Haught, and burial was in the Garver cemetery. — Mrs. Mary Hancock, Mount Union, Pa.

Ginder, Emma B., daughter of John B. and Susan Diehm Fahnestock, died March 22, 1962, at the age of seventy-two years. She was a member of the White Oak church, Pa. Surviving are two daughters, four grandchildren, two brothers, and three half sisters. Her husband, Elmer S. Ginder, preceded her in death. The funeral service was conducted at the Manheim church by Brethren Graybill and Milton Hershey, and burial was in the Longenecker cemetery. — Esther W. Cassel, Manheim, Pa.

Hayes, Glenn Allen, son of Nathan and Caroline Hayes, was born Aug. 14, 1882, in Bainbridge, Ohio, and died May 8, 1962, in Waverly, Ohio. While a resident of Clark County, he attended the Donnels Creek church. Surviving are his wife, four daughters, six sons, sixty-five grandchildren, and thirty great-grandchildren. The funeral service was conducted by Bro. Robert D. Hoover, and burial was in the Ferncliff cemetery, Springfield, Ohio. — Edith Dresher, Springfield, Ohio.

Hoover, Annie Rebecca, daughter of Daniel and Susanna Wampler Flory, was born May 8, 1864, in the Mill Creek community, and died April 13, 1962, at Harrisonburg, Va. On Nov. 5, 1885, she was married to John H. Hoover. She was the oldest member of the Bridgewater congregation. Surviving are five sons, one daughter, eleven grandchildren, and twenty-one great-grandchildren. The funeral service was conducted in the Timberville church, Va., by Brethren Robert L. Sherfy and Byron M. Flory, and burial was in the adjoining cemetery. — Mattie V. Glick, Bridgewater, Va.

Hoover, Elnora, was born March 3, 1865, in Findlay, Ohio, and died April 21, 1962, in Goshen, Ind. On Dec. 11, 1879, she was married to John W. Hoover, who died in 1941. She was a member of the Goshen City church, Ind. Surviving are two sons, one daughter, nine grandchildren, fourteen great-grandchildren, and five great-great-grandchildren. The funeral service was conducted by Bro. Paul Lantis, and burial was in the Yellow Creek cemetery. — Mrs. Lewis Dixon, Goshen, Ind.

Hostetler, John W., was born June 10, 1880, near Bittinger, Md., and died at Denver, Colo., March 15, 1962. He was a member of the Prince of Peace church. Surviving are one sister and three brothers. The funeral service was conducted by Bro. James Eshleman, and burial was in Payette, Idaho. — Prince of Peace church, Denver, Colo.

Kennedy, Charlotte, was born Oct. 24, 1895, and died May 18, 1962, at Ottawa, Kansas. She was a member of the Ottawa church. Surviving are one brother and two sisters. The funeral service was conducted by Bro. Lee F. Spitzer, and burial was in the Highland cemetery. — Mrs. Roy Gerhard, Ottawa, Kansas.

King, Jonathan F., died at Norristown, Pa., April 25, 1962, at the age of seventy-eight years. He had served the Myerstown, Allentown, and Norristown churches as pastor and also the Skippack church, where he held his membership. Surviving are his wife, Mary Foutz King, one brother, and one sister. Funeral services were held at Norristown and Myerstown with Bro. Jesse Hoffman officiating. Burial was in the Heidelberg cemetery. — Thelma L. Berry, Collegeville, Pa.

Kingery, Nancy Elma, daughter of Lewis and Elizabeth Rinehart Lewillegar, was born in Carroll County, Ind., March 2, 1885, and died May 16, 1962. She was a member of the German Baptist Brethren church. On Aug. 17, 1902, she was married to W. M. Kingery. Su viving are her husband, three daugl ters, two sons, seven grandchildre thirteen great-grandchildren, and thr sisters. The funeral service was co ducted at the Willow Springs Germa Baptist church by Brethren John Beegl ley and Darrell Shuck, and burial w in the Washington Creek cemeter Kansas. — Theodore E. Whitacre, Lav rence, Kansas.

Kline, Violet, daughter of John an Annie Baker Swope, was born July 2 1896, in Chatham, Ill., and died Lebanon, Pa., April 30, 1962. She w married to Harvey W. Kline on Ma 5, 1917. She was a member of th Lebanon church. She is survived by h husband, one son, and three grandchi dren. The memorial service was co ducted in the Lebanon church by th undersigned and Bro. Lester W. Roye and burial was in the South Annvil cemetery. — William L. Gould, Leb non, Pa.

Kneisley, Levi G., son of Levi B. an Susan Eshelman Kneisley, was bo June 30, 1896, near Mountville, Pa., an died Feb. 12, 1962, at Lancaster, P He was married to Amy Thomas, wh died ten years ago. He had been member of the Church of the Brethre about forty-three years. Surviving a one son, two grandchildren, and thr sisters. The funeral service was co ducted by Brethren Norman L. Bowe and Paul Brandt at the Salunga churc Pa., and burial was in the adjoinin cemetery. — Mary Y. Herr, Lancaste Pa.

Leer, Ruth Naomi, was born July 1 1900, and died March 19, 1962. S had been an active member of th Gettysburg church for many year Her husband, Edgar Leer, survives t gether with one daughter. The funer service was conducted at the Gettysbu church by C. Reynolds Simmons, ar burial was in the Mummerts meetin house cemetery at East Berlin. Jeanne Jacoby, Gettysburg, Pa.

Medlar, Ellen I., was born Oct. 1886 ,and died Feb. 26, 1962. On Oc 14, 1906, she was married to Verno E. Medlar, who survives. Two sons, o brother, one sister, and four grandchi dren also survive. She was a member the Mack Memorial church, Dayto Ohio. The funeral service was co ducted by Bro. Raymond R. Peters, ar burial was in the Lower Miami cem tery. — Joan Macy, Dayton, Ohio.

Miller, Martha J., was born Feb. 1 1880, and died April 28, 1962. She w a member of the Mack Memori church, Dayton, Ohio. Surviving a four daughters, two sons, three ste children, two brothers, forty-four gran children, and one hundred twelve grea grandchildren. The funeral service w conducted in the Potsdam church Brethren Raymond R. Peters and John Weaver, and burial was in th Potsdam cemetery. — Joan Macy, Da ton, Ohio.

Minnich, Isaac S., son of Abraha and Susan Stauffer Minnich, died Mar 25, 1962, at the age of seventy-eight Lancaster, Pa. He was a member the White Oak church. He was marri to Cora Schaffner Minnich, who pr ceded him in death. Surviving are tw sisters. The funeral service was co ducted at the Manheim church Brethren Rufus Fahnestock and Je Cassel, and burial was in the Kreid

metery. — Esther W. Cassel, Manim, Pa.

Myers, Edith M., daughter of John aniel and Isabelle Perrot Shank, was rn at Four Locks, Md., on March , 1897, and died Feb. 17, 1962. She as a member of the Broadfording urch, Md. Surviving are her husnd, Preston E. Myers, and two sisters. ie funeral service was conducted by ethren E. Russell Beahm, David Petre, d Samuel Lindsay, and burial was in e church cemetery. — Mrs. Pearl V. ouffer, Hagerstown, Md.

Ours, Daisy Belle, daughter of Joseph d Elizabeth Riggs Hite, was born ov. 15, 1907, and died March 14, 1962. ie was a member of the Martinsburg urch, W. Va. Surviving are her husnd, two sons, three daughters, nine andchildren, three brothers, and three ters. The funeral service was conicted at the Martinsburg church by o. Edward C. Wenger, and burial was the Rosedale cemetery. — Blanche onaugle, Martinsburg, W. Va.

Phillips, Delora Ruth Whitehead, was rn Dec. 7, 1892, and died May 14, 62. She was a member of the Mack emorial church, Dayton, Ohio. Surving are her husband, Earl A. Phillips, r mother and two sisters. The funeral vice was conducted by Bro. Raymond Peters, and burial was in the Fairw cemetery. — Joan Macy, Dayton, io.

Ranck, David Diller, son of George d Mary Corell Ranck, died May 1, 62, at Bethel, Pa., at the age of sevty-three years. He was a member of Little Swatara church. Surviving his wife, Ann Williams Ranck, one , two stepsons, one stepdaughter, ee brothers, and four sisters. The neral service was conducted by Bro. rtis Ziegler. — Mrs. Carl Brightbill, erstown, Pa.

Replogle, Ethel L., daughter of Mr. d Mrs. Ralph Lord, was born at ston, Mass., Jan. 19, 1895, and died ril 20, 1962, at Honolulu, Hawaii. was a member of the Roaring Spring urch, Pa. On June 9, 1915, she was rried to Roy G. Replogle, who pred her in death. Surviving are two ghters and three sons. A memorial vice was conducted in the Roaring ring church by Bro. Berkey Knavel, l burial was in the Greenlawn cemey. —Margaret E. Guyer, Roaring ring, Pa.

Rhodes, Harry B., son of Samuel S. l Martha Brown Rhodes, was born Curryville, Pa., Aug. 27, 1892, and d May 23, 1962, at Martinsburg, Pa. was twice married; first to Mary D. ck, who died Feb. 6, 1960, and then Mrs. Grace W. Mock. He was a mber of the Martinsburg Memorial urch. Surviving are his wife, one son, brother, two sisters, six grandchiln, one stepson, and one stepdaughter. e funeral service was conducted at Martinsburg church by Brethren yd Mitchell and Roscoe Wareham, l burial was in the Fairview cemey. — Mrs. C. O. Beery, Martinsburg,

Rhoten, Ora E., son of James and ma Prine Rhoten, was born March 1903, at Sardinia, Ohio, and died rch 14, 1962, near Adel, Iowa. He married to Mary Crouse. Surviving his wife, one daughter, two sons, and grandchildren. He was a member the Panther Creek church, Iowa.

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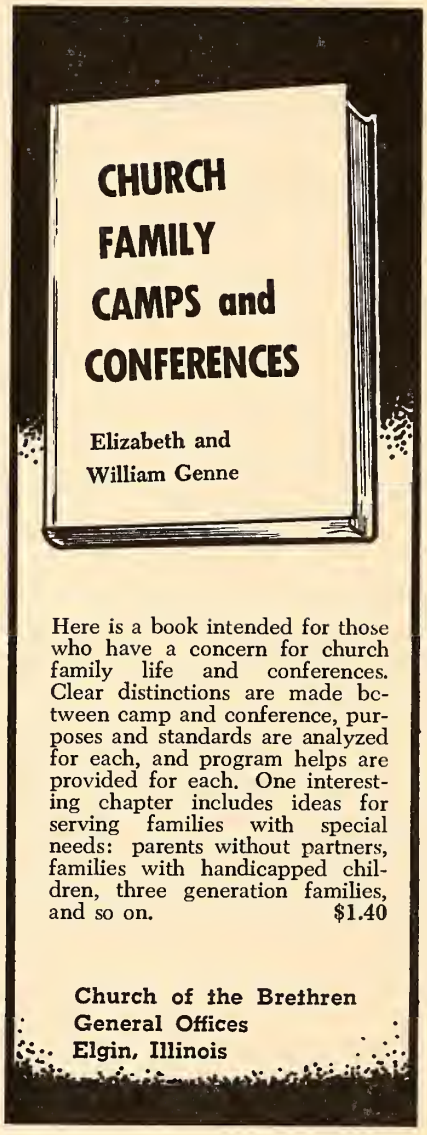
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The memorial service was conducted by Bro. Paul Miller, and burial was in the nearby cemetery. — Mrs. T. U. Reed, Adel, Iowa.

Shearer, Nancy Elizabeth, was born Nov. 21, 1872, in Hibbard, Ind., and died at North Liberty, Ind., May 17, 1962. On Feb. 10, 1903, she was married to Charles A. Shearer, who survives. Also surviving are one son, three grandchildren, and five great-grandchildren. She was a member of the Church of the Brethren. The funeral service was conducted by Bro. A. P. Wenger, and burial was in the Burr Oak cemetery. — Virgil Houser, North Liberty, Ind.

Siever, Annie Brady, was born July 23, 1889, and died May 4, 1962. She was married to John Siever, who died in 1960. Surviving are one sister, four



daughters, five sons, twenty-three grandchildren, and fourteen great-grandchildren. The funeral service was conducted in the Damascus church, Va., by Brethren Max Fisher, O. F. Bowman, and the undersigned, and burial was in the Turner cemetery on the Shenandoah Mountain. — J. Galen Wampler, Linville, Va.

Smith, Arvilla, daughter of Andrew and Rebecca Whitsel Swope, was born June 20, 1887, at Shirleysburg, Pa., and died Jan. 17, 1962. Her husband, Blain Smith, preceded her in death. Surviving are nine daughters, three sons, two sisters, one brother, twenty-seven grandchildren, and thirty great-grandchildren. She was a member of the Sugar Run church, Pa., where the funeral service was conducted by Brethren Albert M. Haught and David Emerson. Burial was in the Monroe Valley cemetery. — Mrs. Mary Hancock, Mount Union, Pa.

Steele, Elsie, was born Sept. 11, 1882, in St. Joseph County, Ind., and died May 14, 1962. She had taught fifty years in the Walkerton and North Liberty schools before her retirement. She was a member of the North Liberty church, where the funeral service was conducted by Bro. A. P. Wenger. Burial was in the Eastlawn cemetery, North Liberty. — Virgil Houser, North Liberty, Ind.

Stough, Charles Maurice, son of Samuel and Sarah Quickiel Stough, died in March at the age of eighty-nine years. He was a member of the Gettysburg church, Pa. The funeral service was conducted by Bro. C. Reynolds Simmons, Jr., and burial was in the New Oxford cemetery. — Jeanne Jacoby, Gettysburg, Pa.

Swartz, William Forrest, son of David and Syvilla Adams Swartz, was born at Montezuma, Va., Feb. 11, 1897, and died April 24, 1962, at Bridgewater, Va. On Jan. 20, 1923, he was married to Bessie Jane Mongold, who preceded him in death. Five children, fifteen grandchildren, and three sisters survive. The funeral service was conducted by Brethren L. M. Clower and James Legg, and burial was in the Oak Lawn cemetery. — Mattie V. Glick, Bridgewater, Va.

Taylor, Bayard Simon, died Feb. 6, 1962, at the age of eighty-two years. His wife preceded him in death on Jan. 6, 1960. Surviving are four sons and one stepson. The memorial service was conducted in Moorefield, W. Va., and burial was in the cemetery on South Fork. — J. Galen Wampler, Linville, Va.

Zombro, Cora Belle, was born in Frederick County, Md., June 3, 1874, and died Feb. 13, 1962, in Baltimore, Md. She was a member of the Rocky Ridge church near Thurmont, Md., though she had been attending the Woodberry church in Baltimore for the past eight years. Surviving are two daughters and two sons. The funeral service was conducted by the undersigned at the Woodberry church, and burial was in the Thurmont cemetery. — Thornton Black, Baltimore, Md.

Church News

Southern Indiana

Four Mile — The family night meetings have been well attended. When we had an emphasis on missions, Mr. and Mrs. Mahlon Rinehart shared their pictures and reviewed their trip abroad to Nigeria. The next time we had a fun and fellowship which was combined with the household shower for a family whose home had been damaged by fire. On May 6, Byron Miller and his family shared a fellowship supper and worship program. Brother Miller is district home and family life director. A baby dedication was held at the worship service. Nettie Senger, former missionary to China, was a speaker at a neighboring EUB church which invited our women's fellowship to join their mother and daughter meeting. Mrs. Joseph Fuchs of Richmond spoke at our mother-daughter tea. The youth, men, and women have been represented at their respective district and area meetings, finding inspiration that will help in the local church. 4-H Sunday was observed on May 27, with a union service at the Hannas Creek Church of Christ. Bro. Glenn Rohrer preached. Harriet Bright was the guest speaker on June 10, during the absence of the pastor, Glenn Rohrer. — Mrs. Joe Turner, Richmond, Ind.

Nettle Creek — The Sunday school and church attendance has increas Our church participated in the uni World Day of Prayer and Good Fric services. We had an all-day pra vigil the first day of Lent, concludi with services in the evening. We a had a service each Wednesday eveni during the Lenten season. The yo sponsored the Easter sunrise service a breakfast. Two of them attended seminar at Washington and Unit Nations. Two adults also attend the adult seminar. We had a bre and cup communion on Feb. 4, anc love feast on April 14. The congre tion has adopted the unified budget. cent speakers have included Bro. Ga Lehman, Brother and Sister Paul Hi of Anderson, a representative from Gideons, and a deputation team fr Manchester College. The prayer c are studying Anna Mow's book, Say to Life. Several men and boys tended the father-son banquet at Anderson church. Mahlon Rineh and Martha Wise were delegates Annual Conference. Three have b baptized since the last report. — M Elmer Wampole, Greensfork, Ind.

Michigan

Sunfield — The churches of the co munity joined for a World Day Prayer service, which was held in church. The women's fellowship l been tying comforters and packi garments for relief. We also joined w the other churches for Good Fric and pre-Easter services. This chu was host to the youth peace rally March 16-18, with about sixty atte ing. Bro. Ora Huston was the speak One Sunday evening each month we j with the other churches for a progr

Brethren Placement Service . . .

This column is conducted as a f service in the interests of assisti individuals or families to relocate secure employment in Brethren co munities. It does not provide for advertising of goods or property sale or rent. Information on paid a vertising may be obtained from Church of the Brethren General Offic

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f singing. We also have a fellowship inner one Sunday a month to give those nembers who live far away a chance o have a closer relationship to the hurch. In the afternoon we have ible study and committee meetings. — Irs. Edith Cheal, Sunfield, Mich.

Northeastern Ohio

Freeburg — John McCormick became astor of the church last fall, being in- talled on Oct. 1, the same day as our ally day services. The women have een meeting monthly to make cancer ads and tie comforters for relief. We ad a breakfast and sunrise service at aster. The women sponsored a hobby ow and supper. The Salem Evan- elical church joined with our con- regation for a vacation Bible school in ne. The pastor represented us at An- ual Conference. — Mrs. D. E. Rummell, aris, Ohio.

Southern Ohio

Eaton — For some of the evening rvices we had speakers Mary Eiken- erry and Dan Lichty, slides by Ann ukerman, and a film on family life. rother Guthrie delivered the church irectory to all of the resident mem- rs; he has baptized fifteen. Several rticipated in the union Good Friday rvices which were held in the EUB urch. A number of the women at- nded the March rally at the New Car- sle church. Bro. J. Herbert Miller nducted the preaching mission. The urch sanctuary has been redecorated; e chancel has been completed and as dedicated on April 1. The youth ok part in the Dayton work camp and e county youth rally. They have also lped to clean up and do other projects cally. We had an every-member vis- tion. The play, Treasures of Light, ife, and Love, was given at the wom- 's fellowship tea. We observed the ve feast just before Easter. The ble study and prayer band meets ery two weeks. The pastor, Virgil ubaker, and Mary Marshall repre- nted the congregation at Annual nference. — Mrs. Myrtle Gauch, aton, Ohio.

Greenville — Our congregation par- ipated in the citywide church census. ne family life committee sponsored family night program at the church. ne pastor, Clarence Fairbanks, showed ctures of his trip to California to nference last summer. During Janu- y we had a school of missions. The ngregation was in charge of services the Brethren Home on March 11. We o participated in the evening Lenten rvices in the city. The women con- buted and prepared clothing for urch World Service. Members of e CBYF of the area presented the ay, The Great Choice, on May 20. A gram, This Is Your Life, honored ura Blocher, the oldest active mother, the mother-daughter carry-in supper. e vacation Bible school was held in ne. — Grace Rhoads, Greenville, Ohio.

Prices Creek — Attendance this year s shown a marked increase over that last year. Fifteen have been bap- ed and five received by letter since previous report. The church had every-member canvass. We studied tin America during the school of mis- ns in February and March. The men's fellowship visited the county home for the aged and the Brethren Home at Greenville. A group of Negro singers of Richmond, Ind., gave several numbers of music at the race relations service. The West Manchester United Church of Christ and our congregation joined for pre-Easter services. We observed the love feast on the Thursday evening of Holy Week. The play, The Terrible Meek, was presented by the ministers of the community on Friday evening. The Easter sunrise service was held at the Wares Chapel EUB church, with Chester Harley as the speaker. On Easter evening the junior high class presented the play, In Joseph's Garden. The youth and the adult classes alternate each month in visiting the sick and shut-ins of the church. At a recent family night service the church school teachers gave an interesting summary of the graded material covered in their classes during the last six months. The pastor sends a quarterly report of the work of the church to each member of the congregation. On April 28 and 29, Prof. Paul Halladay of Manchester College conducted a music institute and spoke on Sunday, National Christian College Day, as a representative of the college. Plans are being made for the community vacation Bible school in July. — Roy G. Engle, Eaton, Ohio.

West Alexandria — At the council meeting on Feb. 4, three deacons, Dale Buckingham, Everett Cabaniss, and John Hepner, Sr., were chosen. Seven women attended the district women's fellowship spring rally at the New Carlisle church. Our church was host to the Southern Ohio district ministers retreat. The women's fellowship has organized into three circles and has greatly increased in attendance and outreach. Some of the women participated in the World Day of Prayer service at the First Brethren church. At the morning service on March 11, the church was host to the community

Continued on page 32

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2.				
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Continued from page 29

Girl Scouts and Brownies and their leaders. Junior high Sunday was observed, with twenty-six junior highs participating in the service. They used material from the church school unit, When I Worship. During Lent the United Church of Christ and our congregation had a joint series of services on Sunday night. It opened with a candlelight communion service in our sanctuary with the pastor of the United Church of Christ bringing the communion meditation and the pastors of the two churches officiating at the communion. On March 25, Jo Ann Miller presented the play, The Terrible Meek, and this was given at the United Church of Christ, preceded by a carry-in dinner. On April 8, the joint choirs of the two churches sang the cantata, Calvary. The series concluded with Good Friday service at which both pastors spoke. We had communion on Palm Sunday during the morning worship service. On Easter morning the church school was in charge of the sunrise service and the children, junior highs, and youth presented tableaus of the Last Supper, Mary at the Cross, and Jesus at Gethsemane. The pastor, assisted by Russell Landis, John Hepner, and U. D. Whitehead conducted worship at the Brethren Home in Greenville one Sunday. Betty Jane Bickham spoke at the mother-daughter tea about her experience in Ghana, Africa. On Mother's Day the pastor dedicated new babies and their parents at the morning worship service. In recent months one has been baptized and one received by letter. Our membership class is being taught by the pastor. On April 2 the church choir sang in the Preble County Church Federation meeting and choir festival at Eaton. — Mrs. V. Erbaugh, New Lebanon, Ohio.

Personal Devotions

for Pastors

EDITED by WILLIAM B. WILLIAMSON

In any Christian community it is, of course, the pastor who ministers spiritually to others. But who ministers to him? At times he needs help too; on occasion he needs it acutely. This book had its inception at a time of emergency when the editor, an Episcopal minister, found himself hospitalized. The sort of help he needed was not at hand, and so he created it for himself. The result is this book which he prayerfully offers to his fellow clergymen. The devotions are drawn from a wide variety of sources. $3.50

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PORT CHARLOTTE Church of the Brethren fellowship, Fla., which meets in Scout House, Conway and Olean, invites all who live or visit in the vicinity to attend Sunday school, 9:30, and morning worship 10:30. Pastors, please send names and addresses of folks moving to Florida to Rev. Frank Williar, 41 E. Gardner, Port Charlotte, Fla.

The Christian Century Reader

This is a spiritual autobiography of the 20th century — representative events, personalities and comments of Christendom's tumultuous half century, selected from the undenominational weekly, *The Christian Century.* Herein, the authors and editors participate in, observe and record the heights of human hopes and the shallows and depths of doubt and disillusionment. From faith in progress to apocalyptic horrors, from doubts about "personal" evangelism to its renaissance 50 years later, from Rauschenbusch to Niebuhr, from Ritschl to Barth, the contrasts are enlightening, appalling and not infrequently amusing. Under nine headings, the familar years and the all-but-forgotten great moments pass in review. Not counting the 15 poets, 46 writers are represented, pouring out their best in 90 articles, interviews, stories, editorials and commentary. $7.50

Church of the Brethren
General Offices
Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
JULY 14, 1962



Max Tharpe

Life Has Loveliness to Sell . . . Or you could just as well argue that life has n abundance of beauty all for free. But you do not get it for nothing. At least you must be illing to look, to open your eyes in wonderment and even to develop a taste for beauty and an ppreciation for form and color, texture and design. What treasures can be discovered by ummer campers willing to brave a July downpour! The infinite variety of God's unbounded reation offers far more of beauty than anyone's eyes can ever scan: each leaf is an intricate apestry, each blossom has its own delicate tracery, each branch and stem its own unique attern. But there is one requirement — to open your eyes and look with reverence upon the andiwork of God. He is the Artisan who also has some interesting designs — upon your life.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Earle W. Fike, Jr., pastor of First church, Chicago, Illinois, delivered the Sunday morning sermon at Annual Conference. Beginning on page 4, it appears in this issue.

Galen Beery has worked in the International Voluntary Services office in Washington, D. C., both as I-W and as a full-time staff member. If projected plans carried through he is now with an IVS team in Laos.

Ronald K. Morgan is pastor of the Hutchison church, Western Kansas.

Credit Unions Aid Poor in Latin America

► Protestant and Roman Catholic mission groups in the U.S. foresee a promising new chapter of economic and social betterment in Latin America through the development of credit unions in countries where incomes are low and interest rates on loans run as high as twenty-five per cent.

Particularly noteworthy in this connection was the recent announcement that the National Lutheran Council's Division of Lutheran World Federation Affairs is investigating the possibility of starting credit unions or cooperatives in South America to ease the acute shortage of working capital.

The plan was announced by Dr. Stewart W. Herman, the division's executive secretary, who noted that the credit union movement in some Latin American countries, usually under Catholic auspices, has already produced some "very successful" results.

One of the most outstanding examples of Catholic initiative has been supplied by Father Daniel McClellan, an American Maryknoll missionary in Lima, Peru. He looks upon the credit union as one of the best preventives against the communistic revolution which he fears could sweep through Latin America within three years.

"Father Dan, the Money Man," as he is popularly known, has won a reputation for the financial miracles he has worked for the poor through the Peruvian Central Credit Union he started six years ago. The organization has 275 branches with 61,000 members and a capital in excess of $2,700,000. Close to a third of the affiliated unions are sponsored by Catholic parishes and the others by communal or employee groups.

Dr. Herman reported that the NLC's executive committee has allocated $5,000 for a qualified layman to make an exploratory tour of Lutheran communities in the South American countries where it is hoped to establish credit unions in rural areas and elsewhere. "It is," he said, "entirely conceivable that the credit union idea might be of enormous value in the stronger Lutheran areas of Brazil, Argentina, and Chile, and provide a great community service there."

The NLC is not the first Protestant group, however, to focus on the possibilities of credit union expansion in Latin America as a potent for of community service.

Toward the end of 1961, a simil exploratory move was undertaken b Agricultural Missions, Inc., center service for the Division of Foreig Missions of the National Council Churches.

Sent to Brazil under its auspic was Elmer Kreie, former manag of the Midland Cooperative Socie in Wisconsin, who has been commi sioned to consult with Protestant o ganizations not only on the prospec of establishing credit unions, but help develop leadership resource He has sent back encouraging r ports, according to I. W. Moomaw executive secretary of the Foreig Missions Division's Rural Missio Cooperating Committee.

Reflecting the interest shared b Protestant denominations throug out North America in the NCC pr ect is the fact that Mr. Kreie's mi sion has been financed by a gra of $50,000 from the Board of Ove seas Missions of the United Chur of Canada, to be spent over a peri of five years.

Protestant leaders are proud recall that the credit union mov ment, which now embraces son 27,500 unions in the world, wi more than 15,000,000 membe traces back to Frederich Willia Reiffeisen, a devout Evangelical la man who was mayor of a small ci in Germany. His religious devoti was such that he once declared th in organizing cooperative banks felt he was in the Christian ministr He looked upon credit unions n only as agencies of economic reco struction and popular education b a moral renaissance.

So far, however, both in this cou try and in Latin America, Catholi have taken the leadership in promo ing credit unions.

According to the Credit Uni National Association in Madiso Wis., as of Dec. 31, 1961, there we 896 Catholic-operated credit unio in the United States and 337 Prot tant-sponsored unions. Of these 1 were Baptist, 62 Methodist, and African Methodist Episcopal, the r maining 119 being scattered amo various other denominations. In vidual credit unions are owned a operated under state or fede charter by members having a co mon bond — such as religious affil tion or community residence — w

Continued on page 21

No Church Is an Island

THE town of Ocean Grove is not exactly an island, but it is more than half surrounded by water. On the east, of course, is the Atlantic Ocean, rolling its unpredictable waves in giant splashes against the beach day and night. On the north is Wesley Lake, a quiet inlet that separates the tree-lined residential streets of the Grove from the raucous carnival atmosphere that surrounds Asbury Park. On the south is Fletcher Lake, forming a part-way barrier between the Grove and its neighboring Bradley Beach.

If you find yourself in Ocean Grove on a Sunday, you may think you have indeed landed on an island, though it be one well attached to the New Jersey mainland. For the old camp-meeting town is different — even in 1962. One reason may be the conference atmosphere surrounding a "Great Auditorium" where residents, tourists and visitors are still invited to hear great preaching by the sea. Another explanation is the still enforced rule that no cars may be driven, nay, even seen, in Ocean Grove on Sunday. However inconvenient this ruling may be, however anachronistic it seems in this motoring age, still the fact remains that a carless street seems different. Let the traffic swarm outside, let the carnival roar next door, let travelers complain, as they will, there is still one Atlantic coast town that wants to remain an island, insulated if not insular in its relations to the world outside.

Such was the setting for preliminary meetings of the 176th Annual Conference. On a hot and cloudless Sunday the members of Standing Committee, the General Brotherhood Board, related staff members at home and overseas gathered by the seaside. They paused first to worship and to have the alternate moderator, Harry K. Zeller, Jr., point up some insights derived from studying the earliest Christian conferences as reported in the Book of Acts.

The joint session at the beginning of Standing Committee's work always provides an opportunity to assess, in one way or another, the state of the church. It is a time for the Board to speak hopefully of its planning and dreaming — as well as a time to confess that there are problems to be faced — and misunderstandings to be straightened out.

In preparation for this session the members of Standing Committee brought a written report from each district which sought to answer three questions: What are some signs of progress? What are the greatest problems? How can Annual Conference and the General Brotherhood Board be of help?

In a summary of these district reports it became apparent that there are common problems. Many of these relate to the large number of small churches in our Brotherhood, too small to support a pastoral program, yet needing help in order to develop the potentials that they possess. How to give financial assistance where needed, how to start new churches, how to strengthen young churches so that in due time they can become independent — these are some of the problems faced alike by the district and the Brotherhood.

The district spokesmen observed that frequently it is difficult for church leaders to maintain a proper balance between the time and resources that are given to local, to district, and to Brotherhood programs. There were many expressions of need for help (both in finances and in personnel) from the General Brotherhood Board. At the same time there were expressions of concern lest the multiplication of good programs at all levels become a burden too heavy for a small denomination to carry.

Listening to some of these discussions, one might have thought himself on an island, because they were so often concerned with internal problems. Yet there were reminders that just as "no man is an island," neither can the church be removed by insulation from the world in which it lives. Looking over the various district reports, Roger Ingold, who has been secretary of the Nigeria mission for two years, observed that they reflected on the part of many of our churches an inadequate concept concerning the church's mission. Members are not certain as to what the mission of the church is. Laymen, particularly, have not been sufficiently challenged by a gospel that demands a man's whole life in response to its claims.

The value of a sharing session to discuss the state of the church is not in weighing signs of progress to see if they can overbalance growing problems. The value comes when Christians are forced to ask themselves whether the church of Jesus Christ — or at least the part of that church for which they take some responsibility — is true to its Lord and aware of its mission. Early in every conference Christians should be driven to ask, "Lord, what would you have me to do?" and then wait for an answer.

And then to act upon the answer, even if it involves going into all the world and ceasing to be satisfied with islands. — K.M.

Now

"From first to last this has been the work of God.

Let

He has reconciled us men to himself through Christ,

It

and he has enlisted us in this service of reconcilation"

Work

by Earle W. Fike, Jr.

WHAT are you doing that is so important?" The young man who asked that question was seated at a table with about five college men and four ministers. He looked at me and said, "What are you doing that is so important? What are you doing for anybody that a psychologist, a sociologist, a doctor, a teacher can't do?"

The world is asking the same kind of questions of the Christian faith. To the message of the gospel, they are saying, "What are you doing? What do you have to say in this day?"

The world, painfully pulled by the traction of its own futile efforts to heal the brokenness of our time, looks at the church and the gospel she cherishes, and pleads, "What do you have to say that is so different?" From the scarred conference tables of the cold war to the picnic tables of barbecued suburbia to the skimpy tables of the inner city, those who feel the cramped hunger of their spiritual need, plead with the people of God. "You mouth off about new creatures and the good news. What is it?"

A genius for summarizing what was profound and pointed, Paul reached one of his finest moments when he wrote: "All this is from God who through Jesus Christ reconciled us to himself and gave us the ministry of reconciliation" (2 Cor. 5:18).

All this is from God . . . In this day and age, one is tempted to pass by that phrase like a spectator peering curiously in an antique shop window and smiling at how quaint things used to be. One is not impressed with how willing our world is to place its achievements on the altar and say, "All this is from God."

You recall the story of the Tower of Babel. The people said, "Come, let us build ourselves a city, and a tower with its top in the heavens, and let us make a name for ourselves, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the sons of men had built" (Gen. 11:4-5).

Now I am not a Hebrew linguist, but commentators o this portion of Scripture not that the Hebrew is unmistak able in its effort to show th joy and pride these people fel in what they were doing. The were creators! They had foun something God had not though of; they made bricks for ston and slime for mortar. The pro ect is more comical when on realizes that, according to th building standards of that da such objects could not possibl be adequate for what the wanted to build.

More than this, the insightfu writer of Genesis says the rea son for the project was tha they wanted to protect them selves from "being scattere abroad." It doesn't say the wanted to storm heaven c carry the attack against Goc It was just that things wer not going too well, settled ou there in the plain; so the wanted some project to unit them, to hold them togethe

My point is this: afraid c their own brokenness, God wa not even in the picture. The were not trying to dethron him; they did not need hin He was already replaced b their confidence in themselve All this is from God? Wh needs him? Let us build a cit and a tower!

But now the writer sticks pin in this stupendous balloc of pride, and the explosic sounds strangely like laughte In one of the most sarcast statements in the Bible, he say "The Lord came down to s the city and the tower whic the sons of men had built."

If the wise old writer Genesis could stand in our tim I wonder if he would not b saying much the same thin His point is pertinent. Ma never really threatens God. T assume that any discovery w

nake or any creation we con-oct will destroy God is a aughing matter. We may lecide to rule God out, but hat has nothing to do with is being wiped out! That is omething we cannot do. He as to come down — way down - to see our greatest achieve-nent.

All this is from God; we must e able to say that. Somehow r the other, we must recover he ability to look at what has een accomplished and to stand n the edge of all that is to be evealed and say with convic-ion and faith: "All this is from God." To even say *God* in a ractured hodgepodge life with-ut knowing that in him we now who we are; to say *God* n the scrambled complexity of fe without knowing the unity n him that holds all things ogether in meaning; to say *God* without this is to take the ame of God in vain.

And then we must go on *who hrough Jesus Christ reconciled s to himself.* One is tempted o trip lightly through this sec-nd phrase in absent-minded omfort, pious habit forcing us o mumble in semireverence, Isn't that nice?" So the first hing we need to do here is ause for recognition.

Let us admit right off that here can be no reconciliation nless there is separation. 'here is no such thing as re-nion unless there is first of all partness. We learned early in ne fellowship of First church nat no healing between the ces takes place until prejudice recognized. Whenever any-ne says glibly, "Oh, I'm not rejudiced," I always have a spicion that mending has not egun because a condition has ot been realized.

One of the grand persons in ur church went on an evange-stic visit in the community. For forty-five minutes, a Negro lady told her, very kindly but very firmly and pointedly, exactly how she felt about white people and why. The church member returned crushed. "I never knew they felt that way about us," she said.

But as we talked, she discovered she also meant, "I never knew they knew we felt that way about them." Then she knew the brokenness, and she knew there had to be healing. There can be no reconciliation unless separation is recognized. That God had to reconcile us to himself indicates a divided condition that called for action.

Our second observation is related to the pronoun *us.* Before the grandeur of this thing grips us, we have to see ourselves involved. Arthur Miller, in the preface to one of the collections of his plays, says that his purpose in drama is so to depict life that somewhere in the play every viewer must suddenly sit up with a start and say to himself, "That is I!" When the drama of God reconciling us to himself is finally experienced, we must say, "That is I!"

And, brethren, that is difficult. A young couple sat across the kitchen table from me late one night, and the wife said, "I just don't get it. What did I ever do that God had to go to all this trouble of sending his son for me? I can't see anything so terrible in my life that demands that kind of action!" There are more people who feel that way than have ever said it!

It is not unusual in Chicago to see the rescue squad, a hook and ladder truck, several fire engines, and the fire chief's car rushing to a simple fender bender on the expressway. My wife often commented how silly it seemed to get all that equipment out for such a small thing.

That is exactly how many of us feel. We question the necessity of calling out the full force of heaven's equipment for a small accident between a man and his God. Is it really that serious? Yes, according to the gospel. For the Word is not talking about the little sins we berate with great emphasis, but rather the great sin we hate to acknowledge. We are not talking about the little things we do, but rather what we are.

Let us go back to Genesis and the X-ray qualities of that account. Look how the writer of sacred history sees man's problem. It is not just in the snitching of some forbidden goody. Something takes place before that. The clever serpent raises some questions in Eve's mind. Did God really say that? Now, Eve, you are taking God too seriously. It won't kill you.

Would God do that kind of thing?

And then he cuts deeper. Eve, the real reason God doesn't want you to eat of the trce is because, if you do, then you become like him, and can decide for yourself what is right and wrong.

Now who could resist that! How clever to take the very strength God created in man and turn it into his weakness. In a sense, the fruit was eaten before it was ever touched. The doubt which came to Eve's mind as to whether God had the right to expect the kind of relationship he intended is evidence of brokenness already.

And, my brethren, if we cannot see ourselves in the eager desire to judge for ourselves what is right and wrong for us, then we are plagued with a disease which the grade school

children say all the umpires at Wrigley Field have, cross-eyes and blindness! Is it not true, that in the very asking of the question, "What have I ever done that is so serious as to demand such radical action on God's part?" we show the quality of what we are that is the instrument which shatters our relationship with God?

But there is another insight in the Genesis X ray. Adam says, "The woman you gave to be with me, she gave me fruit of the tree, and I ate." That is a neat bit of sidestepping. Adam could have an award for the twist right there. From the beginning, man has never been eager in his search to see his part in the brokenness.

It is a strange thing. If suddenly our television goes haywire with flips and streaks, we do not blame the TV station where the program is created. The first thing we do is get up and frantically twist buttons. If that doesn't work, we probably bless the top side of the set with a thump of the fist. And then if kicking it doesn't work, we begin to suspect the station.

But in our relationship with God it is different. As soon as something goes wrong, we blame the Creator: the woman you gave me, the tree you put there, the power you bestowed on me, the heavy responsibility of your image. It is hard to accept our part in the fracture, especially since the Bible reminds us constantly that the brokenness is our fault. It is not just what we do, but what we are that is the problem. And it does not matter how hard we suck on the lozenger of good works, it is not going to turn into a lifesaver that heals what we are.

That is why God acted. Man's need called forth a divine healing of the broken in Jesus Christ. All through the Bible, God takes the initiative in healing the broken.

It is God who comes to Adam saying, "Where are you . . . ?"

It is God who preserves Cain and graces him with a protective mark.

It is God who searches out a Noah.

It is God who sends a Moses.

It is God who sends his son.

"All this is from God, who through Jesus Christ reconciled us to Himself . . ." It is God, God acting, that we discover in the Word. It is God, reaching and laboring to heal the broken.

There is a product on the market called Epoxy. It comes in two separate tubes. You mix equal amounts of these two tubes together, and a reaction takes place forming a glue that is fantastic in its strength. One little drop will hold two tons. But that miracle is not nearly so fantastic as the adhesive quality witnessed to in the good news. When you mix God and man together in equal parts in Jesus Christ, that incarnation produces a divine reality that holds the broken for eternity.

Paul catches the vision of this glorious, permanent mending of the relationship between God and man when he reaches the crashing crescendos of the 8th chapter of Romans. "For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord."

What can we say in this day and age? We can say, "All this is from God who through Jesus Christ reconciled us to himself." We can say it and know that we are stuck with God, majestically and irrevocab stuck with God. Nothing th is and nothing that is to cor can separate us from his lo except ourselves. That is t way it has always been. T brokenness is our activity a need; the healing is Go reaching to us.

And gave us the ministry reconciliation. Now if th phrase had been left off, thin would have been much easie It is one thing to be reconcile to God. That is painful enoug But it is like kicking a m when he is down to say, commission you to do the sa with your brother. Go no and heal the brokenness th punctures holes in the skin neighborliness."

That is too much to ask some people. Mrs. Jenn Brewer of Louisville, Ky., w asked what her birthday wi was. At 101 years of age, h wish was, "I'd like to blow the Kremlin and everybody it!" The healing of the brok is too much to expect of so people.

When speaking of bei given the ministry of reco ciliation, I must speak out the experiences of serving mixed community. Becau here in the socioeconomic a race arena, the brokenness man is most evident to me.

First, the ministry of reco ciliation is never easy. It rough! It is a compound fra ture we are working with, n a nice clean break.

Look, for instance, at the si of the white landowner. I may have his life savings ti up in property in the co munity. The change begins come; real estate dealers ma hay on the panic, and la values go down. If an indivi ual wants to sell, the only pla he can get cash in order to

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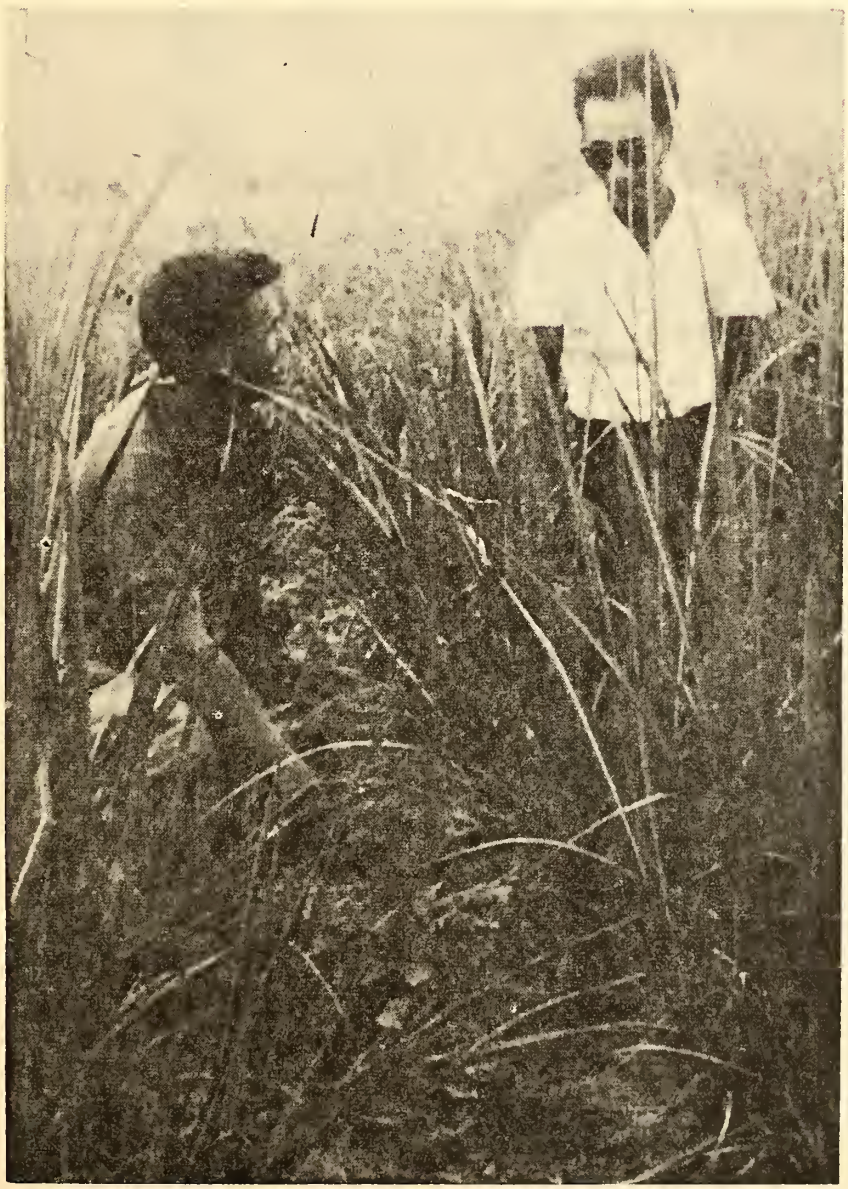
His Brother's Keeper

From Southeast Asia have come stories, not always complimentary, about Americans -- the Ugly American or the Quiet American. Here is the story of Larry Ulsaker, a Christian American -- BY GALEN BEERY

ARRY ULSAKER is a twenty-five-year-old Min-sotan, who looks like a iendly graduate student with slight halt in his walk. But is experiences in Southeast sia show humanitarian belief action and a foreign aid ogram at its finest.

It started several years ago, hen Larry was a senior at the niversity of Missouri and egan to think of working broad. He heard of Inter-ational Voluntary Services, a ivate, nonprofit organization hich was sending teams over-as to do technical assistance ork at the "grass-roots" lev-.* This people-to-people ork appealed to Larry, and applied for a post.

Larry's application expressed s interest in work abroad. "I el confident that I can carry y share of responsibilities in is work and am eager for an opportunity to do so. This ould be an excellent way to prove our relationships with e people of the Middle East d Far East – by extending odwill."



Larry Ulsaker (left) looks over an experiment of intercropping cowpeas and sugar cane with Mr. An, Quang Ngai's sugar cane experiment station director

*he work which IVS has been doing ce 1953 was "discovered" by a con-essional committee investigating use U.S. foreign aid funds early in 1960. eir approval of the program resulted bills for a similar government pro-am and led directly to the founding of Peace Corps.

People-to-people -- "this is an excellent way to improve our relationship with the people of the Far East



The shaded areas in this map of Southeast Asia show the places where Larry Ulsaker worked: in the Xieng Khoung Province of Laos and in Quang Ngai in South Vietnam. He was for a short time at Ban Me Thout where he learned basic Vietnamese



A day on the beach was a rare treat

Soon after Larry graduated with a degree in agricultural engineering, IVS offered him a post on a community development team in the Xieng Khouang Province of Laos. His term of duty would be two years, during which he would receive only living expenses and a salary of $60 per month. Larry accepted the offer and was soon on his way to Southeast Asia with several other new team members.

The Xieng Khouang Province in Laos is near the border of China, one hour by air and two days by road from Vientiane, the capital of Laos, one hundred miles from the nearest large airport and four hundred and fifty miles from the nearest good hospital, in Bangkok. The area consists of great grasslands, divided by mile-high ridges.

The seven-man team of IVS'ers that Larry joined was assisting in the resettlement of 50,000 primitive tribespeople, helping them move from the mountain areas where the timber and soil were depleted to new villages in the fertile valleys. A manual training school had been established in cooperation with the Laos Ministry of Education and the local U.S. foreign aid group, and team members taught classes in basic mechanics, carpentry, masonry, agriculture, animal husbandry, health and sanitation, and English. The team's nurse operated a clinic.

Larry first studied the language and then began work to raise the yield of the local gardens. With an abundance of goodwill and a small Lao vocabulary, he found the hig land people eager to learn an wonderful to work with an teach.

"It's almost frightening," h wrote home, "to see the ferv with which these Asians stri for an education. They're wil ing to learn from, and follo anyone who will teach the — Communists or anyone els If we would teach these mi lions of illiterates to read, an if we sold our democrat ideals of freedom, justice, an honor as enthusiastically as w sell automobiles, cigarettes, an beer, we wouldn't have natio falling for Communist prop ganda."

On a sunny morning in Apr five months after he arrived i Laos, Larry and a native bo drove a tractor down a roug road toward a small villag The team was involved in program of helping the peop build bridges to connect the isolated villages with the ou side world, and they were t spend the day getting timb for bridge beams.

As they crossed a bridge, loop of cable dangling fro the tractor caught on a brid timber and suddenly tightene around Larry's leg, pulling hi to the ground. His leg w almost completely severe After applying a tournique Larry drove the tractor back t the IVS center.

Quick medical attention w provided only through an u usual series of coincidences: doctor happened to be visitin a nearby village, a radio was i contact with Vientiane, and a airplane was available to f Larry to a hospital. By earl

fternoon, he was receiving ex-
ert medical care in Bangkok.
Because of the amount of
amage, it was necessary to
mputate Larry's leg below the
nee. Larry accepted his loss
heerfully, feeling that he was
ortunate to have survived at
ll. For the next several weeks
e lay in the hospital re-
uperating and greeting many
ell-wishers, Americans and
aotians, and then was flown
ack to his home in Minnesota
r further treatment and fitting
f an artificial leg.

Even before he came back to
ne U.S., Larry had expressed
is interest in returning to Laos
o finish his work there. Per-
ission was granted, and Larry
ook summer college courses
hich would fit in well with
ne school-training program of
ne Xieng Khouang IVS team.

Larry returned to Laos al-
most a year after he had first
ntered the country and re-
eived an enthusiastic greeting
om the other IVS'ers, mem-
ers of the U.S. mission, and
ne local people. The Laotian
overnment considered pre-
enting him with the highest
onor given to a non-Laotian,
ne royal Order of a Million
lephants, to show how much
is sacrifice and return meant
o them.

Although Larry wanted to
esume his work in Xieng
houang, he found that travel
as unsafe, and he and the
est of the IVS team had to
ay in Vientiane because of
ne military situation in the
rovinces. So he turned his
nowledge to drilling wells and
eaching English.

The work was disrupted



In his work of helping the Vietnamese farmers improve their crops Larry discusses with one the advantages of using peanut tops for green manure



Larry and his Vietnam coworkers put in sweet potato crop experiment

" . . . these Asians strive for an education. They're willing to learn from, and follow, anyone who will teach them



Larry and coworker set up a sugar cane experiment using different cultural methods in cooperation with the Vietnamese farmer at the left



Harrington from Three Lions

Vietnamese and Chinese children work from the time they can toddle

completely, less than a month after his return, by warfare between factions of the Lao army. Larry was taking an afternoon nap when mortar shells began exploding throughout Vientiane. "I was out of bed, out of the house, and in a backyard drainage ditch before becoming fully awake," wrote Larry. "That's the fastest I'd ever moved with my wooden leg, and it wasn't even buckled on tight."

During the next seventy-two hours the IVS team lived under almost constant small-arm fire, with shrapnel from close hits by mortar shells flying through the doors and windows where they had taken refuge. Finally, Larry and three others picked a lull in the fighting to make a break for freedom in a station wagon. With Larry waving a white handkerchief, they roared down the street, crashing through two roadblocks to reach safety on the outskirts of the city.

All the team members were soon evacuated to Bangkok, where they spent several weeks waiting to return to Laos. When the situation did not brighten, Larry and another team member felt that they would rather work than wait. They requested and received transfers to the IVS agricultural team working in Vietnam.

Larry's work in Vietnam was first in Ban Me Thuot, where he learned basic Vietnamese, and then in Quang Ngai. This was one of the lesser developed provinces of Vietnam and recovering from effects of war.

Here he worked on numerous projects. To expand beyond the traditional one-crop sugar cane economy, he a Vietnamese coworkers expe mented to find which oth crops would provide new ma kets. Surveys were made the agricultural potential a a tentative program for d velopment was drawn up. I the time the remaining me bers of the Xieng Khoua team were able to leave Ban kok and return to their wo in Laos, Larry was far alo in helping the Vietnam Mi istry of Agriculture develop i varied agricultural program.

When his term of servi ended, Larry left Southea Asia with regret at parti from the many friends he h made. Other IVS team me bers have taken his place, b the people in Laos and Vie nam still remember well t one young American who ma such a great sacrifice in hel ing them.

Larry is doing more th merely remembering his ser ice. His IVS work has becon a springboard to his enteri graduate study at Monta State College, and he is loo ing forward to a career in fo eign service, preferably Southeast Asia.

He has a special interest a project which he starte When he visited the Operati Brotherhood Hospital in Vie tiane, Laos, he found th ninety-five percent of the p tients were tribespeople w had been wounded fighti the Communists. "They did even have crutches there give the amputees," said Lar "to say nothing of wooden le or arms." So he has begun send crutches to the hospit using the money received f

iving talks on his IVS work. Larry's past actions and fu- ure potential show the insight f a letter written by the head f the Laos Rural Development)ivision to Larry's parents just fter the tractor accident that ost him his leg. "All of us elieve," he wrote, "that Larry vill overcome this handicap nd continue to be, as he has in he past, a sincere and devoted oung Christian working for he betterment of humanity.

"It is easy to ask ourselves vhy this misfortune happened o him rather than others who re giving less to the world. 'm afraid that there is no nswer to this question. Larry s one of the few who has had he courage to apply the pre- epts of our religious training nd moral beliefs in a difficult nd often unrewarding field. Much is being said of Ugly Americans, Quiet Americans, nd other kinds of Americans. think we can say that Larry s a Christian American who is rying to put into practice his elief that he is, to some ex- ent, his brother's keeper."

"Americans ought to know that iplomacy isn't all white shirts, nice ants, and money running out of our pockets. More of us have to et down with the people. That's here you can do some good for hem and for America," says Edgar Buell, the story of whose work in ar-torn Laos is told in the Satur- ay Evening Post for June 2 and 9. Pop" as he is called by the Laotians, ent to Laos as a member of an IVS eam; he is now an employee of the ural development branch of the gency for International Develop- ent, a government agency which dministers American economic aid. Mr. Buell's work has been cen- ered in Xieng Khouang Province, he same area in which Larry Ulsaker as first stationed.



Mr. An, experiment station director, looking over plots Larry and his coworkers planted to determine the rate of growth and the difference in yield between native black bean (on left) and American cowpeas (on right)

Photos courtesy of Larry Ulsaker



The IVS volunteer demonstrates adjustments for the wheeled cultivator which did as clean a job as a man with a hoe and four times as fast



Lutheran parochial schools are open the year around. Here pupils leave a vacation Bible school session

Another in the series of articles on Protestant denominations

Meet the Lutherans

THERE are 8,054,417 Lutherans in the United States and they now rank third in size among Protestant church groups. More Lutherans live in Pennsylvania than in any other state. However, in relation to total population, Minnesota is the most Lutheran state in the Union. Other states with a heavy concentration of Lutherans are Wisconsin, Illinois, and Nebraska.

Lutherans take their name from Martin Luther — leader of the Reformation of the church in the early 16th century. The basic tenet emphasized by Luther, and by those who now bear his name, is that man is restored to the family of God by faith in Jesus Christ alone. Lutherans accept the Bible as the only source and guide of faith and life.

Lutherans recognize two sacraments as instituted by Christ: baptism and communion. Children are baptized in infancy. Adult converts and children nearing their teens are prepared for their first communion through a course of instruction in Christian doctrine and are received into church membership through the rite of confirmation.

Emigrating from various European countries and traditions, Lutherans have organized many synods in America. A synod is a group of congregations banded together for joint church work.

The number of such synods or church bodies is being reduced currently through merger movements. The American Lutheran Church a merger of the former Evangelical, American and United Evangelical Lutheran Churches came into being on January 1, 1961. Four others, the United Lutheran Church in America the Augustana Lutheran Church (Swedish) the American Evangelical Lutheran Church (Danish), and the Suomi Synod (Finnish) are forming the new Lutheran Church in America this summer.

With these organizational realignments most Lutherans in America now belong to one of three main groupings: The American Lutheran Church, The Lutheran Church of America, and

The Evangelical Lutheran Synodical Conference. The two and one half million member Lutheran Church-Missouri Synod is the largest of four bodies forming the Synodical Conference.

Lutherans, while conservative in their theology, are progressive in their methodology. They have been pioneers in the use of mass media for proclaiming the gospel of Christ.

The Lutheran Hour radio program, a project of the Lutheran Laymen's League of the Missouri Synod, is observing the thirtieth anniversary of its founding.

Another Lutheran venture of faith is the This Is the Life television program, now in its tenth consecutive season. Telecast over more than three hundred stations to an estimated viewing audience of ten million, This Is the Life presents gospel messages through modern parables, dramatic stories each thirty minutes in length. This program, one of the most widely telecast series on the air, is also carried in several foreign countries and is beamed over twenty-three closed circuit stations to members of the armed forces around the world.

Lutheran Film Associates is a cooperative endeavor of all major Lutheran bodies in America to produce feature-length films. Its 1961 release, Question 7, the story of the church's struggle for survival in East Germany has played at first-run theaters from coast to coast and throughout Canada. A German language version of the film has been prepared for foreign release. A previous award-winning movie produced by the same group was Martin Luther, which created a sensation in the movie world just a few years ago.



Martin Luther nails the Ninety-five Theses on the church door at Wittenberg, Germany. This scene is from the award-winning film, Martin Luther

So Swift Is Passing Time

by VELTA MYRLE ALLEN

So swift is passing time that yesterday
Becomes tomorrow with our thoughts astray.
While lazily we dream and hibernate,
Take vacations and procrastinate,
The seasons whirl in changing fast ballet.

The tides rush in and out; they wildly flay
Huge, rolling waves that rise and fall with spray
As if they wished to overtake their fate.
So swiftly passes time.

Each moment, like a straying stowaway,
Awaits no man, and never will delay,
Return a second, or ever arbitrate
Escaping hours, the while we dissipate.
So we must use each precious hour, and pray—
So swiftly passes time!

Traditionally concerned with education and welfare, Lutherans support over 1,500 parochial schools, high schools, and colleges, and operate almost 500 institutions and agencies of mercy within the United States. Lutheran churches provide many chaplains for the armed forces, hospitals, penitentiaries and charitable institutions.

This tribute is paid to Lutherans in America by Frank S. Mead in the pages of The Christian Herald:

"These Lutherans – they have fought wars and made lovely our peace. They have rung our liberty bells and built our churches and colleges, our hospitals, and homes for the aged. They build their churches in the form of a cross. They can't help that. For if you could split open the red heart of Lutheranism, you would find buried within it the cross of Jesus Christ. And if you were to demand of them that they put the meaning of their message and their method and their faith into three short words to tell you where they stand in this world of lightning change, they would hold out to you their Holy Bible and say simply, Here we stand!"

Is God's Hand Shortened?

by Ronald K. Morgan

THERE was once a kingdom which, although it was not the greatest kingdom in terms of size and influence, was certainly a growing and prosperous nation. The people were convinced that it was the goodness of God that had brought them to their state of success.

In the midst of their satisfaction over themselves they became more and more loose in their morals; their officials became less and less loyal to their duties. The trend that history has seen so often repeated itself — they were overcome by a foreign power and made slaves in a foreign land.

Years away and miles away from the homeland they loved, the people bemoaned their fate, and began to doubt whether God cared for them at all or could reinstate them as a nation. Sitting on the riverbanks the old-timers would reminisce about the "good old days" when God was active in their nation.

From among these slave people arose one wise in the ways of God. He began to tell the people how God was still active and about the plans he had for them as a people.

You know the people — the Hebrews. You know the wise prophet. We have no name for him, but his writings compose the latter half of the Book of Isaiah as we have it.

This prophet of an exiled people, speaking in the name of God, asked a provocative question of the Hebrews: "Is my hand shortened, that it cannot redeem?" (Isa. 50:2). He is asking if they think God is any less able now to act in their behalf than he was when he had delivered them from Egyptian bondage.

The Hebrew people wh counted God short are no alone in their thinking. W underestimate the activity o God too. We look at the fi the world is in, see no obviou sign that God is at work, an sympathize with the lady wh said, "Sometimes I wish tha God were back."

God is at work. The trouble is in our failure to recognize him at work. There are severa reasons why we cannot see Go at work.

Our understanding of Go is secondhand. Our pattern of Christian education may be at fault here. If all we do in teaching religion to our children is to give them ideas about God, however correct, we may be giving them a secondhand understanding. They need to be brought to an awareness of God personally, to an experience of his relevance to their lives.

How often we hear the battle cry: "They aren't teaching our children the Bible." We could do a very good job of communicating Bible facts and our youth would still have only a secondhand religion unless we led them also to know God personally. If our understanding of God is static — not alive and personal — how can we hope to recognize the hand of God at work in our world?

Moreover, we may be afraid to know God very well. There is a Japanese legend about a man who loved dragons. He painted them, read about them, and loved the idea of them. A real dragon became aware of the man's love for dragons and reasoned that, if he loved dragons so much, he would certainly appreciate seeing one firsthand. So the dragon stuck his head into the man's room, and the man ran with fright.

Could it be that we love only our "notions" of God, and

hat we are afraid of a real encounter with the living God? If we are, no wonder we cannot see God's hand at work in our world.

Our ideas about God limit what we think he will do. We reject the practice of pagans in making images to worship, and we say an object like that can have no power. Yet the real reason we ought to reject idolatry is that it is creating God in man's image.

But do we not also like to make our own gods, or more politely, to develop our own idea about who God is and what he is like, to color him as we would like him to be? In this condition we cannot hope to recognize the working of God in the world. We limit him to those acts with which we think our idea of God is consistent.

To illustrate, some among us have the notion that God created the races to be separate and to remain so, and that he gave the white man mastery over the black man. With this conception of God according to our own prejudices, how can we hope to see what is certainly the hand of God at work in America in the rising of the Negro in a nonresistant movement for equality and justice?

We attribute some of God's work to other forces.

I recently went with a group of ministers on a tour of our county sponsored by the government's Soil Conservation Service. At the time our crops were very dry, and the danger of great loss was severe. The guide told us, "You preachers better start praying for rain, or we'll be in trouble." Most of us laughed, and when grace was offered for the noon meal together there was no prayer for rain. A hundred years ago when we knew little about fronts, troughs, high, and lows, and meteorology was an unknown term to the layman, we prayed for rain. Now we offer our prayers to the TV weatherman. Because we know now what causes rain, we think we have ruled God out of the picture.

Archeologists believe that an earthquake caused the walls of Jericho to fall during Joshua's siege. But as soon as we consider that possibility a host of literalists say we are erasing God. Not so. To explain in what ways a certain act happens is not to say God did not do it.

A man feels a compulsion to do good, and does it. Why? Conscience? Influence of good friends? Maybe so, but we cannot rule out God's working in and through these influences.

We do not appreciate history. The prophet of the exiled Hebrews asked them in the name of God, "Is my hand shortened?" and went on to recall from their history the Exodus. If God was alive then, he certainly was now, the prophet declared.

In the midst of an immense panorama of puzzling current events, the activity of God does not seem very real in the modern world. But as the prophet saw the hand of God in history and found there evidence enough for faith in the acts of God in the present and future, so we could find faith in God's present activity and be able to recognize it, had we an appreciation for his acts in history.

George Bancroft, an American historian of the past century, wrote, "At the foot of every page in the annals of nations may be written, 'God reigns.'" The Hebrew prophet of the Exile believed that. Jesus Christ believed that. He said, "My Father is working still" (John 5:17). Do you believe it?

In an eastern institution hangs a remarkable piece of penmanship. Seen closely, it is the U. S. Constitution. At a distance, where the separate individual letters and words cannot be made out, one can see the face of George Washington — an effect created by the artist's skill in blending heavy and light shades. History is like that. Look at it in detail, and you see specific events; look at it in overall perspective, and there is the hand of God at work.

If we are to recognize the hand of God at work in our lives and in the world, we will have to know God personally, firsthand, and look with the eyes of faith for him who has been and still is active among us.

On Discrimination . . .

► Southern Christian churches can be integrated on the simple basis that this is the Christian thing to do. Let it be done quietly by inviting into our fellowship the Negroes we already love and respect. They will grace and honor our fellowship. This is the Southern way and it is a Christian way. — *George Holwager, president, Florida Convention of Christian Churches.*

► If Caesar makes inroads into things which are God's, the Christian has the unpleasant task of obeying God rather than Caesar. . . . The definition of the word *sabotage* in the proposed bill is so wide that powers would be given that would stifle all free speech and writing. The free association of all Christians, whatever their race, is the law of Christ, and the removal of that right of association cannot be accepted by the Christian church. — *Patrick H. F. Barron, Dean of Johannesburg.*

► I know of no disease or injury where the pigmentation of the skin is a part of the diagnosis. The only disease that stands in the way of proper medical care for all of our citizens is nonmedical, and that is the disease of segregation. — *Sidney Freeman, Unitarian minister.*

KINGDOM GLEANINGS

The Conference Offering totaled $194,137; this was nearly $5,200 more than the offering at the Long Beach Conference.

The 1,176 delegates at the Ocean Grove Conference included 87 Standing Committee members and 1,089 local church representatives. The delegates came from 695 churches. Attendance reached the peak of 10,000 on Sunday.

A 1949 La Verne College graduate, Miss Edna Mertz of Pomona, principal of the El Camino school at Ontario, Calif., is one of six elementary principals in the nation to win a leadership award in the competition sponsored by Croft Educational Services.

The Church of the Brethren representative at the Fourth World Conference on Faith and Order will be Warren Groff, who was appointed by the General Brotherhood Board at its Ocean Grove meeting. The conference will convene July 12-26, 1963, at Montreal, Canada.

Preliminary plans were made for a proposed nursing home, to be located adjacent to the Sebring Hotel building, at a meeting of the directors of Florida Homes, Inc., with Dr. Hill of the county health department and Dr. Leichliter, special consultant of the nursing home program of the state board of health. This nursing home would serve members of the Florida Brethren Retirement Homes and provide vital services to others.

General Brotherhood Board Organization

Harold D. Fasnacht, chairman
Calvert N. Ellis, vice-chairman

Brethren Service Commission
Raymond R. Peters, chairman
Sim Togasaki
M. Guy West
Mrs. Harper S. Will
Charles E. Zunkel

Christian Education Commission
Russell V. Bollinger, chairman
Paul Hoover Bowman
Mrs. John Long
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Ray Emmert
Harold D. Fasnacht
F. Willard Powers

Foreign Mission Commission
Calvert N. Ellis, chairman
W. Donald Clague
B. Wayne Crist
Paul E. Miller
Edward K. Ziegler

Ministry and Home Mission Commission
S. Earl Mitchell, Chairman
James Beahm
Earle W. Fike, Jr.
J. Herbert Miller
Clarence D. Sink

Myrtis Becker of Elkhart, Ind., will begin training in July with a Peace Corps unit in Bolivia. She is an ex-BVS'er, having served in Europe. She also was a work camper in Ecuador in 1961.

Daniel Flory, pastor of the Springfield church, Southern Illinois, and a member of the legislative information service of the Illinois Council of Churches, will serve as director of the service on a part-time basis for this coming year.

The article, Witnessing Through Religious Drama, by Wayne R. Rood, which appeared in the June 30 issue of the Gospel Messenger, was used by the permission of the Sabbath Recorder, in which it was first printed. The Sabbath Recorder is the publication of the Seventh Day Baptists.

Bridgewater and Juniata colleges were two of the private, liberal arts colleges receiving $10,000 each from the W. K. Kellogg Foundation "for the purchase of books to improve the quality of teacher preparation programs and to increase the effectiveness of library services generally."

McPherson College has been placed on the approved list of institutions involved in the preparation of public school teachers by the National Council for Accreditation of Teacher Education. Institutional approval by the accrediting agency simplifies the matter of reciprocity of teacher certification across state lines.

La Verne College will break ground for the dressing room and service unit of a new gymnasium on Sunday, Sept. 23. The unit, to be ready for occupancy by September 1963, will be located for access to both the present gym and the projected new gym to be constructed at a later date.

Final approval to go ahead with the construction of a new library at Juniata College was given by the board of trustees. The board agreed that the total cost should not exceed $700,000, including architect's fees and furnishings. Funds for the new library will come from money contributed to the current $5,350,000 campaign, but will not include gifts designated for the new science center.

Galen T. Lehman received one of the two honorary doctor's degrees awarded during the commencement exercises at Manchester College. He received the Doctor of Divinity degree in recognition of his record of achievement during his many years as a minister and administrator in the Church of the Brethren. At the end of August he retires as executive secretary of the Central Region.

Dr. LeRoy Scharon, member of the class of 1938, was named Bridgewater alumnus of the year at the alumni banquet. Professor of geophysics at Washington University in St. Louis, Dr. Scharon is currently directing a geophysics training program for geophysicists of other countries and also investigating the location of the magnetic pole of the earth under the sponsorship of a National Science Foundation grant.

Ralph W. Schlosser, affiliated with Elizabethtown ollege for fifty-seven years, was honored by the college d the alumni association during alumni day activities. e was granted the title *president-emeritus* by the ard of trustees. He will continue to teach part time Elizabethtown College.

Wayne F. Geisert, dean of McPherson College, was e college's representative at the third Quadrennial nvocation of Christian Colleges at St. Olaf College, rthfield, Minn., in June. The theme of the conference as the Mission of the Christian College in the Modern orld.

Dedication for J. C. Brandt Hall, the new dormitory r men at La Verne College has been scheduled for nday, Sept. 23. The dormitory will accommodate nety-five men and a matron. A large lounge occupies e first floor of one wing. Each floor also houses a dy room, linen supply space, and storage areas.

The McPherson College science faculty and the cilities of the college science laboratories serve many terests in the surrounding community. Nearly 3,000 il sample tests have been made for farmers through e county agricultural extension agency; analysis of od samples for alcohol content are run for city and unty law enforcement officers; water and soil are sted for salt content and well water for bacteria ntent.

Charles S. Morris, former member of the Manchester llege department of physics faculty, was elected to e rank of Fellow in the Indiana Academy of Science. ter serving for thirty-five years in the department, Dr. orris retired at the end of last year. Currently he is pervising a National Science Foundation sponsored search project at Manchester College. During next ar he will teach general physics and help develop the rriculum and laboratory in the department of physics La Verne College.

rdained to the Ministry

Irving Glover and *Paul Basehore,* both recent Beth- y Seminary graduates, ordained in the Big Swatara urch, Eastern Pennsylvania.

Marvin W. Thill, ordained in the Plattsburg church, issouri. He has been serving the Plattsburg and St. seph congregations as pastor.

ange of Address

Russell W. Kiester, from Sabetha, Kansas, to St. hn, Kansas. Brother Russell began pastoral work with e Eden Valley church on June 1. He had formerly rved the Sabetha church, Kansas.

Niels Esbensen, from La Verne, Calif., to 705 E. th St., North Manchester, Ind.

edication

The addition to the *Root River church* at Preston, inn., will be dedicated on Sunday, July 22, at 2:30 n. (CDT). The dedicatory address will be delivered Clarence Sink, pastor of the South Waterloo church, wa. The congregation was organized in 1856. The dition includes seven classrooms, a pastor's study, rage rooms, heating plant, cloakrooms, rest rooms and s a ground-level entrance.

The Church Calendar

July 15

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Habakkuk Questions the Ways of God. Habukkuk; 2 Kings 23:29-37. Memory Selection: . . . he whose soul is not upright in him shall fail, but the righteous shall live by his faith.
Hab. 2:4 (RSV)

July 15-20 Southeastern Region workshop for church leaders, Bridgewater College
July 15-20 Central Region laboratory for children's workers, junior high and youth leaders, Manchester College
July 15-20 Ministers' seminar and Bethany extension school, Manchester College
July 19-22 District meeting, Western Canada, First Irricana
July 19-22 District meeting, Texas and Louisiana, Roanoke, La.
July 20-22 District meeting, Western Pennsylvania, Camp Harmony
July 20-22 Southeastern Region district CBYF officers' training conference and business meeting, Bridgewater College, Va.
July 22-28 Faith and Group Life Laboratory, Manchester College
July 23-26 General Council of Children's Work meeting, Elgin, Ill.
July 23-26 Workshop for district directors of adult program, Elgin, Ill.
July 24-26 District meeting, Southern Virginia, Bethlehem
July 26-28 District meeting, Eastern Virginia, Newport News
July 27-29 District meeting, Oklahoma, Thomas, Okla.
Aug. 3-4 District meeting, Northern Virginia, Front Royal
Aug. 3-5 District meeting, Middle Indiana, Manchester College
Aug. 5-11 Bethany extension school, Elizabethtown College
Aug. 5-11 Eastern Region laboratory school, Elizabethtown College
Aug. 10-12 District meeting, Northern Indiana, Camp Mack
Aug. 13-16 District meeting, Tennessee
Aug. 14-16 District meeting, Southern Indiana, Rossville
Aug. 16-18 District meeting, North and South Carolina, Mill Creek
Aug. 16-19 District meeting, Colorado, Denver, Prince of Peace
Aug. 16-19 District meeting, Southern Missouri and Arkansas, Shoal Creek

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Kenneth Hollinger of New Paris, Ind., in the Beech Grove church, Ohio, July 21-29.

Bro. Abram N. Eshelman of Mt. Joy, Pa., in the Calvary church, Va., Aug. 8-19.

Gains for the Kingdom

Eleven baptized in the Waterloo City church, Iowa.

Three baptized and two received by letter in the Silver Creek church, Ohio.

Six baptized and three received by letter in the Chiques church, Pa. One baptized in the Fredericksburg church, Pa. Thirteen baptized in the Huntsdale church, Pa. Two baptized and eight received by letter in the Roaring Spring church, Pa.

Seven baptized and one received by letter in the Okeechobee church, Fla. Five baptized in the Buena Vista church, Va. Six baptized and ten received by letter in the Woodbridge church, Va. Five baptized in the Calvary church, Va. Sixteen baptized in the Martinsburg church, W. Va.

Now Let It Work

Continued from page 6

able to get another place to live is from a real estate broker who will give five thousand less than the property is worth and sell it on contract for ten thousand more than he paid.

You think it is easy to extend the hand of fellowship to a black neighbor who has just helped to wipe out half of your life savings? You get involved in one such crisis, and then talk about its being simple!

But consider the other side. Go with me to New Orleans some twenty years ago. A Negro boy ran down the street to look at an accident. Involved were a Negro and a white. Both were critically injured and needed hospitalization. The ambulance took the white and left the Negro lying there. This was before the bridge was across the Mississippi; it was forty-five minutes across and back by ferry. But you do not dare haul a Negro and a white in the same ambulance, even if there was room for two, which there happened to be.

You think it was easy for that Negro boy to grow up, to study in our denominational seminary, and become a minister in the District of Northern Illinois and Wisconsin, in a denomination that is mostly white? You think Tom Wilson had no heartaches, no pain, felt no brokenness from that moment to this? You cannot press out in a few days or a few years the wrinkles of being pushed around because your skin is black.

Sometimes people say to me, "You shouldn't talk that way. It only increases the problem. And besides, in the South, the two races get along better than in the North." Not at all! Do yourself a favor if you sometimes feel that way. Read Black Like Me, by John Howard Griffin. He is a white man who lived as a Negro in the South. Tom says his experience is accurate and well reported, and amazingly sensitive. Griffin says the reason black and white get along in the South is that there is no communication between them, no honest communication. Each one knows what he is supposed to say to the other, and it is played like an empty game. No true feelings are shared.

The ministry of reconciliation is no easy thing to fulfill. It is a compound fracture that often gets reshattered in the very process of healing.

It is easier to be a neighbor to another color halfway around the world than it is halfway across the alley. It is easier to build churches for them in Africa than with us in our own community. The Brethren found this out back in 1903. We made two efforts, in Arkansas and Colorado. They both failed. The General Mission Board at that time would not support the projects but they allowed solicitation for them.

Later in 1913 when a possible project presented itself in Texas, the Brethren said through the General Mission Board, "It is our policy to try to care for those who desire baptism, but we are not in a position to take up mission work among the colored people, further than to administer baptism to those desiring it." Apparently even three times under water did not do the trick as far as church membership goes!

Brethren, we live in a time when being a brother to all men is neither academic nor open to argument. Still we are outraged if anybody questions our faith and horrified if they actually expect us to live i Kierkegaard said, "The m ment I take Christianity as doctrine and so indulge m cleverness or profundity or m eloquence or my imaginati power in depicting it, peop are pleased; I am looked upc as a serious Christian. Th moment I begin to express life what I say, and cons quently to bring Christiani into reality, it is just as thoug I had exploded my existenc . . . The scandal is there once."

"All this is from God wh through Jesus Christ reco ciled us to himself and gave the ministry of reconciliation Have you thought how ma velously the Brethren lo feast catches in sacrament an drama the heart of this gre text? In the bread and th wine we commemorate an celebrate God's act; in the fe washing and the meal we den onstrate our calling.

The inseparable unity what we dramatize in this ser ice is a heritage that can tak on deeper meaning for us we explore the business of hea ing the broken. I confess you that there are no words express what happens in a si uation such as at First churc when a white man washes th feet of a black man and salut him with a kiss of brotherhoo and that black man washes Mexican's feet and salutes hin and the Mexican washes Ch nese feet and salutes th brother. To commemorate an demonstrate the healing of th broken in this manner is wo ship at its best.

"All this is from God wh through Jesus Christ reconcile us to himself and gave us th ministry of reconciliation That is the good news of a that God has done. Now l it work.

Speaking personally...

WE PASS THIS WAY BUT ONCE

by J. M. Bennett

TOO often we seem to forget that we pass this way but ıce. Sometimes we appear to ve and act as if we are going to given ample opportunity to re- rn and correct the mistakes we carelessly and rashly make, dry e tears of the loved ones we impulsively and shamefully of- nded, bring back smiles to the ces of those we have insulted or herwise mistreated, and furnish mfort to all we have abused.

Since we shall never be granted opportunity to return and cor- ct our errors, let us ever strive live each day so perfectly that e shall have no reason to desire aking changes later on in life.

We should ever bear in mind at yesterday is gone forever and morrow is still a day away. To- y is the only time we have to e. Out of eternity this day has en born. Into eternity at night will return. If you want to live ull and noble life, you must live in the present; for you cannot call the past nor act in the fu- re.

In our eagerness to accomplish rldly success, in our rush to ac- mulate wordly goods, in our bition to gain worldly fame, we en fail to take time to live. at is, we fail to experience the l joy and happiness that the ernal One places here for us d makes possible for us to pos- s, if we will only take time to me in." Often we hurry along, t even pausing long enough to e the beauties of nature that round us or to listen to the ice of God within.

Both the sciences of medicine d psychology agree that we are ing too fast. The rushing lives live and the type of thoughts entertain are affecting both r bodies and minds. Our hos- als are crowded and our mental titutions are overflowing. Truly Americans while striving to n the whole world are losing r souls.

Our Bible, as well as the scriptures of many of the other major religions of the world, teaches that human life is not simply meat, bones, and blood. It has the possibilities of friendship, of laughter, of joy or sorrow, of love or hate, of honor or shame, of good or evil; a refinement of feeling and delicate sensitiveness to the highest values that life offers, visions of splendid objectives and active living for lofty aims toward helping humanity and serving God. Our body is the temple of God in which his Spirit may dwell, if only allowed to do so.

Often we observe two men — even two brothers — with the same heredity and background, similar environment, equal abilities, and equal opportunities in every way. But we notice they have developed quite different personalities and patterns of behavior. One's character is above reproach, but the other one cannot be trusted. The former has made life a beautiful and holy thing. The latter has made it loathsome and repulsive.

What makes the difference? Everything else being equal, the experience that comes to them unbidden, the events that occur along life's way go to furnish the materials out of which they make their lives. One loves mercy, does justly, and walks humbly in the presence of his God; the other one ignores all of this. One obeys that inward, divine voice and lives the good life; the other one, smothering or choking all that is divine within him, exists like a lower animal or slides down the incline to even baser levels.

All the great religious teachers down through the ages have pointed out the importance of treating our fellowman with respect and brotherly love as we pass along life's way.

Buddha's Eightfold Path emphasizes right belief, right ideals, right words, right deeds, right way of earning a living, right efforts, right thinking, and right meditation. He also declares that the secret of life is love. Therefore, since God is love the secret of the noble life is God. The golden rule of Buddhism is, "Hurt not others in ways that you yourself would find hurtful."

Brahmanism considers all men essentially, or at least potentially, divine and counsels them to say what is true and to speak not even an agreeable falsehood. "Do no one injury by thought or deed and treat no man with disdain." The Brahman scripture points out in their golden rule: "Do naught unto others which would cause you pain if done to you." To the Brahmans the spirit of man is incredibly wonderful. They believe and teach that man wins eternal life in part by meditation, pure living, and self-control. The spirit that dwells within him and, when permitted, elevates him is divine.

Mohammed encourages his followers to live the good life from day to day and commands them not to kill, steal, covet, or commit adultery. He also advises them to give to the poor, to protect the orphan, to be square in business, to faithfully keep promises, to refrain from strong drink, and to spend time thinking of and communicating with God. The golden rule of Islam declares: "No one of you is a believer until he desires for his brother that which he desires for himself."

Confucius taught that the maxim of loving kindness ought to be acted upon throughout one's whole life. His golden rule states "Do not unto others what you would not have them do unto you." Taoism's golden rule advises: "Regard your neighbor's gain as your own gain, and your neighbor's loss as your own loss." Zorastrianism declares, "That nature alone is good which refrains from doing unto another whatsoever is not good for itself."

The Talmud golden rule of Judaism comments, "What is hate-

ful to you, do not to your fellowman." And, of course, the Christian golden rule, given to them by the beloved Jesus, teaches that (King James Version) "all things whatsoever ye would that men should do to you, do ye even so to them."

Aristotle pointed out that good actions are praiseworthy, beautiful, honorable, admirable, and superb. He added, however, "No man is truly good who does not enjoy doing right." As Jesus clearly taught on numerous occasions, the motive is of fundamental importance. Therefore, in all situations we should suspend judgment until we receive and carefully consider all the facts obtainable. Then to the best of our ability and with divine help choose the right instead of the wrong, and enjoy doing the right because it is right.

Yes, we should even rejoice in doing what is right because it is right and not because we are duty bound to do it. Let us always remember that we pass this way but once and what we do is forever done. It cannot be erased.

Since we human beings are weak and prone to stumble, this writer does not deny that the belief in divine forgiveness is wonderful and that it brings relief, hope, and new vigor to countless tormented souls. A religion that assures us that the past is never a final condemnation, that one may start anew so long as life lasts, that divine guidance and assistance are available even after we have lived corrupt lives, if and when we are willing to receive them, is certainly of inestimable value. Even the belief in deathbed repentance, held strongly by Christians and others, who have faith in a kind, loving, forgiving heavenly Father, has its merits.

On the other hand, this noble doctrine may be abused by weak, wayward, selfish human beings, who deliberately refuse to live the good life because they are depending on deathbed repentance. I well remember, when I was a lad, hearing a wicked man declare that all the time he wanted or needed to make things right with God was five minutes before he died. Though he is now well in the nineties, as far as I know he is still waiting for that last five minutes.

Regardless of the great worth of the divine plan of mercy and forgiveness revealed to man by a loving God, we must not lose sight of the fact that even though the ones we have harmed may excuse us, though we, ourselves, may forget the incident and a kind heaven may forgive us, the deeds we hav done in the past are done fo ever. We cannot relive our liv or change one act or deed. Eve God cannot change the past.

Therefore, let us live each an every day in accord with th celestial spark or spirit of divinit within us, so that we shall hav no reasons to desire changes mad in our past behavior, nor an doubts in our hearts that we a children of God.



Dr. Daniel Burke (left) president of the American Bib Society, and U. S District Judge Luther W. Youn dahl, a vice-presi dent of the societ examine the first New Testament published in the Anuak language some 40,000 tribe men in the Suda The 700-page translation is the result of 13 years of work in reducing the spoken la guage to written symbols

The Nation Needs Bible-Living Peopl

by Luther W. Youngdahl

Photo by Religious News Service

■ Most church people say they believe in the Bible and agree that it is the greatest book in the world. But in the lives of many, these words are superficial and mere shibboleths. Some do not read it at all; others do not read it intelligently and prayerfully and do not put it into practice in their lives. We need Bible-reading and Bible-living people in this nation and in the world.

We have failed in our propaganda efforts to convince particularly the uncommitted nations of the world that we really believe in the lessons of the Bible which, if practiced, bring dignity to and reverence for every human life.

The world knows that we build skyscrapers and manufacture automobiles, airplanes, and bathtubs in abundance, but we have failed to prove that we love our d mocracy more deeply than w hate communism. The long-ter overriding demand to which eac generation of Americans must r spond is that we fulfill, und God, at home and abroad the i junction of our Constitution secure the blessings of liberty ourselves and our posterity. . .

We have not indicated wit sufficient clarity and convictio which of our institutions we real consider our bulwarks, our ran parts. Are they our factories, our families? Our tailfins, or ou faith in God? Our military stoc pile, or our schools? In short, ou hardware, or our hopes for i dividual dignity and equality b fore God and man? The way put into practice the teachings the Bible will give the real a swers to these questions.

Though significant advanc have been made in the distributio

the Bible, our greatest challenge
es ahead. Millions of people in
ıe world have yet to be reached
ith the gospel — either spoken or
ritten. It is imperative that
ıere be an immediate increase in
is distribution; otherwise, we
ay well lose our one great hope
save mankind from destruction.
With world chaos just a failure
vay, we dare not be a Christian
ıtion in name only. The peace
ıd security of the nation — the
ope of millions of people around
ıe globe — is in the balance. We
ust accept the responsibility of
adership in giving to them the
rength they need which will
me from the guidance of the
oly Spirit as they study the in-
ired word of God.

Credit Unions Aid Poor in Latin America

Continued from page 2

ol their savings and lend to each
her at low interest rates.

As one of the Catholic pace setters
Latin America, Father McClellan
ıs invited to report on his experi-
ces at the annual convention of
e Pennsylvania Credit Union
:ague held recently at Philadelphia.

Noting that the Peruvian Catholic
hops had authorized him to en-
ge in credit union activities on a
l-time basis, he called it a "priest-
work, even though it is economic."

"I am concerned, the churches are
ncerned, and every American
ould be concerned," he said, "as
the best way to help millions of
r fellow Americans to the South.
communism takes over their
ght might be ours also."

Father McClellan said a credit
ion is practical because it is a
ople-to-people program. The Lat-
Americans, he stressed, "are too
or to get bank credit, and their
y alternative is the private mon-
ender whose interest is from ten
cent a day to fifty per cent a
nth."

"They don't want handouts or
eaways," he added. "Billions
ned by the U.S. or the Alliance
Progress to the governments
n't mean as much as $1 million
into credit union promotion.
e credit union encourages the
or to save, gives them the right
vote in its affairs, and the right
borrow cheaply for a plow, seed,
stock, or material for a house or
barn. And if they don't save, they
don't borrow."

Father McClellan's investors, or voters, have elected him to represent them on the board of the Credit Union National Association. When he conceived the credit union idea in Puna, Peru, and had won the confidence of the wary Indians by doing some bullfighting, he went to the association's headquarters in Madison for training.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

***So We Believe So We Pray.** George A. Buttrick. Abingdon, 1951. 256 pages. $1.25.

Anyone not having read this book when first published in 1951 can now buy it in this inexpensive paperback edition and should! By the distinguished editor of the Interpreter's Bible, the great doctrines of the faith (God, Jesus Christ, Holy Spirit, church, forgiveness, life eternal) and the petitions of the Lord's Prayer are brilliantly and helpfully discussed. We pray as we believe. The more correctly and courageously we believe the more prayer has value! As always, Buttrick writes with penetrating Biblical insight, winsome spiritual nurture, unexcelled illustrations, and uniquely relevant quotations of prose and poetry. A better book for laymen and ministers is not easily found. — *Harold Bomberger, McPherson, Kansas.*

Scrap Wood Fun for Kids. Robert F. Endicott. Association Press, 1961. 223 pages. $4.95.

This is a book for boys and girls of elementary grade age to use and enjoy. The 100 ready-to-use patterns are clear and easy to use. The projects are grouped as "simple," "intermediate," and "advanced and novelty." Since the materials used are inexpensive and the tools to be found in most homes, the book can meet the needs of home workshops. Most of the projects are planned to be constructed after materials are prepared; therefore, not much opportunity is offered for creative work. There is some opportunity in adding decorative touches. The author has prepared this material with "limited time and material" in mind. The aim of the projects is to stimulate the child's interest to develop self-confidence. He will then be ready to exercise his creative ability in designing his own articles.

Good for use in club work and recreational programs. — *General Council of Children's Work.*

***Tender Tyrant.** Carvel Lee. Augsburg, 1961. 180 pages. $3.00.

This is a heartwarming story of a family's acceptance and adjustment to a mentally retarded daughter. It contains encouragement and guidance for families in similar situations. Its main theme is a plea for love, understanding, and concern for all mentally retarded persons. The author, the sister of the child, gives insight and understanding of the problems that faced the family and the way in which they conquered them with a rewarding result. — *Children' Work Regional Directors.*

This Is God's World. Reuben K. Youngdahl. Augustana, 1961. 365 pages. $3.00.

The author, pastor of the now rather famous Mount Olivet Lutheran church in Minneapolis, Minn., which under his ministry has in twenty-three years grown from 300 members to 9,500, here gives us a devotional book which is more than just another one.

Based on his extensive travels he takes one on a pilgrimage of prayer, visiting interesting cities and places in England, Belgium, Sweden, Norway, Germany, Russia, Siberia, Africa, Jordan, Israel, India, China, Hong Kong, and Japan.

Again and again, he tells an interesting story to illustrate the point for the devotional meditation of the day. Each day has a Scripture passage as a background. The life and conditions of the people are brought into the story. Thus it becomes an interesting, modern travelogue as well as a spiritual journey. — *Charles E. Zunkel, Port Republic, Va.*

• • •

Seventy per cent of healing is in the area of love and of empathy between patient and therapist. It is a difficult area and it is not taught in medical school. It is apparent that more and more the medical profession is accepting the realities of spiritual healing. — *Dr. Evart G. Loomis, Quaker physician in California.*

What Price One Stained-glass Window?

by Charles W. Lunkley

THE new buildings the Church of the Brethren is constructing are thrilling and inspiring. We are building beautiful well-planned structures, functional buildings that are suited to the needs of the local congregation. Not only are they beautiful buildings, but they are planned for the utmost utility in the teaching and working activities of the congregation.

And it seems, there are improvements needed on the older church houses. There was recently brought to my attention a list of improvements the committee of one local congregation felt were needed for their church building. These suggested improvements were listed with the estimated cost of each item. This is a good practice, for often there are those individuals or groups of the congregation who would like to make such gifts or contributions to the church over and above their regular giving to the church. One item on this list caught my attention, "One Stained-glass Window, $1,250."

Stained-glass windows are beautiful. They add to the beauty of the church building and contribute to the worshipful atmosphere of the sanctuary. But $1,250 for one stained-glass window? Think what that amount of money could do in other areas of our Lord's kingdom!

The cost of that window would support a missionary on any one of our mission fields for a whole year. This could be a nurse, who in a year's time could minister to countless numbers of injured and ill and at the same time make her Christian witness to them. She might work in a hospital assisting the doctor, or out in a remote bush station where the burden of the medical treatment for the entire area is her responsibility.

Or this missionary could be a doctor with his years of medical training, a man capable not only of carrying a full-time medical program and the administration of a hospital, but also showing the way of salvation through the divine Healer.

Or this missionary might be teaching classes of pupils on a level from upper elementary to teacher training college or even theological college, a person reaching many young people, not only with the educational training of particular subjects, but also with the witness of the Christian message. For it makes no difference what special work a missionary may be trained to do, he is still an evangelist interested in witnessing to the good news in Christ Jesus.

The price of one stained-glass window could mean the difference of whether a mission station is staffed or not. In Nigeria today we have three important stations that are not staffed with mission personnel. These are one-family stations where the mission family is responsible for all phases of the mission program of the are evangelism, educational, medical, etc. The work is n stopped in these areas, but it is seriously curtailed.

Let us consider other possibilities for the price this stained-glass window. It would go far toward t construction of a primary school building. The ho of the Nigerian mission is to construct three to five nc primary schools each year for the next ten years. Ev this will not meet the desires and the demands of t people for education. Schools are one of our mc ". . . effective means of evangelism as well as a mea of helping children to grow in the knowledge of G and man, and in character, . . ." states the paper drav up by the Nigerian missionaries on plans for the ne decade of the Church of the Brethren mission in Niger

Possibly we would prefer to build a dispensary some outvillage to be staffed with a dispenser train in one of our mission hospitals. He would be a you man who could care for the simple ills and injuries the people of a community such as Yerwulari, a ne development by the church in Nigeria. A dispenser trained in a hospital. He may serve as assistant d penser for some years, then move with his family to strange community, away from his clan, his friend and his family to use his knowledge of medicine to he the people of a remote village.

His dispensary may be a crude, round mud hut wi its conical grass roof, his equipment a small table and cupboard for his few simple remedies and medicine He keeps accurate records of his patients and tre ments. He has as many as twenty-five or thirty cas a day, sometimes many more. But he cannot begin meet the requests that come from the outvillages f someone to bring medicine to them. We do not ha the price of enough stained-glass windows to train t dispensers or to build and equip the dispensaries.

Or let us consider the opening of a "class of religio instruction," the term used in referring to openi evangelistic work in a new area. From these class often grow a church fellowship, a primary school,

A group in India meets for morning prayers (top, rig

The African congregation more than fills the church

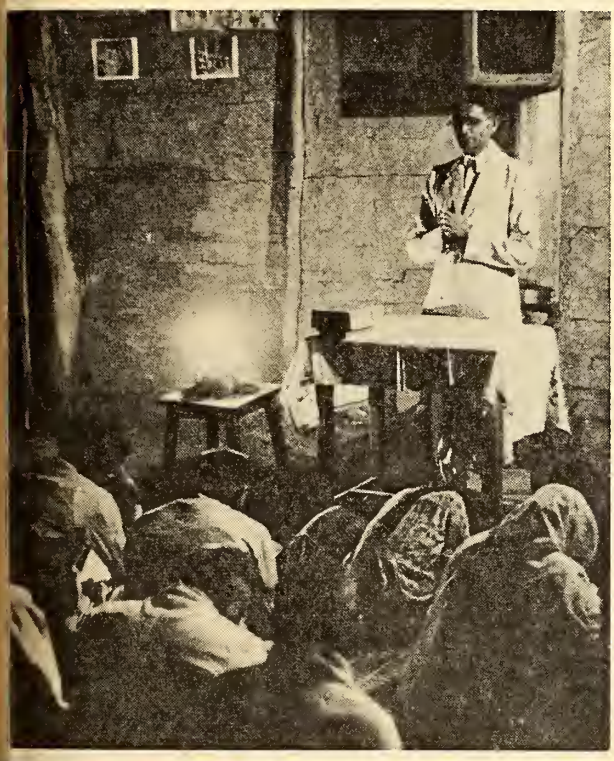
A new fellowship develops in Ecuador (below)



Christian community. There is an urgent need for some such work to be opened in the Buni area through which the Nigerian railroad extension is building. Already the trace for the railroad bed has been laid out. It crosses the main road at Buni.

Already laborers and others are moving into the village of Buni. In the not distant future it will likely grow into a large town and possibly a shipping center where road and rail transport meet. Were we to begin work there now – a C.R.I., a school, a church, a dispensary – we would be ready to serve and to save a growing population where we have no work of any kind at present. The longer we have to wait to begin work in the Buni area the less are our chances of building a strong and effective church and Christian fellowship.

Kulp Bible School will soon be graduating its first class. These young men and their wives are in training not to be pastors or elders, although many of them will probably become so, but they are trained to be lay leaders. In addition to their Bible studies they are learning new farming methods, the use of oxen and the plough (a revolution in the land of the small, short-handled hoe), improvement of crops and livestock.





These young families will return to their communities and put into practice the things they have learned at the Bible school. They will share with their neighbors their new and improved ways of farming. They will share with them their faith in Christ and the church. Some of them will move into areas where there is no Christian fellowship and will attempt to build a fellowship of believers as they live and share with the community.

But these men have nothing with which to begin this new life. It takes money to buy a team of oxen, a plough, seeds, and the other things to begin, even in farming that seems simple compared to our American methods. This makes loans necessary to get these families started, a revolving fund that will be used to help other young farmers of the future. One "stained-glass window" might start a half dozen of these farmers.

There are countless young men and women who have finished primary school, the first seven years of the school system of Nigeria. There are not enough secondary schools or teacher training colleges to make it possible for all of them to go on with education. And even among those who could go on to higher training there are many who do not have enough money to pay the fees. Scholarships are needed to train future leadership for schools, churches, and communities.

One of the "show pieces" of the Church of the Brethren mission in Nigeria is Waka. In the past ten years a barren valley near the town of Biu, a government divisional center, has been transformed into the home of a system of schools known throughout Northern Nigeria. The funds for building the junior primary, girls' school, women's school, teacher training college and secondary school have come largely from the government of the Northern Region of Nigeria.

Since government would not supply funds to build Waka chapel for the students and the people of the community, it has been in construction for six years, as money was available. Now the building is up and roofed. Its tower and cross dominate the campus and stand as symbols of Christian witness to the surrounding countryside. However, this beautiful stone structure still has only a dirt floor and rough board seats where several hundred meet to worship every Sunday. There has not been enough money to put in a cement floor, finish the interior, or to build pews or seats. It has been built bit by bit as the gifts from Nigeria and America have contributed to it.

These needs could be multiplied in Nigeria, India, Ecuador, and wherever the Church of the Brethren witnesses.

What price one stained-glass window? It cannot be really compared in these terms. We need stained-glass windows to enhance the worshipful atmosphere of our church sanctuaries. We need people who will give for building needs of our church in America. We also need people who will give "a stained-glass window" through which can be seen the advance and witness of the kingdom in lives saved, students taught, and the Word preached everywhere; a "window" through which can be seen the light of the knowledge of salvation in Christ Jesus drawing countless numbers of men, women, and children into the fellowship of the church.





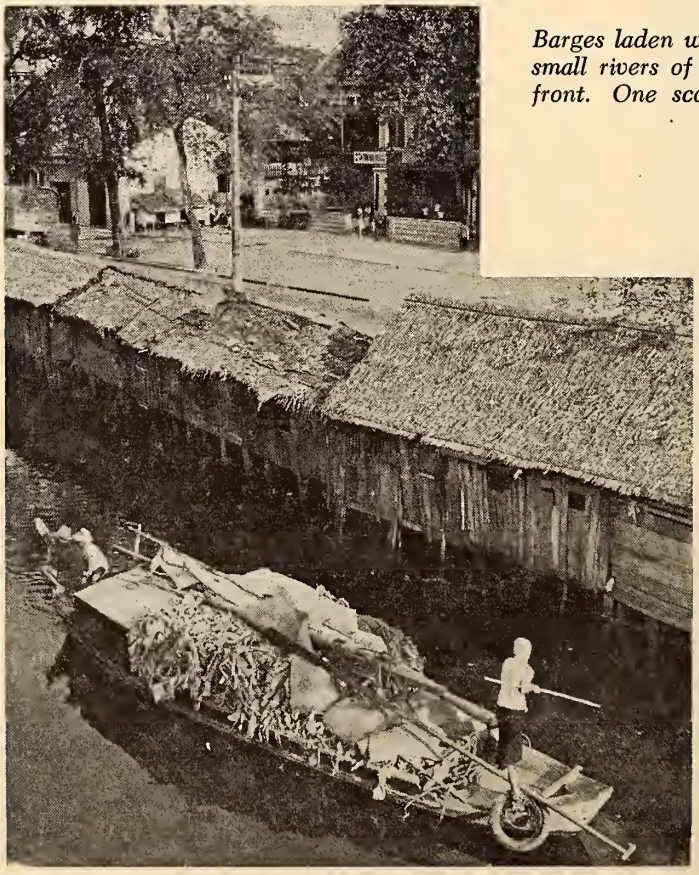
Thousands of refugees from North Vietnam have settled on t outer fringe of Saigon, where they eke out a bare living in sm businesses and live in buildings made of any materials they can fi

The Vietnamese girl at the left wears her traditional costu which she prefers; next to her is a woman dressed in Chinese ga

The canals through Saigon teem with traffic: poled barges bringi produce from the country and taking back jars of fish oil and ci products. In the Chinese area people live right over the can

Barges laden with fresh fruit come down the coast and the ma small rivers of Vietnam to sell their wares on the Saigon wat front. One scow is filled with yams; the other has pineappl

Photos by Harrington from Three Lions





Comment

from WASHINGTON OFFICE by RUTH EARLY



Hong Kong Refugees A series of hearings on the refugee situation in Hong Kong were held by the Senate Judiciary Subcommittee on Refugees and Escapees. Testifying at the opening hearing on May 29, W. Averell Harriman, Assistant Secretary for Far Eastern Affairs, said that the recent situation at the Hong Kong border was not new. "Since 1948," he said, "hundreds of thousands of Chinese refugees have fled to Hong Kong, first to escape the advancing Communist troops and later to escape the hopeless life which Communist leaders imposed on China. This flow has brought to Hong Kong over a million of its three million people."

James MacCracken, director of Immigration Services of Church World Service, testified before the subcommittee on June 7. He said that when the recent refugee influx began, Church World Service joined other relief agencies in making immediately available to the Crown Colony officials stockpiles of food and clothing. The last communication from the Church World Service representative in Hong Kong reports that the border is now closed and that the situation has returned to normal.

"This is to say," stated Mr. MacCracken, "that the drama and vast need continues but without the benefit of glaring worldwide headlines. . . . President Kennedy has authorized the admission of a token number of Chinese refugees who have been patiently waiting for U. S. immigration visas for five or more years. The waiting list is lengthy when only 105 annually are permitted entry into our country from the thousands of Chinese applicants around the world. This will be a welcome and helpful action. . . . Drastic refugee problems are a characteristic of our time. Temporary expedient legislation is not worthy of the world leadership stature of our nation. We call upon our country to set a permanent pattern of immigration leadership which will encourage other nations to do likewise."

Immigration Bill Since the Immigration and Nationality Act of 1952 became law, many voluntary agencies and individuals have been concerned about the need for changes in it. Senator Philip A. Hart recently introduced a bill (S. 3043) which was cosponsored by twenty-five senators. This bill does two things: (1) It substitutes for our antiquated national origins quota system (based on the 1920 census) a new method of quota allocation. (2) It makes permanent provision in the law for the admission of refugees. Under the present law, refugee needs have been met only by emergency measures.

When Senator Hart introduced S. 3043, he said, "The present national origins system has not worked. Congress has repeatedly enacted special short-term immigration and refugee legislation. . . . America's role of leadership in the free world is one of great sensitivity and our position is not enhanced by an immigration policy which implies that some nationalities and some races are less desirable members of the family of man than are others. . . ."

This bill would increase the Chinese quota from 105 to 5,335, and an additional number could be admitted under a special provision for refugees. If you are concerned about possible help to refugees and changes in our immigration policy, write to Senator Philip A. Hart commending him for introducing this bill, and write to your own senators encouraging them to support S. 3043.

Civil Rights Legislation It appears that the 87th Congress will adjourn without passing a major civil rights bill. The House will probably adopt the amendment to the Constitution to ban the poll tax as a prerequisite to voting in federal elections. It has been approved by the Senate. Then three fourths of the states must ratify the amendment to make it a part of the Constitution.

Early in the session there were high hopes for the enactment of the literacy test bill. A Senate filibuster killed the literacy bill (S. 2750) after thirteen days of debate. Two attempts by Senate Majority Leader Mike Mansfield to curb debate were rejected.

This bill would have made it impossible for states to use discriminatory literacy tests to restrict voting in federal elections. It would have hastened the registration of Negroes and equal voting rights. An editorial in The Washington Post stated: "Most senators either opposed the bill because of genuine misgivings as to its constitutionality, or desired, for a variety of reasons, to avoid being counted in connection with it. . . .

"The civil rights proponents have demonstrated to the country the flagrant and shameful ways in which literacy tests are used in some Southern states to deprive Negroes of their right to vote," the editorial continues. "The Department of Justice will have to come forward with some alternative and more appropriate legislation to enforce the Fifteenth Amendment. And in the meantime it will have to keep on doing its best to protect voting rights with the enforcement legislation at its disposal."

The more support a congressman feels he has from back home on an issue, the more likely he will be to speak out on it. It behooves all of us to support our legislators on issues when we have special concerns.



Religious News Service

Dr. Marshal L. Scott of Chicago, newly elected moderator of the United Presbyterian Church in the U.S.A., displays the crosses welded together which are a symbol of his office. The crosses were joined when the United Presbyterian Church of North America and the Presbyterian Church in the U.S.A. merged several years ago. Dr. Scott, founder and director of the Presbyterian Institute of Industrial Relations, succeeds Los Angeles businessman Paul D. McKelvey as moderator

News and Comment From Around the Worl

Baptists Dedicate New Headquarters Building

American Baptists dedicated their unique new headquarters building at Valley Forge, Pa., amid ceremonies that featured a speech by New York's Governor Nelson Rockefeller.

Some 8,000 Baptists who were attending the denomination's annual convention rode to Valley Forge in a cavalcade from Philadelphia. At the ceremonies dedicating the $8 million circular building, the Baptists were reminded that their new headquarters was within sight of the place where the Continental Army under George Washington camped during the winter of 1777-78.

Dr. Benjamin T. Browne, for many years the denominational staff executive and since last September president of the Northern Baptist Theological Seminary in Chicago, was elected president of the American Baptist Convention at its fifty-fifth annual meeting. Dr. Warner R. Cole, retiring president, strongly castigated those "Goliaths of paganism and revolution" which he said were "taunting and daring the Davids of faith and religion to combat."

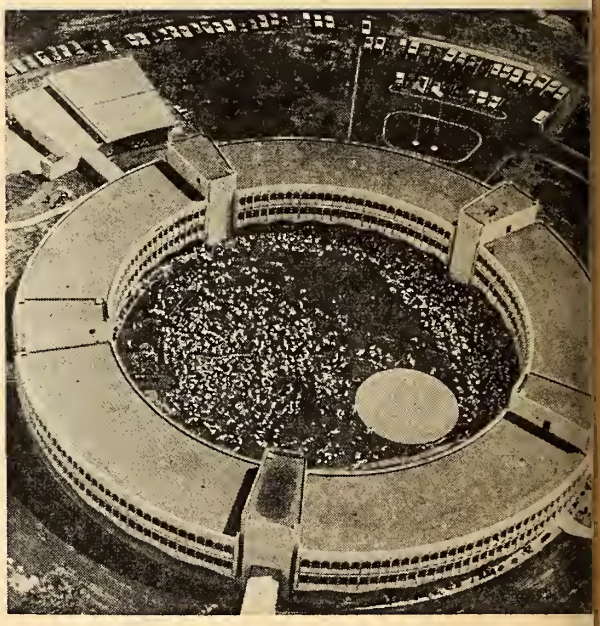
He said, "Almost drowning out the hymns of praise in America are the careless laughter and cynical conversation of some eighty-five million who are outside the church and completely unconcerned about their own spiritual welfare or that of the world."

Dr. Culbert G. Rutenber of Andover Newton Theological School, in speaking to some 1,800 American Baptist pastors, told the ministers, "We're a bunch of 'nice' guys preaching a 'nice' God to a 'nice' people. Leo Durocher reminds us, however, that 'nice guys finish last.'"

Dr. Rutenber urged much more concern with the poor and the needy and the problems raised for individuals by urban society and industrialization. He declared, "Social problems are just people in trouble and people in trouble are our business."

Dr. Martin Luther King of Atlanta, Ga., urged the Baptists to crusade actively against racial and economic injustices in this country. Affirming his belief in nonviolence, Dr. King predicted that if the Negro resorts to violence in his struggle, "unborn generations will inherit a long and desolate night of bitterness."

The Convention accepted into membership two Atlanta Negro congregations, including Ebenezer Baptist church, of which Dr. King is copastor with his father, who has served it for thirty years. The American Baptist Convention has about five hundred Negro churches, eight in the deep South. Nearly all of them are also affiliated with the all-Negro National Baptist Convention, U.S.A., Inc.



An aerial view of the dedication ceremonies in the courtyard of the new American Baptist headquarters building in Valley Forge, Pa., shows the unique circular construction of the $8,000,000 building. The flat circle in the courtyard marks the site of a small chapel to be built later

Religious News Service

The Convention noted that the American Baptists have had missionaries in Latin America for more than ninety years and asked congregations and church members to maintain a continuing study, not only of the missionary program, but also of foreign aid projects and political relationships between the U.S. and Latin nations. The Convention also condemned as unchristian the use of migrant workers for business profit, called for an open-occupancy policy in housing and an inclusive fellowship in church membership, and asked that young people be encouraged to enter the church-related vocations.

Unitarian-Universalists Report Gains

A prediction that the newly merged Unitarian Universalist Association will double its 200,000 membership in the next ten years and will reach a membership of one million by the end of the century was made by Dr. Dana McLean Greeley, president of the association, in its first annual report.

He pointed out that in the last twelve years church school enrollment in the Unitarian-Universali fellowship has increased 150 p cent. He said the denominatic should plan to increase its prese Sunday school enrollment of 77,0(to at least 200,000 in the ne decade.

Dr. Greeley called for a twen per cent increase in headquarte staff in the next two years and fifty per cent increase over the cor ing decade.

Post Office to Issue Special Christmas Stamp

Postmaster General J. Edwa Day has announced that a speci postage stamp will be issued th year that will be "especially a propriate for Christmas cards."

The Postmaster General said has been receiving nearly 1,000 le ters a year, asking for a Christm stamp. He did not disclose what th design would be but said that th proposal was approved by the Ci zens' Stamp Advisory Committee its May meeting in Washington.

The United States has never issue a stamp for Christmas mail, althoug many foreign countries do. Austral started issuing Christmas stamps 1957. They have proved very pop lar, not only in Australia, but amor stamp collectors all over the worl New Zealand has followed suit, i Christmas stamps being devoted reproductions of great works of a associated with the nativity.

West Germany, the Netherland Luxembourg, and other Europe

ountries traditionally issue Christ-nas charity stamps that bear a spe-ial overprint for the benefit of haritable organizations and are pop-lar for Christmas mail.

Students Ministering to Millions of Vacationers

Warren Ost, director of the Na-ional Council of Churches Chris-ian ministry in the national parks as announced that 162 seminary nd college students are participat-ng this summer in ministering to nillions of vacationers and em-loyees at 31 national parks.

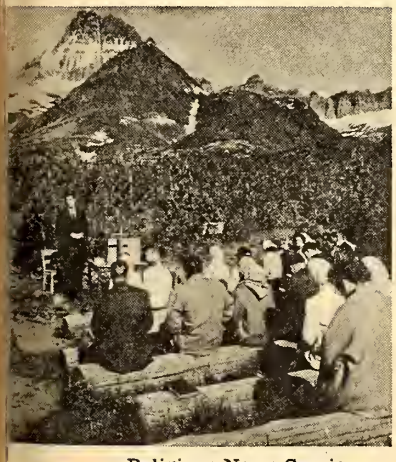
Besides organizing and conduct-ng Sunday worship services, the ouths will serve as counselors, uides, bellhops, desk clerks, service tation attendants, road workers, and ruck drivers.

Mr. Ost said, "Through this min-stry the church of Jesus Christ has n entrée into one of America's argest industries. The tourist in-ustry is moving toward second lace among our business activities. am convinced that improper use of eisure time is the number one threat o American spiritual life."

Mr. Ost said the program is a co-perative drive by Protestant de-ominations to meet the challenge.)ne half of the 162 students will be eminarians with previous preaching xperience. The other half are col-ege and music students with spe-ial training in Bible study, religious rama, recreation, Christian educa-on, and choir leadership.

Besides the summer program in irty-one parks, year-round min-istries have been established in seven parks and winter ministries in two others.

Parks where religious services are scheduled for the summer include Badlands National Monument, S. Dak.; Big Bend National Park, Texas; Kings Canyon National Park, Calif.; Mammoth Cave National Park, Ky.; Mount Rushmore National Park, S. Dak.; Olympic National Park, Wash.; Shadow Mountain National Recreation Area, Colo.; and Shenandoah National Park, Va.



Religious News Service

wenty million Americans visiting na-onal parks this summer are having n opportunity to worship in "open-air thedrals" under the auspices of the hristian Ministry in the National Parks, unit of the Department of Evangelism the National Council of Churches

Protestant, Catholic Youth Cooperate in Caring for World War II Graves

More than 6,000 Protestant and Roman Catholic young people will take part this summer in remodeling and tending the graves and garden sites of World War II cemeteries in several European countries, including France, England, and Italy. Most of the youths are Germans, but there will also be young people from many West European and several overseas countries.

The project is under the joint sponsorship of the German Catholic Kolping organization and the Young Men's Christian Association in conjunction with the German Association for the Care to War Graves. The project also receives financial support from the West German government.

Cooperation of Protestant and Catholic German youth groups in caring for World War II graves is an effort to promote peace and international understanding which began in 1953, under the leadership of a young Jesuit priest who initiated the first work camp near a huge German war cemetery in Belgium. Since then several thousands of young Christians each year have given up their holidays for similar projects.

Faculty Salaries in Private Colleges Lag Behind State Universities

Average salaries for full-time faculty members in private colleges, many of which are church-related, still lag behind those paid in state universities, but they are being increased very rapidly, according to a survey by the U.S. Office of Education.

At the same time, however, the cost in tuition and living expenses of attending private colleges is increasing. The average annual cost of tuition and fees in private institutions during the present academic year was $731 compared with $185 in state schools for residents and $435 for nonresidents.

Since the statistics for private colleges include some very high-cost institutions, both the faculty salaries and the tuition charges at church-related campuses are generally below the average for this group. However, they were not separately tabulated in the government report.

The average salary for a full professor in private colleges is $9,830 a year. The stipend for an associate professor averages $7,470. Assistant professors draw an average of $6,310. Instructors average $5,340. For all ranks on the faculty of private colleges, the average salary is now $7,290. However, at state universities the average for all ranks is now $7,910.

British Quakers Promoting Local Peace Vigils

A growing number of twenty-four-hour silent vigils for peace are being held by local Quaker groups in various parts of England.

In addition, the Friends Peace Committee scheduled a national twenty-four-hour vigil, to be held outside the Church of St. Martin-in-the-Fields in London, following sessions of the London Yearly Meeting.

Similar vigils also were planned at different places just before and during the Yearly Meeting's sessions.

Orthodox Jews to Offer Spiritual Aid Around World

An extensive program to provide spiritual and educational assistance to Jewish communities in various parts of the world requesting such aid has been announced by the Union of Orthodox Jewish Congregations of America.

Moses I. Feuerstein, president of the union, urged the 3,100 Orthodox congregations in this country and Canada affiliated with the union to grant sabbatical leaves to their rabbis so they can act as consultants where their services are needed. He cited France, North America, and South America as areas in critical need of spiritual aid.

Obituaries

Bemiller, Mary, daughter of William and Louisa Lawyer, was born March 9, 1880, near Union Bridge, Md., and died Jan. 31, 1962, in Hanover, Pa. The funeral service was conducted by Bro. Glen Kinsel, and burial was in the Meadow Branch cemetery near Westminster, Md. One daughter and one

A SATURDAY NIGHT TALK WITH GOD

WARREN GRAFTON

A collection of editorials written by a minister for his church's weekly paper. The warm, friendly chats reveal varied interests, spiritual insights and the wealth of thought of this pastor. Such topics as: Preacheritis; Church Weather; Don't Tie Onto a Dead Branch; Worshiping From the Outside; Occasion or Habit? Waiting in the Doctor's Office — and many other homey, personal themes, including national and international concern, are here offered to a wider parish. **$2.95**

Church of the Brethren
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sister survive. — Lottie Hipes Bowman, Hanover, Pa.

Bennett, Olie E., son of Dice and Celia Tingler Bennett, was born June 2, 1888, and died May 14, 1962. He was a member of the Little Swatara church, Pa. Surviving are his wife, Ollie Lambert Bennett, one daughter, two sons, and five grandchildren. The funeral service was conducted at the Frystown meetinghouse by Bro. Curtis Ziegler, and burial was in the adjoining cemetery. — Mrs. Carl Brightbill, Myerstown, Pa.

Blough, S. S., son of E. J. and Sarah Barndt Blough, was born in Somerset County, Pa., April 27, 1868, and died at Greenville, Ohio, May 15, 1962. On June 17, 1894, he was married to Mary A. Wertz. Eleven days later, he was installed into the ministry. In his pastoral service, he founded the church at Pittsburgh, Pa., and served churches in Pennsylvania, Illinois, Indiana, and Ohio. For seven years, he taught at Manchester College. He retired from active pastoral work at the age of eighty years. Surviving are three sons, one daughter, eight grandchildren, and twelve great-grandchildren, and one brother. The funeral service was conducted by Bro. Clarence Fairbanks, assisted by Bro. H. H. Helman, and burial was in the Greenville cemetery. — Mrs. Kenneth Blocher, Greenville, Ohio.

Forney, Edna Alice, daughter of John and Margaret Lance Roberts, was born Nov. 20, 1881, at Friend, Nebr., and died April 29, 1962, at Thomas, Okla. On May 26, 1898, she was married to Hiram W. Forney, who survives. Six children, thirteen grandchildren, and sixteen great-grandchildren also survive. She had been a member of the Thomas church all of her adult life. The funeral service was conducted in the Thomas church by the undersigned, assisted by Russell G. West, and burial was in the Mound Valley cemetery. — Byron E. Dell, Thomas, Okla.

Church News

Northern California

Paradise — In the pastor's absence, Brethren Raymond C. Flory, Paul K. Brandt, and Harms preached in the morning, and in the evening, we had pictures shown by Brother Schmorlitz and Bro. Ernest Cline, and a report on the family camp. Bro. Forest Eisenbise conducted a week of meetings. Our church cooperated with the Interchurch Council in three Sunday evening meetings on home and the family, and again at Easter for a sunrise service. The pastor, E. Wayne Gerdes, has resigned because he is retiring from pastoral service. Darrell Ford will come in August to take up the work here. We had a love feast preceding Easter. Our daily vacation Bible school was held in cooperation with the Methodist Sunday school. The women have been meeting to tie comforters and do other relief projects. — Mrs. Lorena Zug McAllister, Paradise, Calif.

Iowa and Minnesota

Barnum — Bro. Russell Pepple held a week of evangelistic meetings. Four were baptized after a month's study on the meaning of church membership. The pastor, David Cave, and the youth have held services for the elderly men who live on Bethel farm and for the guests of the nursing home at Carlton and the patients at the state hospital at Moose Lake. The junior highs presented new hymnbooks to the church, which were dedicated at Christmas time. They are now in the process of buying an electric clock for the church. The women have sewed four sets of precut garments for the children and made two layettes. Birthday funds have been used to buy new books for the church library. The women have provided a nursery for the tiny tots. Clifford Johnson, a layman from Esko, Minn., conducted services two Sundays in the absence of Brother Cave. During the month of January, we had a school of missions when we studied the work of the Church of the Brethren in Latin America. We also had a report on the book, Through Gates of Splendor, and viewed the filmstrip, Turn of the Tide. The love feast was held on the Thursday preceding Easter. Visiting members of other churches in the district conducted an observation school for teachers and children the latter part of April. — Hattie C. Neil, Barnum, Minn.

English River — Fifteen young peo and several adults attended the regio youth conference at McPherson Colle Our church entertained a sectio women's rally. The homebuilders sp sored a hobby show. The churches the community cooperated in p Easter services. A group from the Ce Rapids congregation gave the cho drama, Cain Versus Man. We served the love feast on Thursday p ceding Easter. Don Westmorlan, w is attending Bethany Biblical Semina has been licensed to the ministry. C congregation has furnished many d of labor on the new lodge at Ca Pine Lake. Kazimierz Synaniski of I land is spending the summer in c community and will attend Ames U versity in the fall. Five have be baptized. The McPherson a cappe choir gave a program in our church. Ollie Coffman, South English, Iowa.

Waterloo City — During January had mission study each Sunday eveni Nineteen from our church attended leadership training school for six wee sponsored by the Waterloo Associati of Churches. We are now seeing resu from the undershepherd plan, which in effect in our congregation. We h a prayer vigil which started on the of Ash Wednesday and ended with worship service on Wednesday eveni Ray Zook had charge of the consecrati service for three newly elected deac and their wives. They are Floyd Br sema, Harold McRoberts, and Say Miller. Charles Bennett and LeR Meyers and their wives were also c secrated as lifetime deacons. The pas is having a series of membership clas for the juniors and junior highs. joined with the First Brethren and So Waterloo Brethren churches for Len services the three Sunday evenings fore Easter. We observed the l feast on Thursday evening. The M Pherson College concert choir gave program on April 28. Two of our me bers have appeared on the local te vision station to tell what their chu means to them. Our congregation join in the Union Good Friday servic The program for the mother and dau ter banquet consisted of members t ing of interesting events that took pl during the years in the old chu building. We started using the n church building on June 3. — Mrs. S. Schlotman, Waterloo, Iowa.

Southern Illinois

Oak Grove — We joined with other churches of the community Lenten services which closed with Easter cantata by the combined choi We observed a family night on M 13. At our council meeting on Ap 29, church officers were elected. D Rohrer, who has been serving as pas since September, will remain during summer months. A junior choir has be organized. A union vacation Bi school was held in June with D Roher as the dean. — Juanita Whisl Lowpoint, Ill.

Middle Indiana

Flora — James Dickison of Fl spoke at the "dads and lads" breakfa On pulpit exchange Sunday Bro. Carr Petry of the Wabash church preach for us, and our pastor, Charles D mond, Sr., preached at Mexico. Bro

Dumond taught a class on the Gospel Luke for the Carroll County leader-ip training school, which met for six eeks in January and February. James nkin of Delphi spoke at the father d son banquet. The pastor had a dio program for one week in March. number of our women were repre-nted at the women's rally. During e Lenten season we carried out a pro-am of visitation evangelism. The ıss in church membership met each ednesday night during Lent. During oly Week we had special services. ne were baptized on Palm Sunday d two await baptism. We observed e love feast on the Thursday before ıster. We joined with the other urches for Good Friday and Easter nrise services, which were held in our urch. — Verna Coplen, Flora, Ind.

Monticello — Along with other min-ers in the community the pastor, Le-y Dick, serves as chaplain at the local spital. He is teaching a class in urch membership and served as dele-te to Annual Conference. The youth ve been sponsoring a work project finance six delegates and two adult ıders to the National Youth Confer-ce. On Feb. 4, the youth had charge the worship service. We joined th the other churches in town for oly Week services and a community mmunion. On April 8, a deputation ım from Manchester College was in arge of the services. E. Paul Weaver, ıssell Bollinger, and Mrs. Nora Shive-were leaders for a one-day leadership ining school at the Pike Creek church. ıe Guernsey, Buffalo, and Burnetts-le churches also joined in this school. lf-allocation commitments were made the April council. Dr. Tracey Strong Valparaiso, Ind., a retired YMCA ɔrker spoke at the father-son banquet. ıe men are donating blood for patients ıo undergo surgery. The men of both urches participated with the other urches of the county in a dart ball ırnament. Both the Guernsey and ke Creek churches had mother-daugh-banquets. Seven women attended e spring rally at the Pleasant Dale urch, taking with them packets of rments, comforters, and blankets for ief. A young adult class has been or-nized in the Guernsey congregation. Pike Creek the young adults have nished equipment for the nursery, d the older adults have installed an tomatic outside light for the church. each church house there was a va-ion Bible school with Buffalo join-Pike Creek. The Guernsey congre-ion conducts monthly services at the ınty home. — Anna Bridge, Monti-lo, Ind.

Eastern Pennsylvania

Florin — The women's fellowship en-tained the Bachmansville women and ɔse at the Neffsville Home who had thdays during one month. They also ned and sewed at the orphanage and spital. One Friday evening the young ılts visited a Jewish synagogue. We ıed with the Florin EUB church for vices each Wednesday evening dur-Lent. Guest speakers have included ɔ. Guy Wampler, for the young adult eting, Bro. Robert Cocklin, Anna ıry and Robert Hess, missionaries to rica, Bro. James Berkebile, who ɔwed pictures and told of his experi-ences in Formosa, Bro. Carl Zeigler, who conducted a Bible institute, Virginia Fisher, who was a leader for a teacher training program, and Brethren Howard Merkey, A. Joseph Caricofe, Nevin Zuck, Galen Kilhefner, who were the ministers for the pre-Easter services. Bro. Abram Eshelman officiated at the love feast, assisted by Bro. Ray Gibble. On family night Bro. Olden Mitchell spoke. — Effie Ruth Eshelman, Mount Joy, Pa.

Spring Creek — Some of the instructors at the school of missions included Sara Shisler, former missionary to Africa, Mr. and Mrs. Robert A. Hess, missionaries on furlough from Waka, Nigeria, and James Berkebile, who has recently returned from teaching in Formosa. Thirty-seven blankets were presented by our congregation on blanket Sunday. The Week of Prayer services were held in the homes of the community. Dr. Charles Weaver of Manheim, Pa., spoke at the temperance program sponsored by the women's fellowship. Bro. Wilbur Lehman of the East Fairview church was the minister for the evangelistic services, March 25 through April 1. Prior to the meetings the deacons and zone workers visited in the homes in the interest of the church. On April 8, Bro. James Flora of the Palmyra church spoke at the Eastern Pennsylvania young adult fellowship meeting in our church. On Palm Sunday twenty-one were baptized and twelve received by letter. We observed the love feast on April 15, with Robert S. Young officiating. The Eastern regional conference met in our church, April 27 to 29. Bro. Nevin Zuck, moderator of Annual Conference, gave the closing address on Sunday afternoon. — Mrs. Stella Brubaker, Palmyra, Pa.

White Oak — Several groups from the

ESCAPE FROM LONELINESS

PAUL TOURNIER

The author's purpose is to demonstrate, by reference to case histories from his practice as physician and psychiatrist, that the answer to man's problems lies in the fellowship and community made possible by the grace of God. Dr. Tournier attributes the loneliness of modern man to various causes, including the breakup of the family group by urbanization and industrialization, and the conflict of older and younger generations through differing levels of education. He compares our life to a combat wherein each uses his fellows as things, in order to assure his own success. Neither the individual nor the state nor any social structure can be an end in itself, but only the recognition of man as a creature of God, living in open relationship with his fellows. **$4.00**

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

TO BE A MAN

ROBERT W. SPIKE

The thesis of this book is stated in the author's own words, namely, "To be a Christian in any age . . . is to be fully a man." He explores the meaning of this concept for our own day and age as it relates to our initial response to Christ, and to work, leisure, love, worship and a way of life. In each of these areas he critically examines popular attitudes, suggests what is distinctly Christian behavior, and challenges the reader to further exploration. This is a small book containing big thoughts. $2.75

Church of the Brethren General Offices Elgin, Illinois



SIDELIGHTS ON BRETHREN HISTORY

Freeman Ankrum

Written by a well-known pastor and historian of the Brethren Church (Progressive), this book relates much as-yet-unpublished historical material concerning the Brethren. Dealing mostly with the years prior to 1880, it presents Brethren lore common to all groups within the Brethren fellowship but little known among any of them. Not a formal history, but rather a human-interest book, it tells of persons, institutions, and movements that have played significant roles in the life of the Brethren. $2.75

Church of the Brethren
General Offices
Elgin, Illinois

church spent a day or so helping process clothing at New Windsor. Bro. Richard Hackman gave a temperance sermon, and more recently Robert Hess preached a missionary sermon. At this time an offering for foreign missions was taken. Among our offerings were those lifted for the Neffsville Brethren Home, One Great Hour of Sharing, and the Annual Conference offering for foreign missions. On Good Friday Bro. Kenneth Hershey spoke. At our young people's meeting Brethren James D'Amico, Mark Keeney, and Rufus Fahnestock were speakers. Sister Mary MacManes, a member of the congregation, has accepted the call to the foreign mission field. At the council at the Manheim church we voted to support her. Bro. Caleb Kreider conducted evangelistic services in the Manheim church. Ten were baptized, and eight received by letter. Brethren James F. Myer and Samuel M. Cassel have been licensed to the ministry. The love feast was held in the Graybill church, with visiting ministers, Brethren Henry Wenger, who officiated, and Paul Hoover. — Esther W. Cassel, Manheim, Pa.

Middle Pennsylvania

Roaring Spring — During the school of missions we had as guest speakers Mrs. Delbert Hanlin, who had recently visited Ecuador, Mabel Claypool, a former missionary to India, Andriko Adele, a student of Juniata College from Kenya, Africa, and Philip Kulp, a missionary on furlough from Nigeria. Many of the parents of growing families attended a home and family life school taught by the pastor, Berkey E. Knavel. On Youth Sunday the youth were in charge of the morning worship service. They have also participated in various district youth activities. The pastor attended the Yale Divinity School for several weeks in January. Other members of the church have attended conferences and workshops related to their various interests. A group of men and women spent a day at New Windsor helping to process clothing for relief. Our congregation participated in the religious census in the community. The pastor and the adult choir conducted a worship service at the Morrison's Cove Home. A student deputation team from Juniata College had charge of a morning worship service. A few weeks later the Bridgewater College choir rendered a concert of sacred music. At the recent council meeting the budget for the coming year was adopted with special emphasis upon the outreach program of the church. During the several months leading to Easter the pastor brought a series of messages on the Gospel of Matthew. He also was in charge of the Holy Week services. The church choir presented the Easter message in song. At a recent reception for new members the pastor brought the message on the Cost of Belonging. — Margaret E. Guyer, Roaring Spring, Pa.

Southern Pennsylvania

Hanover — Since our last report twelve have been baptized and one received by letter. One Sunday evening the worship service was conducted by a deputation team from Elizabethtown College. Bro. J. Robert Mummert spoke on the Way of Love. John Barwick, who had returned from the HELP project in Sardinia, showed slides of his work in Europe and the Near East. During the month of January our Sunday evening service was a study of the Book of Hebrews under the leadership of Pastor Glenn Kinsel. The Juniata College choir presented a concert of music on Jan. 25. The February morning worship services were broadcast over station WHVR, Hanover. Stanley Rowland attended the Brethren youth seminar, and Helen Kinsel the Brethren adult seminar, as a representative of the district women's fellowship. Patricia Patterson, who had been a missionary to Japan, gave a talk illustrated by slides. Our Lenten Sunday evening speakers were Clifford Huffman of Lancaster, Glen Zug of Harrisburg, A. C. Baugher of Elizabethtown, and Ervin Block of Chambersburg. The women's fellowship knotted comforters and rolled bandages. They also made toys for underprivileged children. In February, they baked cherry pies for the guests of the Brethren Home at Cross Keys. Th also participated in the World Day Prayer community service. In coope tion with two other local churches, congregation sponsored an Easter s rise service. Services on Tuesday Wednesday evenings of Holy W were in charge of the pastor, and Thursday evening the love feast observed. After the love feast a pra vigil began which ended at 9 p.m. Good Friday evening. Ten acres of l have been purchased within the limits of Hanover for a new location the church. — Lottie Hipes Bowm Hanover, Pa.

Western Pennsylvania

Pittsburgh — The youth fellows served dinner to the congregation two occasions in order to help pay th way to the National Youth Confere at Estes Park. The church obser the World Day of Prayer with an day prayer vigil followed by congre tional prayer service in the eveni Mrs. Winona McMinn represented congregation at the women's cc munity prayer service at the Gre field Presbyterian church. Glen Bowl a former pastor, now executive sec tary of Western Pennsylvania, spoke Sunday on the urgent needs of missic Virgil Holsinger, the moderator, brou the morning message on April 29, d ing the absence of the pastor. N doors have been installed in the chu sanctuary as a memorial to Mrs. Eli beth Barnett. Grace Doyle, an instr tor in social work at the University Pittsburgh, presented a series of th lectures to the combined adult Sun school classes in May. The subject

Brethren Placement Service . . .

This column is conducted as a f service in the interests of assist individuals or families to relocate secure employment in Brethren cc munities. It does not provide for advertising of goods or property sale or rent. Information on paid vertising may be obtained from Church of the Brethren General Offic

This service is a part of the Brot hood program assigned for administ tion to the Social Welfare Departm of Brethren Service.

The right to edit and reject noti is reserved. Since no verification notices is made no responsibility be assumed.

When writing about a notice, it necessary that the number be giv Write Brethren Placement Servi Church of the Brethren General Offic Elgin, Ill.

No. 568. Wanted: House mother women's dormitory in church-rela college, 45 to 55 years of age, train and experience preferred, to be e ployed nine months each year (Sept ber to June), room and board furnish salary commensurate with experien Apply by hand-written letter to John Fike, Treasurer, Juniata College, Hu ingdon, Pa.

ıristian Family Living. The women's lowship had its mother-daughter nquet on May 19. The program fea- ed readings and music by members the congregation, and a talk by Miss vina Skewis, associate dean of women the University of Pittsburgh. — Mrs. ck Walter, Verona, Pa.

lorida, Georgia and Puerto Rico

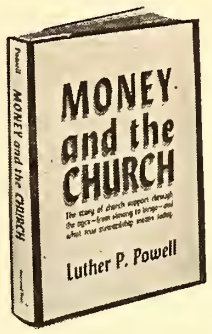
Miami — Nine members have been ded to the church since our last re- rt; five by baptism. A young adult nday school class has been organized. rs. Gladys Cyphers is now acting pres- ent of the women's fellowship. The men served the father and son ban- et and the men the mother and ughter banquet. The women were o in charge of two evening worship ograms. On Feb. 5, Arthur Dean and rman Baugher were guests. The urch property at 95th Street has been d. The church now holds an option to rchase a three-acre tract. The Gen- al Brotherhood Board has approved building loan and the congregation ll relocate during the summer. We d an Easter sunrise service and break- t. A six-month experiment with a ffee-doughnut fellowship after the nday services has worked well. The stor, Russell K. Showalter, was our legate to Annual Conference. The t love feast at the old location was d on May 27. — Mrs. Barbara Street- Miami, Fla.

Sebring — Nevin Zuck, pastor of the zabethtown church, was the leader the Bible conference from Jan. 28 Feb. 4. A heating and cooling system s been installed in the church. The ngregation participated in the Se- ng evangelistic crusade conducted by v. Ford Philpott. The pastor was in rge of one week's radio morning de- tions and three services at the South- st Miami church. In his absence rren D. Bowman, president of idgewater College, conducted the ular service of Feb. 18, and Ray owalter, the 8:30 service. The urch was host to the World Day of ayer service for the community. The stor, Myrl Weyant, is conducting mbership instruction classes. On b. 4, the women's fellowship pre- ted the pageant, Our Family and d. We had an emphasis on social lfare and temperance for three Sun- s in March. Tom Jones was a aker for one of the Sundays, and the other two we had a filmstrip l a skit, Three Partners. Edwin C. llings, pastor of the Jacksonville urch, was the evangelist for our meet- s in April. Three were baptized. had our love feast on April 29. ree children were dedicated on Moth- Day. The Wednesday evening vices have been studies of the Bibli- background of Brethren beliefs. Our ation Bible school will be held July o 20. — S. Pearl Neff, Sebring, Fla.

Eastern Maryland

Piney Creek — A stewardship meal the new parsonage was held at the urch on March 10. We also had a ncil meeting then. The women's owship knotted three comforters at quilting party on March 28. Three nbers attended the spring rally of Eastern Maryland fellowship at the h Creek church. The congregation took part in a pulpit exchange during the six Sundays of Lent. We observed the love feast on Palm Sunday. The children in the Sunday school gave a program on Easter morning. The young married couples class is installing and paying for the wiring of the new parsonage which is near completion. The congregation is now sponsoring a refugee, who lives with the James Sells family. Robert L. Cocklin was the speaker for the family night on May 11. Alvin S. Alderfer of Parker Ford will be the evangelist for the revival meetings in August. — Elizabeth M. Mort, Littlestown, Pa.

money and the Church



LUTHER P. POWELL

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Middle Maryland

Martinsburg - Vanclevesville — Nine books have been added to the church library. The pastor had classes in church membership in February. Twelve decisions for Christ were made during the week of the evangelistic meetings conducted by Bro. Owen Stultz. The senior choir presented an Easter cantata in both of the churches. Six women attended the district women's fellowship meeting at the Longmeadow church. We had a recognition service for the mothers on Mother's Day. The women's fellowship had an anniversary dinner in April, and a mother-daughter banquet in May. The men's class furnished doughnuts and coffee after the sunrise service on Easter. A district youth banquet was held in our church in March. Sixteen have been baptized. — Blanche Sponaugle, Martinsburg, W. Va.

First Virginia

Hopewell — Since our last report two have been baptized. Ten blankets were donated on blanket Sunday. Lawrence Rice was the speaker at one of our morning worship services. Three youth attended the seminar. On Feb. 11, our congregation was host to the "all-action meeting." The women were in charge of the evening service at which Rev. Harold Washburn spoke. The congregation participated in the World Day of Prayer service at the Wesley Methodist church. We had a revival meeting, April 23 to 29. The youth had a supper to help finance a trip to the seminar. The Hopewell Ministerial Association was the sponsor for the Easter sunrise service. Our church has one of the cabins at Camp Bethel to repair, furnishing an opportunity for a family outing as well as helping in a worthwhile project. The women's fellowship spent several weeks making baby quilts. The pastor, Walter Daggett, and his wife attended Annual Conference. — Mrs. E. D. Green, Hopewell, Va.

Roanoke, Ninth Street — The pastor attended the Virginia Churchmen's Seminar on state government at Richmond. The purpose was to better understand governmental processes and to understand our duties as Christian citizens. The church basement has been renovated by being painted and fluorescent lighting installed. The youth had charge of the worship on Feb. 11. The spring revival was in charge of Bro. Harold Moyer, pastor of the Williamson Road church. Brother Moyer also officiated at the spring love feast. — Mrs. J. R. Flora, Roanoke, Va.

Southern Virginia

Danville — Bro. Edgar Martin conducted a revival service as a result of which one was baptized and two rededicated their lives. From Feb. 4 to March 4 we had a mission school. Bro. Merle Crouse, a missionary to Ecuador, visited us. We participated in the interdenominational pre-Easter services. The junior high girls are sponsoring a Korean orphan and the junior Bible class two orphans. A class in song leading is being directed by Mrs. V ginia Clark. The pastor, Bro. Ver M. Wilkins, has a class in church me bership for junior highs. Our vacat Bible school was held in June. — M B. N. Peters, Danville, Va.

Topeco — In February, the wom finished eighteen quilts for relief. C of the highlights of the fellowship v a birthday supper on Feb. 23. Each the twelve tables was decorated in ke ing with the season or some spe event in that month. The adult Bi class has a fellowship meal once quarter. At the last one a film v shown on the organization of the Chu of the Brethren. The youth conduc the service on May 6. After the busin session of the quarterly workers c ference, the film, How We Got Bible, was shown. Mrs. Alice War was in charge of the mother and dau ter banquet and was assisted by children, youth, and adults. The p gram consisted of a drama, readi and selections of music. The pastor, L. Warner, and his wife represented congregation at Annual Conference Hattie Keith, Willis, Va.

MINISTER'S BOOK of the month

SELECTION for AUGUST

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LESSLIE NEWBIGIN

Bishop Newbigin explores, in five penetrating chapters, the contrasting views of Toynbee, Hocking, and Radhakrishman, reviews present missionary activity around the world, and presents his own plan for a vital Christian mission in a rapidly changing world culture. In concise and forceful language, he is often sharply critical of the dividedness of the church today. But his viewpoint is always constructive and the bold program he outlines is bound to be widely discussed. Within this compact book are ideas with which everyone concerned with the missionary and ecumenical movements will have to deal.

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CHURCH of the BRETHREN GENERAL OFFICES . . . Elgin, Illin

Church of the Brethren
Gospel MESSENGER

JULY 21, 1962



Authenticated News International

So Sehen Kinder Deutschland Teilung

Uber 300 Bilder und Darstellungen zum Problem der deutschen Teilung sind in einer Ausstellung zu sehen, die das Münchner Kuratorium "Unteilbares Deutschland" in Alten Rathaus zusammengestelln hat. In fünf Alteregruppen von 12 bis 25 Jahren haben sich einzelne Kinder und ganze Klassengemeinschaften an einem Wettbewert beteiligt und rund 1,000 Arbeiten eingeschickt. Sie zeigen die Teilung Deutschlands in der Perspektive der Münchner Jugend und sind ein klarer Beweis dafür, dass die junge Generation nicht an diesem Problem vorbeilebt.

As Children See a Divided Germany

ver 300 pictures and presentations of the problem of a divided Germany can be seen in an hibition that the Munich governing body of "Undivided Germany" has brought together in e Old Town Hall. In five age groupings from twelve to twenty-five years individual children d whole class groups have entered a competition and submitted around 1,000 works. They ow divided Germany from the viewpoint of Munich children and are, therefore, a clear oof that the young generation does not ignore this problem.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

Nevin H. Zuck as moderator of Annual Conference gave the address at the Wednesday evening session. The article beginning on page 5 is an abstract of that address.

David T. Cottingham is a columnist for the Daily Mail, a newspaper published at Hagerstown, Maryland.

A. Stauffer Curry, director of family life for the Brotherhood, is secretary of Annual Conference.

Ora I. Huston is Brotherhood peace counselor.

Church Leaders Support Striking Spanish Voters

■ One of the most significant aspects of the wave of strikes which began in Spain in early April is the assistance and encouragement the workers are reported to be receiving from Roman Catholic organizations and members of the clergy.

Although the strikes have been prompted mainly by discontent over low wages, they have helped to focus attention on other sources of labor dissatisfaction. These include not only the legal ban on strikes imposed by the Franco regime, but its refusal to sanction free labor associations independent of the official syndicates.

Much of the Catholic support for the striking workers appeared to have been inspired by a recent article in Ecclesia, official organ of Spanish Catholic Action, which is under the direct control of Enrique Cardinal Pla y Deniel, Archbishop of Toledo and Primate of Spain. The article, while not expressing open approval of the strikes, declared that only in exceptional cases could the right to strike be indefinitely suppressed. On top of this, it enjoined employers to be "more careful" to see that social justice is done the workers.

Support of the striking workers was particularly evident in the devoutly Catholic Basque provinces of Vizcaya and Guipuzcoa, where church leaders urged them to stand fast on their claims for a fairer share of the economic pie. Bishop Santiago Font y Andreu of San Sebastian, key industrial area of Guipuzcoa, put himself squarely on the workers' side and instructed his priests to preach sermons supporting them.

In Madrid meanwhile, a newly organized alliance, formed by the Christian Democratic left and other anticommunist political and union groups, backed the strikers' wage demands and at the same time called for drastic overhaul of laws restricting freedom of speech and outlawing political parties and strikes.

It is an open secret that Catholic organizations in the Basque provinces have helped the strikers and their families who lacked sufficient funds to tide them over a prolonged strike. In Bilbao, fishermen were said to be helping out by providing the families with several tons of free fish daily.

In Asturias Province, noted for socialist and Communist traditions that are anything but well disposed toward the church, Catholic Act organizations have been doing w they can to help striking miners, w reportedly have the sympathy o large section of the population.

Catholic workers' brotherho affiliated with Catholic Action h openly upheld the claims of strik in Barcelona. That this has incur the anger of the authorities was in cated when the Catholic Action c ter in the city was raided by pol apparently seeking to tie it in w the widespread distribution of le lets calling for solidarity with Asturian miners.

The labor crisis — the most seri to threaten the Franco regime si it came into power 25 years ag began in Asturias when 10,000 m ers went on strike for a minim wage equivalent to $2.66 a day, a were joined several days later 9,000 more miners of the same gion. The movement soon spread the mining areas of the north Leon and to the Basque provin and other centers, the result that total of striking workers rose to so 90,000.

The Vatican Radio broadcast pastoral letter by Bishop Pablo G pide Beope of Bilbao, who stres that Spain's social problems co not be approached any more in way they might have been fifty ye ago.

In forthright language, the bish charged that the workers were getting a fair share of the prosper which they had done so much create. At the same time, he chic influential Spanish Catholics w "do not take the least notice of social problems which exist or of church's social doctrine."

The Catholic Action work brotherhoods — they comprise s arate men's and women's group have been especially insistent on right of Spanish workers to establ free associations for the protect of their legitimate interests. Th themselves have been ignored by government.

The strikes in Spain have b conducted with virtually no v lence, and arrests by the police h been comparatively few. But ma observers look to them hopefully foreshadowing an end to attitu of social immobility and social sensibility on the part of the rul interests to the needs of twenty-ei million Spaniards.

— Religious News Service

A Thousand Tongues to Sing

CHARLES WESLEY was seldom at a loss for words, but he wanted more voices than his own to join in praise of his Lord and Savior. "O for a thousand tongues," he cried, as if no lesser number of singers and shouters could suffice to proclaim the glory of God.

If Wesley had been an organist he might have found fulfillment by pulling out all the stops at once. If he could have directed a symphony orchestra he would have called for fortissimo playing from a hundred instruments united in a chorus of joyful sound.

We thought about Wesley when we listened to several thousand voices joining in songs of praise in an Annual Conference worship service. We thought also about our heritage of congregational singing, often represented at its best when a thousand or more tongues can be blended together in the singing of a truly reverent hymn.

Don't ask us to choose a favorite from the many that were sung at Ocean Grove — there are too many favorites, and choosing is difficult. There was one evening occasion, for example, when selected stanzas of several songs of salvation were sung in succession — all of them developing some aspect of the Conference theme: Jesus Christ, the Light of the World. Then there were such universal favorites as All Hail the Power of Jesus' Name, Glorious things of Thee Are Spoken, and God of Grace and God of Glory. And we were especially moved, once again, by the hymn which has become associated with the dedication of life and offerings at the conclusion of the convocation service: "Heralds of Christ . . . Immortal tidings in your mortal hands . . . Make straight the highway of the King." What a splendid way for a congregation, representing a thousand churches, to commit itself to the same task to which it calls ministers, missionaries, and service workers.

Of course, you can praise God effectively with less than a thousand voices. Charles Wesley managed quite well with his hymns for Methodist chapels. Even Annual Conference welcomes the assistance of occasional soloists, trios, quartets, and choirs. A local church choir from Palmyra, Pennsylvania, brought a worshipful concert of hymns and anthems on Saturday evening. A more formal concert of sacred numbers was offered that same day by the Elizabethtown College choir. But of most regular assistance to congregational worship was the Conference choir, directed this year by Donald Frederick. We heeded their calls to prayer, their choral responses and benedictions as well as their well-chosen anthems. We will not soon forget a deeply moving invitation to prayer, "Grant Us Thy Holy Peace," which the choir sang on Wednesday evening.

In recent years Conference worship leaders have been more careful in the selection and the placing of hymns so that they do not seem as mere exercises or as a way of marking time until something more important comes along. (Yet we are still not entirely free from using a hymn midway during a business session as an occasion to stand and stretch). The desire has been to add dignity and orderliness to congregational singing so that it is worthy of its high purpose. For this trend we are grateful.

At the same time we appreciate the place that is given to hymns of enthusiastic praise, hymns that are majestic even while they remain popular and singable, hymns that center about the gospel of Jesus Christ, reflecting his glory and his praise. We suspect that if Charles Wesley could hear a Conference assembly of several thousand voices joining in such a song, he would feel that here at last was one answer to his request. But singing with a thousand tongues was only a part of his desire: he wanted such a massive chorus for only one purpose, that together they could "spread through all the earth abroad," the honors of God's name.

To this end an Annual Conference congregation gathers also — not just to be a part of a large crowd, not just to turn up the volume louder, not just to find a thrill in something vast — but to bear witness to the glory of God. — K.M.

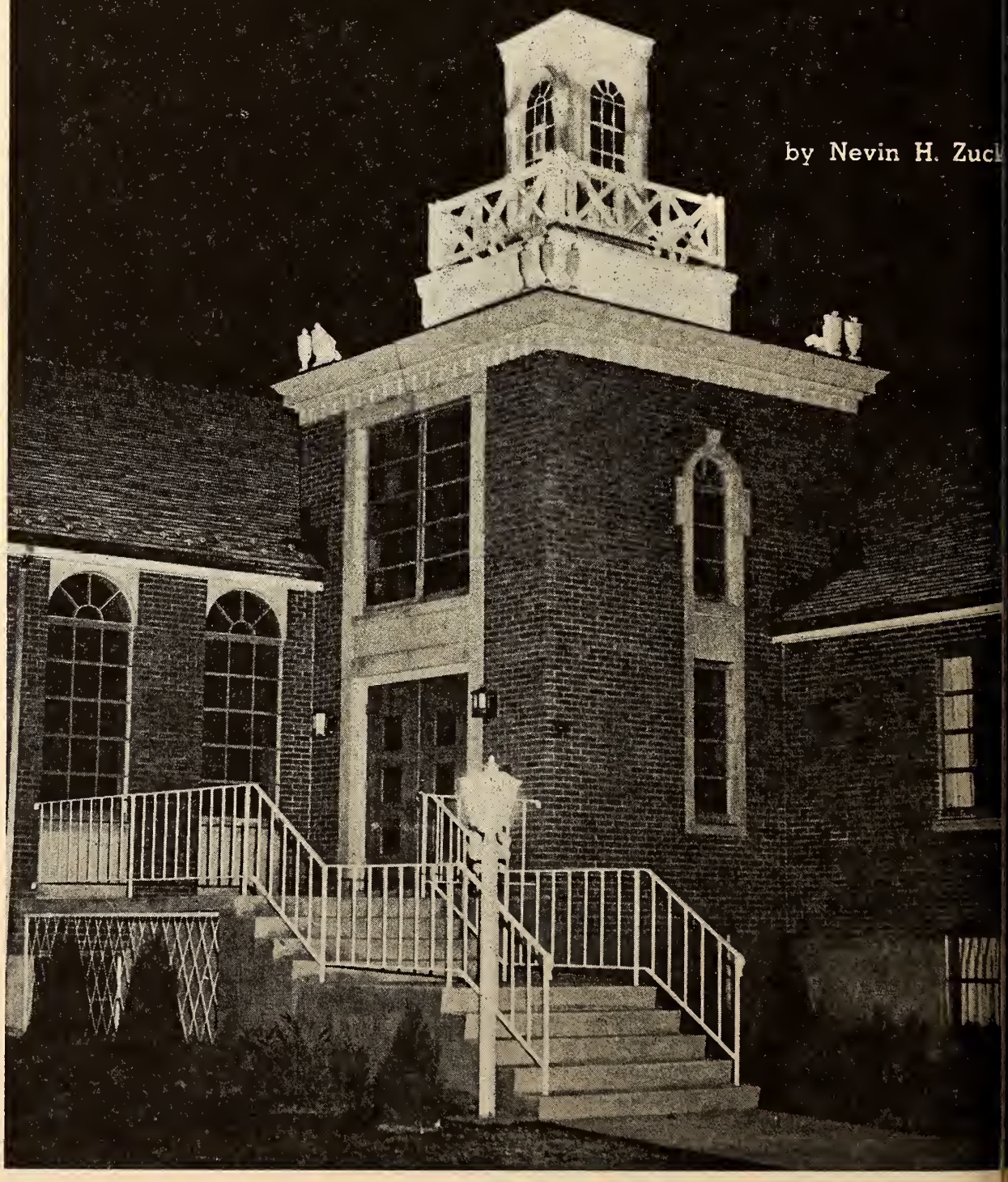
Blessing and honor and glory and power,
Wisdom and riches and strength evermore
Give ye to Him who our battle hath won,
Whose are the kingdom, the crown, and the throne.

Soundeth the heaven of the heavens with his name;
Ringeth the earth with His glory and fame;
Ocean and mountain stream, forest, and flower
Echo His praises and tell of His power.

— Horatius Bonar

THE CHURCH: *Institution and Expedition*

by Nevin H. Zuc



When Christians meet problems today, the first thing they do is to make a survey. In the first century, the first thing they did was to "survey the wondrous cross on which the Prince of Glory died" — Henry Sloan Coffin

THERE is much talk these days about what is wrong, bout our loss of fundamental oral and spiritual values and l the rest. We do live in a orld of crisis, with real probms. None of us would isolate e church from the totality of e, but all of our talk about e difficulties of the time in hich we live is pointless, unss we see what God meant his urch to be in the first place. Let us examine then the urch as an institution and as expedition. More and more e senses an impatience among hristians with the church as institution. The outside orld is not impressed too much ith organized Christianity ther. To them the church is tentimes the teacher of nice orality, the promoter of reectability and conformity, the spenser of peace of mind, and, many thinking people, the arantor of the status quo. rganized religion in our day is ten suspect, and many are tached from the churches just cause they do not want their ligion packaged for them by y institution.

Do we understand rightly hat the church should be dog? Of course, we know our sk is to be instruments rough which God may save e world. He, God, so loved at he gave his Son; he loves a orld of people; he wants them find the fullness of life in his n. We are to go, to preach, teach, to heal, to witness. As e Father sent his Son, so our rd sends us. Is it possible at we have all this tied up thin an organization we call church?

Helpful criticism on this int has come from within the church itself. One of the most biting statements was made by Dr. Truman Douglass, a leader in the United Church of Christ, who speaking to his own denomination said, "Instead of acts of obedience we pile institutions upon institutions, create organizations in which the speed of forward motion is always the pace of the slowest member, join subcommittees to report to committees to report to assemblies, whose boldest act is to sing of the church 'she shall not be moved.' Who will join me and blow all this to smithereens?" As I understand him, Dr. Douglass wants an explosion — a rediscovery of what the church really is and what she means to us and to our world.

What can we say God wants of his church in these days? In the spring of 1960 a group of Methodist missionary leaders met to discuss the church as it confronted today's world. Part of their concluding statement follows: "God calls us to courageous advance, free in the Holy Spirit to adapt or reject institutional forms and organizational procedures to meet the demands of a world in turmoil. This means that persons are more important than procedures, message more urgent than media, mission more vital than institution or structure. It means that the church is called to be an expedition, ready to move rapidly and decisively into new territories of need in any part of society or the world."

This is a significant statement, and the more we think about it, the more sense it makes, and the more we realize it is in harmony with the basic teaching of the New Testament. The people of the first century were on a mission for our Lord. It has been suggested that the Greek word *ecclesia* means not only "those called out," but also "those who are called to march." In fact, we are a part of this church because God's people somewhere shared their experience and obeyed their Lord's marching orders.

The warning from this statement is that we may become so concerned about the church as an institution that we lose our sense of mission. Church history would tell us that, whenever the church has been content to run its own limited program for itself, it has been corrupt and weak. Whenever the church has been on the march, reaching out, witnessing, touching the basic spiritual and personal needs of people, it has been strong.

What is the relationship between the concepts of the church as institution and as expedition? Most criticism of the organizational life of the church seems to be based on the fundamentally false assumption that there is a happy alternative to organization. What is this alternative? Disorganization?

It is the organizational aspect of the life of the church which is most open to criticism. The church has all the weaknesses of every institution, plus the inevitable variations between its preachments and its practices. Let us put it down firmly — we cannot conceive of our Lord's ministry being continued without some form of organization.

We do say that organization is to Christianity and to the church what a track is to a

train. The organization, like the track, is important because of the purpose it serves. Herbert Schneider, writing of religious bodies has well said, "A movement is endangered when it does not create a body, and a body is endangered when it ceases to move."

We do not want to perpetuate an institution and forget the purposes which gave birth to the institution; we do not want to be satisfied merely because groups meet, programs are planned and executed; there is no real value in having a track if there is no train.

This is to say, then, we will continue to meet in our churches for worship, preaching, prayer, study, fellowship; but we will do it all to start and to keep the expedition on the road.

Dr. Ernest Campbell of York, Pennsylvania, has an exciting idea on this. He says that many a church spends its time scheduling the unusual; we always have to have a special program. Says Dr. Campbell, "More important than scheduling the unusual is the energizing of the usual." One of our real problems is that in our day-by-day church life, things become so dull; Christian service becomes drudgery; we do go stale. There is that church school class which I teach; there is that struggling choir; there is that every-member canvass and they want me to help — same old thing. We do need to energize the usual, to make what we do each week in every church become alive with enthusiasm and the energies of God's Holy Spirit.

Certainly God wants us to emphasize the role of the church as an expedition. We have a peculiar heritage in the Church of the Brethren to move into situations where there is need. A hurricane hits British Honduras, and several of our young men go to help to clean up; students are conducting peace marches, and our own college students spontaneously go to Washington to bear their witness; a committee in the local church extends hospitality to a Polish farmer; it helps sponsor an Austrian high school exchange student; it brings African students from a nearby university into the homes of the congregation; it plans fellowship meetings in a migrant camp nearby. It is on an expedition.

The "Response 62" proposals are a denomination-wide expression of this same concept. There are crying needs in the areas of reconciliation and in our ministries in Nigeria. Beyond what we have ever done in our continuing program, we propose to move decisively and rapidly into these areas of need.

We cannot sidestep the fact that the church is an institution. She needs church buildings, colleges, a seminary, a headquarters building, and staff; she does have organization for the Brotherhood, the region, the district, and the local church. We have all of these so that t church may be an expeditic that she may go out, to captu and win the heart and devoti of the world. The church's ba mission is to those outside life.

This then is what excites r as I look over the tremendo enterprise that we know a love as the church (and particular, the Church of t Brethren), and here may I a to what Kermit Eby, one of t great souls in the church, h written. This is what excit me: pastors who serve fait fully, especially in places whe people often seem unrespo sive; teachers in our chur schools, literally thousands them, men and women alik who instruct our children in t ways of Christ; neighbors w take in a supper and in vario ways cheer the sick, the b reaved, the lonely; people w work and serve meals, set tables, and wash dishes.

This is what excites m parents, and grandparents tc who live with and inspire o youth; individuals who wri letters and go to Washington see their representatives. Th is what excites me: CO's a BVS'ers in lonely places; m sionaries in a strange cultu serving under and with nati Christians; heifer progra designed to restore physic strength and to reestabli economic independence; pea marches to demonstrate a co cern; families who open th homes to students.

A woman came into t church one Sunday mornin She looked over the material the bulletin, which that day h to do with the budget. Turnin to her neighbor she said, "I believe they are trying to sa the whole world." And so v are, through the church, whi is at the same time both institution and an expedition.

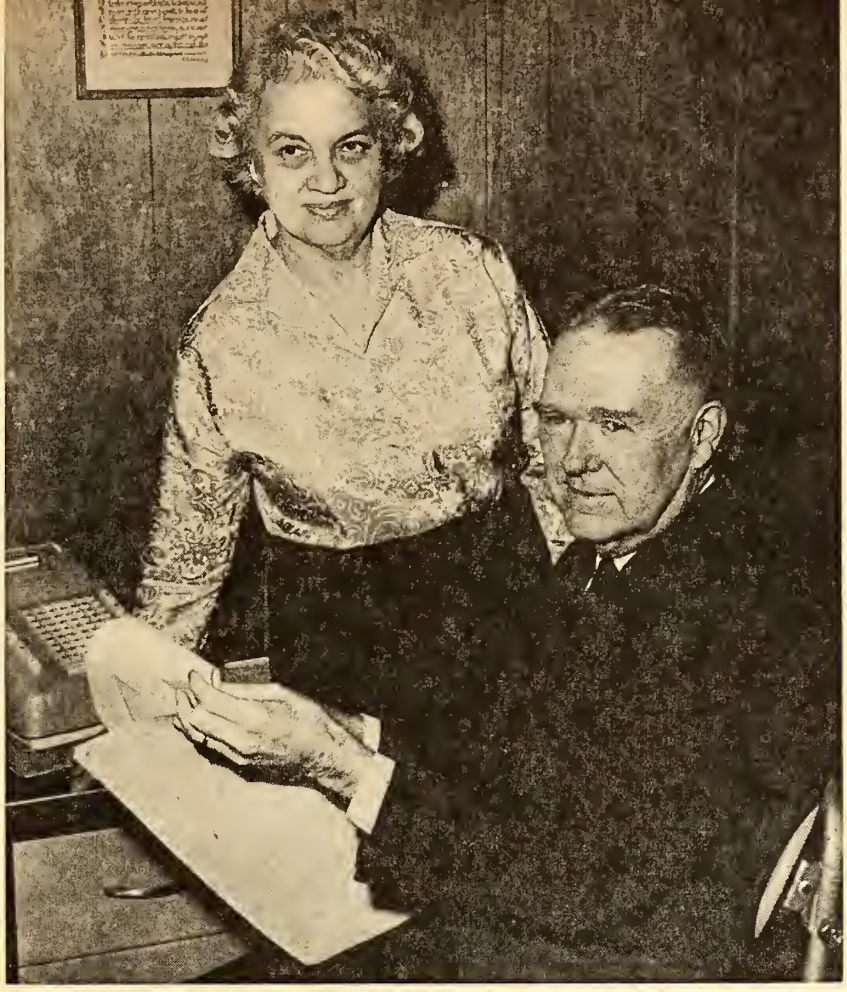
FORGIVENESS

By EMILY SARGENT COUNCILMAN

Could I, unknowing, harbor hate within,
Unable to forget a brother's sin?

For Christ there was the cross. They jeered and mocked,
"Come down, O King, and show this waiting throng
Sure might." But Jesus, answering not, unlocked
All answers praying, "Father, forgive their wrong:
They do not know . . ."
Let me learn of thee,
O Christ of love; teach me, teach me!

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JOE and RUTH ELLIOTT: Adult Volunteers

hey Pay for the Privilege of Serving

by David T. Cottingham

JUST two days after he had left his office in Washington for the last time, signaling start of retirement after thirty years of civil service employment, Joe Elliott and his wife, Ruth, were packed and on their way to Washington County.

That was on February 1 of this year, the date on which the Elliotts took up residence at the Fahrney-Keedy Memorial Home for the Aging at San Mar, near Boonsboro. As retirees — since Mrs. Elliott also is a retired civil service employee — they probably set a record for the speed with which they headed for an "old folks home."

But the Elliotts came to Fahrney-Keedy not as senior residents, but as "junior" staff members. Both still in their fifties, they have decided to dedicate the remainder of their active lives to serving God through service to their fellowman. And it is their considered opinion that there is no greater opportunity for such

service than in the field of geriatrics—especially in a home such as the one at San Mar, which is operated under auspices of the Church of the Brethren.

Joe now is the full-time accountant and actuarian at Fahrney-Keedy; Ruth a crafts instructor and apprentice in practical nursing. Both expect to spend much of their leisure just "helping out" around the home, too, becoming true members of the "Fahrney-Keedy family." They will reserve some of their spare time, however, for work in religious and peace movements away from the home.

It sounds like a very nice arrangement, doesn't it? A man and his wife each on a government pension just walking into two jobs that provide them with additional retirement income, plus a place to stay!

Only it is not that way at all. Joe and Ruth Elliott are staff members at Fahrney-Keedy, each holding a responsible position. But they are serving as volunteers. In that capacity they are eligible to receive free board and a $10 monthly allowance. Instead, they are repaying the home for their board by donating $250 monthly to Fahrney-Keedy. In other words, they are paying for the privilege of serving others without compensation.

In fact, the Elliotts want to go even farther in this direction. So as not to be occupying an apartment that could be accommodating other staff members, they have offered to build a small house on the grounds of the institution — paying all construction costs themselves but holding no deed to the property. They feel that their "cottage" could be the first of a series to be built by people connected with the institution, making possible a staff housing project at no cost to Fahrney-Keedy.

The ardor with which the Elliotts are willing to give — of their time, effort and money — to the home for the aging at San Mar would indicate that they long had been supporters of its work. To the contrary, however, Joe Elliott never had heard of Fahrney-Keedy a year ago; his wife, as a member of the Arlington Church of the Brethren, had heard of it only indirectly, since it was not located in her church's district. Volunteers in her church had made up gifts to send residents of Fahrney-Keedy several times,



but that had been the limit the association.

It was last June 25 that J and Ruth were planning to ta a motor trip through Marylan just to see the countryside. C a whim, remembering his wif mentioning Fahrney-Keedy se eral times, he suggested th stop by and have a look at t home on their trip.

They did stop by. Th toured the home with its dire tor, George Kunz, and we deeply impressed by its atm phere of Christian love, by t genuine happiness of its eld residents and by the peacef serenity of its natural settin They took copies of the hom publication. The Link, back Arlington with them, and f weeks they talked about i unique offerings.

The Elliotts had been doi a lot of soul-searching abo what they would do after r tirement. They wanted to b come actively associated wi



Joe Elliott teams up with George Kunz (seated), administrator of Fahrney-Keedy Home, in a lively discussion of fiscal policies before the board of trustees of the Home





The Elliotts relax in their own apartment at the Home, Ruth at the organ and Joe with an electric guitar

Mrs. Elliott (standing) instructs two residents of the Fahrney-Keedy Home, Mrs. Mary Minnich (left) and Rose Baker, in the use of plastic frames for weaving "tote" handbags. Miss Baker is the only blind resident

)mething in the field of Chris-an service. He had had offers 'om church-affiliated colleges) serve in managerial posts, ut none had seemed to offer ıe challenge that he sought. [e wanted to locate where he ıd Ruth each could be serv-ıg, without thought of re-ıuneration. And, somehow, ahrney-Keedy seemed to offer ıe challenge.

After weeks of discussion, ıe couple wrote an exploratory tter to Kunz, rather shyly of-ring their services. That is)w they discovered that some-ıe else had read and been im-essed by copies of The Link. ıe's widowed mother, a sep-agenarian, had been consider-g entering another church)me for the aged. After read-g about Fahrney-Keedy, she omptly had written for an)plication to become a resident the local home.

It was not until this past Sep-mber that the Fahrney-Keedy board of directors voted to accept the Elliotts as voluntary staff members. With his retirement imminent in a matter of months, they began immediately to "dispose" of their home in Arlington. They deeded their house to their only daughter, Margie, the wife of the Rev. William Day, associate minister of Washington Street Methodist church in Alexandria. They arranged to sell or give away all but the essential items of furniture – then waited patiently for the day that they could leave for San Mar.

In a sense, the Elliotts were readying themselves for a sentimental journey back to childhood surroundings. In its peaceful, rural setting, Fahrney-Keedy had reminded both of their farm upbringing – Joe in Lee Co., Arkansas; Ruth in Arlington County, Virginia. Joe's route to Washington, D. C., had been signposted by courses in law and accounting from La Salle Extension University, studying while working in his father's country store. After passing his bar examination in Arkansas and his C.P.A. examination in Tennessee (in 1925 and 1926 respectively), he had worked for a public accounting firm in Memphis for several years before coming to the nation's capital in 1928.

Long before meeting him, Miss Ruth Garber had finished her high school education at Bridgewater College and had gone to Washington to put her training to practical use. She started in a clerical post with the Bureau of Engraving in 1925, later transferring to the Bureau of Accounts (Treasury Department). That is how she managed to qualify for retirement five years ago, long before Joe had reached the same milestone. He worked for the Reconstruction Finance Department for sixteen years before

Continued on page 15

by A. Stauffer Curry

Annual Conference Today

IN 1960, after several years of work, a committee to study the plan and procedures of Annual Conference brought its final report. It was, after a few modifications, adopted by the Conference, and forms the basis for present Conference planning. It seems well to review some of the most important features of the report.

Formerly the Conference officers, program committee, and arrangements committee carried out the extensive planning related to Conference. The 1960 decision set up the Central Committee composed of the moderator, associate moderator, secretary, treasurer, and three members at large, to serve for three years, and not eligible to succeed themselves. The committee is to employ a Conference manager.

This committee is to do the following: (1) plan the program, location, and arrangements; (2) study the business and inform the Brotherhood so the delegates can exercise their best judgment; (3) plan the preparation and registration of delegates, direction of Conference, and allocation of Conference time; (4) enlist the assistance of others in administration of the Conference as they deem wise. The Cent Committee may call special sessions of Stan ing Committee in case of emergency.

Personnel of the present committee is follows: Don Rowe, executive secretary of t committee; members at large, Olden Mitche Harold Bomberger, Jeff Mathis; officers, Har Zeller, Jr., DeWitt L. Miller, Robert Greiner, Stauffer Curry.

In general, the duties of the Conferen manager are to include "carrying out the pla of the Central Committee with respect to pu lic relations, publicity, arrangements for a direction of Annual Conference, as well preparation and registering of delegates these Conferences. He is also to serve as wor ing liaison between the Central Committee a the General Brotherhood Board and its staf

In addition, the Central Committee w asked to determine the manager's job analys which now includes setting up the Conferen program, arranging locations, compiling t Conference Booklet, and assisting the mode ator, associate moderator, secretary, and trea urer with their many duties. Many other duti have been assigned to the manager.

A major change brought about by the 196 decision is to have Standing Committee men bers serve two-year instead of one-year term In effect this means that about half the com mittee each year has had direct service exper ence the previous year.

Standing committeemen may not succee themselves. They are ineligible "to reelection f four years after that term of service regardle of possible transfer to another district." If committeeman moves to another district, an has not served for two Conferences, he "wi be replaced immediately by the district whic he was originally chosen to represent."

The Standing Committee is empowered t do the following: (1) act for the Brotherhoo between Conferences in cases of emergency

2) prepare the Conference ballot; (3) "ap-oint and hear the reports of its own commit-es"; (4) "counsel on controversial issues"; 5) "hear appeals from individuals, churches, istricts, and others"; (6) recommend to Con-rence answers (actions) on all items of new usiness; (7) hear requests for counsel and uidance on unfinished business although the ecision also states that "unfinished business all not [automatically] be reviewed by Stand-g Committee but shall go directly to Con-rence"; (8) determine on which items there eeds to be a two-thirds majority for passage ecause the items involve policy changes; (9) onsult on special items with the General Bro-erhood Board and other groups when re-uested. The 1960 decision even suggests that tanding Committee begin its work on Sunday nd try to conclude its work by Tuesday noon f Conference week.

Standing Committee and local delegates ave always functioned jointly on business rought to the Conference floor. That is, mem-ers of both participate in debate and are rivileged to vote. The 1960 decision asks also at they participate jointly in briefing sessions n unfinished business. Reports from districts nd those printed in the Conference Booklet re to be made only once and that jointly to tanding Committee and local delegates.

A very significant aspect of the 1960 de-ision is a request to hold "a service of spiritual reparation for the tasks of the delegate body."

The 1960 decision of Annual Conference set p three areas in which Conference should tate: (1) "Eastern-Southeastern, (2) Central, 3) Western-Pacific, leaving the exact location f Conference negotiation between the Central Committee and the regions involved."

The 1960 decision requests attention of Central Committee to good arrangement of icrophones for use of delegates, effective use f ushers, and the like.

It allows reports to be presented visually, drama form, or otherwise, rather than simply he traditional reading of reports.

As formerly, participants are allowed to peak only twice on questions. But the first peech is limited to five minutes and the second o three. Formerly the time limits were ten nd five minutes, respectively.

The use of a two-thirds majority was changed y the decision. Formerly the two-thirds ajority was needed for answers to all queries. simply majority was needed for all other ecisions.

Under the 1960 procedure, a two-thirds majority is required only on those items which Standing Committee has determined would involve a change in policy and on certain items, such as a vote on the "previous question," on which Robert's Rules requires a two-thirds majority.

The 1960 action indicates that Conference shall be financed through district assessments, delegates' registration fees, and an offering at Conference.

The action allows any elder, minister, or layman to be moderator and associate moderator, if otherwise eligible.

Values in This New Approach

1. The formation of a Central Committee gives an official focus and authority to both the structure and function of Annual Conference much needed by an institution of such influence in the life of the church.

2. The employment of a Conference manager brings an approach of coherence and efficiency to the many-sided process of carrying on a general conference each year.

3. The services of the Conference manager frees the time of the officers to carry out their major Conference assignments more effectively.

4. The continuity in Standing Committee service, because of two-year terms, brings greater knowledge, experience, and insights to the consideration of issues as they arise.

5. The role of the laity in the life of the church is greatly extended by making qualified laymen eligible for the moderatorship.

Sunday Summer Fun?

by CHARLES L. COCHRAN

Sunday's summer sun gives rise to wheels of
Rolling pleasure.
Trailered boats push family laden cars
Down dusty lanes of promised treasure.

Sun-soaked skin sings praise to tangy breeze,
While muscles taut, torn by tug of ski tow,
Sink in ease
On sandy beds of restless seas.

A perfect day in Sunday sun . . . but one:
The church door swung,
But not for me.



Are You a TROGLODYTE

by Ora I. Huston

AS I have worked with teen-agers during the last few months, I have detected an increasing faith on their part that there will be no future wars, that when we are sufficiently strong militarily peace will be preserved because other nations will be afraid to start war.

I am puzzled about this growing attitude. Is it a result of propaganda? Is fear of others the foundation we want for our own safety? Or do youth have a faith that has not been shattered like that of some who have gone through the experience of two world wars? Should we attempt to disillusion them about the possibilities of a third world war? Will their faith help to keep the peace? Is it a false or a true faith?

"For while we ride the stratosphere the mind is still a troglodyte." In case you do not know what a troglodyte is, do not be too concerned. I did not know myself until I looked it up in the dictionary. It is one who creeps into holes; one of any savage race that dwells in caves; hence, any person of primitive or degraded ways of living.

So much for the definition of a troglodyte. Both Glenn and Carpenter have safely returned from three orbits of the earth in a little more than four hours. According to the newspapers we will be landing men on the moon by 1968.

Indeed, we do ride the stratosphere. But most of us still dwell in caves as far as the mind is concerned. The mind is primitive. We live in a scientific age, but have very unscientific attitudes and outlooks. Jesus said, "All they that take the sword shall perish by the sword." They did not believe i in Jesus' day. Our society doe not believe it today. War i certainly outmoded as far a security is concerned. If it eve had any value, that has disap peared. But still we believ that the military furnishes som protection. Our minds are stil troglodyte.

Many young people hav decided that the military i nothing more than a polic force for the nation. We al believe in a peace force, seek it protection, feel secure when i is efficient and well-manned Therefore, we feel that w shall be more secure if we spen forty-six billion dollars a yea on the military. The mind i still a troglodyte.

We believe that if we ar strong enough we can make ou possible enemies fear us and therefore, we will get our way

t the conference tables of the /orld. We further believe that /ars will be avoided and that /e will be respected even hough we are not loved. The nind is still a troglodyte.

Jesus never rode the stratsphere, but his mind was not hat of a troglodyte. Even hough he was not believed in is day and is not believed in ur day, the immutable purposes of God still control our vorld and all that take the uclear bomb shall perish by he nuclear bomb.

We still can choose what kind f seed we are going to sow; but ve cannot choose the harvest ve reap from the seed we sow nd cultivate. It is entirely ossible for us to plant corn and ultivate corn but in the fall of he year though we may say hat we want watermelons from he corn we have planted and ultivated, we do not get vatermelons. We get only corn.

We can plant the seeds of atred, suspicion, fear, jealousy, nd greed and cultivate these ttitudes, but we cannot choose he harvest of the seeds that we ave cultivated. Only God can letermine the harvest, and he as determined that it shall be vhat we choose to plant and ultivate. If we continue to plant the seeds of war, we will eap the whirlwind of war.

The seeds of peace are more irile than the seeds of war. If ve plant and cultivate them hey will choke out the seeds of var. What kind of seeds are ve planting? As we answer that uestion in fact, not in theory, ve will determine whether our ninds are like a troglodyte.

How about your church? In nany congregations of the Brethren the membership is elatively unconcerned about ny work for peace. This seems trange. People who are not ven Christians are concerned bout work for peace. Yet those who profess to take the Prince of Peace as their Lord and Master often are unconcerned. How can this be? Is it because of a feeling of helplessness? One person cannot do a great deal alone, but one person with God can do much. And there are many kindred spirits that will come to the support of one who stands up and speaks for his convictions.

And maybe this indifference comes because we feel a sense of security. After all, we are spending forty-six billion dollars a year on military items, and maybe a new age demands such expenditures. If so, why should we worry about peace? Some people sleep better because we have a big army, navy, marine and air corps. Maybe we have lost faith in the spiritual values of life and have in fact become the atheistic country of the world. Do we really believe that God will help us to be secure if we follow him? The answer to that question is in our action.

And how do we regard the world we live in? Americans receive half of the income that is earned by the entire population of the world; the rest of the world receives the other half. One third of the world is classified as Christian; two thirds non-Christian. One third of the Christians are Protestants; two thirds Roman Catholics. More than one third of the world is under Communist domination. A little less than one third of the world is made up of white people; a little more than two thirds are nonwhites.

Americans have an average life expectancy of seventy years; the rest of the world has less than forty years. An average American has fifteen times as many possessions as an average person in the rest of the world. Americans are overfed; the rest of the world in general is underfed, hungry! More than half of the world cannot read and write; most Americans can. How do we respond as a result of the blessings that we have received?

Let us not be troglodytes!

Letter of Greeting to Brethren Overseas

The members of the 176th recorded Annual Conference of the Church of the Brethren meeting at Ocean Grove, New Jersey, June 19-24, 1962, send greetings in the name of Jesus to our Brethren in other lands.

We are pleased to hear from Nigeria of the continued growth of the church and her activities, as Nigeria takes her place with stature among the independent nations of the world. We share your concern for additional and more adequately trained leadership of your own people as well as from America. We pray that both you and we may help make possible the filling of this need.

We are glad to know of the progress of the Ecuadorian churches in the addition of a new congregation, the erection of a new church building, the enlarging of the fellowship and an increasingly effective witness in the surrounding areas.

We rejoice in the step taken by the Indian church in her plan to assume this year the full support of her pastors. We know that her growth in stewardship will be a challenge to her American brethren and will deepen her witness in India.

May God continue to guide and uphold you in his love, against all adversity and discouragement as we work together that his kingdom may come quickly in the hearts of all men.



MEET THE SALVATION ARMY

SOME people think of the Salvation Army as a group that plays music and preaches on street corners. Others say it is a place to get a free meal when you are hungry and broke. Still others say it is a collector of old clothes and furniture.

The Salvation Army is all this — and much more. An international religious and charitable movement organized and operated on a military pattern, the Salvation Army is a branch of the Christian church. It was founded when impoverished converts were refused membership in established churches.

William Booth, an English minister, withdrew from the Methodist New Connexion Church in 1861 to conduct an independent full-time evangelistic ministry, and in 1865 he was preaching on the street corners of London's worst slums. His first plan was to make his work supplementary to that of the churches, but when his converts were not welcome in the churches because of their poor appearance, Booth established Christian Mission centers for them.

By the end of the first year, Booth had 300 workers — converts who joined his cause of saving others. Four years later the Christian Mission numbered 3,000, and the militant spirit of the converts became military. They hailed their leader as "General," a shortening of his title of General Superintendent. They called themselves "The Hallelujah Army."

At a conference in 1878, "General" Booth was looking at printers' proofs of an annual report. Its title was, The Christian Mission — A Volunteer Army. With sudden inspiration, Booth crossed out "Volunteer Army" and penned

n "The Salvation Army," and in ugust that year the Christian lission formally became the alvation Army. And the semi-ilitary structure, the military nks and uniforms, evolved in ose formative years, have ecome traditional with these oldiers without swords."

The work of the Salvation rmy spread quickly, despite idicule and persecution, as the ilitant Christians "invaded" ew areas and "opened fire." he "invasion" of the United tates was heralded by the istoric landing of Commission-r George Scott Railton and even lassies at Battery Park, lew York City, on March 10, 880.

In its founding, the Salvation rmy was a complete departure rom accepted forms of worship, r here was a religious group ith uniforms, a distinctive flag, rass and timbrel bands, un-ymnlike music, and converts' estimonies. It met in the open ir, in tents, in theaters and ance halls, used during the eek for one purpose and on undays for religious meetings.

Concern for masses of pov-rty-stricken people led General ooth to direct an attack upon he social ills of the day. From his developed the many-facet-d ministry of the Salvation rmy as a religious and social elfare organization. The am-itious plans of the founder ave found realization in the cores of specialized services, edicated to restoring and uiding the less fortunate to a etter way of life.

Included are clinics; general ospitals; maternity homes and ospitals for unmarried moth-rs; children's homes and foster are service; settlements and ay nurseries; emergency lodges or women and children; cen-ers for transient and homeless en; correctional service bu-eaus, aiding prisoners and their families; missing persons bureaus, which help locate missing friends and relatives; employment services; boys' clubs; summer camps; Red Shield and Salvation Army-USO centers for members of the armed forces; emergency disaster service; residences for business women; services to the aging; rehabilitation centers for alcoholics; and allied services.

Salvation Army officers devote their life to a full-time religious and social welfare ministry. Officers are ordained ministers and serve as chaplains in the armed forces. The women officers of the Salvation Army are also fully accredited ministers. A Salvation Army officer may marry only another officer. After marriage, the woman shares equal rank with her husband.

Doctrines of the Salvation Army deal with the creation, the fall of man, man's regeneration and salvation through the sacrifice of Jesus Christ, and man's ability through the power of God to grow in righteousness.

Congregational members of the Salvation Army are known as "soldiers." These people have various occupations in their local communities and devote free time to assisting in the Army's various programs and services. The Salvation Army local neighborhood unit is known as the corps.

Each year, the fourth week of May is observed as National Salvation Army Week. On this occasion especially, the Salvation Army invites people to visit its centers and learn more about its spiritual and social welfare ministry.

What is the Salvation Army? It is Christianity in action, following faithfully the words of Christ: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

They Pay for the Privilege of Serving

Continued from page 9

switching over to the Treasury Department to spend fourteen years working as an auditor in the Bureau of Accounts.

Joe and Ruth both are eloquent spokesmen for peace, sharing the belief that peace is not the reward for passive action but the promised goal of dedicated effort toward world acceptance of nonaggression as a fundamental of all negotiation. They have been active — and plan to continue being active — in the Fellowship of Reconciliation, the Friends' Committee on National Legislation, and the Peace Action Center in Washington. Both members of the Church of the Brethren (Joe having changed membership because he feels that the Brethren speak out more forcefully for peace than does the church to which he had belonged), they admit to endorsing wholeheartedly the Quaker concept of "social concern," which is the basis of much organized effort for peace.

The Elliotts have no doubt that a divine hand led them to Fahrney-Keedy on that chance visit nine months ago. They are convinced that the closer they become identified with others in God's name, the closer they will come to God.

In a letter to their friends and neighbors in Arlington, explaining their decision to become full-time volunteers after reaching retirement age, Joe and Ruth said: "We are certain that God has visited us, that God has spoken to us. Pray that we may be alive always to the wonderful freedom of voluntary simplicity and voluntary poverty; only by freedom from 'thinghood' can we have full time and total energy for the work of God."

KINGDOM GLEANINGS

Emergency

A gift of $5,000 from the Church of the Brethren to assist in an emergency relief program in Algeria was voted in the June meeting of the General Brotherhood Board.

Algerians who fled to neighboring countries during a period of terror are now returning. They are without food and without shelter. Many are in regroupment centers within Algeria and are in urgent need of help. The French Protestant relief agency — CIMADE — has issued an appeal for help for starving Moslems in the Casbah.

This contribution from the Church of the Brethren will be handled through Church World Service and the World Council of Churches' newly formed International Christian Committee for Service in Algeria. Kurtis F. Naylor, Brethren Service representative in Geneva, has been working directly with this committee.

This gift is being made through the Emergency Disaster Fund, contributions for which are urgently needed. Your support of this ministry of compassion is possible by sending contributions marked, "Emergency Disaster Fund" to the General Brotherhood Board, Church of the Brethren, 1451 Dundee Ave., Elgin, Ill.

Elected as officers of the Men's Fellowship General Council for 1962-63 were J. C. Dell, Jr., of Mt. Sidney, Va., president; Virgil Marshall of Adel, Iowa, vice-president; Ron Rowland of Hanover, Pa., secretary. Ron Workman of Goshen, Ind., was elected a member-at-large on the council to fill the unexpired term of Lester Rosenberger of Narberth, Pa., who resigned because of a recent illness.

Special TV Program on the Quakers

A full-hour story of the Quakers in America, The Gentle Persuaders, will be presented as a television special on NBC-TV on July 30, 10:00 – 11:00 p.m., EDT. The narration is by Drew Pearson, newspaper columnist and a Quaker.

The TV cameras will visit a farming community of Quakers in Barnesville, Ohio, where many conform strictly to old traditions; the Friends church in Wilmington, Ohio, whose services are much like other Protestant churches in America; the Abington Monthly Meeting of Friends in Jenkintown, Pa., where the old ways of worship are held to; Earlham College at Richmond, Ind.; and a Mexican village where Quaker conscientious objectors are working as members of an American well-digging team.

News film will show Quaker and other pacifists before the gates of Fort Detrick in Frederick, Md., where the U.S. is conducting research and development of chemical and biological warfare. Another segment will show the "walkers for peace," a group who walked most of the way from San Francisco to Moscow.

Paul S. Hersch of La Verne, Calif., and **F. Willa** Powers of Mt. Morris, Ill., were named chairman a vice-chairman respectively of the Pension Board at t reorganization meeting near the close of the Oce Grove Conference.

On Aug. 22-26 there will be held at Hershey, P the fourteenth annual celebration of Pennsylvan Dutch Days. Special events and features will inclu old-fashioned quilting parties, displays of arts a crafts, Dutch food, lectures, and moving pictures.

The annual examination for the Foreign Service u der the Department of State, has been set for Sept. The closing date for filing application is July 23. Th written examination, held simultaneously in sixty citie is open to persons who are between the ages of twent one and thirty-one and have been citizens of the Unite States for nine years. Those interested should wri Board of Examiners for the Foreign Service, Roo 2535, Department of State, Washington 25, D. C.

Dedication and Homecoming

Valley Pike church, Northern Virginia, will have service of dedication on Sunday, July 29, at 2:00 p.m The president of Bridgewater College, Warren D. Bow man, will deliver the dedicatory address.

There will be a homecoming at the *May Hill churc* in Southern Ohio on Sunday, July 29. Speakers includ B. F. Click and Walter E. Hawke.

Colleges Name New Faculty Members

Bridgewater College — *Albert E. Landis*, a form missionary to Chile, instructor in Spanish. *John C. Mil ler*, assistant professor of English at the University o Alabama, associate professor of English. *James M. Stay er*, a student at Freiburg University in Germany, assist ant professor of history; James A. Mumper, an additiona member of the history department faculty. *Phylli Thompson*, who has been doing graduate work at th University of North Carolina, associate professor o English. *Richard E. Coleberd*, who has been a teachin assistant at the University of Illinois while working fo his Ph.D. degree, assistant professor of economics.

Juniata College — *J. Peter Trexler*, geologist with th U.S. Geological Survey, Ann Arbor, Mich., instructor in geology. *Mrs. Anne C. Catlin*, who has been in the reference department at the University of Pittsburgh library, director of libraries. *Young W. Kihl*, a native of Seoul, Korea, and a doctoral candidate at New York University, instructor in history and political science.

Manchester College — *Allen W. Scholl*, a teacher and a research chemist, professor of chemistry.

McPherson College — *David L. Eiler*, who has been working on his doctorate at Princeton Theological Seminary, assistant professor of philosophy and religion, replacing Dale W. Brown, who will join the Bethany Biblical Seminary faculty in September. *Mrs. Wilbur Yoder*, director of dramatics. *Miss Leonor Dalla Costa*, a native of Argentina who has been doing graduate work at the University of Kansas, part-time instructor in Spanish. *Eleanor Draper*, a recent McPherson graduate, assistant librarian.

Summer Pastors

Following are the names and addresses of the men cooperating in this year's summer pastoral program:

Richard Bohn, 16845 Holland Road, Cleveland 42, Ohio, Brookpark, N.E. Ohio

Charles Boyer, R. 2, Harrisonburg, Va., Greenmount, N. Va.

Philip Brown, interracial ministry

Tom Deal, R. 4, Lafayette, Ind., Fairview, S. Ind.

Robert Dell, national parks ministry

Norman J. Fisher, 36 Grove Street, Petersburg, W. Va., Petersburg-Seneca, 1st W. Va.

Thomas W. Geiman, R. 2, Froid, Mont., Grandview, N. Dak. & E. Mon.

Earl W. Hammer, Stanley, Va., Leake's Chapel, N. Va.

Galen A. Heckman, % Henry Whitebread, R. 1, Dixon, Ill., Dixon, N. Ill. & Wis.

John F. Henry, 306 Klinger Ave., Plymouth, Ind., Plymouth, N. Ind.

Harvey Hess III, % Clarence D. Sink, R. 1, Waterloo, Iowa, S. Waterloo, Iowa & Minn.

David Hykes, R. 3, Adel, Iowa, Panther Creek, Iowa & Minn.

Richard Jacobsen, 2723 Armour Lane, Redondo Beach, Calif., South Bay, S. Calif. & Ariz.

Don Kindell, 8601 W. 91st Terrace, Overland Park, Kansas, Cherokee Hills, N.E. Kansas

David Kreider, % Ernest Warner, Phillipsburg, Ohio, Salem, S. Ohio

Donald J. Langley, 19694 Lochmoor Drive, Harper Woods 36, Michigan, First Detroit, Mich.

Clyde Lehman, 116 Corpus Christi, Bristol, Tenn., Bristol, Tenn.

Verne Henry Leininger, 1805 S. Freedom Ave., Alliance, Ohio, Alliance, N.E. Ohio

James O. McAvoy, % Mt. Hermon Parsonage, R. 2, Bassett, Va., Mt. Hermon, S. Va.

Elton L. McDaniel, R. 2, Box 13B, Denton, Md., Camp Mardela, Mardela

Donald F. Madeira, % Eastern Regional Office, 900 S. Arlington Ave., Harrisburg, Pa., Everett, M. Pa.

James D. Merrifield, 2105 Golf Club Road, Olympia, Wash., Olympia Community, Wash.

Howard A. Miller, P.O. Box 93, Myersville, Md., Middletown Valley, M. Md.

Warren E. Miller, R. 1, Box 38, Manassas, Va., Manassas, E. Va.

Alfred P. Nyce, 900 Franklin St., Roaring Spring, Pa., Roaring Spring, M. Pa.

Kyle Roth, % Mrs. John Richards, Nampa, Idaho, Nampa, Idaho & W. Mont.

Robert Rowe, R. 11, Kingsport, Tenn., Pleasant Valley, Tenn.

Irvin Schmucker, 217 N. Fifth St., Girard, Ill., Girard, S. Ill.

Jerry Schuster, R. 1, Kremlin, Mont., Milk River Valley, N. Dak. & E. Mon.

Robert Sifrit, General Delivery, Fairview, Mo., Shoal Creek, S. Mo. & Ark.

Glenn R. Stanford, R. 2, White Pine, Tenn., French Broad, Tenn.

Jack Stapleton, 1901 Marroit Road, Richmond 29, Va., Richmond, 1st Va.

Dale Varner, R. 2, Lawrenceville, Ill., Allison Prairie, S. Ill.

Don Westmoreland, 134 Main St., Sabetha, Kansas, Rock Creek-Sabetha, N.E. Kansas

Donald E. Willoughby, R. 1, Prescott, Mich., Zion, Mich.

Four members of the Manchester College faculty represented the college at the Campus Community Workshop at Colorado Springs, Colo., June 18 — July 6. They were Emerson Niswander, Howard Book, Paul Keller, and Earl S. Garver. Sponsored by the Danforth Foundation, the workshop provided an opportunity for intensive study of ways and means of raising the level of excellence in curriculum, instruction, administration-faculty-student relationships, counseling, evaluation, and values in relation to educational objectives.

The Church Calendar

July 22

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Jeremiah Discourages False Patriotism. Jer. 18 — 19; 20:1-2; 27 — 28; 37; 38:1-6. Memory Selection: Render therefore to Caesar the things that are Caesar's and to God the things that are God's. Matt. 22:21 (RSV)

July 22-28 Faith and Group Life Laboratory, Manchester College

July 23-26 General Council of Children's Work meeting, Elgin, Ill.

July 23-26 Workshop for district directors of adult program, Elgin, Ill.

July 24-26 District meeting, Southern Virginia, Bethlehem

July 26-28 District meeting, Eastern Virginia, Newport News

July 27-29 District meeting, Oklahoma, Thomas, Okla.

Aug. 3-4 District meeting, Northern Virginia, Front Royal

Aug. 3-5 District meeting, Middle Indiana, Manchester College

Aug. 5-11 Bethany extension school, Elizabethtown College

Aug. 5-11 Eastern Region laboratory school, Elizabethtown College

Aug. 10-12 District meeting, Northern Indiana, Camp Mack

Aug. 13-16 District meeting, Tennessee

Aug. 14-16 District meeting, Southern Indiana, Rossville

Aug. 16-18 District meeting, North and South Carolina, Mill Creek

Aug. 16-19 District meeting, Colorado, Denver, Prince of Peace

Aug. 16-19 District meeting, Southern Missouri and Arkansas, Shoal Creek

Aug. 23-26 District meeting, Michigan, Free Methodist camp grounds, Cadillac

Aug. 23-26 District meeting, Northeastern Ohio, Ashland College, Ashland

Aug. 24-26 District meeting, Southern Illinois, Woodland

Aug. 24-26 District meeting, Iowa and Minnesota, English River

Aug. 24-26 District meeting, First Virginia, Roanoke, Central

Aug. 29 District meeting, Mardela, Green Hill

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Jesse W. Whitacre of Keyser, W. Va., in the Green Hill church, Va., Aug. 20 — Sept. 2.

Bro. Carl F. Smith of Manassas, Va., in the Valley Pike church, Va., Aug. 5-12.

Bro. Allen H. Herr of Crab Orchard, W. Va., in the Maple Grove church, Ind., Aug. 19-26.

Speaking personally

THE HOLY LAND

by Edith Lovejoy Pierce

THE religious soul longs for its holy land: the Moslem for Mecca, the Hindu for Benares, and the Christian for Palestine. But sometimes we Christians get a bit confused. I have often thought how illogical the Crusaders were. If they really believed that Christ was risen from the dead, and therefore the tomb in Jerusalem was empty, why did they have to mount expeditions to deliver it from the infidel?

Where, and what, is the Holy Land? Isaiah had a vision of all nations converging upon Jerusalem to beat their swords into plowshares. But Paul's vision was of a world where the Holy Land would be extended to cover the earth. He preached the Word as far as his travels would take him. Matthew, too, at the end of his gospel has the risen Christ bid his followers go and make disciples of all nations, and "lo, I am with you always, to the close of the age" (Matt. 28:20).

It follows that if Christ is with us always and everywhere, the Holy Land is wherever he is and wherever we are, since he is the King of the kingdom, and we are his subjects.

I was in Hawaii in the summer of 1961. Traveling through these beautiful islands was an unforgettable experience. But it was not only the tropical beauty of strange trees and flowers, volcanoes, and warm blue ocean that made the islands memorable. There was another unforgettable thing about them: the unself-conscious mingling of races, apparently all living happily together. Every guide who drove the sight-seeing limousines introduced himself by first telling his name, and then rattling off the various racial strains that went into his makeup: European, Oriental, Polynesian. Seemingly the more there were, the prouder he was.

Just from an esthetic point of view, how effective the black Polynesians looked standing on their surfboards on the sparkling blue water! It is their ocean, I kept thinking. They were here first. Now we are all here. This is the playground for all races, and Hawaii has become our fiftieth American state. (I almost got a shock seeing a red, white, and blue mailbox standing prosaically at the corner of some exotic street.)

How much we could learn from our newest islands! For Hawaii seems happy. True, these were pleasantly warm, sunny summer days, and the tourists were flocking to spend their dollars on jewelry of black coral and white mother-of-pearl, on flower leis and juicy sweet pineapple, on camera film, hotel bills, and sightseeing tours. But as I thought of "the mainland," as the islanders call it, I wondered why we cannot be happy too. Why cannot we all be happy, not just our fiftieth state?

Why do we have to be frightened and worried and angry? Why do we have to have black ghettoes and block-busting and bombings of integrated housing, and race mobs and prisons for sit-in demonstrators and insults and bus burnings? Apart from being wicked, all this is silly.

If we could just forget about race and treat each other as individuals, we could be as happy as the Hawaiians. Everything could be simple, easy, natural. I remember the polite elderly Negro couple waiting for the elevator with me in one of the plush hotels of Waikiki. And the adorable little Oriental children on the beach — Chinese, Japanese?

Continued on page 25



A Divided German

by Charlotte v. Beregszasz

12 year

■ *Our Youth See Germany wa the theme of a competition spon sored throughout Germany by th organization, Germany Indivisi ble. Almost all of the 80,00 entries dealt with the tragedy o the postwar division of Germany Drawings and paintings made u the bulk of the entries.*

Photos by Authenticated News

When Can We Pla Together Again

by Hildegard Baeskir

8 year



Refugees

by Monika Staedler

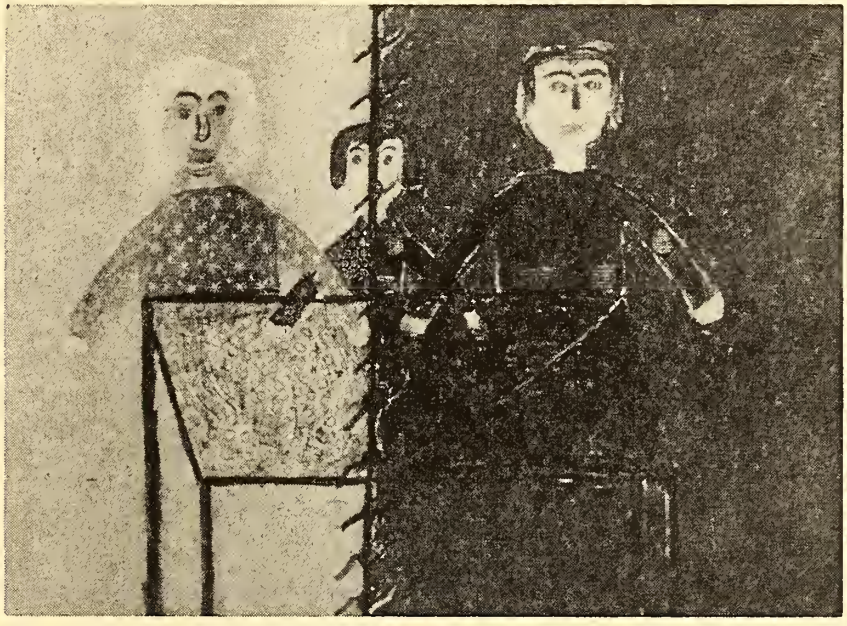
14 years



The Divided German Family

by Elisabeth Schroeder

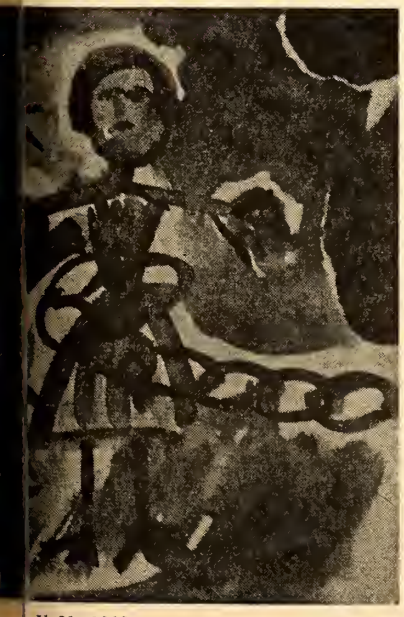
11 years

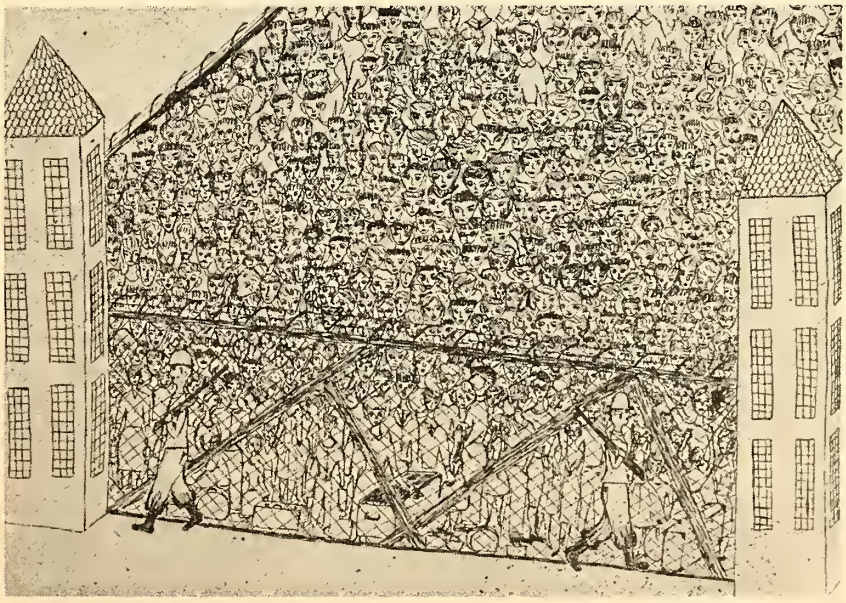


At the Zone Border

by Elke Goergner

13 years





Clarence Jordan Points Up the Agony of the Modern Christian

■ "The agony of the modern Christian is that men who love Jesus Christ also love the society in which they live." Thus spoke Clarence Jordan, one of the founders of Koinonia Farms in Americus, Ga., as he urged Brethren ministers to give priority to preaching the New Testament even though it creates conflict in the hearts of those who hear.

An agriculturalist and a former rural pastor, Dr. Jordan compared the agony of the modern Christian with the agony of Judas, "the most contemporary of the twelve disciples." Judas loved professional religion; he also loved Jesus Christ. He wanted to follow both, but he had to make a choice. The modern Christian, observed Dr. Jordan, loves Jesus but he also loves popularity and affluence. Trying to follow both can turn men into "spiritual schizophrenics."

"The trouble with most of Jesus' sermons was that you could understand them." Jordan, a former teacher at a Negro seminary who helped to establish Koinonia Farms in 1942, said that the objective of preaching is to "convey the mind of Jesus to the minds of hearers." He called for simplicity and clarity in interpreting the Bible but warned that effective preaching would often be met by violent opposition simply because its implications were clearly understood.

Pointing out that the favorite teaching technique of Jesus was to use a parable as a kind of "Trojan Horse," hiding its truth until the listener finally became aware that in agreeing to it he was condemning himself. "A parable," said Jordan, "is something that has no brakes."

In commenting upon the many demands made upon ministers today, Jordan said, "Today's church looks not so much for a man from God as an octopus from the seminary."

In speaking to the first evening worship service of the Conference, Clarence Jordan urged Brethren to reflect the image of Jesus Christ as the light of the world. He observed that two things concerned Jesus most: the widespread materialism he found in his day and the prevailing spirit of hatred for enemies.

He said, "Should the light of Jesus shine on our hearts it could strike the military uniform from every man." Both nonviolence and simplicity of life were regarded by the speaker as marks of the Christian life today. Referring to the forthcoming plans for a Brethren peace witness in Washington, Clarence Jordan urged Brethren "to walk the streets of the nation's capital reflecting the light of Christ."

Many personal experiences relating to controversies surrounding the Koinonia Farms in Georgia were related by the speaker to illustrate his contention that Christians must choose between following Jesus or following what is popular in the culture of this age.

Andrew Cordier Speaks at Brethren Service Dinner

■ "If the nations of the world will to have peace, they can have it." This is the judgment of a man who for fifteen years was the principal adviser to all the presidents of the United Nations Assembly — Andrew Cordier.

The veteran statesman, who likes to think of himself as an "international civil servant," told a dinner audience of 800 at Annual Conference that the world today is at a crossroads. "We have vast resources for destruction, but there are also resources, supported by deep dedication, which can be used for peace."

Dr. Cordier, a minister of the Church of the Brethren, observed that the church today confronts a situation of tension. The struggle reflected in the cold war, in the conflict between East and West, persists.

Reflecting on his experience in diplomacy, Dr. Cordier offered a simple formula for relieving tension. He said, "You begin by transforming strangers into neighbors, neighbors into friends, and friends into fellow workers." Friendship takes on deeper quality when men work sid by side in the same struggle. Thi experience of working together, sai Dr. Cordier, can be found in th life of the church, particularly i an Annual Conference. But he ha found the same values in close assc ciation with representatives of man different nations.

Dr. Cordier said that his Churc of the Brethren background — h grew up in Ohio and taught at Mar chester College for seventeen years - has undergirded his internationa service through the United Nation in the same way that Dag Hamma skjold's Swedish Lutheran faith wa a support to him.

Prior to his speaking at the Broth erhood Service dinner, Dr. Cordie was presented a citation for dis tinguished service from the Genera Brotherhood Board on behalf of th entire church. Nevin Zuck, mode ator of Annual Conference, in mak ing the presentation said, "Fe members of the Church of the Breth ren have found themselves at place of high responsibility in governmen none have so distinguished them selves as Dr. Cordier in sustaine brilliant, and dedicated service t the causes of international peace an justice."

On July 1 Dr. Cordier assume his new duties as dean of the Grac uate School of International Affai of Columbia University.

We Came — for this?

■ Every Annual Conference canno be a great Conference. But ever Conference should deal with issue that are live to the church's esser tial mission and the world's basi need. . . .

While there is no denying the im portance of many of the matter before the delegate body, the Con ference is not being challenged t look at the church and the worl through the eyes of a faith designe for crisis times. We are not bein faced with ultimates.

In less demanding times our fai ure as an Annual Conference to com to grips with basic issues and to stim ulate delegate enthusiasm might b passed over as a necessary limitatio of all church organizations. But i these times of revolutionary chang can we survive as a living organis if we avoid these issues? Henr James has a ludicrous comparison t suggest as the fate for those who fa out of touch with reality. Our dange is in becoming "like a hippopotamu chasing a pea." — Richard A. Bolling er in Conference News.

dateline

Kaduna, Nigeria- The Church of the Brethren was welcomed into the Christian Council of Nigeria meeting in May here in the Northern Region's capital city. Umaru Tarfa, headmaster of the Garkida junior primary school, was named the church's representative to the council.

While the formal admission of the indigenous church was just completed, the Church of the Brethren mission has been a member of the Christian Council for several years. Thirty years ago H. Stover Kulp, pioneer Brethren missionary in Nigeria, helped draft the constitution for the Christian Council. He since has served as a president of the council.

Adopted at the recent meeting was a blueprint for an expanded program of common witness, service, and study by the twelve member churches. The plan follows recommendations made in a study financed by the Church of the Brethren and prepared by a World Council of Churches two-man team of investigators, one of whom was Herbert Hogan, dean of La Verne College.

New York, New York - Two young Brethren couples are among the 162 college and seminary students who this summer are conducting a Christian ministry in national parks.

Mr. and Mrs. Robert Dell were assigned to Rocky Mountain National Park in Colorado and Mr. and Mrs. Alan C. Kieffaber to Blue Ridge Parkway in North Carolina, according to Carl E. Myers, Brotherhood director of evangelism. They and student pastors of other denominations will minister to an estimated one million vacationing Americans and resort employees in thirty-one parks.

Sponsor of the program of Christian ministry in the national parks is the National Council of Churches. "Through this ministry, the Church of Jesus has an entree into one of America's largest industries," said the Rev. Warren Ost, the program's director for the past decade. "The tourist industry is moving toward second place among our business activities. I am convinced that improper use of leisure time is the number one threat to American spiritual life."

Trujillo, Peru - A member of the Church of the Brethren and former Brethren Service volunteer is aboard the S.S. HOPE, docked here to bring medical instruction to this coastal city of 60,000.

She is Miss Velma Lutz, R.N., a member of the Trotwood congregation, Ohio. She formerly had served as a nurse at the Castañer hospital at the Church of the Brethren project in Puerto Rico. She is teaching obstetrics in her present assignment.

The S.S. HOPE, a floating medical teaching center, was launched in 1960 through voluntary gifts to foster "Health Opportunities for People Everywhere." The ship's first voyage was made to Southeast Asia. The tour here will continue until next spring.

dateline

Kansas City, Missouri - The official board of the Messiah Church of the Brethren urged the city council to take action preventing individuals or interests from causing disturbances when persons of a minority group move into a new neighborhood.

Concerned with the difficulty some residents have in acquiring adequate housing, the board's resolution was directed against the unscrupulous behavior of real estate agents or other persons who tend to create panic in hope of realizing financial gain when minority groups first move to a new area. The action was precipitated by a recent situation in which a Negro family moved into a previously all-white neighborhood.

The board further pointed up to its members that racial and community harmony must "begin within our own hearts."

Washington, D. C. - Former Congressman Byron Johnson told a conference of Eastern Maryland Brethren that he approved peace marches. Christians must make their desires known in government, he urged.

The theme of the conference, Brethren Response to the World Crisis, will be reiterated by other districts this summer and fall. Eastern Maryland leaders felt the topic was too urgent to hold until their district meeting in September and scheduled theirs in May in a special conference at the Washington City church.

M. Guy West, York, Pa., also addressed the gathering, interpreting the peace program of the General Brotherhood Board. His presentation was followed by a panel comprised of Brethren Service leaders from New Windsor and of the church's Washington representative, Miss Ruth Early.

Jacob S. Zigler, Westminster, Md., chairman of the Brethren service and mission commission for the district, indicated that one follow-up of the conference was to enlist the support of each church in the district for the Brotherhood Peace Action Project in Washington on June 25.

Brawley, California - Two Brethren Service volunteers, David Morris, Saint George, Va., and Linda Ayers, Harrisonburg, Va., serve in the *Casa de Amistad* (House of Friendship) migrant center here. They are the first BVS'ers to be assigned to the project, which is sponsored by the Presbyterian Board of National Missions.

In an article in Presbyterian Life, the community is described as "a real east-side, west-side sort of town. West of the railroad tracks live the well-to-do in their three- and four-bedroom homes, many of them with swimming pools in the yard. East, in the shacks of a rural slum, live the agricultural workers who use the community not so much as home but as home base.

"These people have a median income of less than $300. They are often hungry. They often suffer from tuberculosis, venereal disease, alcoholism, and addiction to narcotics. They are often dirty because, although the city has laid pipes to their neighborhood, they cannot afford to have the facilities installed."

Casa de Amistad features for the migrants a teen club, electrical and woodworking projects, a well-baby clinic, a shower room, and a thrift shop.

News and Comment From Around the World

Pennsylvania Presbyterian, Methodist Churches Move Toward Merger

Congregations of Presbyterian and Methodist churches in Pennsylvania will be encouraged by their state organizations to consolidate wherever they are floundering because of inadequate budget, small memberships and needless competition.

Officials of the two groups insisted the merger plan is "not a mandate" but at the same time there were strong indications that it would be pushed when necessary, perhaps even to the extent of denying the assigning of a pastor to a reluctant congregation.

Methodist Bishop W. Vernon Middleton and Dr. Douglas S. Vance, executive of the Synod of Pennsylvania of the United Presbyterian Church, jointly announced the merger proposal. The Presbyterian spokesman said there were more than 200 churches of that denomination in the state with fewer than 100 members each. About 150 of these have fewer than 75 members each.

The joint statement of Bishop Middleton and Dr. Vance said that many churches would have no other choice than to make radical changes and meet new needs or die. The officials observed that if these churches are to survive they must put the needs of the congregation above denominational interest.

The decisions to consolidate will be primarily made by local groups but some encouragement will be given by the Methodist Conference and the Presbyterian Synods. Many small congregations are often without full-time ministerial services and leadership under present conditions.

Increase Reported in Overseas Distribution of Scriptures

A twenty per cent increase in overseas distribution of the Scriptures for the second consecutive year — much of it in areas of political tension — was reported at the annual meeting of the American Bible Society.

The demand for the Bible rises dramatically during periods of political unrest, according to the annual report of the society's board of managers. The report noted that "Cuba and Congo are cases in point; in the former, distribution increased during 1961 from 611,993 to 906,660 Scriptures, and in Congo there was an increase of over 75,000 Scriptures. The Bible clearly brings God's power to men who are seeking freedom from oppression, whether it be political or spiritual."

During 1961, the society distributed over 24,000,000 copies of Scriptures in this country and in over 100 other countries on six continents. During the year the number of languages into which at least one book of the Bible has been translated rose to 1,181.

Religious TV Programs Get More Time in West Germany

West Germany's television network has sharply increased the time allotted to religious programs on Sunday mornings.

A thirty-minute program previously broadcast only every second Sunday by the Roman Catholic and Protestant churches on an alternating basis, is now being seen each Sunday, and the programs are being repeated on Mondays.

Other regular religious programs to be seen on West German TV screens include a Word for Sunday at the close of each Sunday night program, presented alternately by a Catholic and Protestant clergyman, and interviews with regional church leaders on various subjects.

Evanston Ecumenical Institute Merges With Chicago Church Federation

The Evanston Institute for Ecumenical Studies has merged with the Church Federation of Greater Chicago, to become a division of the interdenominational agency.

Founded in 1957, the institute had as one of its objectives to help laymen relate Christian principles to everyday life. The institute also trains clergy and laymen for leadership in the ecumenical movement. It has been a center for research and study in ecumenical concerns.

The only one of its kind in this country, it was patterned after the World Council of Churches Ecumenical Institute near Geneva. While it had the backing of the WCC and the National Council of Churches, it was independent and responsible only to its trustees. The Chicago Church Federation represents twenty-seven Protestant and Eastern Orthodox bodies in and around the city.

25,000-Seat Pentecostal Church Being Erected in Brazil

The cornerstone for a 25,000-seat Evangelical Pentecostal church was laid in Sao Paulo, Brazil, the country's leading industrial center. Sponsors for the new structure say it will be the largest Protestant church building in the world.

The church's pinnacle will rise some 400 feet high and will be topped by an open Bible of concrete measuring about 50 feet wide and 45 feet high. Auxiliary units to be erected with the church include a primary and secondary school, library, maternity hospital, and dispensary. The project is expected to be completed in 1964.

Rules Peyoti Illegal Even as Part of Religious Rites

The California attorney general has ruled that the use of the narcotic peyoti is illegal even though it is part of the religious rite of an American Indian tribe.

Attorney General Stanley Mosk conceded that use of the cactus-grown narcotic is "a significant and apparently profound aspect of the religion" of the Native American Church of the United States. But he said that the use of peyoti produces "visions and hallucinations" and is therefore within regulations protecting the public health and safety.

He quoted a section of the California constitution which says that liberty of conscience should not be so construed as to excuse acts of



Foot power raises water from one rice paddy to another in Vietnam



With the help of a Vietnamese crew a windmill is raised at M'Drak in the central highlands of South Vietnam

licentiousness or to justify practice inconsistent with the peace and safety of the state. He also cited a U.S. Supreme Court decision which held that Congress had the power to enact laws prohibiting polygamy although it was part of religious practice.

The Native American Church of the United States is a group in southeastern California and Arizona which reportedly combines some aspects of Christianity with traditional Indian beliefs and practices.

Southern Presbyterian College Votes to Admit Negro Students

The trustees of Davidson College in North Carolina have voted to admit Negroes to the liberal arts men's school which is affiliated with the Presbyterian Church in the U.S. (Southern).

Three years ago a committee of trustees reviewed the question of desegregation and decided it would not be in the best interest of the college to take the action at that time. Recently, however, the college faculty recommended that qualified students be admitted regardless of race, creed, or nationality. A poll of the Davidson student body showed that a majority favored desegregation.

Davidson is the second major denominational college in North Carolina to lower racial bars in recent weeks. The first was Wake Forest College, a Southern Baptist school, whose trustees voted in April to open the undergraduate school to Negroes. Previously the admission of Negroes to the graduate, evening, and summer schools had been approved.

Pacifist Group Asks "Moral Breakthrough" in Foreign Policy

Nearly 400 Protestant and Jewish clergymen and college and seminary professors signed an open letter to President Kennedy calling for a "moral breakthrough" in this country's foreign policy by a shifting from an atomic arms race economy to a peacetime one.

The signers declared, "we call for the same massive mobilization of material and brains for the work of international disarmament and world order which for twenty-two years now we have provided only for the hopeless arms race."

Issued by the Fellowship of Reconciliation, the open letter appeared in a Washington daily. In addition to the President it was addressed to officials of the Federal government.

The statement observed that America's "Judeo-Christian tradition teaches us the horror of sin and wrongdoing, not the fear of either captivity or death. The greatest peril threatening our people today is their increasing burden of guilt, r the risk of destruction or dominati by any foreign power. We know our deepest conscience that the d velopment and testing of our nucle weapons is an act of aggressi against the very sources of life."

New Volume on Seventeenth Century Lutheranism Publishe

The first volume of a new ser of theological studies on 17th ce tury Lutheranism has been publish at Concordia Seminary in St. Lou It contains nine papers delivered four inter-Lutheran symposiums he in recent years and a four-ye history of the symposiums in whi participants have included the logians, pastors, seminarians, c lege and high school teachers, a church musicians.

The publication committee poi ed out that when American Luther theology was at its formative peri one hundred years ago "the 17 century influenced it more profoun ly than did either the 16th or t 18th centuries."

One of the major movements the period included in the discussi is the beginning of Pietism.

Peace Campaign Under Way in Florida

A grass roots campaign for pea is steadily gaining ground in Tamp Fla., under the leadership of Geor G. Hill, associate pastor of Palr Ceia Methodist church, who h been appointed the church's interr tional peacemaker.

By means of a questionnaire circ lated among the congregatic church members have been giv the opportunity to serve as volu teers in such capacities as readir writing, mailing, telephoning, stud speaking, etc. Part of the job of M Hill, serving as minister of wor affairs, is to seek out and publici new possibilities for peacemaking.

Interdenominational Seminary Offers Program on Church in Urban Society

Conwell School of Theology Philadelphia, completing its fi year as an interdenominational sen nary, has embarked on a pioneerii program which it regards as one the broadest forms of communi service offered by any seminary. has enrolled forty-eight pasto twenty of them Negro and tv Spanish-speaking, in a Church Urban Society series of study ar seminars that will require their pa

ticipation at intervals over a three-year period.

The purpose of the program is to improve the pastor's evangelistic techniques and help him strive for new ones to make the church more effective in its particular community. The applicants were selected from churches in diverse situations and regardless of prior academic or theological background as the course offers no formal credit.

The course has the backing of denominational leaders and of the Greater Philadelphia Council of Churches. Those enrolled had to agree to remain in their present pastorates for the three years because the program foresees possible pilot projects and intensive surveys of some of the congregations and their communities for evaluation purposes.

Pennsylvania Church Council Asks Peace Witness

A "positive worldwide witness for peace" instead of a "selfish shelter program" was urged in a statement adopted by the board of directors of the Pennsylvania Council of Churches.

The statement declared that "shelters are not an answer to the world problem." "The major struggle is for the minds of men and the ideological battle can be won only by means of a superior ideology implemented in programs for alleviating human distress and misery."

The statement was prepared by the council's division of social relations. It will be distributed to the more than 10,000 churches affiliated with the council.

One Thousand Sunday School Teachers Meet in Japan

Nearly one thousand Sunday school teachers attending the fourth National Church School Teachers' Conference of the United Church of Christ in Japan were told that while their goal is to imbue children with their faith they must also seek the development of a well-rounded Christian personality.

The aim of the conference was to promote the teaching of Sunday school as a religious vocation.

The United Church's education committee noted there was a sharp decrease in Sunday school enrollment between 1951 and 1961 and said that this drop was largely the result of the teacher's lack of enthusiasm and training.

In discussion groups, the teachers felt that devoting one period each Sunday morning to religious education was not enough. They suggested that the children be asked to return Sunday afternoon for further sessions and that teachers visit the youngsters at their homes for informal instructions.

Missionary Alliance Approves Merger With Church Association

Delegates to the Christian and Missionary Alliance's seventy-fifth anniversary General Council voted to merge with the smaller Missionary Church Association. To become effective, the union must be approved by the association at its August convention in Ft. Wayne, Ind., and then ratified by the alliance at its 1963 meeting in Phoenix, Ariz.

The merged group will be known as the Missionary Alliance. About ten times the size of the association, organized in 1898 at Berne, Ind., the present alliance has 860 missionaries and a membership of 70,000 in 1,200 congregations in this country. The association has 71 missionaries and 8,015 members in 121 congregations.

Supreme Court Asked to Rule on School Bible Reading

The United States Supreme Court has been asked to rule on the question of whether reading verses from the Bible and recitation of the Lord's Prayer during the opening exercises of public schools is contrary to the Constitution.

The attorney general of Pennsylvania filed an appeal asking the court to overrule a three-judge federal district court in Philadelphia, which has twice held that the reading of Bible verses without comments violates freedom of religion and separation of church and state.

British Congregational Union Moves Toward Becoming Church

The Congregational Union of England and Wales took a major step toward becoming a church instead of merely an association of congregations at its annual meeting in London.

The assembly voted to authorize the preparation of a draft constitution for "The Congregational Church," which would be presented at the 1963 assembly.

Some 2,000 Congregational churches in the union have been debating this action during the past year. Only eighty-two churches have declared themselves to be against the proposal.

Brazilian Baptists Planning Giant Evangelistic Crusade

A giant evangelistic crusade under the theme, Jesus Christ, Our Only Hope, will be held early in August by 160 Baptist congregations in Sao Paulo, Brazil's largest city, and in neighboring Campinas and Santos.

Simultaneous revivals are scheduled in Baptist churches and missions in the three cities. In addition a daily noon service will be held in the city's largest public square. The crusade will close with a public rally in a stadium, one of the largest in South America.

Other preparations for the event include a door-to-door census and visitation and personal evangelism.

Baptist Preachers Jailed by Reds

Two Baptist preachers in a village near Smolensk were sentenced to prison by a court on charges of keeping money collected from their congregations, according to a newspaper report in the Soviet Union.

The report identified the men but did not specify the length of the prison terms imposed on them The paper said the Baptist congregation numbered about fifty members.

News Briefs

Roman Catholics in West Germany raised $11,000,000 during Lent for the German hierarchy's Campaign Against Hunger and Sickness, now in its fourth year. This raised the total amount collected so far to about $42,500,000.

Roman Catholics in the fifty states now number a record 42,876,665, according to the Official Catholic Directory for 1962. The new total includes all families of the defense forces, at home and abroad, and the diplomatic and other services abroad. The total represents an increase of 40.9 per cent over the total recorded in 1952.

The Holy Land

Continued from page 18

When Jesus was "taken up . . . into heaven" he left some unfinished business here on earth. We were to extend the Holy Land, from Galilee on out. A far-off group of islands at the opposite side of the world from Palestine would give us the idea. Where all men are brothers, where each person is treated as an individual, without distinction of race, class, or caste, the Holy Land is well on its way " to the end of the earth" (Acts 1:8).

Anniversaries

Mr. and Mrs. John U. Crist of Holcomb, Kansas, celebrated their golden wedding anniversary on March 25, 1962. — Mrs. Raymond Daniels, Modoc, Kansas.

Mr. and Mrs. Irvin E. Gilbert of Staunton, Va., celebrated their fiftieth wedding anniversary on May 20, 1962. They are members of the Barren Ridge church, Va. They have eight children and thirteen grandchildren. — Mrs. John W. Gilbert, Staunton, Va.

Mr. and Mrs. Henry L. Pletcher observed their fiftieth wedding anniversary on June 6, 1962. They have served in the office of deacon for many years. They have three daughters and four grandchildren. They are members of the Nappanee church, Ind. — The Family.

Obituaries

Argenbright, Betty Jane, daughter of Wilmer R. and Elizabeth Miller Argenbright, was born Sept. 13, 1946, near Bridgewater, Va., and died May 29, 1962. She was a member of the Montezuma church, Va. Her parents survive. The funeral service was conducted at the Montezuma church by Brethren S. D. Glick, Philip Zinn, and Wise Driver, and burial was in the Oak Lawn cemetery, Bridgewater, Va. — Mrs. A. S. Glick, Dayton, Va.

Casseday, Bertha, daughter of William and Hanna Murphy Gearhart, was born June 11, 1893, in Cambria County, Pa., and died at Scalp Level, Pa., on May 11, 1962. Surviving are her husband, Albert J. Casseday, one daughter, one grandson, one great-grandson, and one brother. — J. H. Lehman, Windber, Pa.

Dejidas, Grace Keller, daughter of Charles and Alice Keller, was born in 1913, and died April 6, 1962. She was a longtime member of the Church of the Brethren and had served as a Sunday school teacher in the Pittsburgh congregation. Surviving are her husband, Carl, two daughters, one son, three grandchildren, and her parents. The funeral service was conducted by Bro. Russell Bixler, and burial was in the Homewood cemetery. — Mrs. Jack Walter, Verona, Pa.

Dupes, Mary G., daughter of Ramsey and Louisa Herr Enterline, was born Jan. 16, 1902, and died May 23, 1962. Surviving are her husband, Walter Dupes, two brothers, and two sisters. She was baptized at the age of fourteen years. The funeral service was conducted at the Elizabethtown church by the undersigned, Charles W. Hoover, and Bishop Daniel Sipling. Burial was in the Mount Tunnel cemetery. — Nevin H. Zuck, Elizabethtown, Pa.

Furr, Oakkee Joshua, son of Eli and Martha Stover Furr, was born June 20, 1879, and died May 30, 1962. On Aug. 12, 1900, he was married to Jennie Clark, who survives. Two sons, one daughter, nine grandchildren, and a number of great-grandchildren also survive. He was a member of the Barren Ridge church, Va., for a number of years. The memorial service was conducted by Brethren Norman L. Harsh and Paul Coffman, and burial was in the Barren Ridge cemetery. — Mrs. John W. Gilbert, Staunton, Va.

Ginder, Susie G., daughter of Henry S. and Amanda Gruber Zug, was born March 22, 1887, and died April 15, 1962, in Lebanon County, Pa. She was married to Phares B. Ginder. Surviving are five children, twenty-one grandchildren, and two great-grandchildren. The funeral service was conducted in the Chiques church, Pa., by Brethren David Gibble, Robert O. Hess, and Herbert Wolgemuth, and burial was in the Chiques cemetery. — Mrs. Abram Zellers, Manheim, Pa.

Gray, Llewellyn H., son of Loyal B. and Sarah E. Van Horn Gray, was born in Muskingum County, Ohio, Nov. 8, 1877, and died March 18, 1962, at Zanesville, Ohio. He was a member of the White Cottage church, where he served for many years as a Sunday school superintendent and teacher and also in the office of deacon. He was married to Elizabeth Shrider, who died in 1952. Surviving are one sister and four brothers. The funeral service was conducted by Bro. Wayne Harman, and burial was in the Wesley Union cemetery, Ohio. — Evelyn Horn, Roseville, Ohio.

Hoffer, Irwin S., was born in Palmyra, Pa., and died in 1962, at Lancaster, Pa., at the age of seventy-four years. He had taught at the Temple University for twenty-seven years following teaching at Elizabethtown College. He was an ordained minister in the Church of the Brethren for forty-one years. He was a member of the Ambler church. Surviving are his wife, Floy C. Crouthamel Hoffer, two daughters, nine grandchildren, and one sister. The funeral service was conducted in the Lancaster church by Brethren John Long and A. C. Baugher, and burial was in the Spring Creek cemetery at Hershey, Pa. — Mrs. Mary E. Haring, Lansdale, Pa.

Hoover, Ruth C., daughter of Rinehard R. and Sarah Stayer, was born at Woodbury, Pa., May 15, 1883, and died at Windber, Pa., May 2, 1962. On Aug. 20, 1913, she was married to David P. Hoover. She was a member of the New Enterprise church, Pa. Surviving are her husband, four children, and ten grandchildren. The funeral service was conducted at the New Enterprise church by Brethren William F. Smith and E. M. Detwiler. — Sylvia M. Davis, Loysburg, Pa.

Kaufman, Ida Belle, daughter of Ephraim and Margaret Berkley Harshberger, was born in Johnstown, Pa., Sept. 21, 1894, and died at Johnstown, May 22, 1962. Surviving are her husband, Robert, two daughters, one son, six grandchildren, four sisters, and one brother. She was a member of the Roxbury church, Johnstown. The funeral service was conducted by Bro. Donald K. Hersh, and burial was in the Grandview cemetery. — Mrs. Ralph Kniss, Johnstown, Pa.

Keiser, Frank W., was born in Coshocton, Ohio, Feb. 23, 1882, and died at North Liberty, Ind., June 7, 1962. On March 23, 1907, he was married to Mabel Cowgill, who died on July 30, 1953. Three years later he was married to Celestia Marks, who survives. Also surviving are three sons, two daughters, seventeen grandchildren, twelve gre grandchildren, and one sister. The f neral service was conducted in t North Liberty church, of which he w a member, by Bro. A. P. Wenger, a burial was in the Fair cemetery. — V gil Houser, North Liberty, Ind.

Keller, Florence P., daughter of M and Mrs. Norman Patrick, died Union Deposit, Pa., 1962, at the a of thirty-two years. Surviving are h husband, Harold, one son, one daug ter, her parents, one brother, one sist and her maternal grandfather. The f neral service was conducted at t Hanoverdale church by Brethr Franklin Wagner and Harold Fahr stock, and burial was in the adjoini cemetery. — Clare Frysinger, Humme town, Pa.

Kennedy, Luther Franklin, son William and Sue Armentrout Kenne was born July 8, 1904, and died Mar 24, 1962. On Sept. 23, 1925, he w married to Alpha Florence Long, w survives. He was a member of t Montezuma church, Va. Surviving a his wife, one daughter, one son, fo grandchildren, and one sister. The f neral service was conducted at t Montezuma church by Bro. Philip Zi and burial was in the Beaver Cre cemetery. — Mrs. A. S. Glick, Dayt Va.

McKay, Marie Catherine, daugh of Hugh and Alice Gribben, was bo May 23, 1902, at Dora, Ind., and di at Amboy, Ind., in 1962. Surviving a her husband, Mike, three brothers, a five sisters. She was a member of t Church of the Brethren. The fune service was conducted at the Waba County church by Brethren Char Oberlin and Earl Zimmerman, a burial was in the Bond cemetery Amboy. — Pearl Hasty, La Fontai Ind.

McWethy, Edith E., daughter Andrew and Mary Ellen Greenw Moats, was born at Mt. Morris, I Dec. 10, 1883, and died April 24, 19 at Dixon, Ill. On Nov. 28, 1906, s was married to Thomas McWet Surviving are three daughters, one s ter, one brother, nine grandchildr and four great-grandchildren. The f neral service was conducted at the D on church by Bro. Wayne Miller, a burial was in the Oakwood cemetery. Mrs. Bertha Bowers, Dixon, Ill.

Martin, Lillie Mae Turner, was bo June 22, 1886, and died Dec. 1, 19 On Dec. 4, 1958, she was married G. Clinton Martin. She was a memb of the Boones Chapel church, Va. S viving are her husband, two brothe one sister, eleven children, thirty-eig grandchildren, and twenty-two gre grandchildren. The funeral was co ducted by Bro. Eugene Lenker, a burial was in the family cemetery. Robert S. Roller, Penhook, Va.

Neher, Amos A., was born Jan. 1868, in Clinton County, Ill., and di May 14, 1962, at La Verne, Calif. was a longtime member of the Verne church. Surviving are one s and one daughter. The funeral servi was conducted by the undersigned, a burial was in the Evergreen cemete La Verne, Calif. — Harry K. Zeller, La Verne, Calif.

Pence, Albert Stover, was born Au 20, 1886, and died April 11, 1962.

was a member of the Bethel church near Mayland, Va. Surviving are his wife, Treva, two sons, and one grandson. The funeral service was conducted at the Bethel church by Brethren Earl D. Rowland and George Tinsman, Jr., and burial was in the adjoining cemetery. — Mrs. David Huffman, Timberville, Va.

Peters, Elizabeth, daughter of Henry and Elizabeth Frantz Brubaker, was born Nov. 19, 1863 in Wabash County, Ind., and died at the Brethren Home at Mexico, Ind. She was a member of the Wabash County church, Ind. She was married to Daniel Peters, who died in 1926. The funeral service was conducted by Bro. Don Ritchey, and burial was in the Center church cemetery, near Plymouth, Ind. — Pearl Hasty, La Fontaine, Ind.

Potts, Leo J., died June 8, 1962, at the age of seventy-five years, at Washington, Ind. He was a member of the Mack Memorial church, Dayton, Ohio. The funeral service was conducted by Bro. Raymond R. Peters, and burial was in the Arlington cemetery. — Joan Macy, Dayton, Ohio.

Reynolds, Nannie Ralston Rice, was born April 18, 1894, in the Snow Creek community, and died Jan. 19, 1962. On Dec. 24, 1912, she was married to William Goggin Reynolds, who preceded her in death. Surviving are nine children, thirty-two grandchildren, and three great-grandchildren. She was a member of the Boones Chapel church, Va. The funeral service was conducted by Brethren Eugene Lenker and S. H. Flora, and burial was in the Boones Chapel cemetery. — Robert S. Roller, Penhood, Va.

Rosenberger, Christine, daughter of James and Emma Markley, was born Nov. 27, 1877, at Mainland, Pa., and died April 26, 1962, at Neffsville, Pa. She was married to Wellington C. Rosenberger, who died in 1927. She was a member of the First church, Philadelphia, where she had served in the office of deaconess. Four children, one sister, two grandchildren, and two great-grandchildren survive. The funeral service was conducted by Bro. W. Dean Crouse, and burial was in the Lawnview cemetery. — Mary L. Ricthof, Lafayette Hill, Pa.

Ryan, Reuben, died June 10, 1962, at the age of eighty-three years. Surviving are his wife, Cora, one son, one daughter, two brothers, twenty-four grandchildren, and several great-grandchildren. He was a longtime member of the Windfall church, Ind. The funeral service was conducted in the Baptist church by the undersigned, assisted by Bro. Chester Mitchell, and burial was in the Windfall cemetery. — Elva C. Hewitt, Tipton, Ind.

Shenk, Evelyn Sue, daughter of Donald and Eileen Shenk, was born Sept. 7, 1961, and died April 18, 1962, in Lancaster County, Pa. She was a member of the cradle roll at the Chiques church. Surviving are one brother and one sister. The funeral service was conducted in the Chiques church by Brethren Robert O. Hess and Becker Ginder, and burial was in the adjoining cemetery. — Mrs. Abram Zellers, Manheim, Pa.

Smith, Emma G., daughter of Samuel and Margaret Smith Galyean, was born March 4, 1880, at Salem, Va., and died June 6, 1962. On Oct. 19, 1911, she was married to John H. W. Smith. She was a member of the Dixon church, Ill. Surviving are two daughters, six sons, one sister, thirty grandchildren, and eighteen great-grandchildren. The funeral service was conducted by Bro. Wayne Miller, and burial was in the Chapel Hill cemetery. — Mrs. Bertha Bowers, Dixon, Ill.

Snell, Maurice J., son of Edward and Ada Vaniman Snell, was born Dec. 29, 1912, and died May 17, 1962. He was a member of the Virden church, Ill. Surviving are his wife, one daughter, three sons, his father, Edward Snell, one sister, and one brother. The funeral service was conducted by Bro. Edward Kerschensteiner, and burial was in the Pleasant Hill cemetery. — Mrs. Lillian Harshbarger, Virden, Ill.

Snider, Ross Teeter, son of Jacob W. and Carrie Teeter Snider, was born at New Enterprise, Pa., Nov. 28, 1884, and died May 20, 1962, at Windber, Pa. On Nov. 24, 1915, he was married to Edna E. Ober, who survives. Also surviving are three children, nine grandchildren, and one brother. The funeral service was conducted in the New Enterprise church by Brethren E. M. Detwiler and Henry F. Kulp, and burial was in the New Enterprise cemetery. — Sylvia M. Davis, Loysburg, Pa.

Summers, Milton V., son of Joshua and Mary Leatherman Summers, was born near Myersville, Md., and died April 5, 1962, at the age of eighty-three years. He was a longtime member of the Myersville church. Surviving are his wife, Nannie Grossnickle Summers, three sons, four daughters, nine grandchildren, five great-grandchildren, one brother, and two sisters. The funeral service was conducted by Brethren Clyde C. Fry, C. Basil Grossnickle, and Robert L. Strickler, and burial was in the United Brethren cemetery. — Margaretta R. Rice, Thurmont, Md.

Varner, Essie Virginia, daughter of Charles S. and Eva Ann Foltz Huffman, was born June 23, 1881, at Luray, Va., and died April 30, 1962. On Dec. 27, 1899, she was married to Newton A. Varner, who survives. Two children, four grandchildren, and five great-grandchildren also survive. She was a member of the Mt. Zion church, Va. The funeral service was conducted by Bro. Owen Preston, assisted by Bro. Harold Freeman. Burial was in the church cemetery. — Mrs. Lelia Cloude, Luray, Va.

Devotions for Every Day

EDITED BY
WILLIAM S. AVERY

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Church of the Brethren
General Offices
Elgin, Illinois

Church News

Northeastern Ohio

Akron, Eastwood — Bro. Wilmer A. Petry is ending twenty-eight years of pastoral service in this congregation. He has accepted the pastorate of the Yellow Creek church in Northern Indiana. E. Stanley Smith of Decatur, Ill., will begin his work here on Sept. 1. — Mrs. K. L. Cordier, Akron, Ohio.

White Cottage — At one of the men's fellowship meetings, Bro. Wayne Harman, the pastor, showed slides of his trip to Annual Conference last summer. Erma and Evelyn Horn served as delegates to district conference. Reverend Johnson of the Baptist church held a revival meeting for us. Three were baptized and many rededicated their lives. One Sunday evening in February, the women's fellowship showed the films, Africa Moves Ahead and Congo. At the fellowship period following, foods representing many different countries were served. The women are knotting comforters for relief. They packed schoolbags for Latin America countries and made twelve mother kits, eight children kits, and five school kits and rolled bandages for Nigeria. They cooperated with the other churches in the Limestone Valley in the World Day of Prayer service. The church officers were elected at the April council meeting. Each Wednesday evening we have Bible study and prayer meeting. The pastor, Wayne Harman, and the elder, Guy Fern, were in charge of the pre-Easter services. We observed the love feast on Thursday preceding Easter. The Limestone Valley men's chorus sang on Friday evening. The congregation was host to the spring youth rally in April. Six babies were dedicated on Mother's Day. — Evelyn Horn, Roseville, Ohio.

Southern Ohio

Dayton, Mack Memorial — Charles L. Taylor, Jr., executive director of the American Association of Theological Schools, Jesse H. Zigler, and J. Henry Long were speakers while the pastor

was absent. The Dayton section of the CBYF rally was held in January and one of our group competed in the speech contest. The Manchester a cappella choir gave a concert in January. The pastor, Raymond R. Peters, was chairman of the Ohio Pastors' Convention; in recognition of this the adult church school classes together with other churches in Southern Ohio gave him a life membership in the association. The redecorating of the church is nearing completion. The stained-glass windows will be installed this month. Four people are assisting the pastor in his visiting program. The response to the Wednesday night Lenten and Holy Week services was shown in the deepening of spiritual insights and increased financial support. On Good Friday evening the chancel choir, accompanied by the training orchestra of the Dayton Philharmonic, presented the cantata, Olivet to Calvary. The love feast was observed on Palm Sunday evening. One of our youth group, Eddie Hershberger, has joined the BVS unit now in training at New Windsor. During racial emphasis week, the film, No Man Is an Island, was shown and Donald Royer of Manchester College and Charles Washington, director of the Dayton Urban League, spoke. The week closed with the play, A House for Marvin, given by the youth. The congregation has sent thirty-five large comforters, ten small ones, and fifteen blankets for relief. The program for the mother and daughter banquet included the play, My Lady's Chapeau. The circles continue their activities of rolling bandages, visiting the county home, the Dayton state hospital, and Brethren Home at Greenville. A number of the congregation attended the dedication of the new building at Greenville Home on June 3. A question and answer period later in the day follows the sermons given by the pastor. Six children were dedicated recently. The pastor is conducting a class for adults on the meaning of church membership. Five have been baptized. Rita Schevermann, exchange student from Germany, will be living in the home of Dr. and Mrs. John Lindower this coming year. — Nancy P. Cullen, Dayton, Ohio.

Middle Pennsylvania

Bellwood — The church participated in the union Good Friday services sponsored by the local ministerium. The new education building has been used for about two years, and we have now completed the second step in the long-range building program which is the refinishing and refurnishing of the sanctuary. We used it at Easter for the first time, and it was rededicated on May 20. Bro. Bernard King, district fieldman, was the speaker. The pastor was in charge of the precommunion services; nine were baptized on April 29. Bro. Homer Hoover, the elder, presided at the love feast service on April 29. We had a family night on May 11, with the program in charge of Bro. John Carlin. The film, The Modern Prodigal, was shown. The Mother's Day program on May 13 brought to a close the home and family week. The youth had charge of the morning worship on May 27. Those who graduated from high school were presented Bibles at the service. The pastor represented the congregation at Annual Conference. — Gladys Grumbling, Bellwood, Pa.

Lewistown — The congregation was host to the community Week of Prayer. The Gospel Messenger has been sent to all active members. The Bunkertown male chorus gave a concert at an evening service. Mr. and Mrs. Elmer Norton and Mr. and Mrs. Hartley have been installed in the office of deacon for a three-year term. Many of the members attended the Brotherhood interpretation program at the Burnham church. Eleven of our young people were present at the youth rally at Martinsburg. We observed the love feast on Easter evening. Twelve women attended the women's work banquet. The pastor had a membership class preceding Easter. Eleven youth were represented at regional conference at Elizabethtown. Gladys Weaver, Donald Fogelsanger, Warren Kissinger, and Bernard King were the leaders for the leadership training sessions. The pastor, Kenneth Martin, taught a course on The Family at the evening services. The youth of the church were in charge of the sunrise Easter service and the breakfast which was followed by a children's program. Nine of our youth attended Brethren campus day at Juniata College. Three have been baptized. The district meeting will be held in our church in October. Bro. R. W. Schlosser of Elizabethtown conducted revival meetings June 10-17. The church is making plans for an every-member visitation. On Mother's Day five children were dedicated. — Ada C. White, Lewistown, Pa.

Western Pennsylvania

Johnstown, Roxbury — We joined in the Good Friday services at the Methodist church. We had an Easter sunrise service and at the morning worship selections by the choir together with a message. On Mother's Day, there was a dedication service for children. The graduates from high school, college, or special training school were honored with a gift during the morning service on May 27. The pastor, Donald K. Hersh, and Bro. D. G. Seese represented the congregation at Annual Conference. We had a Bible school in June. Twenty-two have been received by baptism and letter. — Mrs. Ralph Kniss, Johnstown, Pa.

Scalp Level — On Palm Sunday, the choir gave the cantata, The Glory of the Cross, at the morning service, and the love feast was observed on May 6 with the pastor, G. E. Yoder, officiating. Twenty-six were baptized during the Easter season. The men's fellowship had charge of the service on Mother's Day. Five men and their wives were installed in the office of deacon during the service on June 3. We had a daily vacation Bible school with evening sessions for all classes. A fine fellowship was experienced on family night, May 17. — J. H. Lehman, Windber, Pa.

Sipesville — On Youth Sunday the youth had charge of the morning worship service during the Sunday school hour and taught the adult classes. The managers at Camp Harmony, Olin and Mary Brougher, showed pictures and explained the camping program. Clar-

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CHURCH of the BRETHREN GENERAL OFFICES
Elgin, Illinois

ence Rosenberger was the speaker Juniata College day. The men's fello ship is sponsoring a Lord's acre proje this year. Ron Rowland, the preside of the men's fellowship of the regic was the speaker for the district me banquet. The congregation joined wi the other churches for the World D of Prayer service. The pastor was charge of the morning meditation ov radio station WVSC for one we We had services each Sunday eveni for the five weeks of Lent. On Pa Sunday evening the picture and dram Were You There? followed a covere dish supper. Norman Bowers was t guest minister for the meetings duri Holy Week. Eight were baptized a one received by letter. We observ the love feast on Easter. At the wo en's fellowship spring rally Mrs. Aust Fellenbaum of Elizabethtown was t speaker. We had a mother and daug ter banquet served by the women

the Geiger church. On Mother's Day there was a service of dedication for six children. While the pastor, Earl C. Brubaker, and his wife attended regional conference, Bro. Audrey Smith preached. Lynette Friendline, who spent six months in Ecuador under the IFYE program, gave a lecture and showed pictures of her trip. The church had services at the Brethren Home at Windber and at the Somerset county home. Recognition was given to the six graduates from the local high school. We had a vacation Bible school, June 11 to 22, which was followed by a children's day program. A party was given for all those guests at the Windber Home having birthdays in June. The pastor and his wife represented the congregation at Annual Conference. — Mrs. A. G. Maust, Sipesville, Pa.

Florida, Georgia, Puerto Rico

Okeechobee — The pre-Easter services were conducted by Bro. Edwin Collings of Jacksonville. We observed the love feast on April 29. Elder Myrl Weyant presided at the April spring council. Seven have been baptized and one received by letter. The pastor takes his turn at giving the morning devotions on the local radio station. One week one of the college boys, Calvin Arnold, substituted for the pastor, F. C. Rohrer. The women have organized a second fellowship for the younger women of the church. During the pastor's absence, the pulpit was filled by a speaker from Gideons and by the volunteer unit from Belle Glade. We had a banquet honoring the four young people who graduated from high school. — Mrs. Victor Domer, Okeechobee, Fla.

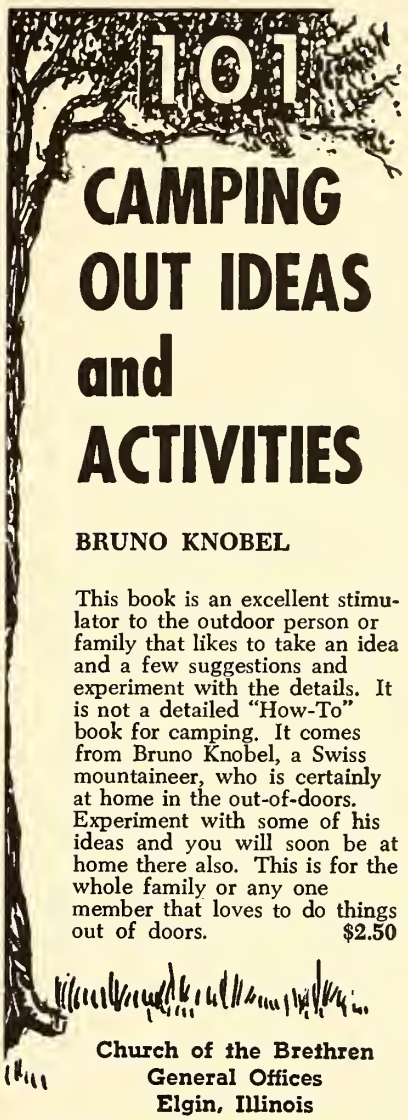
Winter Park — Each Sunday evening in January we had a school of missions in which we studied South America. Following this, the pastor, William Stoneback, had a series of discussions on various articles appearing in the Gospel Messenger. This aroused interest in reading the Messenger as well as having the people become more aware of contemporary issues. In April, several of the church school teachers attended a leadership training conference at Sebring. The youth were in charge of the Easter sunrise service at Camp Ithiel. On May 3, Ted Dencher, former Jehovah's Witness, spoke concerning his ten years as a member of that sect. The church is currently in the process of beginning an every-member evangelistic effort under the theme, Not to be Ministered Unto, but to Minister. The vacation Bible school was held in the evenings for one week in June. Ten of the youth together with the pastor are planning to attend the youth conference in Colorado. — Gail Smalley, Orlando, Fla.

Middle Maryland

Broadfording — Since the last report we have been baptized. Robert O. Hess of Manheim, Pa., and Clyde Fry of Myersville, Md., were in charge of the evangelistic services. A Bible institute sponsored by the women was under the leadership of Mrs. Anna B. Bow of Roanoke, Va. Merle Crouse, a missionary to Ecuador, showed slides of his work to the Sunday school and then had charge of the morning service. We had an installation service for the new pastor and his wife, Brother and Sister Russell Beahm. This was conducted by Bro. Arthur Scrogum, the district executive secretary. Irene Petre was the director for the school of missions which had Latin America as the special emphasis. Guest speakers have been Joseph Quesenberry, intern minister at the Hagerstown church, Mrs. Ernst, who showed slides of Chile, Joel Petre of the New Windsor Brethren Service Center, and Hold Lehman of the North Street Mennonite church. While the pastor was holding a revival at the Manor church, Bro. D. R. Petre filled the pulpit. Bro. William Freed of the Longmeadow church and the pastor were the speakers for the pre-Easter services. Brother and Sister Beahm and Charles Wasson were the delegates to Annual Conference. Edna Cunningham directed the vacation Bible school, June 25 to July 6. — Grace Martin, Hagerstown, Md.

Eastern Virginia

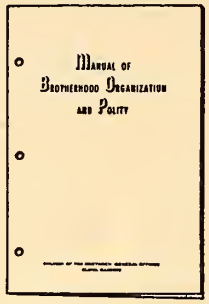
Woodbridge — In January the youth were in charge of the morning service on Youth Sunday. Their topic was Today's Triangle: Youth, Parents, and Culture. They also participated in the evening community service. Dr. Warren D. Bowman, president of Bridgewater College, was the speaker at the dedication of the new parsonage. Open house was observed in the afternoon. The Sunday school superintendent set up a brotherhood and fellowship program, in which each age group has a committee to visit, to phone, to invite, and to write new people, inactive members, sick members, and others in need of such contacts. The pastor, Newton Poling, had two classes in church membership in March — one for youth and one for adults. A team of two from the district visited our church on behalf of the outreach program. The pastor and Lew Tagliaferre visited the Midland church to present the same program. In April, Charles Whitacre of Waynesboro, Va., held a week's services. We observed the love feast on the Thursday preceding Easter. The pastor was in charge of morning devotions over WPRW, Manassas, during Holy Week. Glen Weimer of Arlington, Va., had served as moderator of our congregation from the beginning even before there was a building. The new moderator is Orion Layman, a charter member and deacon of the congregation. Eleven of our youth attended the roundtable at Bridgewater College. The new president for the Southeastern Region youth is the son of the pastor, James Poling, a sophomore at Bridgewater College. The youth invited the adults to a service, in which a team of BVS'ers who work at Hollyday House gave a talk, showed slides, and answered questions. The youth were in charge of the mother-daughter banquet in June. The Christian education commission is setting up a library for the church, and June was set aside as library month to raise money to purchase books. The pastor served as delegate to Annual Conference. During his absence Melvin Landis was the speaker on Sunday morning. — Rosalene D. Tagliaferre, Springfield, Va.



Northern Virginia

Calvary — The film, Frontiers Near Home, was shown at a meeting in January. The women have made 167 pounds of soap for relief. They are also making comforters and collecting used clothing. The women sponsored a program at which Merle Crouse, missionary to Ecuador, spoke about the work he was doing there. Six of the women attended the rally at the Mill Creek church. Five have been baptized. Bro. J. Floyd Wine served as delegate to Annual Conference. Bro. Ernest Smith directed a hymn sing in March. On May 12 we had a program on home and family life, at which the film, Faith of our Families, was shown. Prof. Philip Trout of Harrisonburg directed a music institute the last of May. — Mrs. Ora L. Foltz, Winchester, Va.

Greenmount — During January we had a school on Christian living. Bro. M. R. Wolfe of Bridgewater was the leader for the adult class and local people supplied leadership for the other classes. We had Lenten cottage prayer meetings in most of the church communities. Bro. Guy Wampler, pastor



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Church of the Brethren
General Offices
Elgin, Illinois

of the west side, conducted Easter services at the Mt. Zion church. Fifteen were added to the church. Some of the young people attended the regional round table at Bridgewater College in April. Charles Boyer, a student at Bethany Biblical Seminary, is serving as our summer pastor. He will be the evangelist at the meetings for the Greenmount church, July 8-15, and at the Melrose church, Aug. 5-12. On the fifth Sunday of July we will have a harvest meeting for the entire congregation. Delegates to Annual Conference were Brother and Sister Guy Wampler, Howard Kline, and Grover Liskey. — Mrs. O. T. Funkhouser, Harrisonburg, Va.

Linville Creek — We had a groundbreaking ceremony for the new addition to the educational unit, which followed the morning worship service on April 1. Raymon Eller of York, Pa., was the minister for the evangelistic services the first week of April at Cedar Run. The love feast was observed at Cedar Run on April 22. William Ritchie, Jr., received the God and Country Award, the highest award in Scouting, from the pastor, Glenn S. Garner. The Easter cantata, Olivet to Calvary, was given at the Linville Creek church by surrounding Brethren churches and Linville Creek choir members. Six babies were dedicated on May 6. Several of our youth attended the regional youth round table at Bridgewater College. DeWitt L. Miller was the speaker for the district young adult banquet. M. R. Zigler, a member of the congregation, gave the message on the morning of May 20. The new member recognition night was on May 27; twenty-three new members were introduced and recognized. — Mrs. W. Wallace Hatcher, Broadway, Va.

Second Virginia

Beaver Creek, Montezuma — The pastor, Philip Zinn, preached his farewell sermon on June 3. He and his family left for Roanoke, La., where he will become pastor of the church there. The work of the church is under the guidance of the local ministers and the laymen until a pastor is secured. Our special school this year for Sunday nights was understanding our Catholic Neighbors, with Catholics from the Harrisonburg Catholic church as guest speakers for two Sunday nights, and Understanding our Jewish Neighbors, with Jews from the Jewish synagogue in Harrisonburg as speakers on two Sunday nights. Twenty of our local men were entertained at a dinner at the Jewish synagogue in appreciation for our having had them as guest speakers. The father and son banquet was held on April 14. Charles Wampler, Sr., was the speaker. Twenty fathers and sons from the Jewish congregation were guests. Benny Simmons showed slides of Navajoland, illustrating his BVS experiences there. The women were sponsors for an evening program, at which Merle Crouse, missionary to Ecuador, told of his work, illustrating it with slides. The Grant Stoltzfus family were in charge of an evening program during Family Week. Nelson T. Huffman led a hymn sing, at which quartets from four other churches brought special numbers. The Mennonite Hour quartet and triple trio also gave an evening of music. The youth were hosts to the youth from the Barren Ridge church at a morning worship program and lunch on meet-your-neighbor day. John Glick, BVS'er in Africa, was the speaker for the congregational youth banquet at Montezuma. Six of the women attended the spring meeting of the district women's fellowship at Staunton. The speaker for this meeting was Mrs. J. Quinter Miller of New York. At the last council meeting it was voted to organize each of the three churches in the Beaver Creek congregation as separate congregations with this action being subject to the approval of the district meeting of Second Virginia. We will continue with one pastor as at present but as soon as any of the three churches desires and is able to support a full-time pastor it will be permitted to do so. At the council it was also voted to name the new library in our educational building the S. D. Glick library in honor of the elder a his wife. At the love feast on May one of the Sunday school classes sp sored a baby-sitting service for all cl dren too young to come to communi so that the young parents could atte Seven have been received by lett Seven babies were dedicated on East Brother Zinn showed slides of activit of the church, including the buildi program. The women's fellowship l been sewing on garments for the and Near East, and has sent comfort and used clothing to New Winds One group accompanied a group fr Mount Bethel for a day's work in pr essing clothes at New Windsor. — M A. S. Glick, Dayton, Va.

Buena Vista — One Sunday eveni each month the various age groups ha charge of the service. On March 4 c pastor, Bro. Robert L. Byrd, was hc ored at a special service for his minis of forty years. A brief history was g en, which covered a wide range of activities and achievements as past Our pre-Easter services were conduct by Bro. Samuel Flora, Jr., closing Easter with baptism and the love fea The pastor was the speaker for t community sunrise service at the sch stadium. We have recently installed bulletin board on the church lawn a wrought iron railings at the front e trance of the church.

In March we had a father-daugh banquet and in May a mother-son ba quet. Twelve received credit cards the close of the winter leadership trai ing class, which was conducted by t pastor. Five of the youth are taki training at Camp Brethren Woods. R cent speakers have included Jesse Ro

Brethren Placement Service . . .

This column is conducted as a service in the interests of assisting individuals or families to relocate, secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Office.

This service is a part of the Brotherhood program assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Office, Elgin, Ill.

No. 568. Wanted: House mother for women's dormitory in church-related college, 45 to 55 years of age, training and experience preferred, to be employed nine months each year (September to June), room and board furnished, salary commensurate with experience. Apply by hand-written letter to John E. Fike, Treasurer, Juniata College, Huntingdon, Pa.

ertson, Eugene Smith, Charles Kurtz, Hardy Henson, Beverly Smith and Samuel Flora, Jr. The pastor has resigned because of ill health, and Beverly Smith has accepted a call to become pastor. — Doris A. Byrd, Buena Vista, Va.

Southern Virginia

Fraternity — Five couples have been installed into the office of deacon. The women have made eleven comforters. A project for Flat Creek mission was sponsored, and a number of necessary items were delivered there by truck. Youth Week was observed with a banquet, participation in the morning worship services, and a youth love feast. Eleven members of our church attended the ten counseling sessions at Salem College under the leadership of Dr. Richard K. Young of the school of pastoral care of the North Carolina Baptist hospital. The pastor taught a class in leadership training at the Shelton church. Fifteen of the young people and their counselors attended the district youth banquet at the Antioch church. Two babies have been dedicated. Two of the prayer groups attended the services led by Billy Graham at Wake Forest College. The pastor was in charge of the pre-Easter services. The adult choir presented the hymn cantata, The Glory of the Cross, on Palm Sunday evening. Mrs. Ruth Stoltfuz was the speaker at the district women's fellowship meeting. Anna Mow spoke at the mother-daughter banquet and led in a weekend prayer retreat. The church was host to the district ministers' fellowship. Twenty-six members of the church attended Annual Conference. Some activities of the junior highs and young people have been a hymn sing, a trip to the planearium at Chapel Hill, attending services at the Jewish synagogue, the Roman Catholic church and the Greek Orthodox church, and being host to the young people from the Greek Orthodox church. — Mrs. Robert R. Jones, Winston-Salem, N. C.

First West Virginia

Eglon, Maple Spring — Our pastor, Bro. Clyde Hylton, and Bro. Owen Stultz attended the spiritual life institute at Bridgewater College, Feb. 13-15. The women have been sending relief clothing to New Winsdor. They also made comforters for a family that had had their home destroyed by fire. We participated in the World Day of Prayer service at the Aurora Methodist church. A One Great Hour of Sharing service followed a congregational fellowship supper on March 11. Merle Crouse, missionary to Ecuador, gave an illustrated lecture. We cooperated in a union Pre-Easter service at the Aurora Methodist church. Our pastor was the speaker at the Easter sunrise service. Bro. Gene Bucher conducted the revival services, beginning April 29 and closing with the love feast on May 1. The young adult class gave the play, Windows of Heaven, on Mother's Day. They plan to give it at neighboring churches. Some of our people attended the four-in-one conference at the Southern high school. We had a self-location meeting and congregational council on May 27. — Effie Harsh, Egon, W. Va.

For the reading enjoyment of children 2

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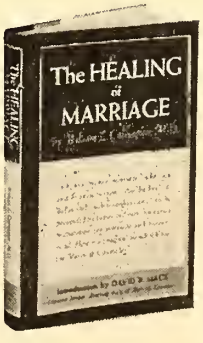
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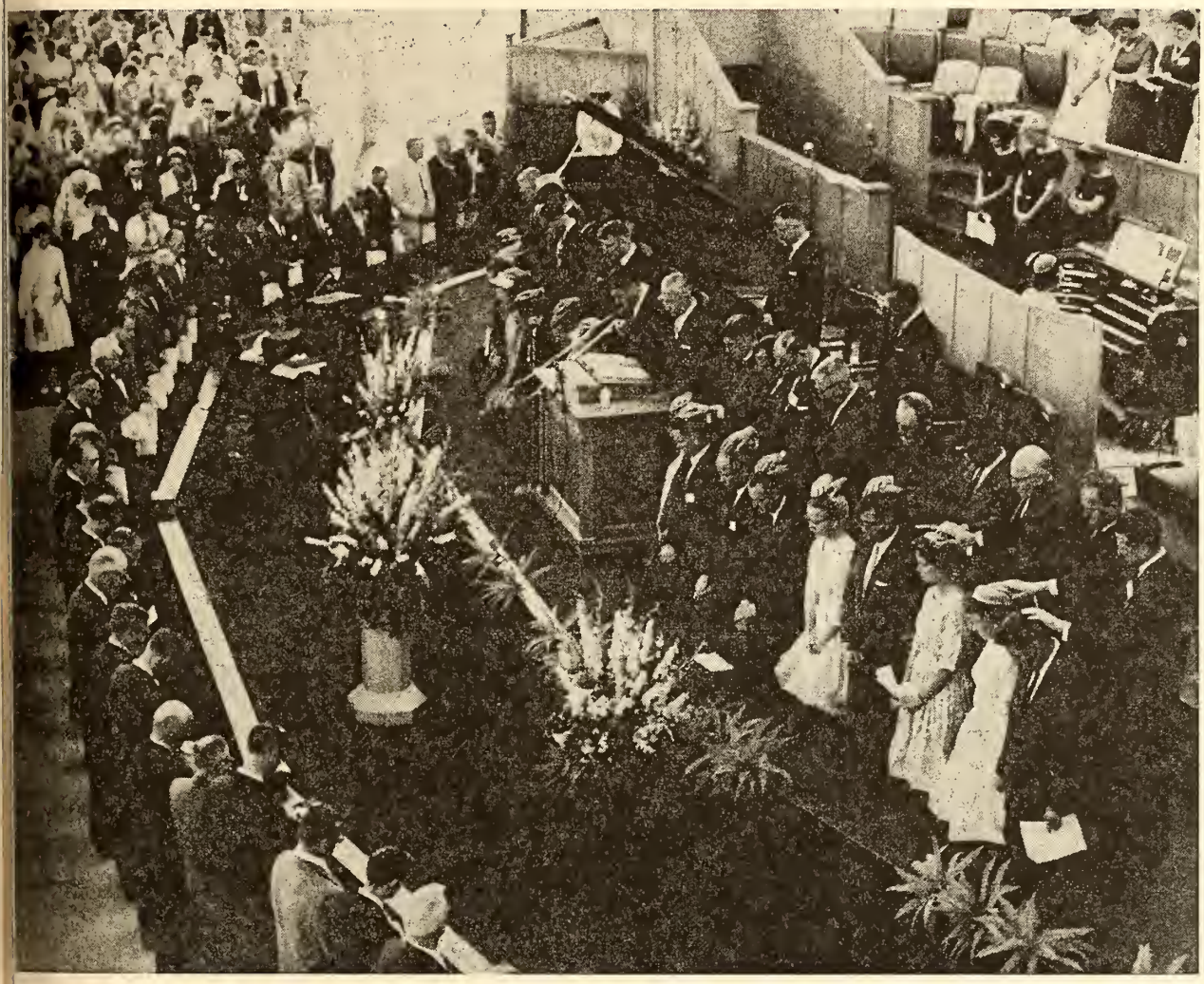
WORLD TRAVELER

She has never tightened a seat belt in a jetliner or taken an ocean voyage . . . In fact, Aunt Rachel has never ventured far beyond her home state; but still she's a world traveler. She likes to take her trips on a Sunday afternoon, a day or two after the arrival of **The Gospel Messenger** . . . Ask Aunt Rachel about her recent trips and she will tell you of a visit to First Church, Chicago, in February, to the Kentucky hills in March, and a guided tour to many places in Latin America early in April. Not to mention regular stops to see what is happening in our churches in India, Nigeria and Ecuador . . . "And you meet such interesting people," says Aunt Rachel; "young volunteers in Vienna, a Brethren builder with plans for India's homeless, an Ecuadorian prodigal who became a preacher, a minister's wife who was a wonderful mother in spite of a handicap . . . to name only a few." . . . You too can become a world traveler, via the weekly visits of **The Gospel Messenger.**

CHURCH OF THE BRETHREN GENERAL OFFICES . . ELGIN, ILLINOIS

Church of the Brethren
Gospel MESSENGER

JULY 28, 1962



ircle of Dedication . . The entire convocation assembly at Annual Conference joins the ancient and meaningful service of laying hands upon commissioned workers. From the rliest days of the Christian church such a ritual has symbolized its dependence upon the presence the Holy Spirit in ordaining and sending forth dedicated workers. But the service carries ertones of other meanings also. It suggests the continuity of spiritual leadership as elders join prayer for those newly commissioned. And the presence of material offerings, as well as the ayerful silence in which thousands of delegates and friends join, represents the total life of the otherhood as it declares its support of those it sends out.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

Wayne Zunkel is pastor of the Harrisburg church, Eastern Pennsylvania.

Robert Hess is a missionary on furlough from Nigeria.

A number of other persons took notes and reported on postbreakfast conferences, dinners, and meetings other than the main sessions.

The pictures of Annual Conference were taken by *Theodore Kimmel,* who is an assistant editor at Friendship Press. *Richard Coffman,* editor of youth publications, is the photographer for the pictures of the peace walk in Washington.

• • •

Six Brethren educators were cited for more than two hundred years of service to Christian higher education. They were: William M. Beahm, Lois Eller, Floyd E. Mallott, C. Ray Keim, Burton Metzler, and Paul R. Yoder.

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles n news. Letters should be brief and brotherly.

Where Should the Emphasis Be?

Our modern generation is growing up in an age of swiftly changing techniques and concepts, and the emphasis on various phases of our lives appears to change almost daily with each new crisis. As a relatively new member of The Church of the Brethren I am unable to assess any churchwide trends, but I do sense an increasing emphasis on social action (which is encouraging since the urgency of world events demand intelligent, informed and active spiritual leadership) and a waning emphasis on evangelism (which I fail to understand since to "win persons to Christ through evangelism . . . " is at the head of the list as a goal for the local church board as shown in the Church Program Guide for 1960-62).

We seem to shy away from the old-fashioned terms like "converted, saved, born again," etc., and there is lack of urgency in presenting the gospel story. I have recently heard and read gospel messages which were hazy, lacked the authority of personal conviction, and made no attempt to guide the listener or reader to a personal commitment to Jesus Christ; yet it seems to me that this is where the emphasis should be.

I believe that the primary mission of the church should be to spread the gospel of Christ and that a consuming portion of the time, efforts, and talents of both pastor and laymen should be spent leading worshipers and community members to the personal experience of making a decision for Christ. No conference, no round table, no large meeting, and no church month should be allowed to pass without a speaker giving a clear and simple gospel message and concluding with an invitation to the listeners to make a decision for Christ.

Social action, stewardship, fellowship and Christian education, plus all the other important aspects of a meaningful worship experience, are predicated upon acceptance of Jesus Christ as Lord and Savior. Until this personal transaction has taken place all else is meaningless (Eph. 2:1).

Where should the emphasis be? On evangelism, of course. John Wesley wrote in his journal, "I offered Christ to the people," and that is exactly what evangelism is. So e- times we seem to skip all around ie fringes of the gospel without e getting to the heart of the ma r. Before we can invite someone to c- cept Christ as Savior we must st present the intellectual content o the gospel, as simply, thoroug y. and solidly as possible, and this p s- entation should be made in suc a manner as to lead to personal c n- mitment. . . .

In short, I don't suggest a les n- ing of effort in other fields of spiri al endeavor, but I do believe in ae necessity for a concentrated and n- tinuing evangelistic effort. If i is not already there, let us put ie emphasis where it should be. — H gh T. Kerr, Box 210, R. 1, Triangle, a

Let's Have a Revolution

There is a cause for everythi — for things that happen and for v at doesn't happen. Why doesn't u church grow? We had better ac out. A church with good meml rs good ministers, good colleges, a g oc seminary, a good publishing hc e good publications, good miss is and good national, regional, and is trict organizations should g w Why don't we grow?

Jesus wants all churches to g w The Great Commission in Matt w 28 leaves no question as to at The church that does not grow l k something that is employed by he churches that do grow. What c ld it be? We had better get hold o it A look at churches that do grow ay help. I saw one of our chur es double in membership within t ee weeks. I know of one that is gro ng spectacularly now. What did ey have? Small groups of members a really prayed.

During our Conference in I ng Beach last year, I made many in quiries. Every church having pi er groups of which I learned was g w ing. Few if any others were grov ng Does that mean anything? Is ir accordance with Jesus' statemer ir Matt. 18:19-20: "If two of ou agree on earth about anything ey ask, it will be done for them by ny Father in heaven. For where tv o three are gathered in my name, ere am I in the midst of them"? es that mean anything to us? It ac better start a revolution in us. — au Mohler, 2280 White St., Pasac a Calif.

June 25 in the Shadow of Luke 10

WHEN Jesus sent out seventy followers, he told them they would go out "as lambs n the midst of wolves." He did not promise hat they would be well received, but he exected them, by word and deed, to represent he kingdom of God.

The seventy returned with joy, discovering n their obedience a new sense of authority for heir mission and a new awareness of what hey could do for the kingdom. It must have een thrilling to hear their firsthand reports f the response to their witness.

On a recent Monday evening we sat in a Vashington church and heard some firsthand eports of witnesses, many of whom had just aken a public stand for their beliefs and passed ut literature concerning their convictions. hese, too, though weary and footsore from alking all day, "returned with joy." They too ad hundreds of stories to tell — of opposition s well as of support, of rejection as well as of ceptance, of interesting conversations with rangers and of discussions with their repreentatives in Congress.

One minister, nearing retirement age, passed ut 2,000 copies of a leaflet. This was the first me in his long ministry that he had stood on a reet corner and handed out literature. He stified to his joy in having an opportunity in is way to witness.

Others told of conversations with lawyers, niversity professors, and ordinary people also interested in any positive way to work for peace. Two Brethren ministers spent half an hour explaining their position to a Russian journalist. An eighty-five-year-old peace walker, unwearied by his marching, talked to a skeptical bystander. The conversation was fruitful. Said Bro. M. J. Weaver, "If we had not been in such a public place, the two of us would have knelt together in prayer."

We mention these reactions not merely to call attention to the peace witness in Washington some weeks ago (see the news account on page 18 of this issue) but rather to suggest that Christians today should be challenged frequently to make a public witness. And not only for their convictions about peace (which is, indeed, a primary issue in our uneasy world) or even about racial brotherhood (where the Christian conscience must always be ready to speak out) but also for their faith in Jesus Christ as Savior, as the light and hope of the world.

One wonders why we have let the Mormons, the Jehovah's Witnesses, the Seventh-day Adventists, and the Salvation Army be the only representatives of Christianity on the street corner. Surely there are other groups that can have a significant ministry in distributing sound Christian literature to passersby. And surely there is still a place for groups like the Church of the Brethren to give a public testimony to our confidence that "the kingdom of God has come near." — K.M.

On Listening to the Minority

THIS issue of the Gospel Messenger reflects some of the values that make an Annual onference important in the life of the church. n one way or another our reports and pictures, ur news and summaries pay tribute to those whom our Brotherhood looks for guidance d leadership.

But there is one group of persons whose ntribution is often overlooked. We refer to ose individuals who, out of sincere love for e church, could not always vote with the jority. We think of several brothers who tered words of caution when they thought a oposed course of action was wrong. We think others who could not let an issue go by with- t bearing witness to what they felt God nted them to say. We remember still other ave souls who had the courage to vote "no" when almost every other delegate was agreed. These brothers made their points with firmness and kindness. Even though they did not always win votes for their position, they won the respect of those who differed. For this quality we admire and respect them.

To have an honest and frank discussion of issues before the church is of far more value than to make every decision unanimous. The Holy Spirit may sometimes speak more pointedly through the protest of a dissenter than through the vote of a majority. Yet we need a common mind in order to move ahead, and the taking of votes is necessary. But let us never be satisfied to win a referendum. God may have something important to say through minority voices. So long as they seek to "speak the truth in love" they should be listened to. — K.M.

by Wayne Zunkel



Clarence Jordan—

20th Century Disciple in Overall

IF I had any advice to give to the Brethren, I believe I would call them back to the original commitment to the way of peace in a much more vivid way than they are now practicing it. I know you are a peace church in theory, but you need to be much more so in practice."

The words are those of Clarence Jordan, a speaker at our Annual Conference but better known as one of the founders of Koinonia Farms. Coming as they do from a man who is probably most widely known for his courageous Christian witness against segregation in Georgia, they seem highly significant.

"The real problem facing the world today [and here he spoke with great emphasis] is not race. It's militarism. It's war. It's the war spirit. The race situation is on the verge of being solved. The moral battle has pretty well been fought. It's just a matter of implementing it and mopping up so to speak. But it has not yet been fought in this matter of militarism.

"The Brethren have a concern for peace in theory. I would like to see it more in practice. I'd like to see more Brethren in jail! I'd like to see more Brethren positively asserting the teachings of your church fathers on this matter of peace."

Actually the concern for peace is not new to Clarence Jordan. As a matter of fact, it is one of the three basic witnesses of the Koinonia Farms near Americus, Georgia. Growing out of their search of the Scriptures and a desire to give their discipleship a visible expression, a group of students at Southern Baptist Seminary formulated the convictions on which Koinonia was found

In Jordan's words they lieved, first, "in a God of l as over against a God of and hate and violence." " was back before we knew the historic peace church Jordan observed.

"Second, we believed God is no respecter of pers Those of us who began the periment at Americus grew in the South. We felt the chu needed to assert positively in Christ there is no white black.

"Third, we felt the chu had long proclaimed that is a Father, but we had lived as a family."

As a result, those living Koinonia have shared in a c munity of goods. "This isn goal or an end with us," Jor hastened to emphasize. just that in any family wh love dwells you share all

ave with one another. We lon't equate it with the Chris- ian life. It doesn't make one Christian. But being a Chris- ian, a man will want to make is life more and more a life f brotherhood or of a 'family' elationship."

"These were the ideas," says ordan, "but the Word has to ecome flesh in some way. It's ne thing to have an idea. It's nother thing for it to become eal."

Why did they locate on a arm? "Because those of us vho started it were farm peo- le. That's what we knew to o. If we had had experi- nce making shoes we probably ould have started Koinonia hoe factory. We bought a little undown farm in south Georgia f about 400 acres, and then as he 'family' grew, quite natural- the farm grew so that now e have about eleven hundred cres."

According to Jordan, the roup reached its population eak in 1956, when there were pproximately sixty-five men, omen and children of whom bout twenty-five were Ne- roes. Almost all of them had me from the South; the Ne- roes had come from surround- g farms.

From the outset Koinonia eveloped what Elton True- lood calls "a strategy of pene- ation." Withdrawal from life as farthest from their inten- on. "One of our ideas," says rdan, "was to carry on what e call agricultural mission ork. That is, to work out in e community, working among e Negroes and whites, trying help them with better farm- g methods.

"One of the things we intro- ced there was commercial g production. From that first tle commercial flock that we rted in 1942, it has now be- me Georgia's major income. We introduced better dairy animals. We started a 'cow lending library,' where we could lend a dairy cow to a family that had no milk and they could keep her until she went dry. They could bring her back and then take out another until she went dry.

"We carried on vacation Bible schools, bringing in Negro and white children for Bible study. We had a children's camp every summer for two months, getting kids out of the city and taking them out on the farm for fresh air and recreation and Biblical instructions.

"We have done a lot of outreach in our local community. And the local community still greatly respects us for that."

Questioned about the persecution that has come to them — rifle shots in their homes, fires which have been set, dynamiting, the refusal to buy their products — Jordan was quick to stress that "the real hostility to Koinonia has not been from our immediate neighbors. It has been only from the wider outlying areas who know only that we believe God is no respecter of persons. To them, that's 'social equality,' that's 'integration,' that's something that can't exist in Georgia."

It comes as a surprise to some to hear Dr. Jordan assert with force, "We do not consider ourselves the spearhead of the integrationist movement. We are not interested in integration as such at all."

"I know that some folks say that heaven is integrated," he acknowledges. "But hell is too. Integration per se is not the difference between heaven and hell. The basic issue," he insists, "is not skin color but the nature of God.

"We just hold to the fact that we don't look on the outward part. We look on the heart. The fact that you happen to be black doesn't matter to us any more than if your eyes are blue or brown. Our doors are open to anybody of any race. But it's because that is the nature of God!"

Clarence Jordan is an unassuming man who values simplicity. To print merely his words is not to do him justice. Much of what he says is sprinkled with warm Southern humor. He has an ability to bring a congregation to laughter which rivals that of many Southern gentlemen of the entertainment world who make their living through laughter, yet he does it always with a purpose.

He has the rare ability of making the Scriptures come alive. Sometimes the simplicity of his speech is misleading. Those who do not know him may not always grasp the rich

Continued on page 11



With Clarence Jordan (second from right), speaker at the pastors' meeting and the Tuesday evening Annual Conference session are the officers of the Pastors Association: Clarence Sink, Arthur Keim, Herbert Fisher (from left)

The Distaff Side at Ocean Grove

Women have many significant roles, officially and unofficially, at Annual Conference



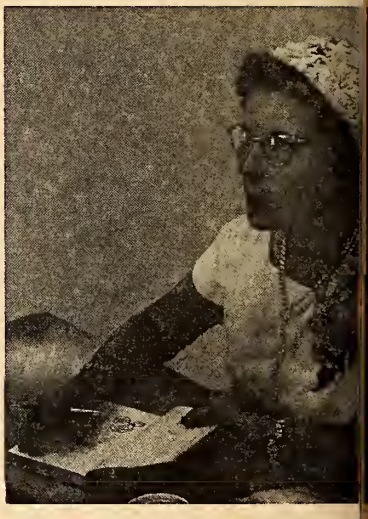
FLORENCE F. MURPHY

Organizer of Women's Work

MARY SCHAEFFER

A Woman Unafraid

Florence Murphy, left, and Mary Schaeffer had an unusual opportunity at Conference to open the pages of a brand-new book and there to read about themselves, subjects of two of the twenty-eight profiles of Brethren women in Faces Among the Faithful. . . . For many years national president of women's work in the church, Mrs. Murphy has served also as minister, teacher, relief worker, and pastor's wife . . . Mary Schaeffer devoted the years from 1917 to 1950 to mission work in China, where she specialized in village evangelism. Even though she is now retired from mission work overseas she continues to be active in the local church.



INEZ LONG

Author

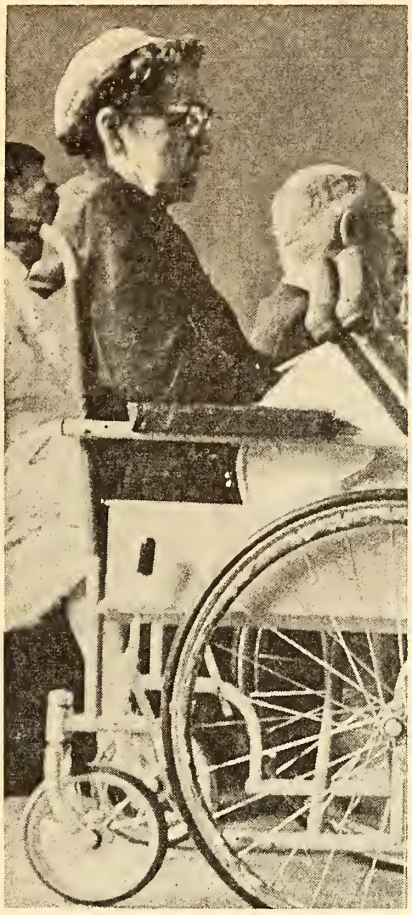
There is nothing better t an autographing party to b an author face to face with readers. In this case the p was a planned function women's activities at Oc Grove, and the author Inez Long, whose book, F Among the Faithful, cont short biographies of twe eight Brethren women . . . Long might well serve als the subject of such a pr but until that appears it r suffice to observe that she former youth editor, a f lance writer, a member of General Brotherhood Bo and wife of the pastor the Lancaster church, Penn vania.



UNE UCK

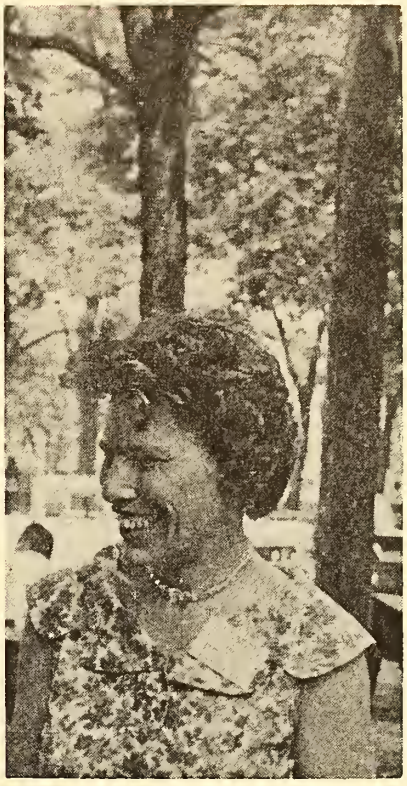
inner, Speech Contest

A sixteen-year-old high hool senior from Pennsyl- nia walked off with the nors in the National Youth eech contest. She is June ck, representative of the stern Region, who competed ainst four other regional win- rs: Manfred Cripe, Christine llinger, Linda Kaye Griffith d Bob Slater . . . June gave r winning oration at the Sat- day afternoon general ses- n. Theme of the contest this ar: "The Triangle: Youth, lture, Parents."



Unofficial Participant

She is not a delegate from some local church, not a Standing Committee member representing a district, not one who is involved in the program; this woman whose name the photographer failed to get, typifies thousands who come to Annual Conference each year. It may be that she has been coming year after year, or this is perhaps the first one she has attended. Why does she, and the many others, come year after year? Interest in the life of the church may be the compelling motive. Or maybe the feeling of being a part of something that is worldwide. Or the inspiration that comes from the sermons, the addresses, the talks. Whatever the reasons that bring her, it is evident that she is concentrating on what is happening.



EDNA SWITZER

Missionary Teacher

To be an interpreter of the work among the Quechua Indians was the role of Edna Switzer at Annual Conference. From Waterford, California, to Europe, to Ecuador — this is the saga of Edna's life. But it is only a bare outline to be filled in with stories of her distribution of clothing and food in Germany and of her teaching Bible to the children in the Calderon school in Ecuador. The mission scooter takes her over the mountain roads for visits in the homes.



RUTH HERSCH

Vice-President, Women's Fellowship

LEONA ROW

Wife, Mother

Women go to Annual Conference for a variety of reasons: to serve as official delegates of churches or districts, to carry out the functions of a leadership responsibility – and sometimes for the time-honored purpose of keeping track of husband and children. So far as we knew neither Ruth Hersch (left) nor Leona Row went to Ocean Grove as delegates, but they had family responsibilities plus other church-related duties. Mrs. Hersch, as vice-president of the General Council of the Women's Fellowship, is closely related to women's activities in the Brotherhood; her husband is the new chairman of the Finance Commission of General Brotherhood Board. Mrs. Row was busily preparing to send her husband off to Europe immediately after Conference and preparing her daughter for a "junior year abroad" beginning a few weeks later.



MIRIAM FREY

Musician

It looks as if an organist for an Annual C n- ference needs more than five fingers on e ch hand to manipulate so many manuals and k ep track of so many stops. But Miriam Frey o only accompanied choir and congregation a the organ. She also conducted her chu ch choir in a Saturday evening concert. Mrs. F ey serves as a member of the Music and Wor ip Committee of the Brotherhood . . . Ably as st- ing in the music of Annual Conference a another woman musician, Hazel Guyer, C n- ference pianist. Mrs. Guyer is the wife of he pastor of the Fort McKinley church in C io . . . No mention of individual women at An al Conference can begin to do justice to all he representatives of the "distaff side" who n- tribute to music and worship, to prog m features, or to the handling of the church's b si- ness. To be fair our pictures should inclu a number of behind-the-scenes photos of o ce helpers, children's leaders, youth workers, d, of course, ever busy wives and mothers, a o whom help to run a Conference.

For the glory of God and the service of mankind is the motivating force of Ramanlal Christian's life as well as the motto of the institution he serves

I Talked With RAMANLAL CHRISTIAN

by Robert A. Hess

HE SAT just a short distance from me on the edge of his bed. His legs were folded and tucked under him in the Indian fashion so impossible for Europeans. A receding hairline extended the bronze area of his forehead. Maturity showed in his heavily browed face. Later it was confirmed by one of his former colleagues that the touch of kindness found in his eyes was consistent with his nature. The man across from me was Ramanlal Christian, principal of the Vocational Training College at Anklesvar, India.

Mr. Christian was, at the time of our meeting, in attendance at the Church of the Brethren Annual Conference being held at Ocean Grove from June 19 to 24, 1962. He had just finished one term of study at Bethany Biblical Seminary. These studies had been made possible by a leave of absence from Anklesvar, where he had been principal for the last five years. Those duties were soon to rest upon him again since he had but one week left before returning to his country. He spoke willingly about the school which had demanded his energies during most of his career.

The conversation began with a review of the history and geography of India with special emphasis upon Ramanlal's native state of Bombay and of his geographical area of Gujarat. This logically led to a discussion of Hinduism and of the religions of the Indian subcontinent. It was evident that my host was deeply aware of the greatness of his country's ancient culture and was proud of it. On the other hand, it became clear that Christianity had won his allegiance so that his position remained that of a sympathetic observer looking from the outside upon a Hindu community.

A cousin had been the first of the family to become a Christian. Later his older brother had become a Christian owing to the efforts of the Church of the Brethren mission. The father had followed, leading the entire family into the church. Hence, at forty-six years of age, Mr. Christian, or shall I say Brother Christian, has been a Christian throughout his adult life. His name suggests the family's faith. His service as a teacher and principal reveals his personal commitment. Our exchange of ideas caused me to form a picture of a man who was concerned with the welfare of his church.

Mr. Christian's life has become very much entwined with the Vocational Training College at Anklesvar. He has spent nearly eighteen years there as a teacher and for the past five years has been the principal. First joining the faculty in 1940, after obtaining his degree, he has interrupted his service only for brief periods of further study. The first such program of study yielded a Diploma of Education and the second gained for him a Master's Degree in 1953. Although his present study at Bethany Biblical Seminary did not earn any additional degree, it did provide a much desired opportunity for vital mental and spiritual stimulation.

Two days before we talked

together, Ramanlal had handed me a small booklet which gave me some ideas of the nature of the Vocational Training College. From this source I had learned that the school was founded in 1924 and is dedicated to "the glory of God and service of mankind." Several times as we talked my host repeated that motto as being the purpose of his institution. This led me to the conclusion that, for him at least, this slogan was meant to be more than mere verbalization. Later when I asked him why he thought the school should continue in the midst of a Hindu majority, he listed service to the Indian people as chief among other reasons.

I was told that there are three sections to the school at Anklesvar, which, in effect, form three separate institutions. The largest section is a primary (elementary) school which prepares pupils for the teacher training college or for high school. This school has grades one through seven with an enrollment of 450. The training college, with an enrollment of 120, prepares young men to teach. It enrolls only those who have completed the grades. Completion of the two-year course qualifies men for a teacher's certificate which permits them to teach in the elementary school. A carpentry school teaches cabinetmaking to twenty boys in a two-year course, preparing them to become village carpenters.

"Indian education is activity centered," said Ramanlal. "All phases of education in the schools are meant to be practical." Hence, whether in the elementary school or in the college, Indian students, I was told, are taught to do useful things with their hands. The agricultural farm at Anklesvar is an important source of such training for all students in the school there. Beginning in the lower grades, children learn the elementary skills of planting. Training college students unite modern theories and practice in their farm plots.

In a country with the need for more food and better use of land, such practical learning was, I learned, a vital part of the government's educational policy. It was in the school of which Ramanlal is now principal that the lead had been taken in pioneering this practical emphasis within Indian education.

The man whom Ramanlal Christian credits most for the development at Anklesvar is I. W. Moomaw, now of Agriculture Missions, Inc. "I can say," said my friend, "that Dr. Moomaw was a great help to the school. He was the principal there, I think, for nearly eighteen or twenty years. You know that the Indian government gave him honors for his work. Yes, I can say that he helped us very much."

In his report to the Foreign Mission Commission Ramanlal had told us that the government reserved eighty percent of the places in the training college for their own students. I asked him about this. He told me that the government also paid eighty percent of the costs of the school and paid the fees of their own students. No fees are charged for students from our own church in India.

"Are there any Christians among those whom the government sends?" I asked.

"Oh, yes," he said, "about forty percent of them may be Christian."

We then fell to talking about the positions which the graduates fill after leaving.

"Most of them teach in government schools and some teach for other missions," said Ramanlal. "There are few vacanc for teachers in our own chu schools since we have o six elementary schools. Ma teachers get jobs with the g ernment as clerks or go i factories because the pay better." But you can find the he said, three or four in a lage where they are the o educated people. "Our peo are very poor. They are norant, and our leaders h them very much."

It had become more evide that only a very small perce age of the graduates of Ankl var directly serve the chur Rather, they find employme mostly with the governme and work in a predominan Hindu society. I, therefore, quired about the quality their Christian witness.

I began. "It is known t Hinduism is a very broa minded religion. It has be able to absorb into itself t teachings of many religio Gandhi himself was very gre ly influenced by the teachin of Christianity. In fact, ma Hindus teach that there a many ways to God and h that a good Christian might so be a good Hindu. Now sin the graduates of the colle who are Christian teach in go ernment schools in Hindu v lages, do they make th witness as Christians or do th tend to blur the differences b tween the two religions?"

"No, they remain Christia said Ramanlal. "It may be th the Hindu believes that the is little difference, but that not the idea of the Christia I can say that Christianity h its roots in India."

I questioned more sharpl "Since your school has a majo ty of Hindu students on its r and since Christian studen teach in government schoo what are the reasons why y think that the church shou

ontinue to operate the school?"

"Service, I can say, is the main reason; to help the people of India. Then, too, it provides leadership for the churches. It trains pastors for the churches."

When I asked him how many pastors might be among a graduating class, it appeared that he did not know and that there were at present no pastoral vacancies. I thought that I knew what he meant by 'providing leadership for the churches," but I wished to make sure. Therefore, I asked him to explain himself.

"Wherever they go," he said, "our students are the only educated people who live in the villages. They help our people very much. They help the church there."

As I had thought, he had meant that they were lay leaders, Sunday school teachers, the church officers, and even lay preachers.

Ramanlal also stressed that the schools made it possible for Christian youth to get jobs when they would otherwise be without work.

"By getting an education our young people can earn money. Otherwise, they would be very poor. There are no jobs for the uneducated. We do not have enough land. Our people are very poor. By making it possible for Christian young people to earn a living, we help to make the church strong."

This I could understand. It is one of our goals in Nigeria. This was at least the third time that Ramanlal had stressed the poverty of his people.

Another justification for the training college, according to my host, was that it provided the opportunity to witness to Hindus. Those who attend the school really learn what Christians are like. They learn that Christianity is not a foreign religion; that it is not something new to India. (The Saint Thomas Christians may date from the first century.) They see the Christian way of life.

"Have any of these Hindu students ever become Christian while in your school?" I asked.

"I cannot say that they have," he replied, "but they leave the school with changed views and with their ignorance removed concerning Christianity."

"By changed views would you say that they take on some of your school's emphasis upon service?" I asked. He avowed that this was the case.

Since I am principal of the Waka Teacher Training College in Nigeria, I could not help making comparisons. The age of the two schools was in contrast, since the Indian school is now almost forty years old, whereas Waka is just now ten years old. Anklesvar has an entirely Indian staff, but Waka is just now beginning to find Nigerian staff for the beginning classes of the college. In India few of the teachers who are trained become teachers in the church schools. At Waka all but a few do so. The school at Anklesvar has no plans for expansion. Waka, on the other hand, is in the early stages of growth.

Again the poverty of India became a point in our conversation. I was struck by the fact that Indian teachers receive only two years of professional training, whereas the Nigerian teacher had, in the past, received three and is now to receive five. Ramanlal explained that formerly Indian teachers had received three years of training but that such teachers qualified for higher salaries and that government could not afford to pay them.

Since the Indian government is aiming at free compulsory education for all, the millions of people who represent the pressures of overpopulation weigh heavily upon the necks of Indian educators. Nigeria has fewer people with less land pressure and thus is able to raise standards while at the same time expanding the number of pupils in school. Indian education cannot but be adversely affected by the lower standards of teacher training.

There are many comparisons between the two schools. Both are largely supported by government funds. Anklesvar receives eighty percent of its money from the Indian government, whereas Waka receives ninety percent from the Nigerian government. Both are providing a real service to the communities which they serve. In India, as well as in Nigeria, the Christian witness is strengthened by the teacher training colleges operated by the Church of the Brethren. The church in both lands depends upon the teachers for leadership.

Disciple in Overalls

Continued from page 5

scholarship which underlies the views he is expressing.

Actually Dr. Jordan is a Greek scholar of no little ability and for a time taught Greek at the seminary level. But it is his very scholarship which spurs his desire to make the Scriptures alive. He points out that the New Testament was written in the language of the common people and in its earlier form is filled with "slang expressions." "The trouble with Jesus' sermons," he says, "is that they were understandable."

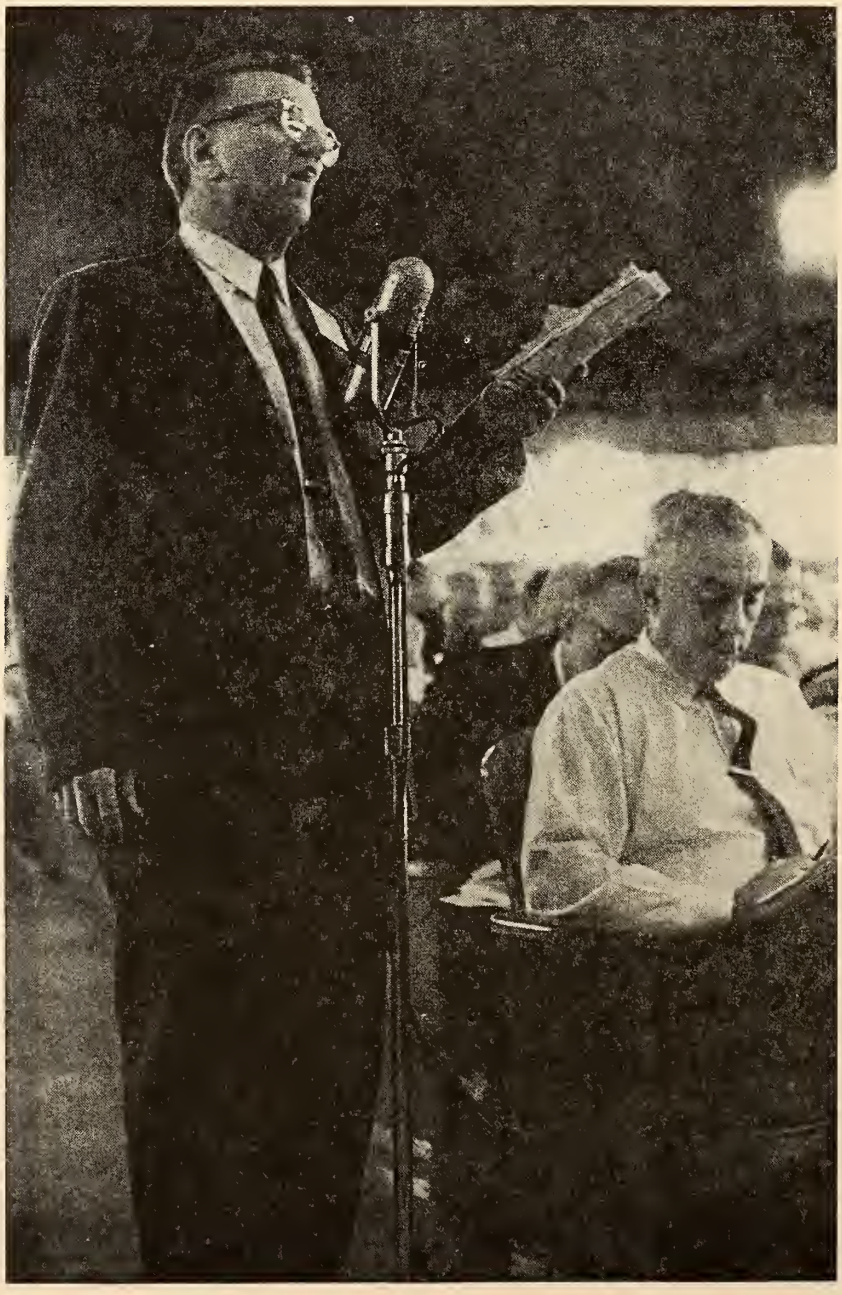
But perhaps the most striking impression that comes from meeting him is the awareness that he is not concerned about "selling" Koinonia but far more eager to encourage others to make their own unique, courageous witness.

Official delegates look at issues, Help the church to chart a course

For the Years Ahead

- *anointing for healing*
- *peacemaking*
- *mass media*
- *ministerial recruitmen*
- *cooperation and consultation*
- *fraternal relations*
- *response '62*
- *the small church*

Chalmer Faw, a member of the Bethany faculty, speaks on the floor of Conference concerning the committee's report on the anointing



"You all are the light of tl world." The Southerner wl addressed a Conference asser bly insisted that this was tl meaning of the familiar wor from Matthew, and Clarenc Jordan should know for he is Greek scholar as well as Southern minister.

In his audience were 1,1(delegates representing 40 son districts and 658 local churche They came from Nigeria, Indi Ecuador, and Puerto Rico, well as from the United State But all of them carried respons bility for helping the Churc of the Brethren chart a cour for the years ahead.

"You all are the light." Th world could be a dark enoug place what with power strug gles and East-West tension not to mention the private wa in which mankind still prov that it loves darkness rath than light. Speakers and wo ship leaders insisted that Jesu Christ is still the Light of th World and Christians are calle to reflect his light. But it sti remained for the delegates t get to work on the specific wa in which Brethren particular could let their light shine i 1962.

Nearly all of them coul agree that one of the valuabl parts of their heritage and on

much needed by a sick world was a service of anointing for healing. Last year Annual Conference called for a new study of this traditional ordinance and the new study was offered this year. It was acceptable to most delegates so far as it went but apparently did not go far enough. The committee offered a thoughtful statement relating this traditional practice of Brethren to new findings in the fields of medicine, psychology, and health. It had some practical suggestions, also, for preparing for and administering the service.

But delegates, while receiving their statement with only one amendment, felt that not enough attention had been given to Biblical and theological aspects of spiritual healing; so an enlarged committee will undertake the larger study. During the discussion on the committee's report William Beahm read to the Conference a testimony from Kermit Eby regarding his appreciation for the anointing service during his recent illness. Now the original committee composed of W. Glenn McFadden, Dr. Franklin Cassel, and Jesse Ziegler has been enlarged by the addition of Chalmer Faw and Guy Wampler, Sr. They are asked to make a larger study and to bring a report next year.

The General Brotherhood Board brought to the delegate body in response to a request from last year's Conference a study of the pacifist movement. While the report was generally acceptable to the delegates, a service worker in Puerto Rico, John Forbes, felt that at certain points the statement seemed to modify an effective peace witness in order to appeal to public opinion. William Smith, a representative on Standing Committee from Pennsylvania, expressed disappointment that the board had not offered more help to persons who were disturbed by some of the issues involved in paying taxes to be used for war purposes. Yet with one amendment, largely editorial in nature, the original statement was adopted by the delegate body.

TV, radio, movies, popular magazines — these are some of the elements in our culture often referred to as the mass media. It is quite obvious that they can be used for evil. Can they also be used for good? Some of them represent a vast wasteland that seems to contribute to this age's darkness. How can Christians let their light shine here?

In response to such questions the General Brotherhood Board had some specific recommendations to offer the delegates at Ocean Grove. The board insisted that "censorship is not the way to deal" with questionable and undesirable uses of the mass media. Instead the board offered a series of seven recommendations involving action by congregations and individuals to provide information on the better type programs available and suggesting specific ways in which a Christian expression of either approval or objection could be effectively registered.

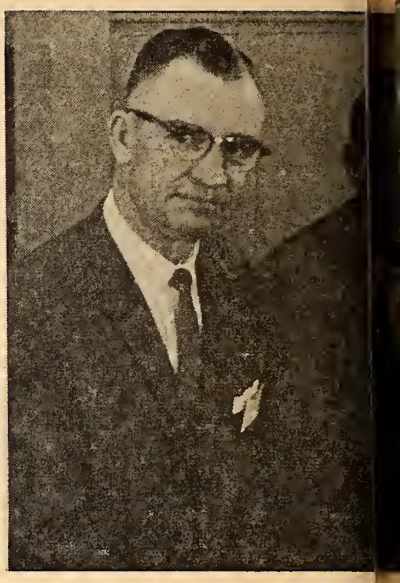
For the most part, these recommendations were found acceptable to delegates. A point of controversy, however, was one recommendation which indicated that with respect to motion pictures individuals could go to and see good ones and commend exhibitors for showing wholesome pictures, while at the same time they would protest any showing of low-grade and unwholesome films. One speaker on the issue wanted to rule out all films made in Hollywood. Another pointed out that some excellent Christian films were produced also in Hollywood and that instead of condemning or opposing all uses of a particular media it would be wiser to condemn the evil uses of the media. One delegate felt that since most movies are "rotten" it is misleading to try to pick out a few good ones. He recommended that Christians "abstain from all appearance of evil."

Several young people spoke on this pertinent issue, maintaining that in their opinion it was not wise to withdraw as a church from an area in which such choices have to be made. They called for setting high standards in the selection of worthwhile pictures and also for vigorous protest against those which were evil. As a result of the discussion the particular recommendation was allowed to stand but there was general agreement that not only youth but parents must find ways to work together to exert influence in favor of good pictures and protest against undesirable ones.

"Organization can be an effective tool in fulfilling the mission of the church." With these words the General Brotherhood Board asked Conference to provide for a study of congregational organization and polity in the Church of the Brethren. At the same time the board observed that "organizational matters should not receive first attention in the concerns of the church." But though it may not be the first concern Annual Conference evidently saw the need for further study and approved the appointment of a committee of five to make such a limited but urgent study. Serving on the committee will be Paul Kinsel, Rufus King, Wilburn Lewallen, A. G. Breidenstine, and William Smith.

At the same time that local





church organization will be under scrutiny a study of district organization is also to be undertaken. The continuing committee that has been concerned to guide the process of district realignment had indicated its awareness of the need for reviewing patterns of district organization.

Of greater concern to the Ocean Grove Conference than matters of organization was the problem of recruiting and training adequate leadership for the church. A few years ago Conference received queries relating to the need for a study of ministerial recruitment. Under the direction of the Ministry and Home Mission Commission, a major survey and study was carried on by Eugene G. Carper. More than 2,600 persons were involved in the survey. On the basis of considerable research, a report was brought by the General Brotherhood Board to the Ocean Grove Conference and it was accompanied by a series of specific recommendations.

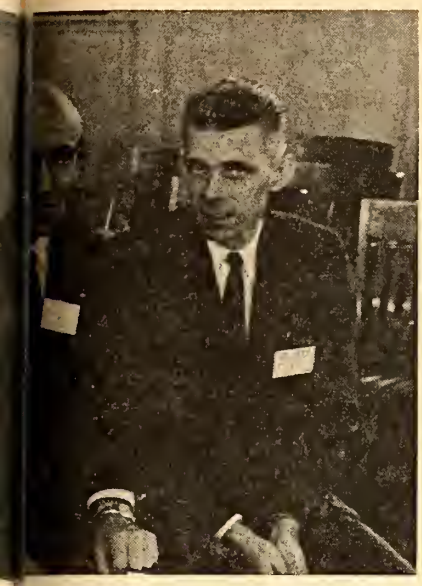
Although some delegates felt that there were still unanswered questions left even after such a thorough survey, recommendations were adopted with the addition of a significant amendment which encouraged church leaders to seek ways to deal with "pettiness in some churches and ministers," and to be more careful in placing inexperienced ministers in problem situations.

An adequate ministry for the church of today requires not only encouragement and guidance in recruiting and retaining ministers but also specific provision for their training. For this reason the annual report of Bethany Biblical Seminary was received with great interest. President Paul Robinson began it by saying, "This has been a year of decision for Bethany Biblical Seminary." He called attention to the developments in the construction of the new campus, which got under way in March after a ground-breaking ceremony on February 17. He also indicated that Northern Baptist Seminary will build a new campus adjacent to the Bethany site.

The delegate body gave practical expression to their concern for church leadership also by voting to adopt certain amendments to the Ministerial and Missionary Pension Plan. Among these are provisions which make it possible for lay employees who are employed at least on a half-time basis b a local church or church-relate agency to be eligible for mer bership in the plan.

Almost every denomination group must deal with questio relating to the ecumenic movement in general or to sp cific proposals for cooperatic and consultation with oth Protestant groups. The Churc of the Brethren is no exceptio Each year representatives a pointed to the World Counc of Churches and the Nation Council of Churches bring r ports, indicating to what exte these cooperative movemen involve the life of the churc This year's Conference inclu ed a report from delegates wh had attended the World Cou cil Assembly at New Delh India, last December.

While their reports we quite positive in nature, Ed ward Ziegler upon bein pressed to indicate some of th liabilities with regard to pa ticipation in the World Counc indicated that there were, c course, some disappointment in the way in which such large organization could occ sionally bog down in its o ganizational machinery. H pointed out that while man Christian groups do not shar

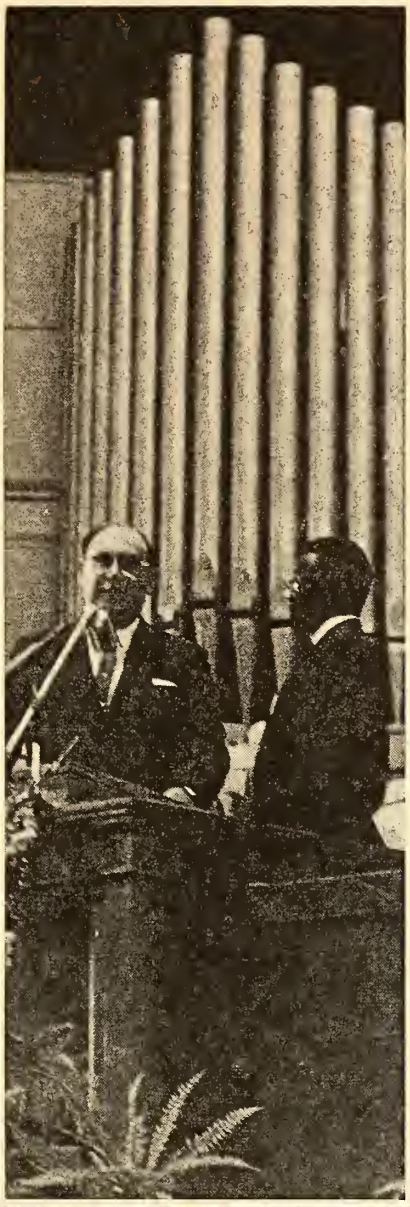


the Brethren witness with regard to disarmament and peace, still this witness is recognized and finds increasing support. He regretted that the World Council Assembly had not yet reached the point where all Christians could join together at the Lord's table.

M. R. Zigler, who completed several years of membership on the World Council Central Committee, urged the Church of the Brethren to be patient with the World Council, which is still a very young institution. He reminded Brethren that their own problems have not yet all been solved and it may even be a miracle that so many churches from so many different traditions can meet together at all.

The group of Brethren representatives to the National Council of Churches brought a report which attempted to face quite frankly some of the questions which have been raised with regard to the council. Norman Baugher spoke directly to reports which have made accusations regarding communist infiltration in the National Council of Churches. He pointed to a number of investigations which indicated that there was

Continued on page 23

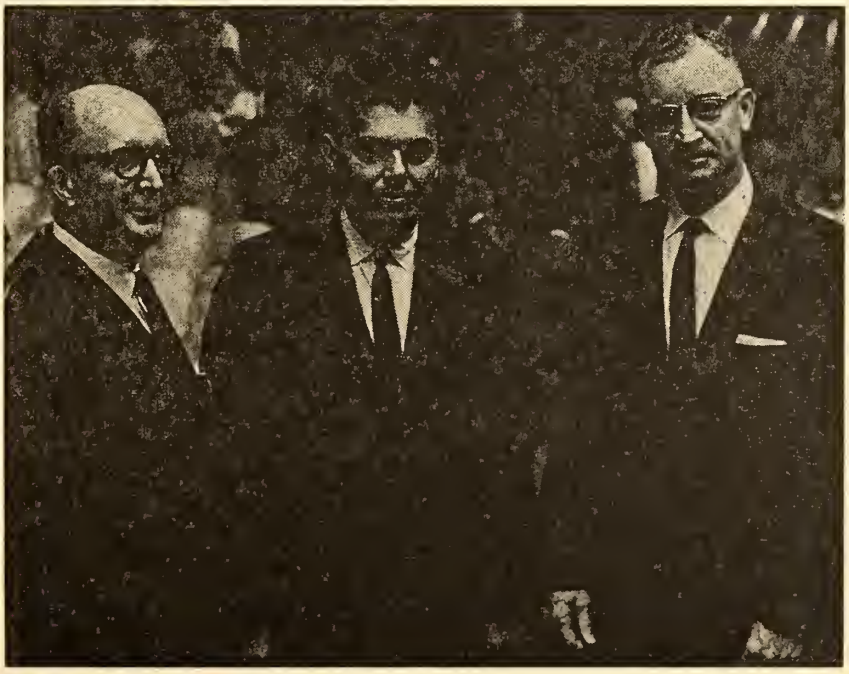


Representative of the Annual Conference audiences was this one at an evening session. It was not as large as some because it was early in the week

Responsible for the orderly progress of business were the officers: associate moderator, Harry Zeller, Jr.; moderator, Nevin H. Zuck; secretary, A. Stauffer Curry; reader, Duane Ramsey (from left)

Nggida Gadzama, Standing Committee delegate from Nigeria, presents the first of three contributions of $70 each from the churches in Nigeria to Paul Robinson for the Bethany Seminary development

The fourth "Z" in succession to hold the chief office in the Church of the Brethren is Harry K. Zeller, Jr., (right). With him are the new associate moderator, DeWitt L. Miller (left), and the retiring moderator, Nevin H. Zuck



KINGDOM GLEANINGS

EMERGENCY

Hong Kong, already crowded with starving and homeless people, has received a new wave of Chinese refugees. The United States government has announced the availability of some funds and arrangements for a few refugees to come to this country. This is only a beginning, however, in meeting the critical problem there.

Urgently needed are housing, food, and self-help projects for those refugees who must continue to live in Hong Kong and those who will arrive in the future.

To help meet this need, the General Brotherhood Board, in its June meeting, voted to send $1,000 to assist in the refugee ministry in Hong Kong. Your support is needed to make this and a similar ministry possible — wherever disaster strikes in the world.

Send your gift for the Emergency Disaster Fund to the General Brotherhood Board, Church of the Brethren, Elgin, Ill.

The dedication of the Valley Pike church in Northern Virginia, which was scheduled for July 29, has been postponed until a later date because the building was not completed in time.

A gift of $100,000 was received by Manchester College for its March of Progress campaign for capital funds. The donor is Cyrus Funderburg of Ohio, who asked that it be used in building the new library.

McPherson College has received from the government a housing loan of $557,000 to build a men's residence hall. The three-story building will house 158 students and a head resident. There will be a recreation room on the first floor and typing rooms and lounges on each of the other floors.

James K. Garber of Elkhart, Ind., has been appointed to the newly established position of director of alumni affairs for Manchester College, according to an announcement by Dean Earl S. Garver. He comes to Manchester from Indiana University, where for two years he worked as assistant director of the bureau of personnel relations and placement.

The four major issues concerned with the Brotherhood peace action project, June 25, Washington, D. C., were: (1) reconciling East-West and other world tensions, (2) securing world order through a strengthened United Nations, (3) achieving general and complete disarmament, and (4) structuring positive alternatives to Civil Defense. Four pieces of literature on these issues contained in the Visit Your Legislator Packet are now available from the Church of the Brethren General Offices, Elgin, Ill. (1) Annual Conference and General Brotherhood Board Statements, 1947-61. 15c; (2) Excerpts from the Sane World (Nuclear Test Ban and Civil Defense). 10c; (3) National Council of Churches Memo, July 15, 1962 (Civil Defense). 5c; (4) National Council of Churches Memo, June 1, 1962 (Disarmament). 5c.

The CPS reunion for the Eastern Region will be h[el]d on Sunday, Aug. 19, on the Elizabethtown Colle[ge] campus.

Local treasurers would do well to inquire of a new arriving pastor if he would agree to the deduction fr[om] his salary of his Pension Plan contribution for remitti[ng] with the church's contribution. All treasurers are minded by the secretary to remit contributions direct[ly] the Brethren Pension Board, 1451 Dundee Ave., Elg[in], Ill.

Sing It to a New Tune, accompanied by a metri[cal] index of tunes, by Alvin F. Brightbill and Wilbur Brumbaugh, which appeared in the November 19[61] Leader, has been reproduced by the Music and Worsh[ip] Committee. The cost is 20c, and it should be order[ed] from the Church of the Brethren General Offices, Elg[in] Ill.

Mrs. Dennis Clinton of Virden, Ill., was elect[ed] president of the United Church Women of Illinois at annual meeting in May. A member of the Vird[en] church, Mrs. Clinton has served for the past three ye[ars] as first vice-president of the organization. At the sa[me] meeting Mrs. Norman Baugher was named to the nom[i]nating committee.

The annual meeting of conscientious objectors, i[n]cluding the CO's of World War I, CPS men, IW's, a[nd] IO's, and of interested friends and families will be he[ld] at the Brethren Service Center at New Windsor, M[d.] on Sunday, Aug. 12. Following attendance at t[he] churches in the area, the group will return to the cent[er] for a basket lunch and fellowship. Anyone desiri[ng] meals or lodging at the center should write Mrs. Sad[ie] Spangler, New Windsor, Md.

The older youth-young adults of the Central Regi[on] have planned a retreat, beginning at noon on Sept. [2] and continuing until noon of Sept. 3, at Mountain Lak[e] five miles east of Bellefontaine, Ohio, on state route 4[0.] The theme for the meeting is Meet the Stranger in Yo[ur] House, and the resource leader is Raymond R. Peter[s,] pastor of the Mack Memorial church, Ohio. For add[i]tional information write: Joan Macy, 1717 Salem Ave[.,] Dayton 6, Ohio.

Licensed and Ordained

Dale E. Hemmerick and *R. Max Loxley,* licensed i[n] the West Milton congregation, Southern Ohio.

Howard Griffith, licensed in the Harris Creek co[n]gregation, Southern Ohio.

Bruce L. Fetters, licensed in the Painter Creek co[n]gregation, Southern Ohio.

Donald A. Westmoreland, licensed in the Englis[h] River church, Iowa-Minnesota.

Raymer Cox, ordained in the Douglas Park church Northern Illinois and Wisconsin.

Dean Shetler, ordained in the Brothersvalley church Western Pennsylvania.

Ngamariju K. Mamza, ordained to the eldership b[y] the Nigeria District on June 17. A registered nurse an[d] pastor of the Lassa congregation, he is the third Nigeria[n] to become an elder.

The twenty-eighth congregation was organized in the Nigeria District on July 1. The church is at Libu among the Hona people, and has ninety-two members. Elders Mai Sule Biu and Monroe Good officiated at the service.

Church Groups Please Note

DO NOT SEND parcels containing any cloth, clothing, food, or soap to missionaries in Nigeria unless specifically requested to do so — in writing, with clear instructions.

Rolled bandages and dressings (small pieces of cloth from three inches square to six inches square) are needed. In large quantities they should be sent to: Material Aid Program, c/o Brethren Service Center, New Windsor, Md. Smaller amounts should be sent either to New Windsor or directly to the field by parcel post.

DO NOT INCLUDE any other items. Address them to a hospital or dispensary and make the customs declaration exactly like this:

Quantity	Itemized list of contents	Value
(200 ?)	Bandages — for hospital use only	None

Other items such as seed packets, school kits, sewing kits should be sent (with clear instructions as to where they are intended to go) directly to the Material Aid Program, c/o Brethren Service Center, New Windsor, Md.

Please DO NOT SEND worn-out or broken items which have been discarded from your Sunday school, your church, or your home.

DO NOT send parcels to the General Offices in Elgin. This only involves extra handling and expense.

Pension Plan to Enroll Lay Employees

The 1962 Annual Conference unanimously approved an amendment which provides for the enrollment in the Pension Plan of lay employees of churches and church-related agencies.

Employees who work half time or more in local churches, Brethren colleges, homes for the aging, or who serve district or regional boards or other agencies are invited to send for a new folder which offers the following information: eligibility for membership; membership contributions; employer contributions; withdrawal provision; and enrollment procedure. A free copy of the Pension Plan booklet, inclusive of the articles as adopted by Conference in 1943 and as subsequently amended, is also available for the asking. Address your request to the Pension Board Secretary, 451 Dundee Ave., Elgin, Ill.

The new folder was mailed on July 19 to the administrators of the colleges, homes for the aging, district and regional board chairmen, pastors, and local board chairmen. Although some employers and employees will decide that employee enrollment shall be effective with the inception of the next Pension Plan year, Sept. 1, others will plan for employee enrollment to be effective on Oct. 1 when the church's fiscal year begins.

The Church Calendar

July 29

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Jeremiah Sees Hope Beyond Tragedy. 2 Kings 24:11-16; Jer. 29:1-4; 30:18-24; 31; 32:36-42; 33:14-26. Memory Selection: This is the covenant which I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people. Jer. 31:33 (RSV)

August 5

Sunday School Lesson: Judah Conquered and Exiled. 2 Kings 24 — 25; Jer. 40:1-6; 42:1-6. Memory Selection:

> . . . they sow the wind,
> and they shall reap the whirlwind.
> Hosea 8:7 (RSV)

August 12

Sunday School Lesson: Ezekiel Pleads for Repentance. Ezek. 1:1-3; 2:1-7; 3:4-5, 10-11; 11:16-19; 18. Memory Selection: Repent and turn from all your transgressions, lest iniquity be your ruin. Ezek. 18:30 (RSV)

Aug. 3-4 District meeting, Northern Virginia, Front Royal
Aug. 3-5 District meeting, Middle Indiana, Manchester College
Aug. 5-11 Bethany extension school, Elizabethtown College
Aug. 5-11 Eastern Region laboratory school, Elizabethtown College
Aug. 10-12 District meeting, Northern Indiana, Camp Mack
Aug. 13-16 District meeting, Tennessee, French Broad
Aug. 14-16 District meeting, Southern Indiana, Rossville
Aug. 16-18 District meeting, North and South Carolina, Mill Creek
Aug. 16-19 District meeting, Colorado, Denver, Prince of Peace
Aug. 16-19 District meeting, Southern Missouri and Arkansas, Shoal Creek
Aug. 23-26 District meeting, Michigan, Free Methodist camp grounds, Cadillac
Aug. 23-26 District meeting, Northeastern Ohio, Ashland College, Ashland
Aug. 24-26 District meeting, Southern Illinois, Woodland
Aug. 24-26 District meeting, Iowa and Minnesota, English River
Aug. 24-26 District meeting, First Virginia, Roanoke, Central
Aug. 28 — Sept. 1 Eastern Region camp directors training session for 1963
Aug. 29 District meeting, Mardela, Green Hill
September Brotherhood Achievement Emphasis Month
Sept. 2 Labor Sunday
Sept. 6-8 District meeting, Northwestern Ohio, Swan Creek
Sept. 8-9 Southeastern Region men's fellowship retreat, Camp Massanetta
Sept. 9 Stewardship Sunday
Sept. 13-16 District meeting Northeastern Kansas, Morrill
Sept. 14-16 District meeting, Missouri, Warrensburg
Sept. 14-16 District meeting, Nebraska, Lincoln
Sept. 14-16 Eastern Region men's and women's retreat, Camp Eder

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Jesse Whitacre of Keyser, W. Va., in the Rock Oak church, Sept. 3-16.

Bro. Vernon M. Wilkins of Danville, Va., in the Brake church, Petersburg, W. Va.

Gains for the Kingdom

The churches in Nigeria report the following baptisms: Dille, twenty-nine; Billa, ten; Chibuk, twenty-three; Lassa, forty-one; Waka, nineteen; Mbororo, thirty-three; Kwaka, thirty-nine; South Margi, fifty-six; Moda, forty-one; Kaurwatakari, 2; Wandali, at Zuwa, six.

Six baptized and two received by letter in the Oakley church, Ill. Three baptized in the Woodland church, Ill. Two baptized in the Beech Grove church, Ohio.

Three baptized in the Mingo church, Pa.

Three baptized in the Bush Creek church, Md.

And then, after Ocean Grove . . .
Brethren join in a

PEACE WITNESS IN WASHINGTON

by Kenneth I. Morse



IT'S something religious." Th
was the answer one moth
gave her small child who inquire
about the peace walkers in fro
of the White House. The tone
her voice indicated that she d
not exactly approve of what sl
saw. But the peace walkers ther
selves — all four hundred of the
who came from Brethren church
across the country — would agr
that they were in Washington
Monday, June 25, for reasons th
were religious.

You could tell it by the sig
they carried: not protests again
nuclear tests alone or urgent co
mands to "Ban the Bomb," b
assertions that "War Is Sin" a
that "In Christ There Is No Ea
or West" as well as indications
support for the United Natio
the Peace Corps, the Disarmame
Agency, and cultural exchan
programs. The idea that t
march was motivated by a ba
faith rather than by indigna
protest was further expressed
the half-page advertisement th
appeared that morning in t
Washington Post and in the leaf
distributed to passersby. "B
cause We Believe" was the hea
ing that caught the eyes of reade
of the newspaper and clamor
for the attention of the 16,000 p
sons who were handed copies
the leaflet.

Shortly after 10 o'clock th
morning nearly four hundr
Brethren lined up on the sidew
outside the Calvary Baptist chur
in downtown Washington. Th
grouped themselves in units
twenty, each one directed by
designated leader and each o
carrying a banner. Slowly a
with dignity the lines formed a
participants walked two abre
down 8th street, then along
street, past the Treasury Buildi
and finally to the broad sidew
fronting the White House a
directly across from Lafaye
Square. Police patrolmen were
hand at the church to help dir
the initial stages of the walk, a
others were posted at frequent
tervals along the suggested a
available for marching in front
the White House.

Several things about the Bre
ren walk set it apart from ma

others that have been held at the ame location. There were more han thirty family groups includ- ng children of all ages. The narching was orderly from be- ginning to end, not in a regiment- ed sense, but with a freely chosen estraint that emphasized the eriousness of its purpose. The narch was unusual also in the fact hat so many persons officially onnected with the church took art. Several members of the Brotherboard Board joined in the valk. Officers of Annual Confer- nce were involved, Brotherhood taff members (including several ther than Brethren Service per- onnel) participated. The name ags worn by the walkers revealed hat they came to Washington rom all over the Brotherhood. About one half were laymen, one ourth ministers, one fourth youth.

Accompanying the marchers were volunteer leafleters, Breth- en who passed out literature on treet corners, to passersby, to bus iders, to cab drivers, to curious ourists, to anyone who would ac- ept a leaflet of explanation. On any occasions throughout the ay these leaflets, associated with public walk, became the basis f conversations with strangers. Many were the opportunities eized by Brethren to explain their easons for making a public wit- ess for peace.

It soon became evident to the Washington police that there ould be little need for the more han twenty officers who had been ssigned to patrol the demonstra- on in front of the White House. ater in the day the number of atrolmen was reduced so that any could resume other duties. t all times they were cooperative nd courteous.

At 11:55 a carillon across La- yette Square began to toll a Welsh hymn tune that brought ords like these to mind: "Im- ortal, Invisible, God Only Wise." or five minutes the walkers were mpted to join in the hymn nes, but most of them had to e satisfied with humming the miliar notes. Yet here was an nexpected accompaniment to a itness that they felt to be "some- ing religious."

FROM THE SIDELINES

While his wife and friends participated in the peace walk, Robert Lloyd of Spring City, Pennsylvania, decided to mingle with the crowds around the walkers in order to discover how people reacted. He took off his name tag and button and approached 212 persons throughout the day, just as one onlooker to another. In the evening, this "plain-clothes" interviewer had some interesting observations to make:

— More than eighty percent of the persons he talked to reacted favorably. He approached all kinds of persons — well dressed, poorly dressed, business, professional, laboring men and women. Most were sympathetic.

— Not a single colored person to whom he talked was opposed to the peace walk or its objectives.

— There was more criticism of the walkers at the State Department building than at the White House.

— Many observers were interested in knowing more about the purposes of the peace witness.

— Some persons were impressed with the orderliness of the march.

— A few persons thought the Brethren walkers were Seventh-day Adventists; a few regarded them as "a bunch of subversives."

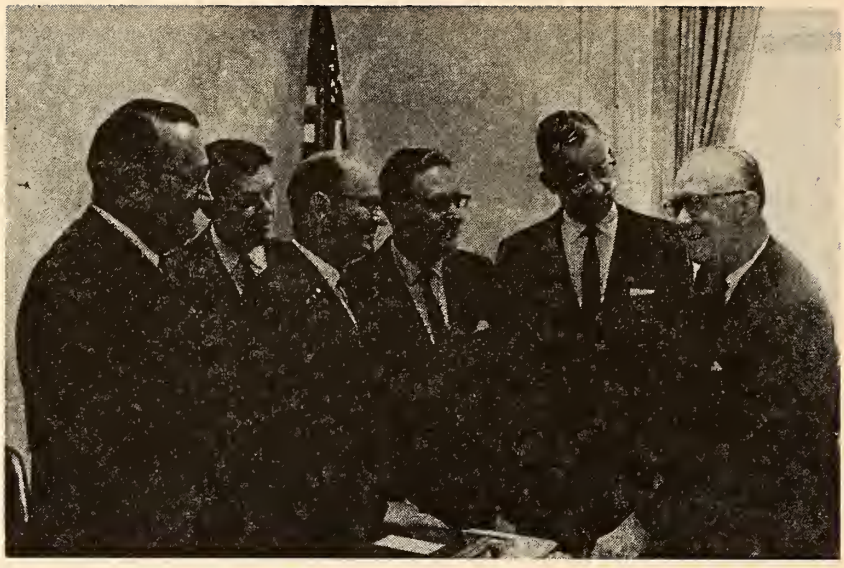
— Among those favorably impressed there were some who said, "I wish I had the courage to do the same thing."

Meanwhile, during the beginning of the walk and continuing through the afternoon, several delegations of officially appointed Brethren were meeting with government leaders. Though they were unable to see President Kennedy, one group talked with Brooks Hays, special assistant to the President. A delegation also met with George C. McGhee, Undersecretary of State for political affairs, representing Dean Rusk, who was out of the city. Similar groups sought to present their case to leaders of the House and Senate Foreign Affairs committees and the House and Senate Armed Services committees.

Leaders of the delegations submitted a statement recalling that for 250 years the church has borne witness for peace and reconciliation. They stated certain basic convictions regarding four critical issues: reconciling East-West tensions; strengthening the United Nations; achieving disarmament; and supporting positive alternatives to civil defense. In connection with each issue the spokesmen offered practical suggestions for positive action.

Taking time out from public demonstrations at the White House and at the State Department, about half of the participants called on sixty individual members of Congress in their offices. In most cases they were favorably received. One congresswoman, impressed with the text of the newspaper advertisement, indicated her intention to have portions of it quoted in the Congressional Record.

Throughout the day, while other Brethren were involved in the public walk or in visits to government leaders, a peace prayer vigil was maintained at the Washington City Church of the Brethren. Brethren ministers from the Capital City area directed a series of fifty-minute worship periods in which the various petitions of the Lord's Prayer served as a basis for meditation and intercession. During the afternoon, in other rooms in the church, study and discussion periods were arranged for laymen, for pastors,



Appointed by the General Brotherhood Board to present the Church of the Brethren statement to Washington officials, Norman Baugher, Nevin Zuck, Raymond R. Peters, W. Harold Row, and Harry K. Zeller, Jr., meet with Brooks Hays, the President's special representative, at the White House

and for youth. Subjects related to the Biblical basis of peacemaking, its history in the church, a look at community aspects of peacemaking, and a search for ways to work effectively for peace today.

Altogether, more than 500 persons took part in one or more of the various activities planned for the day. A few of them came in especially to share in the concluding evening services, held in the Calvary Baptist church, which was planned for evaluating and summarizing the day's experiences.

Though weary from walking and exhausted by the heat of the day, the audience joined prayerfully with Ruth Hersch who opened the service by saying, "Today our feet have walked where our souls have trod." The words of St. Francis' prayer, which begins, "Lord, make me an instrument of thy peace," were effectively sung by the combined choirs of Brethren churches in the Washington area. It was an occasion for brief reports from delegations, from marchers, from leafleters and many others who testified as to their own experiences or to the response they received to the peace witness. The newly elected moderator of the church, Harry K. Zeller, Jr., pastor of the La Verne congregation, California, addressed the participants of the project at the closing worship service. Earlier, he was part of the official delegation to government leaders and had joined in the peace walk, carrying a placard reading, "Build Friendships, Not Shelters."

"It is not enough to study for peace or preach peace or pray for peace or even work for peace," he said. "It is not enough to read the Beatitudes in cloistered churches or to pass resolutions in our solemn assemblies. A full witness for peace requires even more. It must be felt in legislat halls and executive offices of t nation and, so to speak, the gos of peace must be heard in t streets."

Though he cited the mass de onstration approach as a leg mate vehicle of communicati he cautioned against expect great changes to come through "The peace walk will not sudd ly change the iron tension pa lyzing our world. It will cohere the fractured nations bring down the Berlin wall. W happens in us because of this is more important than what h pens in the affairs of the nati It is our hope and prayer that world will be a better place cause we have been here tod but it is our conviction that shall be better men and wom because of what we have done day. We walk, we work, we pl we pray for peace because cannot do otherwise."

At the close of the service P W. Kinsel said, "Today was a venture in witness to the faith t underlies our convictions peace. For us, the walk for pe has just begun."

The lady had the right ans for her child who inquired ab the Brethren who were in W ington. It was indeed "someth religious."

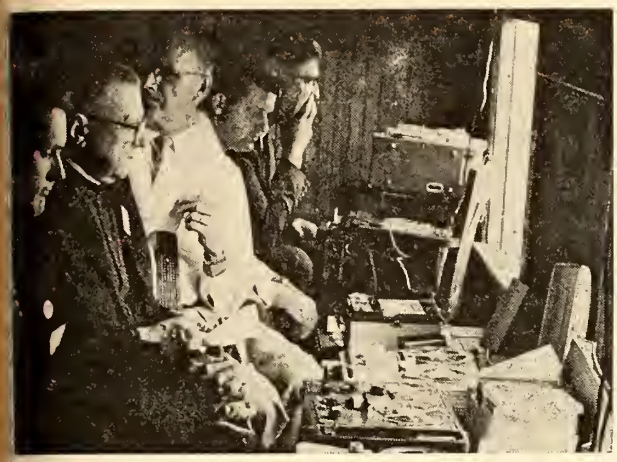
God and the World's Sin

■ "What is God doing about the world's sin?" The question could have b asked by anyone, but it took a Scottish-born professor of church history, Norman V. Hope, to state the answer in terms that an audience of sev thousand could quickly grasp. He spoke Saturday evening at Ocean Gr

According to Dr. Hope, a teacher at Princeton Theological Semin in order to find out what God has done and is doing one must "go to cross at Calvary." There human sin did its very worst, and there God st in three relationships to it.

First, the cross revealed that God judged the sin of the world. In second place, he bore that sin, for "God was in Christ." What sin di Christ, it did to God. Finally, God used the sin of man for his own rede tive purposes. Those who crucified Jesus thought he was done for, but failed to reckon with the power of God.

But what is God doing now about the sin of the world? The ans are similar. He still stands in judgment of sin. And God still bears "The cross is a projection on the screen of history of what is always hap ing in the heart of God." And God still uses sin for his own redemp purposes. This was illustrated in the effect of Stephen's persecution Saul of Tarsus. It is illustrated today when, as in Germany, a persec church discerns the real followers of Christ and opposition to the ch results in making Christianity a live issue.



From the recording of Annual Conference business and speeches to the enjoyment of one's friends while watching the waves roll in is a "change of pace" which Conference provides. The ocean is not a part of the scene every year, but fellowship and inspiration are, and the latter can be shared with those at home by a recording

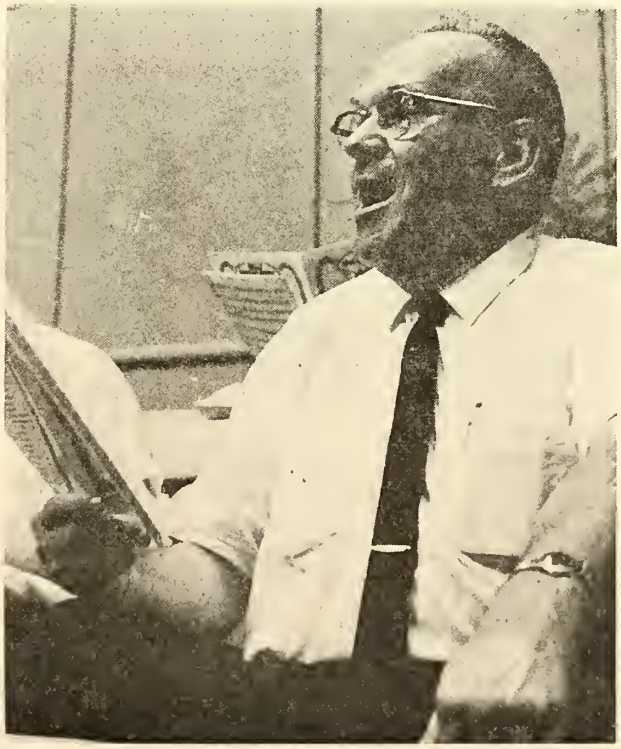


Young and Old at Conference

Let your voice ring out might be the title of this picture. Such whole-souled enthusiasm makes the choir an asset to the worship services at every Annual Conference

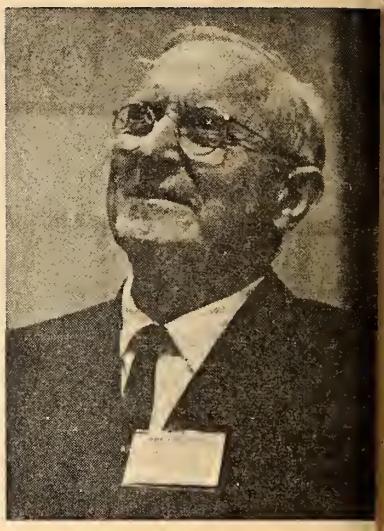
Getting a drink is a problem when one is only three and shorter than the fountain. Big sister can be a help













Those who have grown old in the service of the church share the scene at Annual Conference with those young in years. At the left above John Roop, M. R. Zigler, and Reuel Pritchett (from left) compare notes. Next the youth come from the meeting when five of their number competed in the speech contest on the theme, The Triangle: Youth, Culture, Parents. C. C. Cripe (upper right), a pastor for fifty-seven years, recently retired, was attending his fifty-first Conference. William M. Beahm (right in lower left picture) is cited for his years of service as a missionary, minister, and teacher; S. Loren Bowman is making the presentation. Two areas of Brotherhood program are pointed up in the other two pictures: the peace witness, especially the peace walk in Washington, and the outreach of the church. On the map are located the places in the world where the Church of the Brethren has work; when a button is pressed the spot lights up and a slide illustrates the work there





For the Years Ahead

Continued from page 15

no such evidence of communist influence or infiltration. He also urged delegates to think carefully about the source and motivation of some of the criticisms that are so often launched against the National Council of Churches.

Dr. Donald Helfferick, president of Ursinus College in Pennsylvania, was present to represent the National Council. He suggested a number of ways in which denominations are able to extend their ministry through the council.

A report of the Fraternal Relations Committee, which had been encouraged a few years ago by Annual Conference to conduct conversations with other denominational groups, was presented by the chairman of the committee, Foster Statler. He indicated the committee's interest in continuing such conversations even though no such meetings had been held during the past year. In connection with the committee's report an amendment was accepted, which called for a careful look at the "assumptions and methods" of other denominations as well as their problems and objectives.

From Standing Committee came a recommendation that the Church of the Brethren send two observer consultants to participate in a meeting of the Consultation on Church Unity, to be held at Oberlin College next year. An invitation had come from leaders of the consultation in which several major denominations are now participating.

Speaking on behalf of the Standing Committee recommendation, William Willoughby urged that Conference send the two observers. He insisted that the church should be informed as to what is going on, and he regarded the invitation as indication that Brethren could be of help and could give counsel, representing some of the values of the Anabaptist and pietistic traditions. He also pointed out that Brethren can learn by observing what happens in movements such as this.

Speaking specifically to questions that have been raised regarding the possibilities of merger, he said that separation in itself is neither good nor bad and merger in itself is neither good nor bad. He maintained that if merger represents a lust for ecclesiastical power or if it means simply that a church tries to keep up with another church in its appearances, then merger can be evil. However, if it is a means by which it reunites those whom God wants to get together, then it can be a force for good.

Several delegates expressed their honest feelings that even to engage in this kind of consultation would be a move in the wrong direction and one delegate said, "Conversations have already ruined our witness." These spokesmen maintained that church merger could not take place without the sacrifice of basic principles. They also urged that Brethren should not be apologetic for what they believe in any face-to-face meeting with leaders of other denominations.

Other delegates, however, felt that in accepting an invitation to the proposed consultation Brethren would not sacrifice any principles and that they need not fear they would lose any of their values by associating with others from different backgrounds or with different beliefs and practices. By a fairly strong majority the delegate body voted to accept the recommendation of Standing Committee, which would authorize the sending of observers who will then report later to Annual Conference.

Five representatives of other Christian groups brought fraternal greetings on behalf of their churches. Bishop Henry Ginder, moderator of the Brethren in Christ Church, spoke of the many opportunities for close fellowship that he has had with Church of the Brethren representatives. Bishop F. P. Stalker represented the Moravian Church, William Reeves spoke on behalf of the Society of Friends, Rev. J. A. Parthemore represented the Churches of God in North America, and M. Virgil Ingerham, moderator of the Brethren Church, represented this sister denomination. All of them brought friendly greetings and expressed appreciation for the opportunity of participating in this Annual Conference.

In presenting the annual report of the General Brotherhood Board, Norman J. Baugher, secretary of the board, called attention to some highlights of the printed report in the Conference Booklet. Calvert N. Ellis, chairman of the board's Committee on Goals and Program, explained a plan by which a number of local churches are engaging in "congregational conversations" as a means of helping to study the mission of the church and to offer suggestions for the development of its total program.

Major attention in the time allotted to the board report was given to the presentation of new program developments. These had earlier been offered to the Brotherhood under the heading, "Response '62." George Detweiler, chairman of the board, outlined the various specific features of new program items which had been briefly described in the May 5 issue of the Gospel Messenger.



The theme of the Conference, Jesus Christ the Light of the World, was the focal point of the exhibit

He then invited members of the delegate body to raise questions concerning any specific aspect of this program.

The chairman of the board, aided and supported by other members of the board and some members of the Brotherhood staff, answered a number of specific questions that were presented in the time available. Questions had to do with the value and probable result of the planned exchange with leaders of the Russian Orthodox Church. Other questions were centered around the peace action project plan for June 25. Still other questions related to opportunities before the church in Nigeria and in other parts of the world. Questions relating to the plans for financing new program items were answered by Harold Fasnacht, vice-chairman of the board and chairman of the Finance Commission. Following this portion of the board's report to Annual Conference, an offering was lifted for the support of new program developments.

A goodly portion of the business sessions on the final weekday of the Conference program was devoted to queries and other items of new business. Most of these items received limited discussion on the part of delegates since they had previously been reviewed by Standing Committee and in each case Standing Committee brought a recommendation as to what further action should be taken. In most cases, this resulted in the appointment of a committee or the assignment of a study to an existing board or commission.

Two queries dealt with questions relating to divorce and remarriage. These will be under study by a committee composed of J. Aldene Ecker, Quinter Evans, T. F. Henry, Dr. Stanley Houser, and DeWitt L. Miller.

In response to another query regarding Brethren attitudes on family planning and population growth, the delegate body accepted a recommendation of Standing Committee that this topic be assigned to the General Brotherhood Board with a request that it make the desired study.

Also referred to the General Brotherhood Board for handling by its various agencies but without any need for bringing a report next year was the query regarding means of acquainting people with the Church of the Brethren. Also referred to the General Brotherhood Board for study but this time with a request for a report next year was a query asking for a new study of tithing and proportionate sharing.

In order to straighten out some discrepancies in existing statements regarding the stat of ordained ministers, a cor mittee composed of Fost Statler, the secretary of tl Ministry and Home Missic Commission, and the secreta of Annual Conference, w asked to suggest ways by whic the policy could be clarified.

Considerable discussion w given to a question raised l the General Brotherhood Boa and brought in the form of query. It asked that a study l made of some of the proble relating to the small churc Although there was agreeme that the study should be mac a number of delegates had co cerns that they were eager see included in the scope of t study. A number of them, wh favoring the intent of the que were concerned that some the positive resources of sm churches and small grou would not be overlooked in t subsequent study. The co mittee that will tackle tl problem is composed of Flo Bantz, chairman, Owen Stul Vernon Miller, A. J. Carico and Ira Milton Hoover.

Proposed as a Brotherho theme for the next three ye is the idea of the ministry reconciliation as found pressed in 2 Cor. 5:18-19 and suggested in the words, " Heal the Broken." To the de



At the closing service, Nevin Z outgoing moderator, hands over gavel, the symbol of office, to H K. Zeller, newly elected moder

gates and others attending Conference was presented an interpretation of this theme, which had originally been prepared by Earle W. Fike, Jr.

In response to a query from Northeastern Ohio, delegates authorized a new study of the place of evangelism in the church. The committee to bring a report next year is: Wayne Miller, chairman, Matthew Meyer, Myrl Weyant, Charles Albin, and Harry Gardner.

From Standing Committee came a proposal that in the future the moderator be elected a year in advance of his term of office, during which time he will be known as the moderator-elect. This proposal was approved by Conference with the understanding that it will not go into effect until next year's Annual Conference.

THE CHURCH AT WORK

■ Two fellowships of Brethren workers agreed at Annual Conference to dissolve their present organizations and to merge together in a new organization to be known as Brethren Health and Welfare Association. This was done in order to serve better the welfare and medical interests of the church since both are closely related in the work of service to mankind.

Leading the new organization for the next year are the following officers: president, Franklin Cassel; vice-president, Harvey Long; secretary-treasurer, Mrs. Elizabeth Kunz, and assistant secretary-treasurer, John Eller. A new constitution and bylaws was accepted by all those present.

The organization will seek to participate in a variety of creative programs to accomplish the objectives of the constitution. The executive committee is authorized to include other activities which will be in harmony with the aims of the organization. The organization hopes to be identified by its new name in the Brotherhood Yearbook.

■ New Brethren approaches in working for peace were discussed by a panel in the Brethren Service postbreakfast conference on Wednesday morning.

Ruth Early commented that it is not new for Brethren to go to Washington. In the eighteenth century Brethren were concerned to witness to government. The purpose of the new Brethren office in Washington is to make it easier for church members to talk with Washington personnel. The speaker observed that congressmen are interested in knowing what Brethren are doing. They can be visited at home as well as in Washington. So many congressmen hear only from secular groups and not from churches. Ruth Early said it is not necessary to be a registered lobbyist in order to express a protest in Washington.

Ralph Smeltzer insisted that the church needs to be present when great decisions are being made, both in Washington and at the United Nations. He emphasized the importance of listening and sharing informally with governmental representatives and of not going with any particular ax to grind but just to listen. These also are ways to make a Christian influence felt. He called attention to the new church center at the United Nations, which will be made available by the Methodist Church to other churches. Our church has expressed interest in having some part in this program of a witness at the United Nations.

Dick Hunn described a peace walk in which sixty young people participated two days before Christmas. He described it as a walking prayer vigil.

Specific attention was given in the conference to plans for the peace action witness scheduled for the following Monday in Washington.

■ The scope of Brethren Service's international ministry was reviewed by a panel of Brethren Service workers in the postbreakfast conference held Thursday morning.

Merlin Garber, who, with his wife Dorothy, served on a volunteer basis in Austria reported on the international and interdenominational nature of the Hinterbruhl project in Vienna, where volunteers from India, Germany, Austria, and other countries serve along with those from the United States. He reported that there is a spiritual vacuum which our program needs to fill. He feels we are making some small contribution to meet this need. Material aid is no longer necessary except in emergency situations.

John Metzler, who has served as Church World Service and World Council of Churches representative in Greece, stated that the influence of the Church of the Brethren and specifically of the Brethren Service program on the ecumenical movement has been toward the practical side of religion, starting first with the volunteers in Greece. This is now a part of the total World Council team program. There are now thirty volunteers in Greece in community development with a budget of $75,000 under the World Council of Churches.

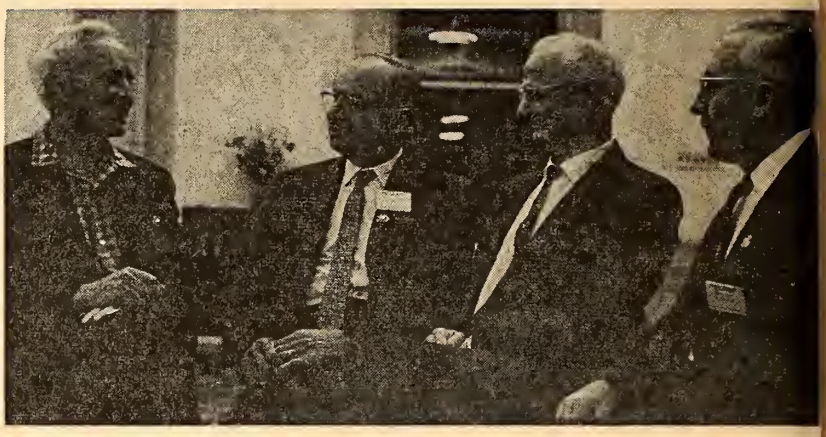
Teams are also at work in Italy, Morocco, the Near East, and Africa, and more areas are being proposed. Another aspect of Brethren Service is in helping underdeveloped areas of the world to eat better. John Metzler observed that much of the difficulty of the world today is related to hunger. Giving food and clothing is not always the right answer but helping make food and clothing available for persons in underdeveloped areas is still needed.

M. R. Zigler, who just this spring returned from a round-the-world trip, reported his opinion that the whole world is afraid. He said that people are more afraid of the United States than of any other nation because the Voice of America is heard everywhere; so people know about our weapons. Also, in contrast, the United States is the most admired of all nations because we have food, clothing, and shelter. M. R. Zigler observed that the world waits for the message of the Church of the Brethren. Each church should send a volunteer into service. Both money and persons are needed.

Ellie Essink, former work camper, a volunter in Kassel, and office secretary to Kurtis Naylor in Geneva, stressed the need for Americans to learn languages. She observed that as material needs lessen spiritual needs increase. She said, "Your young people should prepare themselves for service through language

study. This makes for much less frustration for the workers themselves, and you can make a witness for peace if you have the language and are prepared for the witness."

John Eberly, director of exchange and immigration services, reported on program developments and needs in exchange and refugee matters. W. Ray Kyle reported on the material aid program. Dr. Homer Burke and Dr. Lee Smith reported briefly on the program in Puerto Rico and the need for medical personnel in the hospital program there.



Four of the new members elected to the General Brotherhood Board by th recent Annual Conference are Dan West, Edward Ziegler, Ray Emmert, an Charles E. Zunkel. The fifth new member, Sim Togasaki, was not preser

■ At an early hour on Wednesday, June 20, women came to the Youth Temple near the auditorium in Ocean Grove to participate in a women's postbreakfast conference. In the business session Mrs. A. Ray Showalter was elected president for a three-year term. Special recognition was given to Mrs. John D. Long, author of a new book about Brethren women entitled Faces Among the Faithful. The first autographed copy of the book was presented to Irene Bittinger, retiring president of the women's organization.

Nearly seven hundred women were present at the session when Mrs. Long autographed copies of her book.

At the Thursday morning session Mrs. Norman Baugher reported on her experiences during a visit to the World Council of Churches Assembly in New Delhi. She observed that women around the world have much in common. They are all curious, talkative, and busy. She found English-speaking persons nearly everywhere but smiles and gestures were a universal language.

In India women wearing the sari, the common dress of Indian women, were carrying bricks for construction work. When a photographer attempted to take pictures they dropped their bricks and hurled stones at him.

Mrs. Baugher told of seeing blankets in Hong Kong that were prepared for distribution to the nineteen hundred refugees from a refugee camp. Their tarpaper shacks had been destroyed by fire.

■ The Mission Witness in Education was presented by a question and answer panel at the foreign mission postbreakfast conference on Wednesday morning. William M. Beahm was the chairman. Richard A. Bollinger, pastor, and Howard E. Royer, news service, interviewed representatives of the fields. Representatives indicated the scope of the program in each area and then answered more specific questions directed to them from these two Brethren and from the congregation.

Edna Switzer, just back from Ecuador, indicated that Calderon school has 6 teachers and 165 pupils in grades 1 to 6. A kindergarten for Indian children has just been added, with an enrollment of seventeen. There are sixteen pupils attending high schools in Quito, a six-year course, and two have been graduated. The mission plans to open grades 5 and 6 in the Santo Domingo area, where government provides only grades 1 to 4, and possibly a two-year industrial school.

Robert A. Hess, principal of Waka Teacher Training College in Nigeria, outlined the mission educational program for us. In addition to the 40 junior primary schools (up to grade 4) and five senior primary schools (grades 5, 6, and 7) there are the Teacher Training College (111 enrolled in a 5-year course), the Waka Secondary School (111 enrolled in a 6-year) course, the apprentice course for masons and carpenters, domestic science department, and women's class. Hospitals train clinic attendants. The church trains lay evangelist-farmers at Kulp Bible School (50 enrolled) and ministers at the Theological College of Northern Nigeria, a cooperative college of seven regional churches. Local congregations conduct 172 village classes of religious instruction.

Nggida Gadzama, Nigerian student at McPherson College and representative of the Nigerian District on Standing Committee, pointed out the wide range of age-group opportunities — from the older illiterate generation with no educational op portunities to the second and thir generation Christians with full edu cational opportunities.

Ramanlal Christian, principal c the Vocational Training College a Anklesvar, India, and member c Standing Committee from the Firs District, India, pointed out that edu cation is a means to reach a goal - Christianity. Most of the leaders c India are products of Christia schools. The educational prograr is now reduced to six primar schools, the Vocational Training Co lege and adult classes, and the prov sion of hostels for students attendin schools provided by the governmen Whole families attend the vocationa school. Education changes the di rection of lives. It is changing th common concept of and the attitud toward Christianity and Christian Indian people want to learn all abou the various religions.

Andrew Holderreed, just returne on furlough, spoke of the ministeria training at Gujerat Union School c Theology and of Poona Union Schoc of Theology (Marathi area), wher he is a member of the faculty.

What of the future if government take over the lower echelons of edu cation (the formative years)?

India — The church provides hos tels where the students live withi Christian communities. They hav also been pushed into programs c camping, youth emphases, and Bibl courses.

Nigeria — The government place education as first priority in the de velopment of a modern nation. Reli gious instruction is a part of the dail curriculum.

It is easy to make simple cate gories such as medical, evangelistic

ducational, but how do we adapt o changing situations?

India (Andrew Holderreed) — We ave developed youth centers, li- raries, retreats, village workers, vork camps, and other significant ariations of straight education.

What effect does education have n the families at home?

Nigeria (Nggida Gadzama) — Because of the very wide variations f background and the fact that nany students attend boarding chools, it is difficult to say.

Are mass evangelistic techniques sed?

Ecuador — Billy Graham was in Quito in January.

Nigeria — Billy Graham held a ery successful campaign in Nigeria n 1959. We have three area in- titutes each year which reach housands.

The Emerging Church was the heme of the second foreign missions ostbreakfast conference. The chair- nan was Leland S. Brubaker, for- nerly the executive secretary of he Foreign Mission Commission. our representatives of the fields nade brief presentations and then nswered questions from the con- gregation.

Norman J. Baugher reported on he Protestant Church of the Mo- uccas (Indonesia), our relationship o it, and the way we minister hrough it. Indonesia is a country f ninety million people. About hree and one half million are Chris- ian. In the area af Ambon about ne half the people are Christian. This church, heir to the Dutch Re- ormed Church, is 300 years old and as 250,000 members. It adminis- ers extensive educational and medi- al programs. Our workers help to trengthen this church and to train eaders for it. We are not establish- ng a new mission or church, but working in one already there.

B. Merle Crouse, about to return o the field with his family for a econd tour in Ecuador, outlined six- een years of growth in Ecuador. At 10,000-feet elevation in a rural val- ey of six to eight thousand Quechua ndians and a few "whites," where here is great economic inequality, he mission began to minister hrough evangelism, agriculture, nedicine, and education. About ten ears ago it began to bear fruit. A church was born, organized in 1955 with thirty members. There was a lowdown from 1955-58, but a new esurgence since then has resulted in a 60% to 70% growth each year. The second fellowship was organized at Las Delicias in June 1962. The present membership is about 120. The church is marked by integration, rapid growth, eighteen to twenty-four lay preachers, cottage fellowships, a sharing of leadership and direction, and a program to develop organizational structure.

Edward K. Ziegler, former missionary to India, returned as representative of the Church of the Brethren to the New Delhi Assembly of the World Council of Churches and visited the churches of our mission area for three weeks. He summarized the emerging church in India by saying it is not like the seventeen-year locusts — it does not go underground at all. There is a church in India, sixty years old. Some of the disappointments were: (1) rather slow growth, especially since Indian independence in 1948, (2) some discrimination against Christians, (3) a serious struggle for self-support.

Some of the signs of encouragement are: (1) There is an Indian pastor in every one of the twenty-six churches. Eight or ten of these rank with the best eight or ten in any U.S. district of the church. (2) There has been a fine growth in stewardship. By the end of August 1962, all congregations will be self-supporting. One has twenty-four tithing families. (3) Christians are moving into the life of the community and having a real influence.

Roger L. Ingold, field secretary in Nigeria and just returning to the field, emphasized that the winds sweeping over Africa are of gale force, not zephyrs. Animists are moving almost in droves toward Christianity. The church would grow in spite of our efforts. The *Ekklesiyar Kristi A Sudan-Lardin Gabas* (The Church of Christ in the Sudan — Eastern Region) is an African church of over 7,000 members, with not even a foreign name. One thousand one hundred have been baptized since September 1, 1961, and four new congregations have been organized. It is a member of the Christian Council of Nigeria and the *Tarayyar Eklesiyoyin Kristi A Sudan*, the Fellowship of the Churches of Christ in the Sudan. An every-member canvass for Kulp Bible School expansion brought over $4,000, three times the amount expected.

The needs pointed up were: (1) trained leadership, (2) literature program, (3) adult literacy program, (4) further Nigerianization of the service programs, (5) a turnover without creating or passing on any impedimenta.

What is the attitude of the Moslems? They are happy for schools, but not for conversions.

How does church attendance compare with membership? Membership is about 7,000; average Sunday attendance is over 20,000.

Do the missions point up the dangers of Western culture?

Merle Crouse — Ecuadorians see and observe North Americans other than missionaries.

Edward Ziegler — The missionaries are addicted to a "look at me"

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attitude. The church is deep in the life of the people; it is not denationalizing.

Do your neighbors consider you better Indians as Christians, or just Westernized?

Ramanlal Christian — It is very difficult to understand some parts of Western culture. Christians in India are only two percent (one percent Protestant) of the population.

Nggida Gadzama, Standing Committee representative and Nigerian student at McPherson College, expressed some concerns: "Many modern changes bring problems. My people do not understand Western culture and its relationship to Christianity. Our culture no longer speaks to us. Must we find another? How can we understand Western culture? To what extent is Western culture not good? (We are getting TV i Nigeria!)"

Ernest Wampler, former missio ary and relief worker in China, urge that we not forget the Chinese Chri tians. The chairman announced th publication in 1962 of a new boo by Francis Price Jones, The Churc in Communist China.

Obituaries

Bloyer, Roy, son of Charles and Lill Larkin Bloyer, was born Nov. 11, 188 in Spring Valley, Ill., and died May 1 1962, at Lanark, Ill. In Decembe 1936, he was married to Catherir Stoner, who survives. He was a mer ber of the Lanark church. The funer service was conducted by Bro. Joh Thomas, and burial was in the Lana cemetery. — Mrs. Ben Mathias, Lanar Ill.

Daggett, John W., son of A. C. an Elizabeth Daggett, was born in Repul lic County, Kansas, May 26, 1898, an died at Lawrence, Kansas, June 4, 196 He was an active member of the Lor Star church. On Feb. 27, he was ma ried to Winona McGaffey, who su vives. Surviving also are one son, or daughter, one brother, two sisters, an one grandson. The funeral service w conducted at the Lone Star church b Bro. Theodore E. Whitacre, and buri was in the Washington Creek ceme tery. — Mrs. Calvin Flory, Lawrenc Kansas.

Felty, Debra Sue, infant daught of Mr. and Mrs. Kenneth Felty, die June 13, 1962. A graveside service w conducted at the Grand View Memori park by Bro. W. Miller Price. — Grac E. Meyer, Ono, Pa.

Fortner, Edith, daughter of Olive and Marie Jones Routzan, was bor July 13, 1882 in Carroll County, an died June 9 at Freeport, Ill. She w married to Herschel A. Fortner, wh died in 1959. Surviving are one daugh ter, two sons, ten grandchildren, an six great-grandchildren. The funer service was conducted by Bro. Edwi Rodabaugh, and burial was in the Lar ark cemetery. — Rosetta Appel, Lanar Ill.

Gingrich, Ella B. Kline, died in 196 at Hummelstown, Pa., at the age eighty years. Her husband, David Gingrich, preceded her in death. Sh was a member of the Hanoverdal church, Pa. Surviving are three daugh ters, one son, two stepchildren, one si ter, one brother, sixteen grandchildre and twenty-six great-grandchildren. Th funeral service was conducted at th Hanoverdale church by Brethre Franklin Wagner and Harold Fahne stock, and burial was in the adjoinin cemetery. — Clara Frysinger, Hummel town, Pa.

Hoke, George W., died June 9 a the Greenville Brethren Home at th age of eighty-five years. His wife pre ceded him in death seven years ag Surviving are two daughters, eigh grandchildren, seventeen great-granc children and sixteen great-great-granc children. The funeral service was cor

lucted at the West Milton church, Ohio, by Bro. Robert Mock. — Rowena V. Mishler, Dayton, Ohio.

Kreitzer, John Allen, son of David and Anna M. Hocker Kreitzer, was born Oct. 25, 1881, at Clayton, Ohio, and died March 24, 1962. He was a member of the Ft. McKinley church. He was married to Nora Campbell, who survives. Also surviving are one son, two daughters, eight grandchildren, and one great-grandchild. The funeral service was conducted at the Ft. McKinley church by Bro. C. Albert Guyer, and burial was in the Fairview cemetery. — Helen L. Dedrick, Dayton, Ohio.

Lineaweaver, Minor L., son of James and Mollie Early Lineaweaver, died March 20, 1962, at the age of sixty-six years. He was a deacon in the Fredericksburg congregation, Pa. Surviving are his wife, Anna Wetsel Lineaweaver, two sons, two foster daughters, eight grandchildren, and two brothers. The funeral service was conducted by Brethren Ammon B. Meyer and Olen B. Landis, and burial was in the Cedar Hill cemetery. — Grace E. Meyer, Ono, Pa.

Measel, Anna Louise, died April 24, 1962, at the age of eighty-three years. She was a member of the Dupont church, Ohio. She was married to John Measel on Nov. 26, 1903. Surviving are her husband and an adopted daughter. The funeral service was conducted in the Dupont church by Bro. Robert Heeter. — Mrs. Oren Shafer, Continental, Ohio.

Miller, Maggie K., daughter of John and Mary Keller Hibshman, was born July 19, 1879, and died June 9, 1962. She was a member of the Little Swatara church, Pa. Her husband, George Miller, died sixteen years ago. Surviving are four daughters, five sons, two stepdaughters, three stepsons, twenty-six grandchildren, thirty-five great-grandchildren, one brother, and two sisters. The funeral service was conducted at the Frystown meetinghouse by Brethren Conway Bennett and Curtis Ziegler, and burial was in the adjoining cemetery. — Mrs. Carl Brightbill, Myerstown, Pa.

Montel, Alva, son of Jacob and Rebecca Metzger Montel, was born Aug. 21, 1881, near Silver Lake, Ind., and died at Peru, Ind., Jan. 5, 1962. He had been a member of the Church of the Brethren since a young man. Surviving are two brothers and two sisters. The funeral service was conducted at North Manchester, Ind., by Bro. Moyne Landis, and burial was in the Pleasant Hill cemetery. — Mrs. Sherman Rhoades, North Manchester, Ind.

Myer, John L., son of Mahlon and Mary Richwine Myer, was born near New Holland, Pa., and died May 7, 1962, at the age of sixty-seven years. He had been a minister in the Springville church since 1920 and had served as elder for twenty-two years. Surviving are his wife, Erla Snyder Myer, four daughters, nine grandchildren, two great-grandsons, one brother, and one sister. The funeral service was conducted at Mohlers church by Brethren Ralph W. Schlosser, J. C. Wine, and Ralph B. Heisey. Burial was in the adjoining cemetery. — Lorraine Heffley, Stevens, Pa.

Shellabarger, Emma, daughter of John and Louetta Christian Slough, was born July 9, 1894, and died April 1, 1962. She was married to Ward Shellabarger. Surviving are one daughter, one sister, two brothers, and four grandchildren. She was a member of the Ft. McKinley church, where the funeral service was conducted by Bro. C. Albert Guyer. Burial was in the Cassel cemetery at Union, Ohio. — Helen L. Dedrick, Dayton, Ohio.

Sherrick, Joseph Francis, son of Jesse and Rebecca Brandal Sherrick, was born May 26, 1870, at Three Rivers, Mich., and died June 7, 1962, in Gratiot County, Mich. He united with the New Haven church in 1887 and was called to the ministry in 1897. He served in the free ministry for forty-five years. He was ordained to the eldership in 1921, serving as elder of the New Haven congregation as well as of others in central Mich. On June 18, 1902, he was married to Grace Shroyer, who died in 1954. Surviving are one daughter, one son, one half sister, five grandchildren, and eleven great-grandchildren. The funeral service was conducted by Brethren Harley Townsend and Charles Spencer in the New Haven church, and burial was in the North Star cemetery. — Lois Sherrick, Ithaca, Mich.

Sickler, Kevin Scott, son of Russell and Nancy Sickler, was born June 6, 1962, in Lafayette, Ind., and died two days later. A brother and a sister, besides his parents, survive. Graveside services were held in the Bedford cemetery by Bro. Ralph Gwin and the undersigned. — LeRoy Dick, Monticello, Ind.

Spitler, Susie A., daughter of Abraham and Lydia Conover Bowman, was born Dec. 25, 1878, and died May 29, 1962, at Dayton, Ohio. In 1897 she was married to William F. Spitler, who died four years ago. She was a long-time member of the Trotwood church. Surviving are one daughter and two grandchildren. The funeral service was conducted by Bro. Paul W. Kinsel, and burial was in the Ehrstine cemetery. — J. C. Flora, Trotwood, Ohio.

Stone, Maude, daughter of Elmer and Margaret Yeater Vaughn, was born March 3, 1884, at Orbisonia, Pa., and died at Leamersville, Pa., June 10, 1962. She was married to Oscar Stone, who died in February 1961. She was a member of the Church of the Brethren. Surviving are her stepmother, three sons, one daughter, a number of grandchildren, and one brother. The funeral service was conducted in the Leamersville church by Bro. Ordo Pletcher. — Mrs. Rachel Claar, East Freedom, Pa.

Tosten, Harry W., son of George and Margaret Blair Tosten, was born Feb. 14, 1890, at Mercersburg, Pa., and died June 11, 1962, at Martinsburg, W. Va. In 1920 he was married to Rosie A. Allison, who survives. Five sisters and three brothers also survive. He was a member of the Waynesboro church, Pa. The funeral service was conducted by Bro. Harry M. Gardner and Rev. N. W. Brechbiel, and burial was in the Fairview cemetery at Mercersburg. — Thelma M. Widdowson, Waynesboro, Pa.

Werner, Eddie, died at Lafayette, Ind., June 4, 1962, at the age of seventeen years. Surviving are his mother, Artis Thomas, and one brother. He



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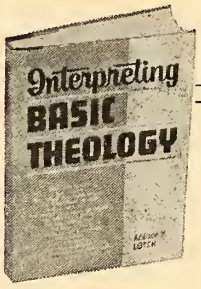
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attended the Guernsey church, Ind. The funeral service was conducted by the undersigned, and burial was in the Bedford cemetery. — LeRoy Dick, Monticello, Ind.

Widmyer, Etta F., died June 1, 1962. She was married to Charles L. Widmyer. She was an active member of the Dranesville church, Va. Surviving are four daughters, seven grandchildren, five great-grandchildren, two sisters, and four brothers. The funeral service was conducted by Bro. Duane Ramsey, assisted by the Reverend Childress, pastor of the Antioch Christian church at Vienna, Va. Burial was in the Arlington cemetery. — Connie E. Runyon, Herndon, Va.

Church News

Southern California and Arizona

Los Angeles, Ladera — Nineteen ha been added to the church since t first of the year. At the missionary ba quet in January the dramatic trio fro the University of Redlands gave t play, Lower Than Angels. The offeri was used for the support of a missio ary. At the dinner which began t school of missions, Wayne Crist to about the work contributions to m sions is doing around the world. T midyear achievement banquet had the speaker Harry Zeller, Jr., of L Verne. The choir gave a cantata duri the Lenten season. During the East vacation nineteen of the youth gro worked on an orphanage at Tijuan Mex. Two youth will attend the N tional Youth Conference. On Christi College Day, three of the college st dents and four trustees of La Ver College had charge of the morni service. The love feast was held the Thursday evening preceding Easte The theme of the mother-daughter ba quet was Fanfare of Spring. The pla for the new sanctuary are nearing cor pletion, and we hope to have o ground-breaking ceremonies soon. T children through the third grade me for a church service at the same tin the adults have their morning worshi A prayer fellowship meets each Mo day evening. Darrel Warn is the assi ant pastor for the summer. — D. Esth Jamison, Hawthorne, Calif.

Iowa-Minnesota

Brooklyn — The congregation join with other local congregations for pr Easter services. These were follow by the love feast on Friday evenin The women have made and sent sev comforters for relief. On family nig the men served the women at an ol time supper. Our congregation join with another church for a vacation B ble school. Many of the members a tended the dedication of the ne building at Camp Pine Lake on Ju 10. — Mrs. Leo Rhinehart, Brookly Iowa.

Northeastern Kansas

Cherokee Hills — On Sept. 1, Jam Elrod came as interim pastor. Vio Baker, a BVS worker, also joined t staff at the church. We began t Easter season with a twelve-ho prayer vigil directed by the pari worker, Viola Baker. On Palm Sund morning, there was a reception of me bers and communion, and in the afte noon baptismal services. Thirteen ha been received by letter and three b baptism. The women's council is e gaged in the study of the books of t Bible. They also prepared kits for N gerian schoolchildren and have be active in the United Church Women meetings. A junior choir and an adu choir have been organized. During t absence of the pastor, Hilton Harma was the guest minister. Albert Roge presently at Panora, Iowa, will becom the pastor of the Cherokee Hills churc the middle of August. During the sum mer months, Don Kindell will serve pastor. The parish worker complete her term of service on July 9 and le

t that time. We had a vacation church chool in June. — Mrs. Joyce C. Baxter,)verland Park, Kansas.

Western Kansas

Eden Valley — In February, we had sweetheart banquet, the annual birthay dinner, and blanket Sunday. Russell Kiester assumed the pastorate on une 1. A special building fund has een established. The church joined ith other congregations in the commuity for the World Day of Prayer servce. Ten youth attended the regional outh conference. A deputation team rom McPherson College was in charge f the morning service on April 8. The den Valley congregation was host to ne district men's and women's fellowhip spring rally. Several junior highers ttended their rally in Quinter. We had wo at the Christian education workhop at Hutchinson. The local 4-H lub was in charge of the morning ervice on 4-H Sunday. The women's ellowship served a father-son banquet n May. The church honored Brother nd Sister Charles Cupp on their last unday with a basket dinner. — Mrs. lburn Thomas, St. John, Kansas.

Garden City — One has been reeived by letter. The youth had a upper to make money for their trip o the National Youth Conference at stes Park in August. The Christian lission in South America was the heme for the school of missions in anuary. On Feb. 11, we had open ouse at the parsonage that the conregation might see the redecorating hat had been done there. A number f our youth attended the district youth ally at Quinter. Guest minister for rotherhood Interpretation Sunday was lark Emswiler. On March 2, we had basket birthday dinner sponsored by he women's fellowship. During Febuary and March we studied the early hurches of Asia at the evening servces. — Mrs. Eugene Sonnenberg, Garen City, Kansas.

Missouri

Plattsburg — On May 27, we had a emorial and homecoming day at the hurch. The organ, a memorial to aron Shoemaker, was dedicated, and recital was given in the afternoon. larvin Thill, who has been serving he church as pastor for more than wo years, was ordained to the ministry y Lawrence Lehman and Harold Corell. Bro. Chalmer Faw spent the eekend of March 4 in our congregaion. — Bernice Hoover Cook, Plattsurg, Mo.

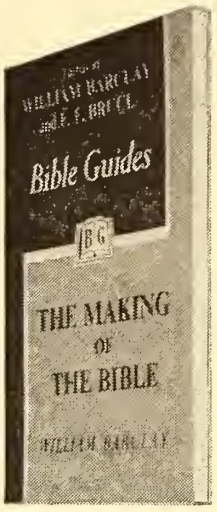
Michigan

Lansing — We had a dedication for he new pews at the time of our homeoming. The Charles Baldwin family pent a weekend in the congregation nd shared their experiences in the Nieria field by means of slides, songs, nd craft work. The women helped ith the United Church Women's projcts, schoolbags for Latin America and ealth kits for Michigan migrants. The re-Easter services were conducted by astors from several neighboring Brethen churches. We had our love feast n Good Friday evening. On June 13, ro. Ora Huston delivered a peace sermon. In the afternoon the choirs of three congregations joined with ours for a hymn festival. We had both a father-son and a mother-daughter banquet this spring. Some of the women attended the women's fellowship rally at Woodland in May. The pastor represented the congregation at Annual Conference. — Mrs. Emma Engle, Lansing, Mich.

Southern Ohio

Trotwood — Shortly before Mary Eikenberry and her sons returned to Nigeria she spoke at the church. Twenty of our members attended the district mission rally in February. The guest speakers were Earl M. Zigler and Ora I. Huston. Several of the congregation attended a school of Christian living at the Covington church for the Monday evenings from Feb. 5 to March 5. Bro. A. Stauffer Curry was the speaker for the preaching mission in April. Besides the evening meetings, he conducted a class study for four forenoons and met with four or five of the church commissions. The Trotwood church contributed $138 to the project, Pigs for Paraguay. Dick Amos won second place in the district oratorical contest. One circle of the women's fellowship

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entertained the senior citizens at dinner, followed by a program of old-time songs and slides. The church choir presented The Seven Last Words. During Lent there were Friday noon prayer lunches at the Y.M.C.A. for the business employees. These are being continued once a month. On May 6 eight children were dedicated. The church council revised the church organization by adding two new commissions and enlarging all of the commissions from five to six members and reducing the term of service from five to three years. In the past twelve months forty new members have been received and these were honored at a church reception. A special recognition service for high school and college graduates was observed on June 3. The congregation is participating in the campaign in Southern Ohio to raise money for the new camp, Woodland Altars. Auburn Boyers, minister of Christian education, conducted two classes in New Testament history once a week for fifteen weeks. The women presented the play, The Family and God, at their meeting in April. Mrs. Ruth Billman, Auburn Boyers, Mrs. Viola Denlinger, and Curt Zirkle were delegates to the Ocean Grove Conference. The young people are earning money during the summer months to finance their trip to the Youth Conference at Estes Park. — J. C. Flora, Trotwood, Ohio.

The Bible:

God's Word to Man

SAMUEL A. CARTLEDGE

The author begins this book by explaining wherein Christianity differs from all other religions, and goes on to study the reasons why its Scriptures are accepted by all branches of the faith. He defines the sort of inspiration that it is reasonable to attribute to them, deals with the development of the canon, and reviews the transmission of the text, showing how modern textual critics have achieved a restoration of the original manuscripts that may be accepted as very nearly perfect. Dr. Cartledge examines the problems of translation and principles of interpretation, and finally applies God's Word to the conduct of life. The treatment throughout is realistic and persuasive.

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ANSWER to CONFORMITY

PERRY EPLER GRESHAM

The author makes an eloquent plea for a return to self-reliance and pride in individual accomplishment. "Probably the most powerful aspect of the contemporary public philosophy is conformity," says Dr. Gresham. "This is the age of groupness" but "every human being has been appointed by Almighty God to be the manager of his own life. He cannot evade or delegate this responsibility. He may try to shun the decision by following the herd or depending upon someone else, but the final fact remains that he must answer to God in terms of individual responsibility for what he has done with his life." **$3.50**

Church of the Brethren
General Offices
Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

AUGUST 18, 1962

TO HEAL THE BROKEN

eparated From God

since the first man to this man,
from that woman to this woman
on the road from Eden to Elgin
by gods of our own making.

Separated From Our Neighbor

by fifty Megaton fences,
by luxurious riches
by color of skin,
by surplus bin,
by "ism" and schooling
and revolution.

'hat Is the Good News?

Let us proclaim again that which we know, that
"All this is from God who through Jesus Christ reconciled us to himself and gave us the ministry of reconciliation."
Is not the good news in this troubled day still the proclamation that whatever is broken, shattered, wounded, or scattered;
whether it be between God and man
or between man and man—
is reconciled and made whole
in Jesus Christ?

o Heal the Broken

That is as far reaching as the grace of God—as homebody as a family dissension,
That is as magnificent as an incarnation—as simple as a warm handshake,
It is as incomprehensible as the shocking miraculous posture of One washing someone's feet—as practical as elbows on a conference table and BVS'ers to hurricaned Belize.
It is as reverent as God breaking his own body—as noisy and impertinent as breaking doughnuts with a black friend at a lunch counter.

o Heal the Broken

That is the open arms of God's purpose to a world fresh from today's prodigal adventures.
It is the pointed finger commissioning things crying to be done.

o Heal the Broken

speaks of mission,
both God's activity and our opportunity,
his deed and our duty.

AN INTERPRETATION OF THE NEW BROTHERHOOD THEME

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

Matthew M. Meyer is pastor of First church, Glendale, California. He was the first of the four Bible Hour speakers at Annual Conference.

Kermit Eby is a teacher in the Department of Social Sciences at the University of Chicago.

Jacob T. Dick is the pastor of the Fresno church, Northern California.

William M. Beahm has just retired as a member of the faculty of Bethany Biblical Seminary. He will be teaching at Bridgewater College, Virginia, this coming year.

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

Witness by Designation

A little over a year ago, my wife and I decided we should refuse to pay the 75% of our federal income tax which was used for purposes of war. We so announced to the Internal Revenue Department, the President of the U.S., and to our church through the Gospel Messenger.

Following that announcement, we had communication from the U.S. Treasury and the Department of Internal Revenue, and much with members of our own church and some other denominations. All of the communications from the federal government were most considerate and courteous, a thing we did not always experience with our own Brethren.

The Department of Internal Revenue carefully acknowledged our conscientious scruples but reminded us that Mr. A. J. Muste had lost his case of conscientious tax refusal in the federal tax court, and urged us to pay ours. In continuing correspondence we reaffirmed that we were not opposed to the payment of tax, but rather to the use to which it was put. We asked if we might designate it for United Nations, Peace Corps, or Food for Relief, all of which are in the federal budget. We were told that Internal Revenue did not have authority for the use of the tax money, but rather for its collection.

In discussing the matter with many friends and members of our families, we decided to test out the Internal Revenue on the designation of the tax money. Accordingly, in paying our third quarter's payment, we made one check for the 25% undesignated and for the 75% for three quarters, designated in the lower left-hand corner of the check — "For Peaceful purposes: U.N., Peace Corps, etc." The checks were cashed without any communication or question. Since that, we have continued to write two checks, each quarter, designating the one in the fashion indicated.

We took this course of procedure, realizing that eventually the tax would be collected and with an additional 6% penalty. The federal government will withdraw the tax due from the checking account, if funds are sufficient, or will confiscate property and sell it to secure the amount due. Rather than make more mo available for war purposes by c fiscation and penalty, we decided witness our protest by designa check. Thus far, we have not t to probe to discover whether the d ignated money was channeled designated for United Nations, Peace Corps, etc. That we may s do at a later date.

We believe the witness can made by designation, at least u we can find some more effect way. — Charles Zunkel, Port Rep lic, Va.

If the Lord Wills

Most of us from childhood h been taught to conclude our p tions in prayer with the stateme "Not my will but thine be don These words of Jesus express co dence in the judgment of his Fat and unselfishness on his part. follow Jesus in this example is g advice.

James emphasized the fact t not to express confidence in the ju ment of God is to boast of one's o judgment which is so inferior God's judgment that it should ne be followed. Therefore, James s make no definite plans for the fut but say, "If the Lord wills, we s live and we shall do this or th

However, nowhere in the Bi when the will of the Lord is cle stated, are we admonished to fol our petitions in prayer with words, if it be the Lord's will. have an example of this in James concerning the anointing serv The will of God is clearly stated the words, "The prayer of faith save the sick man, and the Lord raise him up." In the light of scripture, for a minister to say an anointing service, "Thou anointed with oil in the name the Lord for the healing of thy bo if it be the Lord's will," is an pression of doubt, because of positive statement, "The prayer faith shall save the sick."

Compare Acts 2:38 in connect with the baptismal ceremony u by our ministers and printed in Minister's Manual: "Upon this confession of faith which thou h made before God and these nesses, thou shalt, for the remiss of thy sins, be baptized into name of the Father, and of the S

Continued on page 25

A Predecessor's Foundations for Basic Belief

SOON after Edward Frantz retired in 1942 as editor of the Gospel Messenger he set to work to write a book. During his twenty-seven years as editor, he had written many thousands of words, words that might have filled a number of volumes. But it was characteristic of Brother Frantz that when he was commissioned to prepare a book, he was not satisfied to collect an assortment of his editorials and speeches. With the exception of one short chapter, which had been originally published, his book about Basic Belief, while using the substance of his writing and thinking over a period of years, was entirely rewritten.

Many of our readers, hearing just now of the death of Edward Frantz at the age of ninety-four, will remember his editorials. If they were so fortunate as to have heard him speak, they may recall the unique manner in which these same ideas, always so sharp and relevant, were so graciously presented.

The present editor will not soon forget a visit to the Frantz home in La Verne some years ago. At that time his physician had recommended that Edward Frantz limit his concentrated intellectual effort to one or two hours a day. This he did to the extent that he accepted only a few speaking engagements and did very little writing. But a visitor could easily observe that Brother Frantz, even when relaxing from "concentrated intellectual effort," was as mentally alert to what was happening to people, places, and things, as most of us are when we think we are concentrating. Yet when Edward Frantz, then in his eighties, would set his mind to teach a class or to give a talk, the fruit of those brief hours of "concentrated intellectual effort" was still something wonderful to behold.

Of course, the written word can never reflect all that students learned in classes in McPherson and La Verne more than a generation ago. However, it is not necessary to have memories of a Christian thinker like Brother Frantz in order to benefit by his thought. Today's generations of Brethren, young or old, can still profit by reading his pertinent volume on Basic Belief. Though written almost twenty years ago, it is vital and timely, simply because it deals masterfully with a message that will never be out-of-date.

There are many words of tribute to our predecessor that could be offered at this time, but we would suggest instead that our readers dust off their copies of Basic Belief and discover anew on what solid foundations his life and letters were based. — K.M.

Some Good Clean Fun at the Ball Park

"ALL I know," Will Rogers used to say, "is what I read in the papers." We thought about Will the other day when we were reading the sports page. If he were to judge church life, for example, by what appears in the papers, just imagine what he might conclude from reports of interchurch softball.

The local news story began by asserting that First Congregational had been "bombed out" of the lead by First Evangelical United Brethren. But more alarming was the fact that Holy Trinity had a 11-0 lead over Gospel Chapel. We are used to observing competition between denominations, but when you set the Trinity Brother against the Gospel, this is competition between doctrines.

There was one other contest that night — and its implications were just as far-reaching. In this case it was St. Paul against Elgin Bible. Just to prove to you we are not making it up, here is a direct quote from the news story:

"Elgin Bible wiped out a two-run St. Paul lead with three runs in the sixth inning, but had to score one run in the bottom half of the eighth frame to edge St. Paul, 4-3. St. Paul scored its runs in the sixth and seventh innings while getting seven hits. Elgin Bible also got seven safeties."

Frankly, we do not know what to make of this. St. Paul himself was quite a sports fan, as readers of the New Testament know, but it is a little shocking to put him in such a titanic struggle with the Bible, even an Elgin Bible.

Think of the havoc that will be wrought a few hundred years from now when a graduate student, searching in the microfilm records for evidences of church life in the 1960's, comes upon such newspaper accounts of religious activity. If he is not completely puzzled by the church league, he may conclude that denominations and doctrines were locked in mortal combat. How could he ever guess that this is all in the spirit of good clean fun, that when church leaguers yell "kill the umpire" they really are not murderous, and that this is just a recreational way of loving your neighbor even though he happens to be on the other team? — K.M.

RECONCILIATION:

The

Pre-Christian

Pattern

BY MATTHEW M. MEYER

The first of the studies that were presented during the Bible Hour at the 1962 Conference on the general theme, Reconciliation

THE religion of the O Testament is largely a r ligion of reconciliation, ev though the word is seldom use Again and again we read hc men, by disobedience and i difference, have made impos ble a true fellowship with Gc The hindrance to this fello ship must be removed and, wi the removal, fellowship is aga established and this process a process of reconciliation b tween man and God.

To the worshiper in O Testament times, the chief w to return to God's fellowship, make atonement or to ma amends for sin and wrongdoir was to win God's favor throu sacrifices and offerings. T Old Testament relates an int cate and complex system of ferings and sacrifices.

In its original meaning, t sacrifice was a sacred m eaten either by the diety alo or by both diety and worshi together. The most comm and probably most primiti sacrifice was the "peace off ing" (Shelem), in which t blood of the victim was pour on the altar or on the grou and other parts were burned the altar likewise for the di and the meat provided a fe for the lay sacrificer, for family, and his friends.

In the "burnt offering" (*Ol Kalil)* the whole animal w burned on the altar u Yahweh, who enjoyed sweet savor. The general te *Minchah* is almost always us for a cereal offering. It co be offered in conjunction w animal sacrifice or it would offered as a separate offering often was presented as a pro tiation to placate an an diety.

In ancient Old Testam times the head of the fam offered the sacrifice. Prie participated only in claim part of the animal and its h

ır their compensation when the ıcrifice was offered at the ɛmple.

In the minds of many of the ırly worshipers of God human ıcrifice was a sure way to win is approval and to regain his ıvor. Exodus 22:29 declares: The firstborn of your sons you ıall give to me. You shall o likewise with your oxen and our sheep." In the third chap-ɛr of 2nd Kings, the king of Ioab in fighting the children f Israel saw that the battle was oing against him. No matter hat he tried to do, it did not ıange the situation. Verse 27 ıys: "Then he took his eldest ɔn who was to reign in his ead, and offered him for a urnt offering upon the wall." ıddenly, there was a turn in ɛe battle and he was victori-ıs. Presumably, the sacrifice Mesha, his son, was effective ecause it pleased the deity ho assured him the victory.

Very early in Hebrew history ıme the practice of substitut-g animals for humans in mak-g the sacrifice to God, such as braham did in place of his son told in Genesis 22.

The early Hebrews had a ɛarly ritual of atonement. eviticus 16 tells us about this. oses bids Aaron to bring a ɔung bull for a sin offering and ram for a burnt offering. hen, after the proper washing ıd adorning of himself and his ɛstments, Aaron is to make onement for himself and his ɔuse. Taking two goats on be-ılf of Israel, he is to present em before the Lord; one is to ɛ a sacrifice to the Lord, and e other is to be the scapegoat



Old Testament times the chief ıy to reconciliation with God was win God's favor through sacrifices

Painting by Vittorio Bianchi
Photo by Three Lions

or rather the goat "for Azazel," who apparently was believed to be the leader of the evil spirits. The verses that follow indicate the intricate and exact method of achieving forgiveness and performing the ritual of atonement. In Leviticus 4, 5, and 6, there are lengthy details of the prescribed method of ridding self of guilt through sin offerings.

The early Hebrews went to a great deal of trouble to find forgiveness, to make atonement and to acquire reconciliation between themselves and their God. They did it in ways that we consider repulsive or horrible and yet because of their utter sincerity and their high degree of loyalty and dedication, we dare not criticize them too glibly.

We see in the Old Testament this general pattern. The Old Testament priesthood declared that sacrifices were all important in removing the barrier and establishing or maintaining reconciliation with God. But the Old Testament prophets declared that there is no true reconciliation apart from a "pure heart and a right spirit" which is the way Micah declared it.

Of course, Paul, in the New Testament, takes this whole idea much further. Sacrifice no longer is made by the sinner but by God's Son. God takes the initiative in bringing about reconciliation and the work of Christ is called "a ministry of reconciliation."

We have been speaking about reconciliation between man and God. But what about reconciliation between man and man? We find in the Old Testament a very precise and exact system of justice and retribution and in some cases this system left little room for mercy and love. In Deuteronomy 19, we read about the "cities of refuge." If anyone accidently or unintentionally took the life of someone else or committed a serious offense, he had the right to flee to a "city of refuge" where no one could pursue him. But, if he committed such evil against a person intentionally, then he could be retrieved and he could be put to death for his crime.

The chapter concludes by speaking about witnesses that have given false testimony; when this is made evident, they are to be treated as they had meant to treat the person against whom they were testifying. And this is the concluding verse, " 'Your eye shall not pity; it shall be life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.' "

Of course, there are other examples in the Old Testament where reconciliation involved a great deal of mercy and love and forgiveness. Jacob connived to cheat his brother out of his birthright and out of his father's blessing. As a result, Esau vowed to take the life of Jacob, but he promised to wait until their father, Isaac, had died.

As they were about to meet many years later, Jacob sent a series of gifts to his brother first. These gifts were large herds of animals, goats, camels, cows and bulls, and horses. There were hundreds in each drove, and there were at least three droves. When they finally met, Jacob was filled with apprehension and fear, but the Bible says, "Esau ran to meet him and embraced him, and fell on his neck and kissed him, and they wept."

The story of David and Saul is similar. There was a time when Saul sought to kill David. One evening David had the opportunity of killing Saul but decided only to cut off part of the robe which Saul was wearing. Later, when they ca face to face, David said, " 'I not put forth my hand agai my lord; for he is the Lo anointed.' " "And Saul lifted his voice and wept. He said David, 'You are more rig eous than I; for you have rep me good, whereas I have rep you evil. And you have clared this day how you h dealt well with me, in that did not kill me when the L put me into your hands.' "

A similar touching sweetn is evidenced in the story Joseph and his brothers. W they finally came face to f after many years since brothers had sold Joseph i slavery, the brothers s "Joseph, we pray you, forg the transgression of the serva of the God of your father." Joseph said, "Fear not. E though you meant evil aga me, God meant it for good bring it about that many peo should be kept alive as they today. So do not fear, I provide for you and your li ones."

Reconciliation by pre-Ch tian standards was attemp between man and God and n and man by gifts, by offeri by sacrifices, by revenge, "payment" in like measure (for an eye, tooth for a to etc.) and sometimes by Ch like methods of humble apol and a showing of forgiver and mercy and love.

We do not need to go b in history 2,000 years to pre-Christian or sub-Christ standards of action. There many people claiming to Christian who either deliber ly are not seeking reconciliat or are seeking it in a s Christian manner. On the in national level we can consi our attitudes toward Russia China or Cuba. There is so thing sub-Christian about c

Continued on page 10

Where there's a Wideness in God's mercy

"At first I was angry with God," says KERMIT EBY. Then his perspective changed

AST January 27 I went to Billings hospital to see Dr. sner at my wife's initiative l insistence for what was to a routine checkup. For ut two years I had been ing weight, eating was no ger a pleasure, and I had ficulty getting to sleep. Much the time I was disturbed by mach pressures. But, in- ved in the world, I ignored se warnings, even though at es they were acute. For ex- ple, in January I almost ted at a wedding I was per- ming for one of my students, l the last time I attended the tional Council of Churches mmission on the Church and nomic Life, I became very on the way home. Also, I l similar experiences after veling snow, and doing a io broadcast for the Univer- sity of Chicago's program on Paperbacks.

Paradoxically, the last two weeks before going to the hospital were two of the most rewarding of my life. I taught my classes, saw my students, did three radio interviews, three articles, several public lectures and two weddings. Whenever the flesh wavered the will asserted itself, and I ignored my discomfort.

I went to Billings as an emergency case, because of the pain and inability to sleep. Nevertheless, I remember helping push the car out of a snow rut on the same day, as we were on our way to Billings.

Arriving there, I recall a few of the preliminary interview questions, but that is all. I do not remember going to my private room and preparing for bed. Nor do I recall anything that happened during a week or ten days of examination; yet I am told I read two daily papers during the first week. Actually, from January 28 to about March 15, what happened is a complete blank as far as the conscious is concerned. I cannot even recall the visits of our children. I have been told I recognized them and the many visitors that came and was never irrational, only unconcerned about the outside world.

On February 2 the diagnosis was made. The innumerable tests and X rays revealed what Dr. Kirsner had surmised from his first examination: an inoperable cancer of the stomach plus an inflamed liver and abdomen area and a touch of jaundice.

Then came the tragic ques-

tion. Should I be told? For a short while after being told, Retha (my wife) broke down, but she immediately recovered to think about my welfare. Kermit Jr., our eldest, was called and he later wired our daughter Sylvia, in California, and our son Dan, in New York, to come home. They did, to spend hours at my bedside. I was then so ill that I recognized them at the time but do not now remember their visit with me.

The discussion continued. Should I be told? The doctors were given complete trust. After four days the question was resolved. Dr. Kirsner and his colleague, Dr. Prohaska, agreed that I was to know. Later Dr. Kirsner told me, kindly and graciously, with no sugarcoating, the truth. They tell me I asked, "What does this mean? What shall I now do?" And I thought I must put my house in order. A will was written. Several letters were sent to children and friends asking for understanding and forgiveness for positions I had taken which I thought might be considered arbitrary and unfair. Financial business was planned by my friend at the bank and my wife.

A period followed in which I could see no hope and I was ready to give up. I even became angry with God! "Why, oh why should this happen to me? Wasn't I a good father, a decent citizen, and a constant worker for his kingdom on earth?"

Somehow my perspective changed. I could see that the loneliness of death is the destiny of us all. Why should I complain? I am 58; I have a loving wife, three loyal children, four grandchildren, parents who are living. I have experienced politics, travel, the labor movement. Many have read my books and articles. What more could a man ask?

At this time, Retha tells me, I turned to her and said, "Stay with me and I can fight this out." She reminded me, "Not alone; we'll fight it out together, and with God's help." (For ten weeks my wife was permitted to stay in the room with me. She slept on an air mattress, supported by three chairs. Retha loved my loneliness away; often I turned away from her, to hide my tears while I wept.)

In the meantime, Drs. Kirsner and Prohaska and their staffs told us there was a real possibility of destroying the malignancy by the use of a new and experimental drug (one which I know about but am not competent to discuss, and the discussion thereof really is the doctors' field). We accepted the doctors' decision and soon the drug therapy program was under way.

As I was suspended between two worlds, friends and ministers called, lovely plants and flowers came in. No day passed without prayers for my recovery. These prayers were prayed by Protestant, Catholic, and Jew. Day after day my beloved friend, Rev. William Baird (grandfather to two of our grandchildren), came to visit me and pray. Rabbi Pekarsky of Chicago's Hillel Foundation, Father McManus of Chicago, Father Weller of Gary, and ministers from the Church of the Brethren and Methodist neighborhood churches came. I have truly experienced ecumenicity in Rooms 305 and 317 at Billings hospital.

Friends continued to come; colleagues left their work to cheer me. In fact, because of my gregarious nature and willingness to talk, the doctors and nurses took charge — I cannot recall when — and insisted I had to limit my visitors, in the interest of better progress. I- strictions were accepted, p- haps in some relief. (Some d I may write about "what not do" when visiting the sick.)

Early in February ma flowers came to my room. one night a particular bouqu of beautiful roses so permeat the room with its aroma tha awoke. A vision seemed seize me and in my subc- scious the idea arose, ever c- scious of the cost of flowe "Why spend money I anti- pated my friends would spe for flowers? Why not spend for cancer research?" So, unc the guidance of my vision, thought up a letter to be sent friends. "Dispense with flowe and give the equivalent of fifth of whiskey, a carton cigarettes, a bottle of cologne the fund." I subconsciou chuckled at the illustratio My wife called my assista Don Tonjes, and I gave him t contents for such a letter, s well as a report to my frien To date, over $2,100 has be given, and money is continui to come in, in $1, $5, $10 a $25 checks — not monument but a help to cancer resear (And yet, no matter how har try, I cannot recall seeing D to dictate the letters.)

Moved by reconsideration my faith and by prayer, I - sponded favorably to a sugg- tion for an anointing service Brethren practice in time sickness containing a petiti for healing), by Retha a Brother William Beahm Bethany Biblical Seminary (o who also is fighting the sa illness in another part of t body). I willingly repli "Yes, yes," knowing the serv could be a real spiritual ble- ing.

Therefore, on February 1(was anointed by Brethren Ea Fike, Chalmer Faw, and W- liam Beahm, in the presence

ıy family, gathered around my ospital bed. They read the appropriate scripture, prayed for he forgiveness of past sins, afrmed a future dedication to God's service, and prayed for return to health, if it were God's will. Today I cannot reall seeing them, but I can feel heir presence and the peace vhich was mine coming from he sacredness of the service.

For six weeks I lay susended, every bodily function nanually controlled. But the ubconscious mind was forever t work. More than once I was dmonished to quit thinking nd go to sleep. I could not. I emember every thought and ream. Once I asked a nurse o take a chapter outline on a ovel, The Lost Boy. I suppose he thought I was mad! For I aid they were lost, not the boy. Many a night I went home to he farm and relived my boyood or played with the puppy bought for Dad and Mother his last Christmas. Sometimes ıy dreams went further back, nd I spent hours with my dearted grandparents, uncles, nd aunts, and Dr. Amick, the ncle who helped me through ollege.

And now a word for Billings. Seldom have I been treated with such dedication and devotion. I found as much true religion there as I have experienced in many a seminary and theological discussion. Friends tell me that Dr. Kirsner and his wife walked the floor for hours, as he was pondering what to do for me. And Dr. Prohaska, the devout and benign surgeon, once told me, "Few people know how to pray, 'Not my will, but thine, be done.'" Five of the young interns remembered me from visits to their colleges. Time after time the doctors apologized for hurting me as their needles penetrated my veins, as they gave me transfusions, or injected a catheter.

I do not recall any pain. In such a situation as that, as in others, man just does what needs to be done, and endures what must be endured. Dr. Kirsner says that I told him, "I know my field; you know yours. My life is in your hands. Tell me what to do, and I'll do it."

So, somehow, after saying good-bye to Retha, Kermit Jr., Sylvia, and Dan time after time, death did not come! And by what now can be called a miracle, after fifteen injections of the drug I started regaining consciousness. I have concluded there must be a reason, a plan not wholly revealed.

I weighed 139 pounds then; my speech was garbled; my eyes would not focus; I could not walk. Learning to walk all over again at fifty-eight was sheer agony. First I fell as I tried to stand, then shuffled as I was helped, then clung to bars, and finally walked five steps, then eight steps, as I counted. Finally, I graduated to a walker. Supported by Retha, we did one, then two, then three corridors. And after three weeks I discovered I could walk alone!

On April 8 we came home to stay — with instructions to eat well, do what I could, rest when I needed it, and report each week for examination.

My last two X rays were clear, they reported! Frankly, the doctors were surprised. Why could I take injections which were supposed to be so toxic to many without reaction? As Dr. Kirsner said to me recently, "Let's not question a miracle."

Never has the grass been so green, the flowers so beautiful, and the earth so friendly. Often I weep, because even though I know we all walk with death, somehow living a life during which time I will have to be continually checked, makes me feel that death and I walk arm in arm. But, again, who does not, as he rides in his car, and travels in the sky in jets?

Yes, I have learned there is a wideness in God's mercy. Even though I have only been reprieved to live another spring, to see Father and Mother, children and grandchildren, neighbors and friends, I marvel in this wideness.

And as I marvel, I ponder! First, why is the subconscious



The grass has never been greener or the sky more blue

so clear and memory blank? Second, why could I feel a presence but not recognize a personality? Third, what is the relationship between faith and healing?

As I ponder, I scarcely have time to read — and, furthermore, little desire. The newspapers, day after day, with their stories of divorce, murder, international crises, and nuclear tests, tear me to bits. I weep as I ponder. The behavior of man — why, oh why? I do not want to believe there is no reprieve for him and that he is creating his own Armageddon, but there are times when I feel it so.

And then I pray for a "wideness in God's mercy." I pray that he will reprieve man as he did me, to revel in goodness and beauty, kindness and hope, that which exists for me and could exist on this earth for him.

"O God, send a miracle — your healing power — to man in time!"

Reconciliation

Continued from page 6

ing the doors and refusing to speak to people. There is something sub-Christian about believing the only way to deal with our enemies is to force them to their knees with weapons of war or starvation.

There is also something sub-Christian about bargaining with God as if he can be manipulated into a deal. Perhaps our greatest transgression in regard to reconciliation is a blatant refusal to look at ourselves and to recognize the mask that we wear and to see honestly and humbly both the good and evil that is within us.

One of the real barriers to reconciliation between ourselves and God is the barrier of self-righteousness. It was Charles Allen who said, "The hardest people to reach with the love of God are not the bad people. They know they're bad. They have no defense. The hardest ones to win for God are the self-righteous people." There is something sub-Christian about an attitude which says, "Thank God that I am better than so-and-so."

The Christian gospel of reconciliation must be applied personally. There is no reconciliation with God apart with reconciliation with our fellowman. If we are separated from just one individual in all this world, we are separated that much from God.

"If while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life" (Rom. 5:10).



Members of the Men's Fellowship General Council with the director of the Men's Fellowship, A. Stauffer Curry (right): Ronald Workman, newly elected member, L. L. Jonas, and Martin Stine (from the left)

Better Than a Frustration Roon

by Jacob T. Dick

THREE cheers for the m in Chicago that had the sight to put into their r building a "Frustration Roo." Bedraggled guests coming the motel after a day of d culty and defeat, and hav tensions mount up like gr sand dunes can go to this ro Everything in the room is th to be broken. The troub guests can heave the decora lamp to the floor. They throw the chair, or smash windowpane. The idea is get it all out of their syste

No matter how good an i this is, Jesus had a much bet one. He said, "But if y brother wrongs you, go a have it out with him at o . . ." (Phillips — Matt. 18:1 There are several princip here that are worthy of be lifted up:

1. Don't let your feelings being wronged build up. It better to keep the emotio books balanced as you go alo throughout the day. Wro emotions like disease ger need to be dealt with imme ately, else they take root a grow.

2. Talk with the one w makes you feel hostile, rat than taking it out on some or something else. Beating chair against the wall might for some, but it is far bet to talk with the person w wronged you. "Go and have out with him at once."

3. Also, the one who fe hostile, the one who feels hu is to take the initiative in m ing things right.

The Christian "frustrati room" is the room of lo where no one gets hurt, a where brotherhood is the pa word.

by William M. Beahm

HE THAT HATH SEEN ME is the single answer to the question in men's minds as to the pathway to God

THE Gospel of John is one of the most benign barrier-aping and inclusive books in ıe New Testament. Its out-ok is worldwide and its out-ach is to the ends of the earth. For God so loved the world, ıat he gave his only begotten ɔn that whosoever believeth ı him should not perish, but ıve eternal life" (3:16). "God a Spirit: and they that wor-ıip him must worship in Spirit ıd truth (4:24). "And other ıeep I have which are not of ıis fold, them also I must bring ıd they shall hear my voice, ıd they shall become one ɔck, one shepherd" (10:16). . . that they all may be one" 17:21).

This gospel is, at the same me, one of the most rigorous, ne-drawing, and exclusive of ɔoks. "He came unto his own, ıd they that were his own received him not" (1:10). "Except one be born of water and the Spirit, he cannot enter into the kingdom of God" (3:5). "No one cometh unto the Father, but by me" (14:6).

In between these diverse poles of thought is the great affirmation of Jesus Christ: "He that hath seen me hath seen the Father" (14:9). This answers the hunger in men's hearts everywhere as well as the question on their minds: "What is the pathway to God?"

To be sure there are other ways to some knowledge of God — for example, by philosophical reflection. We can come to God as *Creator* by raising the problem of origin, or of explanation. To rest from the threat of infinite regress, we can think of God as First Cause, as Unmoved Mover, or as the Great Designer. We can come to God as the *Great Unity* behind the world's diversities. To rest from the threat of multiplicity, we can think of God as the Ultimate One, the Universal. We can come to God as the *Eternal* in the midst of the world's changing temporalities. To rest from the threat of change or extinction, we can think of God as the Immutable. The mind of man has wrestled long with such problems and has found ways of thinking about God. But it is difficult to find anywhere else than in Jesus Christ a way to "the Father." Knowledge of God as Father comes through him.

We have illuminating foregleams of God's fatherhood in his providential care. There are vivid phrases in the Psalms such as "The Lord is my Shepherd" and "As a Father pitieth his children." But even in the

Bible there is a great stepping up of this view of God as we enter the New Testament. Jesus of Nazareth took the Fatherhood of God as the highest idea of God and, what is more, took God as his own Father in the greatest of earnest. Out of his experience and in the full dedication to his mission, Jesus boldly affirmed that the Father and he were one in purpose and in character. So in the table talk chapters of John's gospel, we see through his bared soul that God is like a Father.

A latecomer like Paul could write out of common Christian experience "Seeing it is God . . . who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ (2 Cor. 4:6). We see the Father's tenderness as in Jesus' story of the Prodigal Son. We see the Father's severity in the comment on the Lord's Prayer: "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:15). We see the ground of our whole hope of salvation when "God commandeth his own love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5:8).

Now what about the exclusive clause, "No one cometh to the Father, but by me" (John 14:6)? Is this the only way to God as Father? Are people who do not know Christ deprived of access to the Father? For the most part Christians have believed that this is true — "He that hath not the Son hath not life." The alternative to this believing is clearly implied to be perishing. Other religions have been regarded as false or mistaken. The heathen has been regarded as bowing down, in his blindness, to wood and stone.

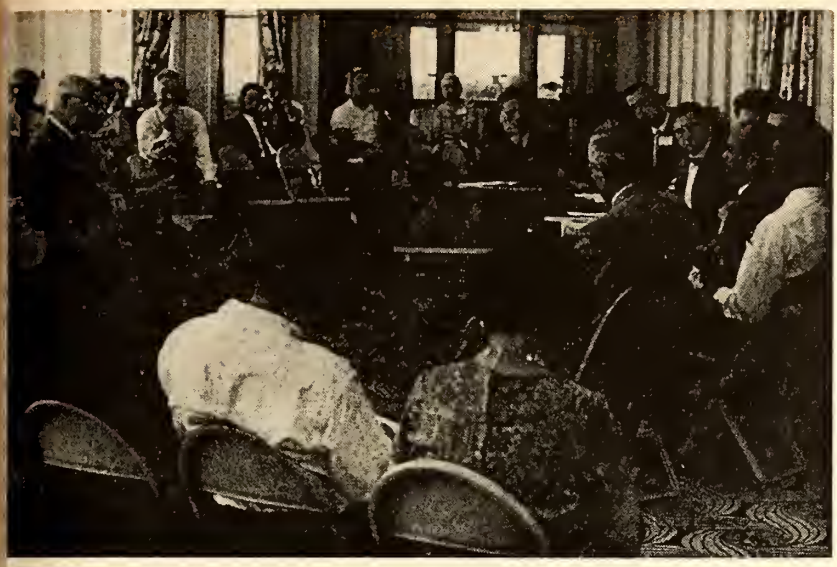
In more recent years the mood of Christians has changed to appreciation of the religious hunger of non-Christians, and of the values in their culture. At the same time we have been humbled by how far short of our own Christian profession we have fallen. We have seen a new glimpse of the wideness of God's mercy, being convinced that he has not left himself without witness with any people or culture. Is it not smug egotism, therefore, to assume that only by way of our fa men may come to God t Father?

There is a mood of readine to agree with Toynbee that f the sake of world peace must promote religious existence. For this reason, argues, Christians should gi up their traditional view th their faith is the only way salvation. The air is full of t erance and generosity towa other religions and of fe of arrogance and dogmatis about one's own. What th about our exclusive phrase, "N one cometh to the Father b by me"? Several things need be said.

For one thing, this mood contrary to the historic view the Christian faith. Howev tolerant the view has been t wards other faiths, the convi tion has always been clear th in Christ God gave his decisic and final word about salvatio Paul in Athens was broad in h approach to other faiths regar ing his message as a fulfillme of their religious hunger. Yet, the end, he offered no smoot adaptation of syncretistic mer er of faiths. He declared rath that God herewith called a men to repentance and that i Christ the world stood befo



William M. Beahm (standing right of speaker's stand) preached the convocation sermon, following which church workers for service overseas and at home were consecrated along with the offering of resources



William Beahm (right, facing camera) was chairman of the mission postbreakfast session in which Richard Bollinger and Howard Royer (at table facing camera) questioned a panel composed of missionaries Andrew Holderreed of India (back to camera), Edna Switzer of Ecuador and Robert Hess of Nigeria (hidden by Ramanlal Christian of India and Ngidda Gadzama of Nigeria)

its standard of judgment.

It should be remembered that the high faith of the Old Covenant was itself insufficient. Paul had deep love for his Jewish kinsmen, and high appreciation for his religious heritage — "whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises" (Rom. 9:4). But this was not enough. It has been the historic Christian conviction that "in none other is there salvation" (Acts 4:12).

A second observation is that such exclusiveness is inherent in the nature of truth. Jesus was not pushing people around but stating a matter of fact. This is the way things are. God is God and not a gelatinized agglomeration of men's aspirations. There are many ways of stating the truth, and the approach of the gospel to people of other cultures should be marked by manifold variations. In the conversation there should be much give and take. But there are also rigidities and irreducibilities to be encountered. In mission hospitals there can be infinite adaptations as to the external aspects of therapy. But when it comes to operations by opening the abdomen there is a core of sterile technique and surgical procedure which is the only way to do it. As a matter of fact, "no one cometh to the Father, but by me."



Edna Switzer on furlough from Ecuador greets Rene Calderone of Ecuador while Merle Crouse, another of the workers in Ecuador home on furlough, and former workers, Benton and Ruby Rhoades and Don Fike, look on

In the third place such exclusiveness is a necessity of life. At the practical level it is necessary to focus one's attention on specific and seemingly restrictive goals. Life's choices are rightly called "de-cisions" where alternatives are cut off. At the moral level, the life of commitment requires similar exclusions — "Forsaking all others and keep thee to her alone." Hence, it is said that there is more moral difference between one and two than there is between two and a thousand.

At the spiritual level where we are concerned with the ultimate, it is the essence of idolatry to be satisfied with the penultimate. Nothing less than the true and living God himself will satisfy this deepest hunger of our hearts. We who have seen in the face of Jesus Christ the light of the glory of God are ready to testify, with humility rather than with arrogance, to the truth of Jesus' dual affirmation: "He that hath seen me hath seen the Father"; "No one cometh to the Father, but by me."



Roger Ingold, field secretary, Donna Forbes, a volunteer teaching at Hillcrest School, and Monroe Good, coordinato of evangelism for the Nigerian church greet Rosa Page Welch, special worker, on her arrival at Jos (from left

FIRST IMPRESSIONS

by Rosa Page Welch

I AM feeling at home with the people in Nigeria, both missionaries and Nigerians. All have accepted me very well, and I certainly have accepted them. My first encounter with Nigerians was at Kano during the few hours I was at the hotel. The bellhop and the waiter in the dining room were curious to know the usual: Where are you from? Where are you going? Why? Always when I say I am to be in Nigeria for two years, there is pleasant surprise.

At the airport I was fascinated by the charm and efficiency of a pretty Nigerian young woman at the ticket counter who also greeted the incoming passengers. She helped me board my plane for Jos. On the flight from Kano to Jos there were several other missionaries; one thought she recognized me and finally asked whether I were Rosa Page Welch.

It was especially good to greet the Church of the Brethren missionaries at Jos. What a happy meeting with part of my new family for two years! Roger Ingold and Dr. Marvin Blough came later that evening, and we spent time the next day shopping and transacting business at the bank. Seeing fine-looking Nigerians taking care of the business in these importan places was really exciting to me

It was a long, pleasant, anc interesting drive to Garkidà We arrived very early Sunday morning. There was time fo several hours sleep, but I slep very little. I was in a littl round guest house, all by my self in a strange land! Late that morning when asked how I slept, after mustering courage to be honest, I said I had per haps the loneliest, most isolatec feeling since I was a child. Not only had I not slept in a house by myself, but I remembered al the old-time missionary stories about snakes and everything

(They tell me this is the experience of new missionaries.) Well, as much as I appreciated the privacy, I've been living at the Ingolds' house ever since. I'm all right now.

My first Sunday was a glorious experience. To see people bringing in the first fruits of their harvest (guinea corn and groundnuts especially) as their offering at church moved me deeply. To hear the sermon and the singing, to observe the children sharing in the service, and to note the dignity with which the service was carried on — all by Nigerians — were blessed experiences.

When I was introduced, a fine-looking young man, headmaster of the junior primary school, was my excellent interpreter. After greeting them in Bura (it is so easy, I'm almost ashamed to mention) it really pleased them. I gave greetings from all of you, my family and church, and then sang for them.

On the next day we went to Uba to the *gunduma* and that was really an experience! This is similar to one of our annual conventions, only there is no business transacted at a *gunduma.* It is for spiritual enrichment and training. Hundreds of people from a wide area were there. During the day the classes for men and women are separate. Reporting on their work locally and their plans for the future was familiar. But the sharing they do here requires of them more sacrifice than of us at home. So I'm learning a lot and am looking forward to using it to try to challenge us when I get back to the States.

While at the *gunduma,* the big chief over the whole area came to greet me. Time was taken out and everyone gathered around. He was robed and turbaned in white and blue. Monroe Good set up his public address system.

H. Stover Kulp (a modern saint, I think) interpreted as the chief and I were introduced. I then went to the microphone, greeted them, brought greetings from the American church, sang several spirituals, and led the great crowd in singing one of my favorites.

The chief then commended the Christians for the great meeting they were having. After his message his top official, who is a Christian, came to the microphone. He lifted his *dzakwa* (cap) from his head, and said, "We take off our *dzakwa* for two reasons, first in a religious service, and secondly, when we honor someone. This is a religious gathering *and* we honor our sister who has come from far away to be among us." I wish I had the interpretation of all his message, for it was very good.

I also met a lesser chief of the immediate area who attended the evening session.

I really enjoyed fellowship with the Nigerians at this *gunduma* and also with the fine group of dedicated missionaries.

A second memorable happening at the *gunduma* was getting acquainted with Elder Mai Sule and observing his magnificent songleading and forceful preaching. Undoubtedly he is one of the most inspiring, challenging persons I have met anywhere! He's great!

Later on, we visited the chief of Garkida. I was impressed with his apparent concern for his people and their development. He asked many questions of me. He is glad I am here for two years, but hopes I will stay always to help his people. Two of his nephews were visiting him and we got to meet them. When they are finished with their schooling, they hope to go to America for further training.

On Christmas Eve, Roger Ingold and I went to the church service at the Leprosarium. Mai Sule is the pastor, but Dr. Pfaltzgraff preached that day. Before the sermon, Mai Sule introduced me in a most interesting way — by asking questions of what the congregation would like to know about me: "Would you like to know where she's from? Is she married? If she has children? Grandchildren? Listen, she will tell you." So I had to give my life history. Then I sang several Christmas spirituals and mountain folksongs for them.

Continued on page 25





Top: Elder Mai Sule Biu, moderator of the District of Nigeria; bottom, M. Risku Madziga, district head

KINGDOM GLEANINGS

Alan L. Whitacre, pastor of the Myerstown church, Pa., was elected president of the Lebanon County Ministerial Association, composed of 175 ministers, representing most of the Protestant churches in the county.

Donald Frederick, professor of voice and director of choral organizations at McPherson College, has been granted a half-time leave of absence for the academic year 1962-63. He will use the time for advanced studies and research at the University of Wichita.

Marion Stern, pastor of the Nocona church, Texas, died during heart surgery on June 20. Glenn Harris of Jennings, La., and Rev. W. D. Craig, a local Methodist pastor, conducted the funeral service. Mrs. Stern is now living with her son in California.

The General Brotherhood Board gratefully acknowledges the $900 anonymous donation from Lansing, Mich., indicated for the support of our African schools. This donation makes possible the carrying on of this important work. Because of printing deadlines, it was impossible to print this item earlier.

At a Bethany Hospital membership association meeting in June the legal name of the institution was changed from Bethany Sanitarium and Hospital to Bethany Brethren Hospital. The change was made because the word *sanitarium* has fallen into disuse and because another hospital in Chicago also carries the name *Bethany.*

Philip E. Norris, pastor of the University Park church in Hyattsville, Md., has been elected to the Ministerial Association of the National Capital Area. The association is composed of some two hundred ministers of the Washington metropolitan area. Brother Norris has just completed a term of office as president of the Suburban Ministerial Union.

American teachers selected to work in Africa underwent a period of orientation by the African-American Institute at Elizabethtown College, Aug. 5-14. Included in the fifty to sixty teachers were the first nine selected as part of the Elizabethtown College African program. The Elizabethtown program, a joint project with the Hershey Chocolate Corporation, is designed to procure teachers for service in Ghana and Nigeria.

Haxtun congregation, Colo., located at the corner of Chase and Logan Streets, Haxtun, on U.S. 6, invites travelers to the National Youth Conference to worship with them. They are also making their facilities available for overnight lodging and camping. There is space to accommodate half a dozen trailers. Some homes will be available to entertain guests. The parsonage is at 242 W. Chase, three houses west of the church.

Forest S. Eisenbise and his wife, formerly of Fresno, Calif., have accepted an invitation to spend a year in volunteer mission service at a hospital in Nazareth, Israel, where he will serve as hospital evangelist and she will act as house mother for nurses in training. The Eisenbises invite any Brethren who may be traveling in the Holy Land to visit them, and they ask all to remember them in prayer.

The July 15 issue of MEMO devotes itself entir to the public school prayer issue. Copies may be dered from the National Council of Churches, Washir ton Office, 110 Maryland Ave., N.E., Washington D. C.

The board of trustees of the Church of the Brethr Home in Windber, Pa., have been authorized to neg tiate for a mortgage loan to construct a new forty-fo bed infirmary wing. The cost of the new structure estimated at $425,000 and replacement value at mo than $600,000. Rev. Olin Mason is the superintende of the combination nursing care residence and home f the aged, which under its present arrangement h facilities to accommodate 118 residents of whom a proximately 45 are nursing care patients.

Mrs. Paul Halladay of North Manchester, Ind., the new president of the Indiana Council of Chur Women. This organization brings together the wom of the major Protestant churches of the state. It closely related to the Indiana Council of Churches. F many years Mrs. Halladay has held important offices the state and national organizations of the Wome Christian Temperance Union. She has also served the General Brotherhood Board and was national pre dent of Women's Work.

Harry K. Zeller, Jr., pastor of the La Verne churc Calif., and moderator of Annual Conference, has be chosen speaker for the rededication of the restor church on the Antietam battlefield on Sept. 2. This an especially appropriate choice, for Brother Zelle grandfather was born at Sharpsburg, and his grea grandfather preached on a number of occasions in t old church. The dedication service is the first offici event of the Antietam Centennial, and was planned b a committee of local ministers and the president of t Washington County Council of Churches, DeWitt Miller, who is pastor of the Hagerstown Church of t Brethren.

The Church and Mental Retardation is the topic the special issue of Pastoral Psychology, Septemb 1962. This issue is of special value to ministers, chi dren's workers, district and regional social welfare chai men, and laymen interested in mental retardation. Th contents include: (1) Mental Retardation: The Church Neglect and Challenge, by Edward S. Golden. (2) Th Minister Looks at Mental Retardation, by J. Willar Agee, chaplain, Polk state school, Pa. Agee is a Brethre minister. (3) Church, Community, and the Mentally Re tarded, by William C. Nichols, Jr., assistant professor sociology, University of Alabama. (4) The Pastor Care of Parents of Mentally Retarded Persons, by Sigur D. Petersen, chaplain, Parsons state hospital, Kansas Petersen is the author of the book, Retarded Childrer God's Children. (5) Religious Counseling With the Men tally Retarded, by Edward S. Golden. (6) A Paren Speaks to Pastors on Mental Retardation, by Doroth Garst Murray, a Brethren laywoman, author of th book, This Is Stevie's Story. Copies of this special issu can be secured from the Church of the Brethren Genera Offices, Elgin, Ill., for 50c a copy.

A comprehensive report entitled Should U.S. Surplus Food Be Offered to Mainland China? (25c) and a memo, Food for China (15c), have been prepared by the Friends Committee on National Legislation. Copies may be secured from the Church of the Brethren General Offices, Elgin, Ill.

A complimentary copy of the new seventeen-month Program Calendar for 1962-63 was mailed to each pastor a few weeks ago. These are intended for laymen as well as clergymen. The calendar is designed to assist in church program planning and keeping up to date on the activities in the local church. Every family would do well to keep one of the new calendars close to the telephone for ready reference. Contact your pastor to see the sample copy and order one for your own home while they are still new. Single copies $1.00, ten or more 75c each.

National Youth Conference

The third National Youth Conference of the Church of the Brethren is being held this week, Aug. 20-24, in Estes Park, Colo. A total of 2,070 youth and their adult leaders are meeting for fellowship and personal inspiration under the theme, Temper My Spirit, O Lord. They will hear addresses by Norman Baugher, Wilbur Howard, Donald Clague, LeRoy Doty, and Paul Robinson. A special evening of music is scheduled for Wednesday, involving the conference choir and orchestra and guest soloist-lecturer, Rosa Page Welch, missionary to Nigeria for the Church of the Brethren. Dale Brown of Bethany Biblical Seminary will lead the daily Bible hour sessions.

A special train for this conference started from Baltimore, Md., and picked up young people for Estes Park; by the time it made its last stop in Chicago, it was expected there would be an entire train of over 800 travelers.

Homecomings and Anniversary

Beaver Creek church, Second Virginia, will have a homecoming on Sunday, Sept. 9, at 11:00 a.m. Walter S. Thomas of Staunton, Va., will speak.

Colorado Springs church will have a mortgage-burning and homecoming service on Sept. 2. Burton Metzler of McPherson, Kansas, will be the speaker. The churches of the Colorado District are invited to attend the day's services.

Springfield church near Coopersburg, Pa., will have harvest homecoming services on Sept. 16. George W. Landis will bring the morning message. The afternoon service at 2:30 p.m. will be a homecoming service with greetings by visiting ministers and friends and special music by visiting groups. The evening service will be the beginning of a two-week evangelistic meeting with Bro. Dean Crouse, pastor of First church, Philadelphia, as evangelist. Former members are especially invited to attend.

The one-hundredth anniversary of the *Plum Creek church*, Shelocta, Pa., will be observed as a homecoming on Aug. 26 with services morning and afternoon and a fellowship meal at noon. The speakers will be John Ellis and Clarence Rosenberger, a former pastor.

Amwell congregation at Sergeantsville, N. J., in the North Atlantic District, will have a homecoming on Sunday, Sept. 9. The noon meal will be served by the church.

Two former college presidents died within a few days of each other early in July. *Edward Frantz*, who had headed McPherson and La Verne colleges before he became editor of the Gospel Messenger in 1915, died at his home in La Verne, Calif., on July 7. The funeral service was on July 10. *D. C. Reber*, who had been president of Elizabethtown College and teacher at Juniata and Manchester colleges, died July 10 at North Manchester, Ind., where he had been living since his retirement in 1942. He is reputed to be one of the first to hold a Ph.D. in the Church of the Brethren. The funeral service was on July 13.

Canadian Peace Research Institute

In a Canada-wide campaign $225,000 has been raised for the new Canadian Peace Research Institute. Scientists are being hired. A seminar on the institute at McGill University in June recommended that the following projects have priority:

1. *A study of attitudes towards arms reduction.* What is the public image of disarmament and its consequences? What safeguards does the public want? To what extent are such attitudes important to government decision makers? How do economic factors influence public attitudes?

2. *A study of police.* What are the necessary conditions for successful use of police in international affairs? In the evolution of states, when do police actions become effective?

The Church Calendar

August 19

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Ezekiel Proclaims God's Love. Ezek. 33:1-20; 34. Memory Selection: You are my sheep, the sheep of my pasture, and I am your God, says the Lord God. Ezek. 34:31 (RSV)

Aug. 23-26 District meeting, Michigan, Wesleyan Methodist camp grounds, Cadillac
Aug. 23-26 District meeting, Northeastern Ohio, Ashland College, Ashland
Aug. 24-26 District meeting, Southern Illinois, Woodland
Aug. 24-26 District meeting, Iowa and Minnesota, English River
Aug. 24-26 District meeting, First Virginia, Roanoke, Central
Aug. 28 — Sept. 1 Eastern Region camp directors training session for 1963
Aug. 29 District meeting, Mardela, Green Hill
September Brotherhood Achievement Emphasis Month
Sept. 2 Labor Sunday
Sept. 6-8 District meeting, Northwestern Ohio, Swan Creek
Sept. 8-9 Southeastern Region men's fellowship retreat, Camp Massanetta
Sept. 9 Stewardship Sunday
Sept. 13-16 District meeting, Northeastern Kansas, Morrill
Sept. 14-16 District meeting, Missouri, Warrensburg
Sept. 14-16 District meeting, Nebraska, Lincoln
Sept. 14-16 Eastern Region men's and women's retreat, Camp Eder
Sept. 21-30 General Services tour, Pacific Coast Region

With Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Ira Oren of New Paris, Ohio, in the Prices Creek church, Ohio, Sept. 4-16.

A sanctuary for the wounded of both armies

The Dunker Church of Antietam



The church as it appeared before 1921

A RECENTLY reconstructed little church beside the "pike" on the Antietam Battlefield near Sharpsburg, Maryland, epitomizes with simple charm and dignity the brotherhood of man and the endurance of works dedicated to a purposeful and worthy cause. This is the Dunker church. It is older than the Battle of Antietam itself, through which it stood, though riddled with shot and shell, offering a place of refuge and solace to the wounded and battle-worn contestants.

Today a historic shrine, the little white, brick church is revered as a monument to that bloodiest of all days of the Civil War, September 17, 1862, when 23,000 men lay strewn about the field of battle. On September 2, the restored church will be dedicated in a ceremony featuring the governor of the state of Maryland and a 1,000-member choir.

The story of the Dunker church begins 111 years ago, when, on February 22, 1851, Samuel Mumma, Sr., deeded a piece of land "100 perches more or less" to Deacon Joseph Wolfe and six other German Baptist deacons on which to erect a church. The deed, recorded April 12, 1851, stipulated that the church was to be the property of the German Baptist Brethren as long as they held public worship in it and that at the termination of these services it was to revert to the heirs of the Mumma family.

A building committee consisting of Daniel Miller and Joseph Sherrick assumed the responsibility of designing the building and getting it constructed.

The newly erected building, known as "Mumma's church," was forty feet long and thirty-five feet wide. It was a one-story brick structure, and was whitewashed. It contained eight green-shuttered windows, two on each side and two on each end. There were two doors, one at the front end for the women and one at the side for the men.

A wood-burning stove stood in the center of the building. In the extreme rear, a table held the Bible and a grey earthenware water pitcher decorated with a floral design in blue. Directly in front of the table, and facing it, was a bench on which the deacons sat with their backs to the congregation. Behind the table was another bench on which the presiding elder sat facing the congregation.

The membership of the little church at this time included five families — the Mummas, Eckers, Millers, Neikirks, and Sherricks.

In the thick of the Battle of Antietam, the Dunker church was held by the Confederates, and it was riddled by Federal fire.

On the Sunday preceding the battle, Elder David Long was preaching in the church and his words were often interrupted by the booming of cannon on South Mountain. The following Sunday, the church resembled a sieve from the effects of shot and shell, and was totally unfit for use as a mee ing place. All around it lay th lifeless forms of horses and me

After the battle, the Mumm graveyard furnished a restin place for two trenches of soldier They remained there until lar for a National Cemetery in Sharp burg was acquired and then the were transferred to their new res ing place.

Many funeral services hav been held in the little churc through the years, and man burials have been made in th little Mumma graveyard.

On October 3, 1873, Samu Mumma, Sr., and his wife Eliz beth enlarged the graveyard an granted, in consideration of th sum of $220, the right to bu their dead in the Mumma grav yard to the following individual Michael Miller, Jacob F. Mill Elizabeth Middlekauff, John Ec er, Sara Sherrick, Henry Neikir William Roulette, Henry P. Roh back, Nathaniel Mumma, Joshu Wyand, Samuel Eavy, Susan Ke nedy, Benjamin P. Miller, Nanc Miller, David F. Otto, Thoma Fisher, Martha Schloper, Jaco Miller, Abraham Corbett, an Jacob Highbarger.

The Bible belonging to th Dunker church, a gift of Dani Miller, disappeared immediatel after the battle, and no one kne of its whereabouts for forty year A Negro man, John T. Lewi highly esteemed by all who kne him, was instrumental in locatin the Bible and effecting its retur At that time a resident of Elmir

The material for this article was supplied by the Antietam-South Mountain Centennial Association, Inc.



The church as it has been reconstructed



The marker at the site of the church

ew York, Lewis was originally om Maryland.

The Bible had been taken away y one of the participants in the ttle, Sergeant Nathan P. Dykan, Co. M., 107th New York V. Upon Sergeant Dykman's ath, his sister presented the ble to his company, and it was nt back to its rightful home in e Dunker church at Antietam.

In 1863, a year after the Battle Antietam, the little church was paired. At the right of the east or was placed a bronze plaque scribed with these words:

"The Dunker Church was ected A.D. 1853 by the German aptist Brethren. During the ttle of Antietam the wounded both armies sought and found nctuary within its walls. The urch was seriously injured by e fire of the Union batteries on ptember 17, 1862. The building was repaired and Divine Worship was resumed during the summer of 1864."

On May 23, 1921, the little church which stood through the bloodiest one-day battle of the Civil War and which had been restored to its original condition to stand for more than a half century longer, was demolished by a heavy wind storm.

The Washington County Historical Society purchased the land in 1952 on which the little church stood and presented it to the National Park Service. During the past year, the church has again been rebuilt. It was reconstructed by the National Park Service in cooperation with the State of Maryland, the Washington County Historical Society, the Church of the Brethren, and the Sharpsburg Rifles, a reactivated Civil War unit.

Today, authentic in every detail, rebuilt for the most part of the original brick and wood, the little Dunker church beside the Sharpsburg Pike on the Antietam Battlefield stands calm and serene once again, an immortal historic shrine offering a warm welcome and peace to all who go that way.



Courtesy of Antietam-South Mountain Centennial Association

fifty-cent piece has been issued by the Antietam-South Mountain Centenal Association dedicated to the Dunker church. The face of the coin bears ikeness of the church and the date commemorated. The back carries the lemptive value, redemption date and name of the issuing group

The World — a Community

► In this dangerous and shrinking world it is no longer possible — if it ever was — for any local community to be any more secure than the surrounding world. Our ultimate security, therefore, lies in making the world itself more and more into a community. The future of such a worldwide community, and of the United Nations which is its chief instrument, will be determined in no small part in the towns and cities of America. — *Adlai E. Stevenson,* U.S. ambassador to the United Nations.

► The common good in the international order can only be the realization of the fullest nature of man. It follows that the only order which is strictly and absolutely just is one which is wholely dedicated — not to the service of national glory nor to the service of cultural pride — but to the service of man . . . — *Charles H. Malik,* Lebanese diplomat teaching in the School of International Service, American University.

► It should not be our fate to be just another "great nation," with all the panoply of nationhood that has made nationalism so dangerous, but to be the agency through which the very idea of "nation" is rendered obsolete. — *Eric Larrabee,* executive editor, American Heritage.

Speaking personally . . .

The Peace Walkers Stop at Our Church

by Roy White

ITCHING from flea bites acquired in the Johnson City jail, several weary and rain-soaked peace walkers sought shelter at the Bristol Church of the Brethren, Tennessee. Nelson Barr was ill. After an evening of fellowship with our prayer circle, they decided to delay their walk from Nashville to Washington, D.C., for a day to clean up and rest u "I love this little church," sa Carole Kraemer of Wichit Kansas. Also they wanted picket our Sperry plant an Raytheon, so we shared the abuse a little. Then we told the good-bye with regret.



Weary and rain-soaked, peace walkers Dstra Eamen, Nelson Barr, Jerry Lehmann, Sam Savage, Jole Carterier, and Robert Gore (left to right) seek shelter



Refreshed the peace walkers are ready to walk again: Carole Kraemer, Jerry Lehmann, Nelson Barr, Roy White, pastor of the Bristol church, Dstra Eaman, Miriam Smith, James Sanders, Sam Savage on the steps of the Bristol church

Thinking now of our Committe of Nonviolent Action friends w have this impression:

1. They have a feasible pr posal in their "No atomic testin East or West."

2. They are young perso without families, telling fami men to quit their jobs. Som make a living at this.

3. They have not thought muc about alternatives to the thin they oppose.

4. They are not very ecumen cal ("Let them join us").

5. Their procedure is fluid, eve vacillating, with many policy ha sles.

6. They will be dedicated an sacrificial if they actually follo their rules.

These rules are:

- Be sympathetic toward tho who act against you.
- No violence, even in sel defense.
- Call no bad names, eve though deserved.
- Absolute truth, even when yo are wrong.
- Appeal to the best in people.
- No lovemaking, even betwee husband and wife.
- Monitors over sleeping arrang ments.
- No narcotics unless prescribe for a definite illness.
- No alcoholic beverages.
- Be clean and keep clean.
- Women wear skirts, not slack
- Be neat in dress and appea ance.
- No laziness or disobedience.

Not all of the group kept a these rules. They were smart an idealistic. It is not specifically Christian movement. But man of their objectives are similar ours.

50 YEARS in the Christian Ministry

by Ronald E. Keener

EXPRESSIONS of tribute from denominational and congregational leaders were given Frank S. Carper, D.D., and Mrs. Carper, in a service of recognition on June 10 on the occasion of Brother Carper's fiftieth anniversary in the Christian ministry. He was pastor until last year and is now minister emeritus of the Palmyra Church of the Brethren, Eastern Pennsylvania.

Brother Carper's ministry has been characterized, noted James S. Flora, pastor of the Palmyra congregation since October 1961, by his progressiveness while holding to solid doctrine, by strong administration while encouraging mass participation, and by worldwide commitment, yet with strong base from which to work.

Having joined the church at age fifteen, Brother Carper was elected to the ministry at the Spring Creek church, Hershey, Pa., on March 23, 1912, when he was eighteen years old. He was ordained to the eldership in 1926, serving many years in the "free ministry."

The growth and outreach of the Palmyra Church of the Brethren reflects the spiritual guidance of Brother Carper, who has served in its ministry since the organization of the congregation in 1921.

Statements of tribute for Brother Carper's loyal service within the district were extended by Robert Hess, moderator, Eastern Pennsylvania; Roy McAuley, president of Elizabethtown College for A. C. Baugher, president emeritus; and A. G. Breidenstine, chairman of the trustees of Camp Swatara and dean of Millersville State College.

Brother Hess noted that Brother Carper had served nine times on Standing Committee, was district moderator four times, was reading and writing clerk, served two terms on the mission board, as well as terms on the welfare and Christian education boards. Since 1955, when the district board was reorganized, Brother Carper has served as chairman of the board of administration.

His name appeared in Elizabethtown College records for the first time in the college catalog as a student in 1909-10. He has been an active alumnus since, serving on the board of trustees since 1934 and as secretary of the board for ten years.

Calling Brother Carper "a father while the camp was in its infancy," Brother Breidenstine noted his valuable assistance in getting Camp Swatara started. Frank Carper "believed that camp could be a force in the church," said Breidenstine, and "helped to get general acceptance of the camp." Though treasurer of the camp for many years, his service, remarked Breidenstine, "went well beyond financial accounts," in "affirming growth of a strong fellowship among the young of the church."

Frank Carper's "long and faithful service in the ministry of the gospel" was not alone in the local congregation or the Church of the Brethren. He has recognized the importance of the worldwide Christian movement as expressed in the ecumenical church program. He has served well in responsibilities within the Palmyra Council of Churches, and his "wisdom and experience have been a valuable aid in guiding the steps" of the council, said Rev. Robert Townsley, council president and pastor of the Palmyra United Church of Christ, at the recognition service.

After graduating valedictorian from Palmyra High School, Brother Carper attended Elizabethtown College and later taught public school. Entering business as a banker to support a family of four children, he is now executive vice-president of the Valley Trust Company, Palmyra.

Holding a responsible position in the bank did not decrease his efforts to the church, which he loved and served so well. "Our congregation has never had a part-time pastor in terms of service," said Earl S. Smith, church moderator since last year when Brother Frank relinquished the office.

Living for many years across the street from the parsonage, Smith noted that Brother Frank's day began at 5:00 a.m. by the light in his study. And he recalled the familiar figure out early with a hoe in the truck patch just down the street. Frank Carper's service was one, said Smith, of "meeting human needs in times of crisis."

Two works will be sent to Bethany Biblical Seminary library in Frank Carper's name by the F. S. Carper men's class, announced Clyde H. Heisey, president. The books will likely be the Interpreter's Dictionary of the Bible, four volumes, and Works of Berkley, by the Bishop of Cloyne, eight volumes, T. E. Jessop, Editor.

Heisey pointed out that the young men's Bible class was organized in 1911 with eight members, and Brother Carper was elected teacher the following year. By 1951 the enrollment had swelled to 200 and had an average attendance of 143.

Roger L. Forry, pastor of the Buffalo Valley church, Southern Pennsylvania, spoke for the spiritual sons of the Palmyra church. They have been A. Stauffer Curry, now director of family education and men's fellowship for the Brotherhood; Levi J. Ziegler, pastor of the Westernport church, Western Maryland; H. Lamar Gibble, pastor of the Kensington Good Shepherd church, Eastern Maryland; Wilbur Smith, pastor of the Myrtle Point church, Oregon, and Forry.

As the church grew from a membership of 323 in 1928, when Brother Frank became elder-in-charge of the congregation, to 925 in 1961, when he left the pastorate, additional help was needed to carry on the expanding program. Through the years, young men have served in positions as summer pastors, ministers of Christian education, and associate pastors.

Donald W. Rummel, who was associate pastor before he accepted the call to the Ambler church, North Atlantic District, spoke for this group. "The church did for us that which we came to do for it," Rummel said.

"We came to assist and we were assisted."

Speaking for the Church of the Brethren in the recognition service was the 1962 Annual Conference moderator, Nevin H. Zuck, pastor of the Elizabethtown church, Eastern Pennsylvania. He noted that the Brotherhood has been thrilled by the leadership given by Brother Carper to the local church.

In a brief response by Brother Carper to the many tributes given him and his wife, he contrasted the church program of 1912 with that of 1962, and observed in a humorous vein that his first temperance sermon had been preached in Moonshiners church.

Central to his life has been the text of his first message in the ministry, The Cross of Christ. He observed that after fifty years another text has become especially meaningful to him: "Be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58, KJV).

During the service the chancel choir of the church sang the two favorite anthems of Brother Carper: I Walked Today Where Jesus Walked, and The Beatitudes. The hymn at the close of the service is also his favorite, O God, Our Help in Ages Past.

The program was organized and coordinated by Mrs. Wallace A. Baldwin. Roy S. Forney, secretary of the Eastern Region, brought the invocation.

Though retired from the active pastorate, F. S. Carper continues to be busy as a popular speaker throughout the Brotherhood, as a sought after church leader in the community, in his district responsbilities, in his banking obligations, and in assistance to Pastor Flora.

Bro. Frank S. Carper's leadership will be an inspiration to all those who serve the Palmyra Church of the Brethren and to the church at large. In his fifty years of Christian ministry, Brother Frank has indeed been one of God's faithful servants.

• • •

The myth of "racial purity" vanishes before honest reading of the Bible. Jesus challenged segregation and discrimination where he met these evils: between Jews and non-Jews, between the self-styled "righteous" people and those called sinners. — *Frank Stagg, New Orleans Baptist Theological Seminary.*

Effect of the Supreme Court's Prayer Ruling Uncertain

■ What did the United States Supreme Court actually decide in its controversial ruling that a nonsectarian prayer used in the public schools of New York State is unconstitutional? How far is the Court going to go in ruling out all forms of religious practice, teaching, and observance in the public schools?

How far might it go in future cases in other areas? Might it rule out such practices as opening sessions of Congress with prayer or the employment of military or prison chaplains? Would the Court conceivably rule the motto, In God We Trust, off the coins and currency of the U.S.? Or the words, "One nation under God," out of the pledge of allegiance?

According to some critics of the Court, the decision on the New York school prayer will have precisely these effects. Upon closer examination of the Court's decision, however, and the whole constitutional process of government of which the Court is a part, it would appear that the critics seem to be a little premature.

The Court has not done any of these things, as yet. If it ever does, and the American people disagree with its interpretation of religious liberty, the Court can be overruled, by amendment of the Constitution. Further, the Court in the past has often overruled itself, because of the constant change in its membership which death and retirement inevitably bring, and because of the changing opinion of its own members and changing conditions in the country.

What the Court did in the New York case was simply to say that the Board of Regents, a state agency, did not have the constitutional authority to require daily recitation in classrooms of a twenty-two-word nonsectarian prayer which it had drafted. The prayer said: "Almighty God, we acknowledge our dependence upon thee, and we beg thy blessings upon us, our parents, our teachers, and our country."

Participation was not compulsory. Students could even be excused from being in the classroom when it was recited. Testimony in the case showed that only two students in ten years of use of the prayer in New York schools had made such a request. Nonetheless, the Supreme Court directed that an injunction be granted against recitation of the prayer.

The Court's majority made two major points, that prayer is indisputably a religious exercise, and that state officials had drafted this prayer and directed that this precise language — and none other — be used. They held that if a state could order one prayer to be used, it could just as well order another, and if it could direct such a "religious exercise" to be held in a public school classroom it could go further in "establishing a religion." This, they said, is "wholly inconsistent with the First Amendment."

Justice Hugo L. Black, who was raised as a Southern Baptist in Alabama, quoted extensively from Roger Williams' The Bloody Tenant of Persecution to show the damages of tyranny inherent in an established state church which framers of the First Amendment sought to avoid for themselves and their descendants. He quoted James Madison as urging citizens to "take alarm" at the first invasion of their liberties.

To many persons, including Justice Potter Stewart, who wrote a vigorous dissent, it seemed far fetched to argue that such a short prayer, to which school students may or may not have paid much attention, "established" religion. But the Court's majority felt otherwise.

Justice Black went to great length to emphasize the respect of the Court's majority for religion saying that "men with faith in the power of prayer" had written the Constitution, and its protection of religious liberty. "It is neither sacrilegious nor antireligious to say that each separate government in this country should stay out of the business of writing or sanctioning official prayer and leave that purely religious function to the people themselves," he declared.

Had the Court left the matter there, the decision might not have been so controversial. But Justice Douglas who, in a separate concurring opinion, took occasion to say that he thought all of government official relations with religion and religious bodies are probably unconstitutional.

Douglas assailed the practice of opening sessions of Congress with

prayer by chaplains who draw salaries from the public treasury. In a footnote, though not in the opinion proper, he suggested that it is unconstitutional to allow church property to enjoy tax exemption, to give income tax deductions for contributions to religious groups, or give any form of assistance whatsoever to parochial schools.

This is an extreme position, but not a novel one for Douglas. In the 1957 case (Roth v. U.S.) in which the Court upheld the validity of laws barring obscene matter from the mails, he would have struck down all such restrictions on freedom of the press. In the 1961 decision (Crown Kosher Supermarket, et al.) which upheld the validity of laws requiring businesses to close on Sunday, he would have indicated all such legislation as an "establishment of religion."

The Court did not go along with Douglas' thinking on those issues. None of the justices agreed with him in the sweeping opinion he issued in the New York school prayer case. And this is probably very significant.

Fortunately, the Court will soon have a chance to reassess its thinking on the whole issue of religion in the schools and the precedents which it may be creating when three significant cases reach it for decision in its next term.

A federal district court in Philadelphia has twice said that it is unconstitutional for Pennsylvania to require a daily reading of ten verses of the Bible, without comment, in the opening of school sessions. The Commonwealth of Pennsylvania has appealed the ruling to the Supreme Court and the Court will have to act upon it.

In Maryland, the state's Supreme Court of Appeals has upheld such Bible reading as well as recitation of the Lord's Prayer as being constitutional. A protesting Baltimore mother, Mrs. William Murray, has filed an appeal with the Supreme Court.

The Florida Supreme Court has upheld a variety of religious practices in the schools of that state, including Christmas and Easter pageants and the singing of religious songs, such as Christmas carols, by school choirs. Litigants in Miami, Fla., say they will take this case to the highest court on appeal.

By the time the Court has made its rulings on these cases, it will have either clearly defined how the majority feel about religion in the public schools.

It may be many years, however, before the Court of today or tomorrow rules on other controversial matters, such as the prayers of the chaplains in Congress or income tax deductions for religious contributions. They may never rule on these matters because a constitutional issue is raised and decided by this bench only when the Court holds that a valid case is before it involving a serious controversy.

The net effect of the Court's prayer ruling may be only that a state cannot require by law that certain religious practices be observed in the public schools. If an individual teacher reads to her class from the Bible, or even offers a prayer, she is not necessarily violating a law. The most that could happen is that some parent, who is sufficiently offended, could go to court, to keep a teacher from engaging in an unconstitutional practice.

Since the number of persons who are offended by such practices is quite small, it is altogether within the realm of possibility that practices on which the Supreme Court may cast a sharp official frown could go on undisturbed in many a classroom, as though the Court had never spoken.

The Supreme Court sometimes finds it frustrating to issue opinions

Next Month

IS THE TERM "FOREIGN MISSIONS" OBSOLETE?

"The phrase accentuates barriers which have existed between nations and cultures for centuries," writes Paul M. Robinson. "Our Christian ambassadors must not go out as *foreign* missionaries, but as brothers and sisters in a common faith. The thought of missionary frontiers in purely geographic terms is outdated." Read of *Missions in the Age of Space* on page 2.

CAN A CHURCH SPONSOR AN ALCOHOLICS ANONYMOUS GROUP?

The University Park church, Maryland, does. "Our group is made up of teachers, lawyers, real estate agents, electricians, plumbers, painters, and government workers; the group also includes a Catholic priest and a Protestant clergyman," reports Pastor Philip E. Norris. The congregation decided to allow smoking in its fellowship hall and found that any inconvenience was well repaid in terms of the significant ministry it was able to have among alcoholic families. Read how your church may have this opportunity, too, in the September *Leader.*

HOW FAMILY ROLES HAVE CHANGED!

"The family of yesterday was male-dominated, duty-bound, parent-centered, and fertile. A man's status was measured by his time of rising in the morning, and his industry by his tangible possessions. But now the clock is reversed. A man's prestige and power in the world are measured by the lateness of his hour of rising." These and other observations about the "institutional" and the "companionship" types of families are made by J. Jack Melhorn of La Verne College.

IN THE SEPTEMBER LEADER



■ The first annual Community Club night was held a the Harrisburg First church on June 15. Special trophie were presented to the Boy of the Year and the Girl o the Year. In addition, each received a campership fo one week to Camp Swatara. Certificates were presente to the outstanding members of each club. Awards wer made on the basis of a point system which took int account attendance, behavior, and skill.

More than eighty children of the neighborhood o First church have participated in the congregation seven after-school clubs this year. Activities have in cluded crafts, recreation, and trips to points of educatio and interest. The club program has been directed b Miss Carol Mazmanian, a Brethren Volunteer Servic worker from Fresno, Calif. She has been assisted b seven volunteer helpers from the church.

Because the congregation is building a new Christia education unit, it has been limited in the size and num ber of activities it could carry on this year. Carol, there fore, focused some of her energy in helping th church and the community learn to know each othe better. One aspect was a program whereby thirty-seve community children have gone into members' homes fo the Sunday meal for getting better acquainte

The Community Club night was presented for clu children, their parents, and other interested persons o the church and the community. Crafts were put on di play. Club children provided the entertainment.

Winners of the Boy of the Year, Benjamin Robison, and Gi of the Year, Bonnie Gebhard, awards display their trophie Carol Mazmanian, youth club director, stands between the

Photo by Allied Pix Studio
Courtesy of the Evening News, Harrisburg, Pennsylvania

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and see them largely ignored. It was eight years ago that the Court said that racial segregation in public schools is illegal. The extent to which an unpopular decision of the Court can be resisted by public opinion is obvious.

However, that decision had the support of a considerable body of public opinion in other sections of the nation which has caused strong efforts to be made by the executive branch of the government — even to sending federal troops to Little Rock — to support it and demand obedience to it.

The Supreme Court has no inherent power to command obedience to its opinions, depending on the legislative and executive branches for such support and on the lower federal courts to carry out its opinions.

The length of time an unconstitutional practice can continue — as long as no one challenges it in court — is shown by a federal land grant to the Ohio Company made in 1792. It provided that one sixty-fourth of the land be set aside as "ministerial lands" for support of ministers of the gospel to come among the pioneers and bring them enlightenment and comfort. Congress itself entertained doubts as to such an "establishment of religion," and in 1795 specifically eliminated such a provision from a new land grant in the Ohio Territory.

Ultimately, the "ministerial lands" were sold and the proceeds placed in a trust fund known today as the "irreducible debt" of the state of Ohio, because it cannot be paid off, and to this day churches in seventeen counties, nearly all Protestant, get small sums of money annually from the state auditor, out of tax revenues, for support of their ministers. The law is unconstitutional on its face in light of Supreme Court decisions, but has been on the books for 170 years and has never been questioned.

An organization which publicized this church subsidy — Protestants and Other Americans United for Separation of Church and State — conceded it could not discover a legal method to test it in court.

The Supreme Court, despite its name, is a court of limited power. It frequently changes its own interpretations in light of changing conditions, and some would claim in light of public opinion.

Justice Douglas showed this himself when he said in the New York case that he now believes the Court was in error when it upheld bus transportation for parochial scho students in the Everson case in 194 He himself voted with the Court 5 to 4 majority in that case.

Therefore, the Court has not spol en its final word on religion in th public schools, nor have the Amer can people, who, if they disagre strongly enough with the Court, ca in the end, amend the Constitutio by vote of thirty-eight of the fift states. And even a constitution amendment is not always the fin word — as witness what happened t the 18th (Prohibition) amendmen

The workings of a democracy a not always smooth, but ultimate the sovereignty of the people an their collective judgment always pr vails. The Supreme Court cannot b itself strike down anything the pe ple want — if they want it bad enough. — *Religious News Servic*

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We have triumphantly invented, pe fected, and distributed to the humble cottage throughout the land one of th greatest technical marvels in histor television, and have used it for wha To bring Coney Island into every hom It is as though movable type had bee devoted exclusively since Gutenberg time to the publication of com books. — *Robert M. Hutchins*, preside of the Fund for the Republic.



'eace Action 'roject

"I cannot keep silent." When Jeremiah first spoke hese words he was lamenting gainst evils of his day. His soul oaned because his people had forotten God, had not followed the ıws of truth, love, and justice; and he chaos of the earth was causing ar.

"Because we could not do otherise," nearly six hundred Brethren ame to the nation's capital on June 5 to give Christian support to our overnment where it is leading out ı steps toward peace, and to suggest ther steps which we feel could get ur nation off the road to catarophic war. The peace action projct included talks with members of ongress and government officials, udy sessions, a prayer vigil, and "peace walk" at the White House nd State Department. An adversement in the Washington Post and iers distributed to the public stated ıat for 250 years the Church of ıe Brethren has borne witness to the eliefs that war is contrary to the ill of God; that men are to live ogether as brothers; that evil is vercome with good; and that God ills peace and order for his world. hese Brethren reiterated President ennedy's inaugural plea that both ast and West should "begin anew ıe quest for peace."

962 Election ampaign

In order to advance the cause of peace major attenon should be given now to the 1962 ection campaign. According to reent information, a number of candiıtes across the country are running r Congress on platforms which emıasize peace, world disarmament ıder law, a strengthened United ations, or opposition to nuclear eapons testing.

If your area is one of those fortuıte enough to have a candidate acvely speaking for peace, you may ıd opportunities to help arrange eetings, radio and TV appearances, distribute literature, to discuss ises with neighbors and associates, and to get out the vote on election day.

In areas where no candidate is speaking out for peace, you may want to organize a delegation to call on the various candidates so you will have a better picture of where the candidates stand. You may want to sponsor meetings at which the candidates state their views on peace, or attend candidates' meetings sponsored by other groups and raise such questions there.

We need to find ways of working to increase the number of people in Congress who are willing to speak out for peace, world disarmament under law, and other issues.

Draft Law

The authority of the government to draft young men into the armed forces will expire on June 30, 1963 — unless Congress extends this authority once again. The request for this authorization will be introduced in Congress early in 1963.

In 1959 the National Council Against Conscription worked to prevent passage of the draft extension, but unfortunately the draft was extended. Efforts at that time were too small and too late to be effective, although there was much opposition to the draft from divergent groups. Twenty-four senators preferred a two-year extension.

If you want to be counted as one opposing the four-year continuation of the draft, it is not too soon to visit and write your senators and congressmen on this issue. You might, also, plan to visit them while they are at home after Congress adjourns this fall.

Brethren Tour

The Brethren tour of thirty-four persons, directed by Lawrence W. Shultz, arrived in Washington on June 27 and left the morning of June 29 to travel on to Virginia. While here they visited several points of interest, including the Church of the Brethren Washington office, and some of them talked with their congressmen.

First Impressions

Continued from page 15

We got back to the Garkida church in time to hear Mr. Good preach and for me to sing. Everyone was dressed in his or her best. The children were precious. Here too the rostrum of the church was piled high with baskets of peanuts and beans and bundles of guinea corn — the gifts of the people on this Holy Day! Some was sold and the money put in the church treasury; the rest was given to people who are poor, sick, and needy.

On Christmas morning, the church was filled to overflowing to see the Christmas pageant wonderfully done by the Nigerian church members — men and women. In the afternoon, we went to church for the women's program and tea. The women dramatized very well the parable of the widow's mite, after which the president, a fine-looking woman, gave an excellent talk on stewardship.

The missionaries who selected this spot for the mission certainly did a marvelous job. It is beautiful here in this valley, with palm trees and mountain ranges all around separating us from the Sahara desert, but not from the "harmattan," the fine dust, which has been very evident for days now. This is the dry season.

Readers Write

Continued from page 2

and of the Holy Spirit." No one doubts the willingness of God to forgive sins. Why should anyone doubt the willingness of God to fulfill his promise and heal the body?

If the officiating minister at baptism would say, "Thou art baptized for the remission of thy sins, if it be the Lord's will," those witnessing the ceremony would think the minister beside himself. Yet on occasion after occasion we hear those who officiate at anointings say, "Thou art anointed for the healing of thy body, if it be the will of the Lord." Why the difference in the two ceremonies when the promise of God is the same in connection with both baptism and the anointing? — Charles R. Oberlin, 111 E. 6th St., Peru, Ind.

Stimulating

Your manner of taking current happenings or timely subjects and of concisely and pertinently applying Christian principles is very effective. Thank you for this "food for thought." — Sarah Pletcher, Ann Arbor, Mich.

News and Comment From Around the World

French CO Gets Minimum Sentence

In what is regarded as a precedent-setting decision, the French military tribunal has handed down the minimum sentence possible to a young conscientious objector. The tribunal gave Michel Bourgeois, a Protestant student at the University of Paris Theological Faculty, a suspended six months' sentence. It was the first time that the tribunal had imposed the minimum sentence. Usually conscientious objectors have received maximum or near maximum sentences.

French church leaders see in the sentence the possibility of the establishment of a program of alternative service for conscientious objectors. No such provision now exists.

EKD Welfare Agency Aids Million Travelers in Year

More than 1,200,000 distressed travelers received spiritual and material aid through the Railway Mission of the Evangelical Church in Germany last year. One hundred seventy-five major centers operated by the railway mission serve all the larger railroad stations in West Germany. Services provided by 3,800 voluntary and full-time workers include food, overnight accommodations, medical attention and a wide variety of information services.

The Railway Mission has been banned in the Soviet Zone since 1957 when Communist authorities closed more than 100 centers there and arrested many mission officials on charges of spying for NATO.

Regarded as one of the most important branches of the church welfare work, the mission has cared for more than fifty million travelers since 1945. The Protestant agency works in close cooperation with a Roman Catholic counterpart through the Christian Conference for Railway Missions.

National Council Opens United Nations Office

The National Council of Churches has announced the opening of a United Nations office which is to be a working center and symbol of Protestant and Orthodox interest in the world today. The office will be located temporarily at the Carnegie International Center. It will be moved into the United Nations Church Center when that building is completed sometime next year.

The Church Center is being built by the Methodist Church to serve as a headquarters for religious groups in their relations with the UN. The National Council's new UN office will coordinate existing denominational programs in this area and encourage more denominations to participate. In addition to office space the UN church center will provide conference and seminar rooms, library research and audio-visual facilities, and a chapel. There will be orientation briefings for church groups visiting the UN.

Polish Hierarchy Defies Red Regime With Antiatheism Letter

A joint letter from the Polish Roman Catholic hierarchy, published over official objections from Poland's Communist government, has called upon the Catholic faithful in Poland to fight the spread of atheism and to pray for the return of atheists to God. Signed by Cardinal Wyszynski and the country's sixty-four other bishops, the pastoral letter had been scheduled for publication in late May. However, owing to government pressure, the document was not read in Catholic churches throughout the country until early June. In the letter the bishops appealed to Polish Catholics to launch a nationwide prayer campaign to combat the spread of atheism and to preserve the faith so that it could be passed on to the next generation.

Queen, Diplomats Witness Coventry Cathedral Consecration

Queen Elizabeth II and many diplomats and churchmen from all over the world were among some 2,000 persons who witnessed the consecration of the new $4,200,000 Coventry Cathedral, built to replace the historic structure destroyed by Nazi bombs in World War II.

Another vast audience followed the solemn ritual over television networks in Britain and on the continent. Cameras brought intimate glimpses of the vast L-shaped building which took seven years to complete and stands as a house that "speaks of peace, of reconciliation."

The procession that brought the Queen and other members of the royal family, as well as the choir, the diplomats, and the churchmen into the cathedral began at the base of the tower of the former cathedral. It made its way past a cross of charred beams, which were taken from the ruins the day after the bombing raid of Nov. 14, 1940, and which now stands behind a simple altar, also fashioned from the rubble of the old church. As they passed the members of the procession could see engraved in the scarred sanctuary walls, behind the charred altar and cross, the words, "Father Forgive."

One of the outstanding features of the new cathedral is the Chapel of Unity in which are slim windows of stained glass toward which the German Evangelical Churches contributed $14,000. The purpose of the chapel is to provide a place of worship for all Christian denominations and to allow people from every country to come and pray together for peace.

Heifer Project Airlifts Cargo to Needy Colombian Farmers

A 20th century "Noah's Ark" flew out of Boston bound for Colombia, South America, with the blessings of Protestant and Roman Catholic organizations, bearing animals, bees and birds to help farmers in that region.

Dr. Myron Fowell, president of the Massachusetts Congregational Conference, was among those on hand to see a transport plane leave with its buzzing, mooing, cackling cargo for the South American nation.

It was another shipment of the Heifer Project, Inc. Several heifers donated by New England residents, eighty pigs, a large number of rabbits, 10,000 baby chicks, and 180 cases of honey bees made up the strange cargo.

Protestant Film Critics Form Guild

Reviewers from more than twenty-five denominational and interdenominational periodicals have formed a new organization called the Protestant Cinema Critics Guild. The purpose of the guild is to make church members more aware of new movies that have "real, positive values," according to Donald J. Kliphardt, spokesman for the group.

Mr. Kliphardt said, "We feel that too often church members tend to either condemn or ignore Hollywood productions because they do not have enough information on them. We want to make clear that many theatrical releases are worthwhile for

he thoughtful viewer." The guild vill serve as a channel for film industry news, release schedules, and review arrangements; provide opportunities for its members to further levelop their critical skills; and ponsor projects that will lead to nore perceptive film viewing by Protestants.

New Teacher Training College or Malagasy Churches

Construction is expected to start oon on a new United Christian Teacher Training College for the Church of Christ in Madagascar and he Lutheran Church. The project, vhich has been under consideration y the two churches for several ears, has been made possible by large government grant and smaller grants from the two contributing nissions, the London Missionary Society and the Norwegian Missionary ociety. If building plans progress s scheduled, classes will begin in eptember.

Protestant educational institutions n Madagascar have received substantial grants from the government n the past, although in the last two ears these grants have been cut onsiderably.

Advertising Campaign Sponsored by "Religion in Britain"

An unofficial campaign is under vay in Britain to persuade church nd community leaders of the value f advertising in the service of the hurch.

An eleven-inch triple column announcement which appeared in the unday Times on Easter Day is beng followed by a series in the Times. he advertisment consists only of ible passages taken from the New nglish Bible. The campaign is beng sponsored by Religion in Britain, newly created council which has ne support of Anglicans, Free hurchmen, and Roman Catholics.

Longer Public School Day Held Impeding Religious Instruction

Jewish educators meeting in Atntic City have deplored the lengthning of the school day in public chools as "encroaching on the few fternoon hours left for religious edcation." The thirty-sixth annual nference of the National Council Jewish Education urged creation a commission to study this tendncy by public schools to extend eir hours of learning. The commison would explore the effect of the trend on afternoon religious education, both Jewish and non-Jewish. The council noted the significant growth in the number and quality of all-day Jewish schools and called upon the Council of Jewish Federations and Welfare Funds to extend financial support to such schools.

Religious Groups Protest Biblical Quotations for Sensational Films

West German Protestant and Roman Catholic groups have voiced indignation over the increasing use of Biblical quotations or Biblical-sounding phrases as titles for sensational films shown in the country.

They charged that many filmmakers are perverting the Bible quotations into a means of indicating immoral and lascivious contents of movies.

Obvious distortion of Biblical phrases is emphasized by the fact that they are used not only for new films, but also in changing the titles of foreign films shown in West Germany.

German Religious Groups Distribute Maps Indicating Churches

A record number of road maps issued jointly by Protestant and Roman Catholic leaders and indicating the location of churches are being distributed this year in West Germany for the benefit of motorists away from their parish church.

One of these maps alone covering the Ruhr district will be printed in 300,000 copies. The maps are also available at filling stations and automobile clubs.

Similar maps of a more regional character, also showing the locations of churches and the times of services, have been distributed by church authorities in many West German areas, particularly those frequented by tourists and vacationers.

Rabbis Hit Testing

A resolution condemning nuclear testing and calling for worldwide enforcement of armament control leading to eventual total disarmament was adopted at the annual convention of the Rabbinical Assembly.

Some five hundred Conservative rabbis attending the meeting urged the Kennedy administration to "intensify the investigation of methods other than military by which we can establish peace, while at the same time protecting the religious values inherent in our civilization."



Religious News Service

Lela G. McConnell reads passages from the Bible during one of the many religious programs carried by her station WMTC (Win Men to Christ) to people in the mountains of eastern Kentucky. The station is on the air sixty-five hours a week with religious, educational, agricultural, musical, and news programs, yet it shuns most advertising, especially liquor and tobacco commercials, and depends on "praying in" money for its support. None of the staff is paid. This is typical of the entire operation run by Dr. McConnell, seventy-seven years old, an ordained Methodist minister, who came to the area in 1924 with almost no money. Now she supervises a staff of 129, a high school, a Bible institute, and twenty-nine pastorates in seven counties

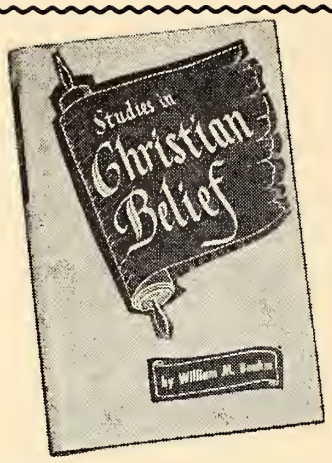
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East German Press Critical of EKID Document

East German newspapers have sharply criticized a recent memorandum of the Council of the Evangelical Church in Germany advocating a fairer distribution of the national wealth.

The memorandum, which has received wide publicity in Germany, advocates special measures to help workers acquire shares in the means of production. It proposes this be done by giving workers ownership shares in addition to their wages with the understanding that the share could not be spent and would be "subject to certain restrictions." Such a plan would not be an infringement of the free economy "if this enforced saving benefits people who had hitherto had no share of capital."

More than two years in preparation, the memorandum takes issue with the view that ownership of the means of production should be in the hands of experienced owners of capital. In order to preserve freedom, it says, all citizens should have a share in capital and have a voice in planning economic development.



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However, while objecting to concentration of capital, the memorandum stresses the right to private ownership as "a gift from God which helps people to live together in responsibility and freedom." An East German newspaper denounced the scheme as an attempt to blindfold and appease workers.

Morse Antiliquor Bill Killed in Committee

The Senate Rules Committee voted unanimously to postpone indefinitely, which means to kill, a resolution proposed by Senator Wayne Morse and five other members that would have banned the serving of alcoholic beverages at social functions held in the public rooms on the Senate side of the U.S. Capitol.

The resolution would have applied the same rules to the Senate side of the Capitol building and to the two Senate office buildings that have always held on the House side of the Capitol and the House office buildings. The latter are under control of the House of Representatives under Congressional protocol.

Senator Morse asserted that he would use all the parliamentary means at his disposal to get a vote on the resolution on the floor before the end of the present session of Congress.

Obituaries

Beaughan, Ernest Alfred, son of Alfred Ernest and Lucinda Sullaway Beaughan, was born Nov. 16, 1893, at Spangle, Wash., and died Feb. 9, 1962, at Yakima, Wash. He was married to Millie Fisher in 1922. Surviving are his wife, one daughter, two sons, one sister, four brothers, and six grandchildren. The funeral service was conducted by Bro. Clement Bontrager and the undersigned at the Ellisforde church, and burial was in the Mountain View cemetery nearby. — Lorell Weiss, Tonasket, Wash.

Betz, John Willis, son of Frederick and Frances Maphis Betz, was born June 1, 1890, at Clayton, Ohio, and died March 16, 1962, in Bradenton, Fla. He was a member of the Ft. McKinley church, Ohio. He was married to Erma Hissong, who survives. Other survivors include three daughters, one brother, one sister, and five grandchildren. The funeral service was conducted by Bro. C. Albert Guyer, and burial was at Clayton, Ohio. — Helen L. Dedrick, Dayton, Ohio.

Binkley, Anna Mary, died at West Milton, Ohio, at the age of eighty-four years. She had been a member of the Church of the Brethren for many years. Her husband preceded her in death. Surviving are three sons, one daughter, five grandchildren, and five great-grandchildren. The funeral service was conducted by Bro. Robert Mock at the West Milton church on May 19, 1962. — Rowena W. Mishler, Dayton, Ohio.

Brant, Ruth G., daughter of Walter and Cora Brant, was born in Tippecanoe County, Ind., in 1906, and died at Rossville, Ind., June 14, 1962. She was a member of the Rossville church. Surviving are her mother and one brother. The funeral service was conducted by Bro. H. F. Richards, and burial was in the Pyrmont cemetery. — Lillian A Hufford, Rossville, Ind.

Bridge, Frank, son of George and Susanne Brechbiel Bridge, was born Sept. 19, 1899, in White County, Ind., and died June 11, 1962, near Reynolds, Ind. He was married to Grace Wolfe, who survives. Also surviving are two daughters, two grandchildren, two brothers, and two sisters. He was a member of the Monticello church, Ind. The funeral service was conducted in the Pike Creek church house by the undersigned, and burial was in the Riverview cemetery. — LeRoy Dick, Monticello, Ind.

Buechly, Ira M., son of Jeremiah and Sarah Miller Buechly, was born Dec. 3, 1879, at Greenville, Ohio, and died Dec. 26, 1961. He was a member of the Ft. McKinley church. Surviving ar three sons, five daughters, one brothe fourteen grandchildren, and fourtee great-grandchildren. The funeral serv ice was conducted by Bro. Danie Weimer, and burial was at Glen Have cemetery. — Helen L. Dedrick, Dayton Ohio.

Coder, Josie, daughter of Oscar an Rebecca Strole, was born March 4 1875, and died March 1, 1962, at Web ster, Iowa. On March 9, 1893, she wa married to David A. Keiser, who die in 1928. In 1936 she was married t Harry Coder, who died in 1955. Sh was a member of the English Rive church, Iowa. Surviving are thre daughters, two sons, eight grandchil dren, fifteen great-grandchildren, tw sisters, and one half brother. The fu neral service was conducted by th undersigned in the English Rive church, and burial was in the adjoinin cemetery. — Jay Johnson, South Eng lish, Iowa.

Cole, Ray W., son of James an Martha Cole, was born in Kosciusk County, Ind., April 21, 1888, and die June 6, 1962, near Pierceton, Ind. O Feb. 11, 1909, he was married t Blanch Newcomer, who survives. On son, two daughters, nine grandchildren and three great-grandchildren also sur vive. He was a member of the Sprin Creek church, Ind., where the funera service was conducted by Bro. Arde Ball. Burial was in the nearby ceme tery. — Mrs. Walter Warner, Pierceto Ind.

Collier, Eula, daughter of Jacob an Mary E. Grove, was born May 15, 1885 near Kinross, Iowa, and died April 1 1962, at Sigourney, Iowa. In Januar 1923 she was married to Arvel Collie who died in 1950. She was a membe of the English River church, Iowa. Sur viving are one sister and one brothe The funeral service was conducted b the undersigned in the English Rive church, and burial was in the adjoinin cemetery. — J. Johnson, South Englis Iowa.

Crabbe, Kenneth Eugene, was bor Dec. 10, 1900, at Olivesburg, Ohio, an died Nov. 24, 1961, at Mansfield, Ohi He was a member of the Richlan church, where he served as a truste and treasurer of the Sunday schoo Surviving are his wife, V. Bernett Crabbe, one son, one daughter, tw brothers, two sisters, and two gran sons. The funeral service was cor ducted by Bro. Herman Reinke, assiste by Bro. F. Blake Million, and buri was in the Olivesburg cemetery. — Mr Ben F. Pifer, Mansfield, Ohio.

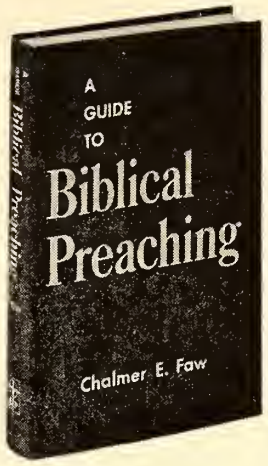
Dague, Minnie, daughter of Georg and Elizabeth Finkenbinder, was bor July 2, 1871, in Richardson Count Nebr., and died May 30, 1962, in Sco County, Kansas. She was baptized i 1888. On May 23, 1893, she was ma ried to Harvey E. Dague, who survive She and her husband were charte members of the Prairie View churc which was organized seventy-five yea ago. Surviving also are two sons, fo daughters, twenty grandchildren, fo ty-three great-grandchildren, and tw sisters. The funeral service was co ducted in the Prairie View church b Bro. Mark Emswiler, assisted by Br Lawrence Lehman, and burial was i the Prairie View cemetery. — Mrs. Ra mond Daniels, Modoc, Kansas.

Darr, Park, son of John and Mary ıagey Darr, died May 13, 1962, at e age of seventy-three years. He d served as a deacon in the church many years. He was married to ary Etta Beabes, who preceded him death. Surviving are one daughter, e son, five grandchildren, two great-ındchildren, one sister, and one other. The funeral service was con-cted by Bro. Earl C. Brubaker, and rial was in the Memorial Park at merset, Pa. — Mrs. A. G. Maust, oesville, Pa.

Denlinger, Leroy, son of John and ına Christian Denlinger, was born arch 12, 1873, in Montgomery Coun- Ohio, and died June 7, 1962, in ringfield, Ohio. He was married to ora Edith Flory, who died in Febru-y 1936. He was a member of the onnels Creek church. Surviving are o sons, one daughter, seven grand-ildren, nine great-grandchildren, and e sister. The funeral service was con-cted by Brethren Robert D. Hoover d James W. Simmons in the Happy rner church, and burial was in the dar Hill cemetery at Trotwood. — lith Dresher, Springfield, Ohio.

Dugan, Pearl H., daughter of James d Henrietta Hetrick, was born at aysburg, Pa., Dec. 2, 1898, and died ne 11, 1962. She had been a member the Claysburg church for thirty-five ars. Surviving are her husband, John ıgan, three sons, one daughter, three ındchildren, one brother, and five ters. The funeral service was con-cted at the Claysburg church by Bro. Lester Bucher and the undersigned, d burial was in the Riverside ceme-y at Leamersville. — C. L. Cox, aysburg, Pa.

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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Ill.

hurch News

Northern California

Fresno — During the past several onths, the pastor conducted a spiritual aling clinic on two Monday nights ch month. This clinic is for those ıo feel the need of physical, spiritual, mental healing, the basic belief be- that all healing comes from God. May, Mrs. Louise Eggleston, the esident of Koinonia Foundation, a ındation which gives spiritual train- to prepare people to serve overseas, oke twice to our congregation. On evening of May 20, we had a formal eption for the sixty members who re taken into the church during the st year. The morning service on May honored the high school graduates. the evening service the chancel choir ve its spring festival. On Mother's y eight babies were dedicated. ıny of the members availed them-ves of the six-week training course Billy Graham counselors. The vaca-n Bible school will be held Aug. -25. The pastor, Jacob T. Dick, will end two weeks in a refresher course the Union Theological Seminary er attending Annual Conference. n Dick, who has been an exchange dent in Germany during the past ır, returned in July. On June 3, the stor spoke especially to the senior zens after which they were entertained at a dinner. — Irene Armey, Fresno, Calif.

Colorado

Colorado Springs — We had a school of missions in January. The love feast was observed on Feb. 4. The women meet twice each month, once for a workday at the church knotting comforters and making layettes and at night another time for business and a program. The women have contributed to the Lybrook mission and have assumed the upkeep of the parsonage. A number of the youth and their sponsor attended the regional youth conference at McPherson. On Palm Sunday six were received by letter and one was baptized. The youth choir of First church, Denver, presented a special program in May. On May 20 Bro. Edward Duncan installed Ronald and Peggy Johnson as full-time deacons and Clifford and May Husband on a one-year trial period. The mother and daughter and the father and son banquets were well attended. The church debt has been paid off, and a mortgage-burning and homecoming service is being planned in celebration. — Mrs. Bessie Rink, Colorado Springs, Colo.

Rocky Ford — Fourteen have been added to the church since the beginning of the year, eleven by baptism and three by letter. The pastor, Wilbur R. Hoover, had a class in church membership for these new members. The women's fellowship has contributed sixty comforters and over one hundred pounds of clothing to Church World Service. The curriculum this year for the school of missions centered about Christian missions in Latin America. Classes were provided for those of primary through adult years. Four deacons were elected for life terms at the spring council meeting. These include Nova Andrews, Leland Hamm, Robert Newcomer, and Lester Soden. Members of the congregation participated in the union noonday Holy Week services, the Good Friday service, and the youth sunrise service. The choir joined the others in the presentation of the Easter cantata, The Seven Last Words. We celebrated the love feast on the Thursday before Easter. In honor of Youth Week, the officers of the youth fellowship assisted in the morning service on Jan. 28. Modena Hoover attended the youth seminar at Washington as a delegate of the Colorado district youth fellowship. Leah Standafer, a member of our congregation, was recently elected a member of the Western Region youth cabinet. Our church was the site of an area interpretation session on Christian education, having Joe Long, Glen Norris, and Bud Tulley as the visiting resource leaders. The pastor conducted a preaching mission at Waka, Texas. In the district pulpit exchange program Brother Hoover spoke at the Prince of Peace church and their pastor, I. James Eshleman, preached at our church. An open house and program climaxed the vacation Bible school, which was in session June

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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Ill.

4-15. The Rocky Ford Ministerial Alliance in cooperation with the Colorado Council of Churches will again sponsor a "Harvester" ministry among the migrant families in our area this summer. — Modena Hoover, Rocky Ford, Colo.

Northern Illinois and Wisconsin

Mt. Morris — Guest speakers in the church have been Dean Frantz, who brought the Brotherhood Interpretation message; Floyd Bantz, the speaker for Holy Week services; Russell Bollinger, who spoke as a representative of Manchester College; and William Faulkner, who addressed the women's fellowship meeting. Willard Powers, a layman in the congregation, spoke on the church in orbit. Julian Gromer showed his Idaho adventure pictures. The congregation now has 250 resident families. Seventeen new members were received at Easter. Four babies were dedicated on Mother's Day. The church has been host to the district self-allocation training program, the men's fellowship cabinet, and the music conference. We have cooperated with the Council of Churches in a drama, The Case of Humanity versus Pontius Pilate, a Christian study fellowship, Good Friday services, and friendship club activities. The women's circles have been sewing for relief and making gifts for the Brethren Home. Six high school members attended the Washington seminar. Mrs. Cramer Thomas showed pictures that were taken in Pakistan. All of the adult Sunday school classes participated in family life studies, a pilot project for the Brotherhood. We had a school of peace on April 29 and May 6. The Manchester choir gave a concert on Good Friday evening. Sixty-two folks participated in the Ash Wednesday prayer vigil and forty-two communed that evening. We had our love feast on the Thursday before Easter. An every-member visitation was conducted in May. Harold Knodle, Ira Davis, Eugene Fahs, and Grover Thomas were elected deacons at the spring council. Henry Hollar, Mrs. Olive Corbett, and Harold Hoff were delegates to Annual Conference. — Mrs. Robert Fridley, Mt. Morris, Ill.

Naperville, Bethel — Seven children have been dedicated since February. Ten have been received by baptism and letter, and two have rededicated their lives. Joe and Delta Clark were installed in the office of deacon. The pastor, Alvin C. Cook, brought the messages at the midweek Lenten services. The church cooperated in the union Good Friday services and in a community vacation Bible school. The congregation also has the opportunity of working with the Chicago laboratory school. The men meet monthly for Bible study. The church supported the Billy Graham crusade in Chicago, chartering a bus for two of the services. During March and April, the pastor had a membership class. There was a record attendance at the mother-daughter banquet in May. The church plans to build a new parsonage. Eleven persons were honored at the graduation banquet on May 27 at which Clyde Weaver spoke. We have a softball team playing in the community league. — Ruth Steck, N perville, Ill.

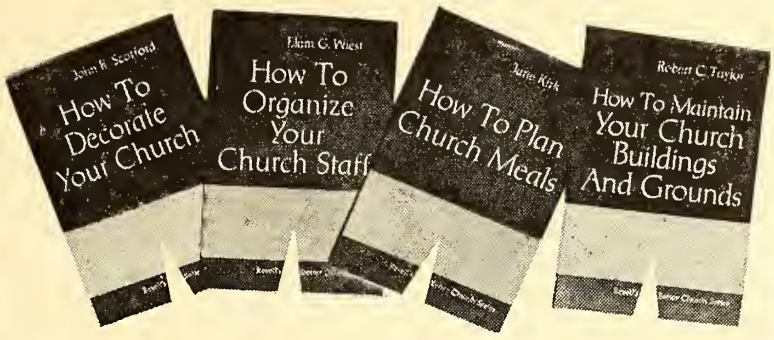
Southern Indiana

Rossville — The church was host a dinner meeting for the pastors a wives of this area of the districts Middle and Southern Indiana. Pa Myers of Kokomo, a representative the Gideons, filled the pulpit one Su day in March. Mr. and Mrs. Pa Halladay of North Manchester we visitors in March. Mrs. Halladay w the speaker for the county W.C.T. institute, and Brother Halladay was charge of the music for the Sund service. The third of the four Lent union services met in our church April 8. Ralph Petry preached. Don Pass, a Manchester College stude spoke at the mother and daughter te telling about her work as a volunte mission worker in Tennessee. Elm Patrick, secretary of men's work the district, spoke at the father a son banquet. The film, Your Safe First, was also shown. We joined wi the other churches for a Good Frid service. The pastor, H. F. Richar set up a school of evangelism to tra groups in personal work. These we consecrated on March 18. On May a reception was held for the new fa ilies which have been gained throu this evangelistic effort. The pastor retiring at the end of August. Osc Fike will begin service on Sept. Twenty-one have been received sin the last of September. The youth a working on projects to finance their t to the National Youth Conference. O congregation will be host to the distr meeting of Southern Indiana. — M Lillian A. Hufford, Rossville, Ind.

Eastern Pennsylvania

Fredericksburg — At one Sunda morning worship service the Elizabet town College student deputation tea was in charge. One has been baptiz and one received by letter. Ammon Meyer was the speaker at the Leban county home in January. A film, F From Alone, was shown at the Christi education service on the evening Jan. 28 in the Meyer church. T youth of the congregation were charge of the morning worship servic at both church houses on Youth Sunda Clark Bashore showed pictures of l visit to the Ecuador mission field o Sunday evening. Bro. Graybill Hersh representing the district board of a ministration, was in charge of interpr tation of the Brotherhood and distr programs. The Brethren Hour w sponsored by the congregation March 18. Mrs. Nevin Zuck of Eliz bethtown was the speaker for the Chr tian family service at the Meyer churc Bro. Frank S. Carper of Palmyra w the guest minister for the spring reviv Bro. Jacob Hershman, dean of Eliz bethtown College, conducted a Bib institute at the Fredericksburg chur on April 15. Guy E. Wampler of Ep rata was the speaker at the Good Frid service at Fredericksburg. One of t Sunday school classes has planted Lord's Acre project of thirty acres. Bi Murray L. Wagner, pastor of the M chanic Grove church, spoke on t theme, Brotherhood and Peace, at t Christian education service the last April. — Grace E. Meyer, Ono, Pa.

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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Ill.

Middle Pennsylvania

Cherry Lane — John D. Ellis of nstown, Pa., conducted an evange- ic meeting. He later showed pictures the life of Christ in Palestine. Mrs. illiam Smith was the leader for a cher training meeting at Cherry ne church. The congregation partic- ted in the leadership education ool sponsored by the Bedford Coun- Council of Churches for six Monday enings. Mr. and Mrs. Delbert Han- of the Woodbury church showed les of their visit in Ecuador. The men's fellowship served a dinner to shut-ins of the congregation on Feb. In March Mr. and Mrs. Glenn ontz of Everett showed slides of their to Ecuador. Mrs. Faye Koontz nalcazar, sister of Brother Koontz, supported by the congregation as a ssionary in Ecuador. Howard Whit- e was the evangelist for the meet- s, April 1-8. Two made a decision Christ. The love feast was observed April 15, with Perry B. Liskey offici- ng, assisted by Daniel Brumbaugh. ther Liskey's resignation as pastor the Cherry Lane church became ective in July. He has accepted call to the Carson Valley church. ss Kathryn Sollenberger and Brother key were our delegates to Annual nference. — Miss Fern Koontz, Clear- e, Pa.

Huntingdon — The political seminar Washington was attended by Brother l Sister Bernard King and Brother l Sister John Fike and their daugh- , Nancy. Pastor Stewart Kauffman ducted a preaching mission at Eliza- htown College and several churches that area. The women's fellowship our congregation was host to the trict women's spring banquet, at ich Mrs. Leah Zuck spoke. Thirteen e been baptized and four received letter since our last report. We perated with the local churches in ten services. The love feast was erved on April 19. A. Stauffer Curry Elgin conducted spiritual emphasis vices on May 4-6. The Middle Dis- t CBYF banquet was held on the uiata campus in May. Delegates to nual Conference were the pastor, n Gehrett, and Jack Hohman. Din- was served on June 17 for guests o were enroute to Annual Confer- e and had stopped to worship with On June 3 the Stone church was scene of the wedding of Sylvia ddlekauff, the daughter of the former tor, John Middlekauff, to George ss. — Chester Shuler, Huntingdon, .

eamersville — Roscoe Wareham of rtinsburg, Pa., preached five sermons ore the love feast on April 29. Eight e baptized and two received by let- The pastor, Ordo M. Pletcher, re- ed, effective July 1. He is now ted at the Ridge church, Pa. The t Freedom EUB church and our gregation had a union vacation Bi- school, holding the sessions in the ning. The women meet each Wed- day morning for a prayer service. — . Rachel Claar, East Freedom, Pa.

Western Pennsylvania

omerset — We had one week of re- l services during the second week of April. Thirteen were baptized and received by letter. The pastor, Bro. James Boitnott, conducted a class in church membership before the revival services. The women have made twelve quilts and thirty-two comforters. The fortieth anniversary of the church was observed on May 6. Two former pastors, Clarence G. Hesse and Galen Blough, delivered the sermons in the morning and afternoon. The moderator, Harlan C. Grubb, delivered the evening sermon. The mother and daughter banquet was held in New Centerville. Dr. Paul Berkebile of Meyersdale spoke at the family night service. He showed slides also of his work in the Yankton Indian hospital in South Dakota. Two of our youth attended the youth seminar. The Elizabethtown College choir gave a sacred concert in March. We were represented by three delegates at Annual Conference. — Naomi R. Knepper, Somerset, Pa.

Eastern Maryland

Bush Creek — Bro. Donald Plank conducted a preaching mission. Don Snider, directer of the New Windsor center, was the speaker for the sweetheart banquet of the young adult class. One of the other Sunday school classes had a progressive supper in six homes. A carload of our members spent a day at New Windsor, helping to pack clothing. The drama, He Is Risen Indeed, was presented at Easter time. We had a candlelight love feast service. Merle Crouse, missionary to Ecuador, was the speaker for our family program. We served foreign foods, and he explained and showed slides of the work in South America. The women of our congregation were in charge of the morning worship at the spring rally of the women's fellowship. The women sponsored a six-week study of basic Christian beliefs under the leadership of the pastor, Byron Flory, Jr. Hollar Best of Walkersville was the speaker for the father and son banquet. A number of the men attended the rally at the Flower Hill church. There was a dedication service for small children on Mother's Day. Congressman Mathias was the guest speaker at an evening service sponsored by the youth. At one of their meetings, the youth considered the subject, Christian Choices Regarding Military Service. Three persons were baptized at the close of the Children's Day service. Tom Fralin, a junior ministerial student at Bridgewater, is an earn-and-serve worker in the congregation. Mrs. Perry Hipkins and the pastor

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were delegates to Annual Conference. — Mrs. Roland Willard, Frederick, Md.

University Park — In January we had a study on Latin America and on the 27th we had a potluck supper, at which time a missionary to Ecuador, Merle Crouse, was the speaker. The Sunday evening study in February concerned Christianity and communism. Our congregation was host to the cabinet of the Eastern Maryland district women's fellowship. The United Church Women sponsored the World Day of Prayer service, held in our church. The junior high fellowship presented the play, The Lost Church. The women made sixty shirts and thirty-two reconditioned shirts and rolled twenty pounds of bandages for Nigeria. These were presented at the women's district rally at the Bush Creek church. On May 20, the pastor, Philip Norris, appeared as a guest on Teen Talk, a television feature of WRC-TV. He interviewed a panel of teen-agers who have alcoholic parents. The teen-agers are members of the Alateen group which meets regularly at our church. On May 27, Howard Ogburn was ordained to the ministry. He will assist the pastor during the summer. Another of our young ministers, Donald Alter, will hold services monthly at the Northeast mission in Washington. Since January, seven have been baptized, eleven received by letter, and six babies consecrated. — Mrs. Irene Smith, Hyattsville, Md.

First Virginia

Roanoke, Central — During January we had a school of missions studying Ecuador. The recent council meeting voted to rebuild the organ, which will take approximately six months. A series of noontime Lenten worship and luncheon meetings for businessmen was held in our church. Prior to Easter, the pastor, David Rogers, had a class in church membership for children. During the Lenten season we had simultaneous weekly cottage prayer meetings for six weeks in four sections of the city. Rev. Alvord M. Beardslee, chaplain and assistant professor of religion at Hollins College, was in charge of our Holy Week services. We observed the love feast on Thursday evening. The adult choir presented the cantata, He Is Risen, on Easter night. The Bridgewater Glee Club presented a sacred concert in April. Another concert was given by the Andrew Lewis high school a cappella choir. The men of the church have completed a new cabin at Camp Bethel, which they call Whippoorwill. The young people are working on various projects so that some of them can attend the youth conference in Colorado. They presented the play, One Man's Moon, recently at a Sunday night service. The church committees met in an all-day retreat at the Red Hill church to make plans for the future work of the church.

The theme for the vacation Bible schoo was the Bible. We have received thirt members by baptism and transfer o letters during the current year. — Ethe May Montgomery, Roanoke, Va.

MINISTER'S BOOK of the month

SELECTION for SEPTEMBER

A Guide to Biblical Preaching

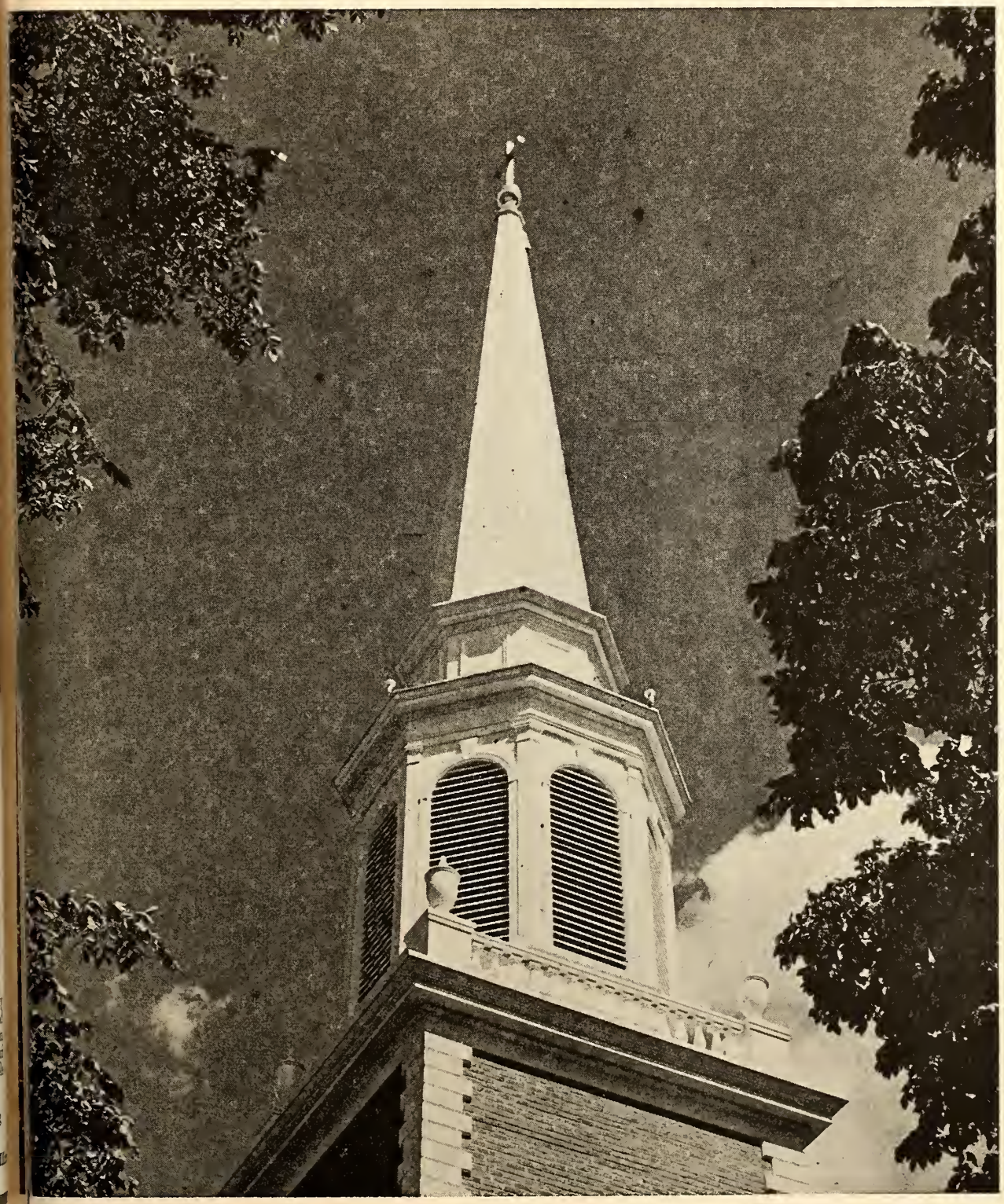
CHALMER E. FAW

This book by Dr. Chalmer Faw, professor of Biblical studies at Bethany Biblical Seminary, presents a challenging program of Bible study and Biblical-sermon development. It tells how to discover and develop "germ ideas" or "seed plots" into complete sermons, and the importance of keeping them in their proper context to the whole Bible. A valuable book for ministers.

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CHURCH of the BRETHREN GENERAL OFFICES . . Elgin, Illinoi

Church of the Brethren
Gospel MESSENGER
AUGUST 25, 1962



Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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June Zuck, a high school senior from Pennsylvania, was the winner of the youth speech contest at Annual Conference.

Chal Fry is a feature writer for the Akron Beacon Journal, Akron, Ohio.

Norman J. Baugher is the general secretary of the General Brotherhood Board.

George Walker Buckner is the retired editor of World Call, international monthly magazine of the Christian Churches (Disciples of Christ).

Leland Wilson is the director of interpretation for the General Brotherhood Board.

Mary Beth Bieber is a missionary in Nigeria.

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles a news. Letters should be brief and brotherly.

More Than Medical Care

I have read with interest your recent editorial on Medical Care for the Aging. May God bless the author for this fine unbiased summary of the facts. I am a career nurse who has worked for twenty-six years and spent fifteen years in both army and veteran's administration hospitals. The last six, I have spent as an office nurse in a busy general practictioner's office.

I had reached almost to the top of my chosen profession and voluntarily returned to my hometown with the hope of caring for my parents. Needless to say, I forfeited a great deal as far as future financial security is concerned.

However, I do not measure success by monetary values nor do I feel that we should resent paying taxes now to assure the care of our aged. They need more than medical care, too, because the old concept of children caring for parents has gradually faded. . . .

Yes, there is much to be done to educate the public and also to convince our medical profession that they also have failed their employees and their patients and that there are only two groups who are receiving or to which good medical care is available: "the rich and the poor." — Registered Nurse, Richmond, Ind.

Which Way Is Most Effective?

Your presentation of Dr. Cassel's comments on the King-Anderson bill seems almost a surreptitious method of editorial support for this politically hot issue. Is Dr. Cassel supposed to represent the thinking of the church?

Despite his statement to the contrary, nearly everyone agrees that some form of medical aid is needed for people unable to pay, but the disagreement is about what way is the most effective and efficient. The King-Anderson plan is neither. It does not provide aid for those under sixty-five or for those not covered by Social Security; it does not cover physicians' fees or even the entire cost of hospitalization. It is wasteful in providing payments to those who do not need it and puts an unequitable burden on young wage earners.

Why are most physicians so opposed to King-Anderson? One very significant reason: it would remove important decisions on patient ca such as time and length of hospita zation, from the physician and pla them in the hands of a governme controlled bureau. It provides pa ment only for certain cheaper me cines specified by the governme And, whether intentional or not, provides the initial step in establis ing a government-controlled form medical practice — socialized me cine. — C. Emmert Johansen, M.I 2650 Ridge Ave., Evanston, Ill.

There Are Better Ways

If you are handing Dr. Cassel bouquet because he stood up f what he believed (medical care f the aged through Social Security) the face of opposition, then I wou like to help you deliver it. This h and will, I hope, continue to be great Brethren tradition.

However, we who oppose the h do not like to be labeled by inferen as persons who are opposed to givi aid to the aged or who want th to suffer embarrassment when th must seek such aid. In the main oppose having the federal gove ment placed right in the middle each of our hospitals and offic One need only look as far as agric ture to find a very unpleasant pict of federal intervention.

There are better ways to admin ter these funds to our older citize whose families and churches ha not seen fit or have not been a to support them in their time need. Laws now on the books gr federal funds to states providing t type of aid. — Keim T. Hous Northwestern University Medi School, 710 N. Lake Shore Dri Chicago 11, Ill.

Fooled by Good Sermons

Many of the church people I kn seem to identify church attenda with service to God and a kind a guarantee of personal salvati Recently it has struck me that e may result from what is so commo held up as pleasing to God — s as listening to a good sermon, sing in the choir, even giving tithes. other words, the evils that Jesus p nounced in his time continue to e today. He said: " 'Not every who says to me, "Lord, Lord," sh enter the kingdom of heaven'

Continued on page 24

The Supreme Court's Ruling on a School Prayer

ALMIGHTY GOD, we acknowledge our dependence upon thee, and we beg thy blessing upon us, our parents, our teachers, and our country."

These twenty-two words, offered by the Board of Regents of the New York state school system for recitation at the opening of school, are at the center of a controversy still raging because the U. S. Supreme Court ruled that the provision of such a prayer was unconstitutional.

Many of the first newspaper reports concerning the Court's decision gave the impression that the Court has ruled out prayer in the public schools. This is not the case. The Court simply declared that it is unconstitutional for any branch of the government to compose or enforce a particular prayer for use in public schools.

Few persons would take issue with the exact words of the prayer. It is not specifically a Christian prayer, but nearly all Christians and Jews could find in it at least a recognition of their dependence upon God. The point, however, about the prayer, according to the Supreme Court, is not its wording but the fact that it is offered for recitation in a public school by an agency of the government.

Supporters of the Court's action insist that the decision is not against prayer and religion, but rather that it is in line with basic American traditions regarding the separation of church and state. Though the prayer itself is innocent enough and very few would object to reciting it, yet there is danger in encouraging an official governmental agency — in this case the Board of Regents of the New York schools — to prescribe any kind of religious formula or require any kind of religious activity. This, they say, is the function of churches in relation to their own members. And individual citizens must always be free to pray according to their own way and in their own words.

Critics of the Court's decision question the wisdom of limiting what is obviously desired by a large majority of Americans simply because a small minority may object. Also, they see in the Court's decision another step along a path that leads to secularism.

Much of the concern on the latter point derives not from the Supreme Court's decision itself but from a separate opinion relating to it which was published by Justice Douglas. He raised a number of questions not directly involved in the New York case. Among other things he questioned the constitutionality of having chaplains on public payroll, and providing tax exemption for religious purposes.

Now that the questions involving prayer in the public schools have been warmly, but not always wisely, debated for several weeks, it may be in place to offer a few observations for what they are worth.

1. No action of the Supreme Court can interfere with the practice of personal prayer, and it is obvious that the Court has no desire to limit prayer in this respect. Probably the best solution as to a way in which public schools may recognize the significance of prayer without attempting to direct it would be to take a few moments each day for silent meditation, allowing individual pupils to pray as they have been taught by their parents. No one, however, would be forced to pray, nor would any one be embarrassed who might be conscientiously opposed to public expression of his religious faith. But the opportunity would be there.

2. It is true that objections to some of our prevailing practices come from only a small minority. But it is well for Brethren, and for many other Christian groups, to remember how much they owe to the consideration that has been given in this country to their own minority convictions. To respect the rights of unbelievers does not mean that Christians are denying their faith. On the contrary, it may provide the proper atmosphere of freedom in which their faith can best commend itself to unbelievers.

3. There are real dangers that American life will continue to become more secular and less Christian. But the responsibility for proclaiming the Christian faith and extending the influence of the Christian church lies with the church and its Christian members, not with government. Some Christian parents are upbraiding the public schools — or the Supreme Court — for refusing to do what Christian homes should take as their own responsibility. Is it because we have already failed at home and church that we are so indignant about the Supreme Court decision?

4. We do not want a state church system in our country. For this reason we should oppose any move to give advantage or support to any one church. For the same reason we ought to oppose any move that would encourage the state to assume the role of the church. Maybe it would be well to take another look at the military chaplaincy to see whether this needed service should not be supported by the volunteer gifts of Christians and directed by the churches rather than by the military. — K.M.

Today's Triangle





Parents - You

A YOUNG boy stood forlornly in a lost-and-found department. The eyes that peered over the top of the desk showed unmistakable signs of tears as he made his solemn inquiry, "Has any mother been turned in yet today?"

Apparently a mother was desperately needed — as parents usually are! Fashions and fads come and go, culture and civilization change, but the family remains, surviving all change and decay. Parents and children together form a unique and abiding existence which lasts through the ages.

The family is noted as the oldest and most important of all human institutions. Margaret Mead, noted anthropologist, points out the fact that in eve known society there has be some form of family, and W. Hocking even goes so far as say, "Where there are no fan lies, there can be no state."

Just what is responsible f the enduring success of t family structure? The fam itself, defined as "parents a children whether dwelling

by June Zuck



ulture

ther or not," is not nearly so portant as the family circle, he closely related members of e family as a group." This is e basis of every state and na- n!

If the family is recognized by perts and authorities as such vital force, why are many in- viduals today trying to get ay from this basic institution? Why is there in existence today a triangle of youth, parents, and culture?

The answer to these and many such questions is rather complex, but basically, the cause for all this strife is a growing need for independence on the part of youth. As youth mature, they want the independence that goes with adulthood; yet they cling to the safe, secure world of childhood. This conflict in desires leads to inner frustrations which are often expressed, and taken out on their families.

So we see that the strife within the family is actually a reflection of a more basic conflict within the minds of youth. But youth are not alone in this confusion. Parents too are confused and concerned. It is hard for parents to realize, let alone adjust to, these changes and transitions.

Another factor contributing to this problem is the distorted view which youth often hold of adulthood. Youth tend to see only the apparent freedoms in their parents' lives, forgetting that freedom entails responsibility. Responsibility is one of the things that makes the adult world so complex. Making wise decisions and holding authority are tremendous tasks which youth must become accustomed to gradually.

Another cause for the evolution of "Today's Triangle" is the implication that youth alone are responsible for this situation. Youth are not isolated from the adult world but are constantly exposed to the actions and attitudes of adults. It has been proved that the attitudes of an individual exert a subtle, yet dynamic force on those around him. In this way, youth reflect the attitudes of adults and, in a broader sense, become a mirror of our country's culture. Thus another cause for this problem can be found in certain trends and tendencies in our American culture. The unequal justice, contempt for moral values, egotism, and selfishness displayed in our society are the root of many social problems, including "Today's Triangle."

Perhaps this conflict may seem rather trivial — confined

to family circles. This is not so, for as much as this conflict affects the individual members of the family, it has a greater, more far-reaching influence. Our delinquency problems, ever increasing and posing a definite threat to our society is directly related to this conflict. The first basic cause of juvenile delinquency is recognized as broken and inadequate homes. Youth who are denied the affection and security of a happy home life often turn to attention-getting acts of violence. Thus the present weakening of family life is responsible in a large sense for today's juvenile and adult crime.

The direct relationship of family life to the well-being of a country was recognized as early as the sixth century A. D. At this time, when the Roman Empire seemed to be disintegrating, the Emperor Justinian set up a code of laws to protect and defend the family. By restoring family units, he sought to strengthen and stabilize Roman society.

Today history has repeated this scene and voices clamor for the strengthening of family life. It is a good thing for the governing agents of a society such as ours to pass laws and initiate programs for this purpose, but this is as far as government can go. The rest is up to the individual. The rest is up to you and me!

We cannot hope to solve this problem overnight, but, remember it did not appear overnight either. Youth and their parents in every generation have had their differences and something would be wrong if they agreed completely!

In order to solve this problem there are those who advocate a reversion to the "good old days" when the father was the head of the household and children were seen and not heard. I believe such an attempt to preserve rocking-chair life in a rocket-borne age would be futile. Our goal is not to reconstruct life of the past but rather to preserve and enhance the values of the past as they develop today.

To do this, I believe parents and youth should form a sort of partnership. One of the best and simplest ways to promote this sort of cooperation is by holding family councils to discuss important matters. Many parents realize that youth are as much a part of the family as adults, but too many treat them as if they had no concern or responsibility in family affairs.

I stated before that solving this problem is up to you and me, and so it is; for this problem is and should be a special concern and responsibility of Christian youth and their parents. As Christians, we must be able to live with our fellowmen whether members of our immediate, or of the worldwide, family. As Brethren, this problem should be especially close to us, for how can we talk of the brotherhood of man the world over when we cannot get along with those in our own family?

Perhaps you wonder, "If this is such a vast problem, what can one person do?" Although this is a normal reaction, the implication is not at all true. Humans have a natural tendency to mimic others because of a strong desire to be like them. Thus one Christian family which has constructively conquered this conflict can be a great example and inspiration to others.

I believe we could best solve our problem by consulting the Bible. Within its pages we find numerous references to home and family life. The greatest anouncement of all time — "unto us a child is born" — concerned the family. Christ himself referred to God as his heav enly Father and all mankind a his brothers. Probably the bes advice given the family is foun in Deut. 29:18, where familie are cautioned from turnin away from the Lord.

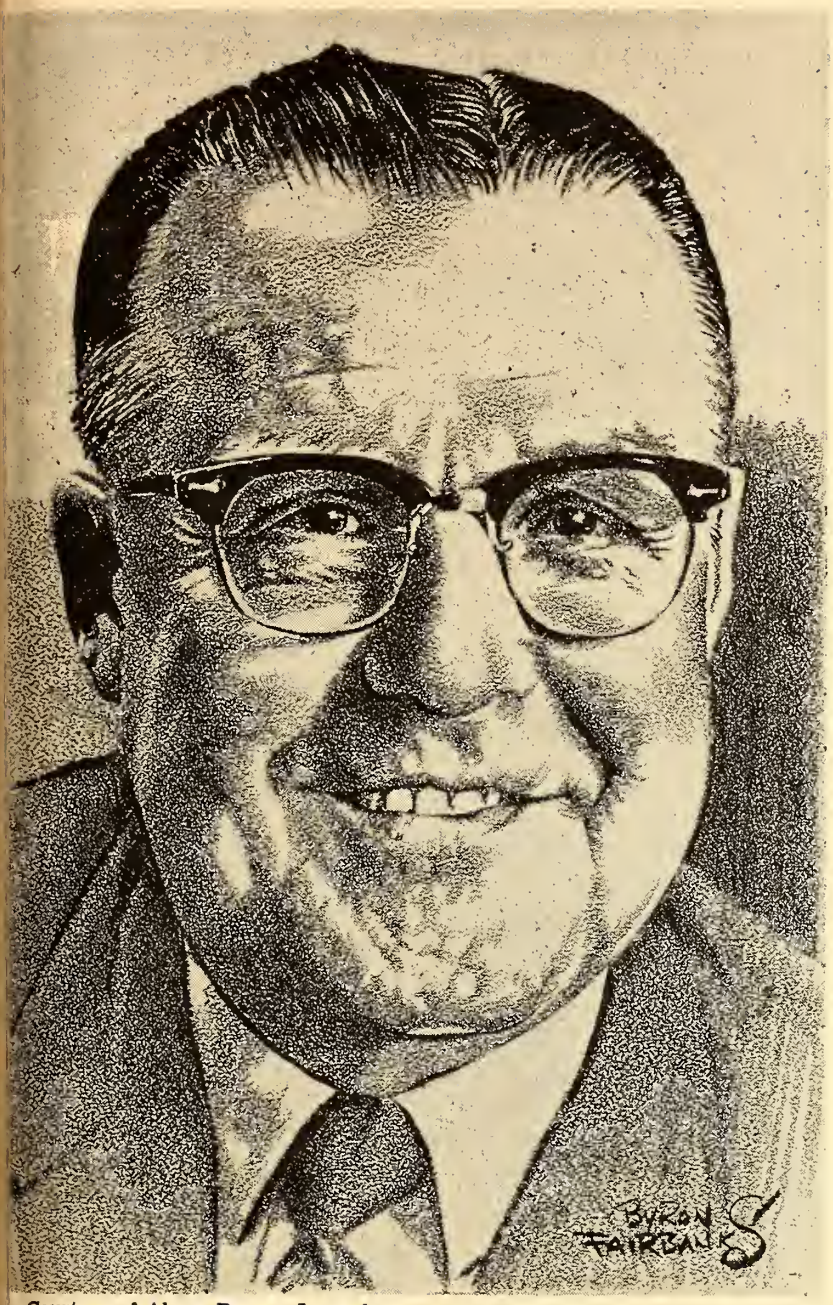
Certainly, a Christian famil is not exempt from this conflic but it does have a better chanc to resolve its problems than family which has turned fro God. In a home where Chris is known, loved, and serve problems dwindle in size an importance and are more easil solved. It has been said befor but it is still true: "The famil that prays together, stays t gether"!

No matter what we do, yout and their parents will never se eye to eye on certain matter and there will probably alway be a sort of triangle in our lif however, this is not necessaril bad. Triangles are used co tinuously in construction wo because of the strength the offer. "Today's Triangle" ca offer strength too if the diffe ent parts of the triangle wo together to solve this problem

Finally, we must stop takin home and family life for gran ed. There is a danger in takin things for granted, not only not appreciating them, but al in failing to understand the Things which we no longer a preciate and understand w lose. We must not lose fami life, for though it seems simp and commonplace, it is the d ciding unit of existence! W the youth of today and the ho of tomorow, must realize th and do our part to preserve an enhance family life.

When our growing sons and daug ters
Look on life with eager eyes,
Grant us then a deeper insight
And new powers of sacrifice:
Hope to trust them, faith to gui them,
Love that nothing good denies.

Christian Burke



Courtesy of Akron Beacon Journal

ELMER BRUMBAUGH

DADS USED HIS NAME TO SCARE KIDS

by Chal Fry

THE little man marched into the candy store, all 135 pounds of him bristling with determination. Without a word to the startled owner he picked up the slot machine and, staggering a little under its heft, hauled it out to the sidewalk in front.

Setting it down, he reached into the back seat of his car at the curb and swung back with an ax in his hands. The battering sent bits of glass and nickels flying and set springs twanging in agony in the gambling device's insides.

Sweating a little, but still dignified, Elmer Brumbaugh picked up the battered carcass, shoved it into the car, got in and drove away — leaving the store owner sputtering and picking up nickels.

In the next few minutes two more youth haunts in Kent, Ohio, witnessed repetition of the same surprising little scene.

It is hard to say how far Elmer might have gone that day in 1935 if it had not been for telephones. By the time he got to his fourth store the word was out and no slot machines were to be found.

The mayor of Kent wanted no part of this troublemaker when Elmer tried to file charges against the three "caught with the goods" owners. He finally got them through a justice of the peace, and there were fines and reprimands.

You would never guess it to meet this mild-mannered, soft-spoken, reserved minister of the Church of the Brethren and counselor to youth in trouble these thirty-two years — but for a long time Elmer Brumbaugh was regarded as the terror of Portage County.

His Carrie Nation-type one-man march against the slots may have been his most spectacular performance, but there were others that approached it.

Once he tried a singlehanded assault on bingo at Brady Lake — and came close to getting beaten up for his pains. The proprietors would not even give their names and finally hustled him off bodily.

He got out John Doe warrants for them anyway, and made his "contributing to delinquency of minors" charges stick.

It was years later that he learned to what extent he was also a bogeyman to area youth. At a meeting a young man in his late teens, towering over Elmer's head, stepped up and introduced himself.

"So you're really Brumbaugh," he said, his voice carrying unbelief. "For years, every time I'd get out of line, my dad used to warn me 'Brumbaugh will get you if you don't watch out.'"

In some ways, all of this is grossly out of character for the Rev. Elmer Isaac Brumbaugh, for the last twelve years youth counselor for the United Church Women of Akron and probation officer of the Summit County Juvenile Court; for the last twenty-six years a minister and currently pastor of the West Nimishillen Church of the Brethren at Greentown; and for more than thirty years a real professional friend — if a strict one — of hundreds of young people in trouble.

He was born July 11, 1903, in Suffield — oldest of the ten children of Theodore A. Brumbaugh, minister, salesman, factory worker, and, for most of Elmer's youth, tenant farmer who seldom stayed longer than a couple of years on any one place.

Elmer got his first seven years of schooling in seven different one-room schools in the Hartville-Middlebranch area.

In 1915, the struggling senior Brumbaugh went to work at Goodyear. Elmer finished eighth grade at Robinson School, and halfheartedly started at Central High. He quit a couple of months later for a $10-a-week job in a grocery store.

A year later Dad bought a place at Nelson. Elmer became a student again. In 1923 he finished the three-year course at Nelson High, and came to Akron. There were five years of bandbuilding for Goodyear. In 1924, Elmer married Averie Fenstermaker, a Nelson girl.

Elmer never did like factory work. In 1929 he quit and moved back to Nelson, to try to sell household products. After a year of it he not only had not made anything but even owed the company.

When he and Mrs. B. got the chance to take charge of the Portage County Boys Receiving Home (a juvenile detention center) in 1930, they jumped. They had been taking in foster children almost since their marriage.

Elmer became chief probation officer for the Portage County Juvenile Court — on condition that he get his fourth year of high school. He did, finishing at twenty-seven.

In 1936 Elmer, who had held every office but treasurer in the Kent Church of the Brethren, also became a minister. He started "supply" preaching at churches all over the area. (He was pastor of his "home" church from 1945 to 1960.)

By 1937, the Brumbaughs had three children of their own — all girls. Continued residence in a boys' detention home seemed inappropriate. They bought a big home in Ravenna and set up a private equivalent for girls under juvenile court jurisdiction.

The more work he did with youngsters, the more Elmer wished he had more education. In 1936 he started at Kent State taking a little at a time. He earned his bachelor's degree eleven years later, in 1947.

In 1950 he came to Akron for his present job, working from the YMCA building.

He talks to Protestant newcomers to the detention home here and arranges contact with their ministers. He supervises youngsters on probation. He counsels kids and families in prelegal behavior problem cases referred to him by the school administration's child study department.

How does he help? Elmer himself is not sure.

He supposes he serves as a substitute "father image" for many. Apparently many young people with trouble find it easier to talk it out with him than with most grownups — yet at the same time respect him for underlying toughness of principle and strictness. He is working with about fifty kids now.

The Brumbaughs' daughters are grown and there are 11 grandchildren. Esther, the daughter who was graduated from college the same June as her father, is Mrs. Howard Domer of Louisville, Ohio. Eloise is in Paris with her husband, USAF Lt. Col. Frederick Hart. June — Mrs. John Leaman — lives in Kent.

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FAITH

ENOLA CHAMBERLIN

Faith is the rainbow after rain,
The stars against the night,
The glowing warmth that comes
with dawn,
The sun's refulgent light.

Faith is the smoother of the path
Our testing feet have trod.
Faith is the way, the path itself
That leads us on to God.

BRING FORTH THE CANDLES



Because Jesus Christ is the light of the world he calls each of us to be a light to the world

by Norman J. Baugher

MAY 19, 1780, was a remarkably dark day. Lanterns were lighted in many houses; the birds were silent and disappeared; the fowls retired to roost. The legislature of Connecticut was then in session at Hartford. A general opinion prevailed that the day of judgment was at hand. The House of Representatives, being unable to transact business, adjourned. A proposal was under consideration to adjourn also the Council, the other legislative branch. When the opinion of Colonel Abraham Davenport was asked, he answered, "I am against an adjournment. The day of judgment is either approaching or it is not. If it is not, there is no cause for an adjournment. If it is, I choose to be found doing my duty. I wish, therefore, that candles may be brought."

We live also in a remarkably dark day. But the light of our Christian faith, properly identifying the darkness rather than denying it, does indeed refute, repudiate, and overcome that darkness. Our faith is that God in Christ has reconciled the world to himself. It is he "who said 'Let light shine out of darkness' who shines now in our hearts to give the light of the knowledge of the glory of God in the face of Christ."

Such faith commands that we "bring forth the candles!" Refute the darkness; repudiate its despair; overcome its doom. Declare that the light of God has come!

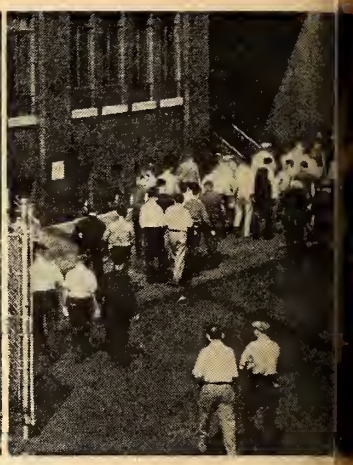
The first candle is that of our faith in Jesus Christ as the light of the world. Our Annual Conference theme is a central affirmation of the Christian faith that "Jesus Christ is the light of the world." We believe that in Christ "was life, and the Life was the light of men." We know that Jesus identified himself as the light of the world, and men



Gregor from Monkmeyer



Three Lions



Gendreau

Building walls for homes, churches, or factories, assembling machinery or doing other work in a f

claimed this for him also.

But how important it is to understand and to renew constantly the central faith which makes him light for our lives and for the world. Man has a way of pursuing the darkness. He consistently breaks the fellowship between God and himself. He lives apart from God, almost as if God did not matter and as if man would be his own omnipotent and omniscent deity. This separation from God makes man's world dark.

God sent light into his world in the person of Jesus Christ. In a very profound sense, Jesus Christ is God's candle brought forth to lighten every man. In and through Jesus Christ a new fellowship with God is established for man. The freedom from burdensome sins, the returning home from lostness, the refound worth of life and love — these are like turning from darkness to light. Through this sort of experience Jesus Christ is known as the light of the world. That which is darkness is literally driven away by his act of redemptive light and renewal.

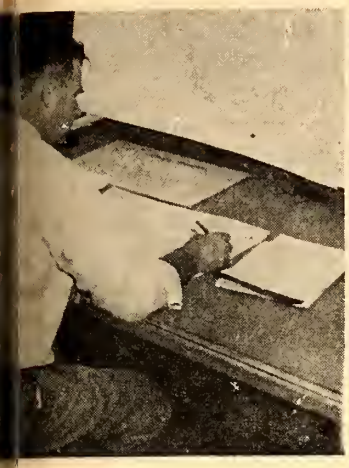
The New Delhi Assembly, meeting under the same theme as our Conference, declared that "the darkness is driven away because Christ sits at the same table with publicans and sinners; he forgives the robber on the cross; he says to harrassed men and women, 'Do not be anxious, . . . your heavenly Father knows that you need all these things." In the words and acts, and most supremely in that great central act of our Lord on the cross, where the Lamb of God took away the sins of the world, we find the kind of light about whom we declare "He is the light of the world." We know that he has replaced darkness with true light in our own lives. Whereas once we were were lost, now we are found; whereas once we were blind, now we see; whereas once we were bound, now we are free; whereas once we walked in the darkness of separation from God and our brother, now through Jesus Christ we know the light of reconciliation and fellowship.

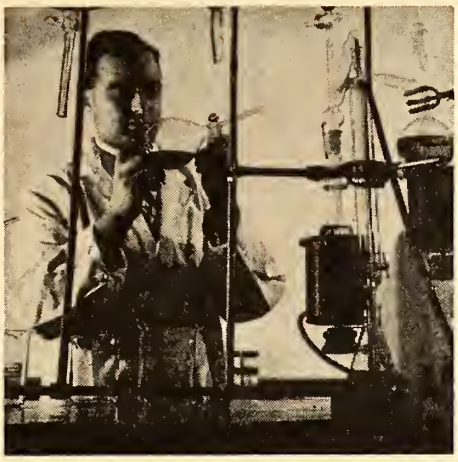
Jesus claimed for himself, "I am the light of the world." The marvelous reality of this is experienced in countless lives made new again. This is so tremendous that we press eagerly to turn his claim about himself into a great confession from our hearts in which we proclaim about him, "Thou art the light of the world." When the light of Jesus Christ has done so much for us that we are take possession of by the light, w will not be deterred or di heartened by the darkness st needing the light of our Lord spirit and healing.

Another candle of encourag ment is the new understandi that has come in Christi thought regarding the worl The church in the past ofte tended to think of itself as apa and separate from the wor and pitted against it so that t intention and strategy of mi istry was to isolate the chur from the world. The aim was build a protected, separat community of believers with whose boundaries the tr church would be preserved a the true Christian life lived.

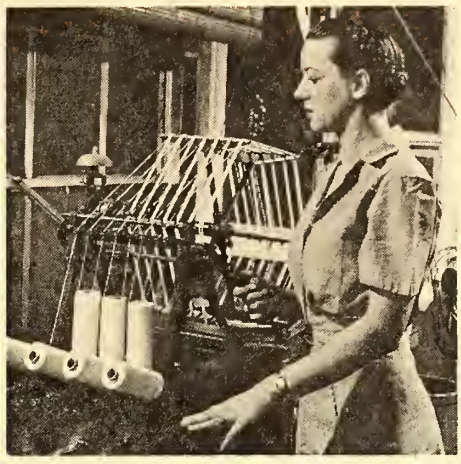
I have no desire to imply contemporary judgment agai such effort in past chur history, for committed Chr tians were doing then what th felt sincerely was the way to e courage faithfulness and t coming of the kingdom f them and their times. If an thing, I hope we have a co parable measure of convicti and courage to pursue in o day what we feel is the cour of faithfulness for making t church relevant to the world the 1960's.

There are exciting implic





Three Lions



Ross

ıg at a desk, doing research in a laboratory — wherever the laity are, there the church witnesses

ons in the new, common, dy-
amic thought regarding how
ıe Christian faith views the
orld.

The world was made by God,
elongs to God, and is greatly
ved by him! He declared it
be good. He peopled it and
ıe people are his children. His
ildren, even at considerable
sk to himself, are given do-
inion by God over that which
e made.

His children are set in the
orld in families and in social
lationships. Each is an indi-
dual responsible for his own
fe and integrity, but no one
ves alone or in isolation. Each
erson is cast in a social milieu
here impersonal social struc-
ures and organizations are im-
ortant to the individual child
God for establishing his val-
es, for making his decisions,
ıd for determining the kind of
orld in which he lives.

This whole cumulative and
ınglomerate world was the
adle of our Lord's incarnation.
od dwells among men in the
orld. He has established
hrist as Lord and light of the
orld! This world is where men
ow make their decisions of
edience or disobedience to
od. For this whole world's
ke, for the sake of each one of
s children, God gave his Son
that we and his world might be reconciled unto the Father.

The world, therefore, is seen as the theater of God's redemptive work. And it follows that the church is established, not by men but by God, not to save itself from the world but to be God's servant in the ministry of light over the darkness of the world and in the ministry of reconciling the world with God.

This presents us with a central question: how does the church relate to the world, since this is the arena for witnessing? The answer is being sought all around the world and the answer being given is one of the exciting possibilities for the church's renewal and vitality.

The church relates to the world primarily and most effectively through her laity! If the church is to "be relevant and not become completely marginal to modern life the laity must be the central core of the ministry of the church"! Representatives of the laity are stating and witnessing with power and forthrightness in many lands to this fact. They see the tremendous implications of this for the church.

Where the laity serve in vocation, there the church of Christ has entered the world to witness; where the laity relax in leisure, there the Lord of all life is present; where the laity participate in making decisions, there Christ speaks; where the laity are in relation to their fellows, there Christ is in their midst; where policies and plans of organizations are determined by laymen, there Christ's lordship over powers of this world are made known! The witness of the church in the world is in the hands of the laity!

The world is the arena of the laity's real witnessing. Not primarily boards and committees, not first of all ushering and care of property — but by involvement as Christians in the life and structures of the dark secular world is the real calling of God to each Christian fulfilled! In obedient pursuit of this call both the church and the disciple fulfill the servanthood God expects of them in their ministry of reconciling witnessing in the world.

A third candle of encouragement is the new realization of the worldwide church of Jesus Christ. Each of us had had his own experiences in discovering the church in some place or relationship where previously it was only vague and theoretical. Perhaps we moved to a new locality where one of our churches was not accessible for regular

participation in its services, and we discovered then a congregation of another denomination. Perhaps a son or daughter married a fine person nurtured in another church. Perhaps near neighbors or close colleagues whom we respect highly attend a different church.

We know in theory that the church of Jesus Christ is established around the world. We have had a small part as the Church of the Brethren in accomplishing under God this fact. But there is a new and mighty impact when one visits distant lands, previously unheard of towns and villages, of greatly varying cultural and social development, to discover the church of Jesus Christ is really there! The realization dawns that Christ has gone before, through his own light and through the faithful obedience of his servants, to establish his church in the world.

When in our visits we arrived at such places we found strangers who regarded and welcomed us as brothers, not because of anything we had said or sent but because of what Christ had done to make us brothers and one in him. This is the ground and experience of the ecumenical movement in discovering and acknowledging the reality of the worldwide, universal church of Jesus Christ.

The ecumenical movement is the Christian church's counterpart to what is happening in human history in our time. It is undoubtedly the most significant Christian phenomenon of the twentieth century. In its organized aspects, it is most frequently seen in the form of a world or national or state council of churches. But in its basic sense, the "ecumenical" church refers not to councils but to the whole church of Jesus Christ throughout the whole inhabited earth, to that which concerns the whole people of God, to that which concerns the whole life of the church and the world.

I cannot help but believe that at this juncture of human history, when events are global i scope, character, and meanin God has led his church also int a new consciousness of her un versal oneness of being and mission throughout the worl We are called to witness n against each other but a together, and our witness against that of the worl which resists stubbornly th claims of Christ. As Brethre we are called to offer the wi ness of our own heritage an tradition for the enrichment the whole life and mission the church. There is no reaso to hold back peculiar emphase and practices. Each is given f what it has meant to us; eac is received for what it may co tribute to others.

The final candle of hope that Christ calls each of us t ministry. This call is not simpl to busy activity, but it must r sult in active witness. It is call, in the first instance, to a cept that relationship with Go and with our fellows fashione by Christ's ministry whereby w were reconciled to the Fathe A decisive change must occu not just a resurfacing job t patch up the winter's wear. I the event of Christ's own mi istry, he turned the world u side down, changed it fro darkness into light, redeeme it from death unto life, an transformed its mood from de pair to hope. In his decisive a of servanthood on the cross, b overcoming the power of si and death, he restored our on ness with the Father.

This decisive act of histo must become a decisive act i our lives. Because Jesus Chri is the light of the world, h sends us forth, saying now, "Y are the light of the world." Th is an opportunity and the te of faithfulness: do we brin forth candles in our world? C is the darkness stronger tha the light of our witness?



Levai

An Indian father reads the Bible to his children

Glorious Things of Thee Are Spoken

ohn Newton, 1725-1807 *Number 495* *Franz Joseph Haydn, 1732-1809*

THE group of refugees — more than four hundred of them — crowded into the barracks at Camp Friedland, near the border of East Germany, following their forty-hour train ride from Poland. There was no brass band on hand to trumpet their coming to the "free world" but a Protestant minister was there to welcome them on behalf of the church. Then the director of the camp wisely asked the refugees to sit quietly while he played a recording from a string quartet by Franz Joseph Haydn.

We who were visitors observed that tears came to the eyes of many of the refugees as they listened to the slow movement of Haydn's "Emperor" Quartet. They were hearing a melody that for more than one hundred fifty years had been regarded as a national hymn by many German people. And these refugees from what was once German territory but later belonged to Poland were reminded of their homeland even when most of them, as we could readily see, were among the homeless.

Yet we American and British Christians who listened there that day were moved for another reason. The same tune that spoke of a national spirit and of a national homeland to Germans was associated in our minds with something even greater — the Christian community, the church. For Haydn's tune appears in our hymnals along with words by John Newton, and when we sing it we assert that "Glorious things of thee are spoken, Zion, city of our God" (No. 495 in The Brethren Hymnal).

It is only fair to point out that many Germans and Austrians would find it difficult to sing the Haydn tune in an act of worship. They would not question its origin. They might even recall that Haydn, after a visit to England, was concerned lest his beloved Austria would be overrun by Napoleon's armies and out of his own devotion to his country wrote a tune that served as an Austrian patriotic hymn for over a hundred years. Later the tune, with other words, developed into a German patriotic song, but in the years of Hitler's dictatorship it became associated with the kind of narrow nationalism that he represented. As I listened to the Haydn tune that day in Camp Friedland, I sat next to a Quaker teacher who had suffered as one of Hitler's prisoners in a notorious concentration camp. He could appreciate the sentiments that the tune inspired in Germans coming back to their homeland, but he probably had quite different memories of it.

When British and American congregations sing the Haydn tune, they do not think of it as a national anthem, but as a melodic and stirring setting for words by John Newton. In order to discover its Biblical setting, turn to Isaiah 33, which refers to Zion, city of God, and to Jerusalem, "a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." Zion is the place where the "glorious Lord will be unto us a place of broad rivers and streams."

The opening phrases of the hymn reflect also Ps. 87:3. There are many other Old Testament phrases (see Ex. 17:1-6 and Num. 9:15), but the Jewish imagery is used here, along with New Testament references (see Matt. 7:24-25 and Rev. 22:1-5) to describe the community of the redeemed.

The first forty years of John Newton's life have supplied plenty of material for some of the dramatic stories that have been written about him. He went to sea at the age of eleven, showing quite early in life the marks of "unsettled behavior" that got him into all kinds of trouble. Serving in Africa under a slave trader, he found himself practically a slave; yet some years later, even after a rather striking conversion experience, he was himself the captain of a slave ship.

At first his occupation did not disturb his conscience, but soon he began to question the institution of slavery. Later he decided to become a clergyman. Though discouraged by church leaders he persisted in his desire and at the age of forty became the curate of a small village church.

John Newton, together with William Cowper, a recognized poet, published in 1779 a collection of their verses under the title *Olney Hymns*. In the book can be found not only Newton's familiar lines regarding the church, but several other standard hymns now included in most Protestant hymnbooks.

Readers who are interested in learning more about the fascinating life of John Newton should consult two recently published books. One is a biography of Newton, written by Bernard Martin and called An Ancient Mariner. It is published by Abingdon Press in the Apex series. The other is a biographical novel based on Newton's life, written by Grace Irwin, and called Servant of Slaves. Eerdmans is the publisher. — K.M.

Speaking Personally

SUNDAY MORNING IN MANILA

by George Walker Buckner

ANYONE who has doubts as to the importance and vitality of Protestant Christianity in the Philippine Islands would have had all such doubts removed in a four-hour period of church going such as I experienced on a January 1962 Sunday morning.

Supported by other observations over the weekend and in eighteen days of traveling about the islands, the evidence is overwhelming and convincing. Protestantism is widespread throughout the Philippines. It is also respected and is acknowledged as a force for positive good in the life of the people.

The three Manila congregations in whose worship I had part that Sunday morning are in the heart of the older Manila. It is an area of colleges and universities and schools to which thousands of students come through the week. It is jam-packed with offices and businesses and residences. Its traffic, some say, is greater than in any city of Asia except perhaps Tokyo. It is a place of people.

These three churches happened to be of the great and growing United Church of Christ in the Philippines. I might have gone to other Protestant services as readily. There are, for example, two Methodist churches nearly the size of the largest of those of the United Church of Christ. There is also the beautiful new Union Church of Manila, formed in 1915 by merging Methodists and Presbyterians and joined later by Congregationalists, Disciples, and others. I chose to visit these three particular churches principally because their able pastoral leadership is not missionary but Filipino. They are completely self-supporting. They are truly of the Philippines. I am sure other congregations possess these characteristics.

The Ellinwood United Church of Christ in the Malate section of Manila would be a great church in the capital city of any country. Its nine Sunday services include two in English, besides Sunday school, vespers, and Christian youth fellowship. It also conducts Sunday school and preaching services in the Visayan and Tagolog languages. Other special services are held on Sunday and through the week.

Ellinwood is concerned with outreach both in preaching and in social service. On this one Sunday the church bulletin called for used clothing and for teachers in a Sunday school conducted in another part of the city. It also reported on a medical clinic in which it has a part. Later in the day I ran across a physician, a member of Ellinwood, who was giving the afternoon to a crowded clinic on the beautiful new campus where Union Theological Seminary is erecting buildings an hour's ride south of Manila.

The twelve hundred or more of my fellow worshipers in this one of four Sunday preaching services heard a moving and horizon-widening sermon that

morning. The capable and scholarly young pastor, the Rev. E. D. Mapanao, preached with eloquence and with deep Christian conviction. It was not a comfortable sermon. It was one which made its hearers more keenly aware of the needs of the revolutionary world of which they were a part and of the call of the Christian gospel to serve that world.

Cosmopolitan church, a few blocks away, has a long and varied history. It occupies simple, limited quarters in connection with student residences. Once it was the Taft Avenue church of the Disciples of Christ. For a time it was of the Philippines Methodist Church. Now it is of the United Church of Christ. With more than a hundred worshipers on the veranda, there must have been between four and five hundred people in this service.

The staff member who presided did so with simple dignity. The music was beautiful, conducted by a professor at the University of the Philippines. The sermon by the pastor, the Rev. C. A. Rigos, was one which set Christian stewardship at the heart of the life of the church. Here again I had a glimpse at the life of a strong, responsible congregation of Philippine Christians. There was no suggestion of something brought in from the West. Cosmopolitan church of Manila is a center of great power for good in the life of this young republic.

My third Sunday morning entry into the life of great congregations in the Philippines was the historic United church of Manila. This "united" came before the more recent merger of several communions to form the United Church of Christ. It was a congregation jointly related to the Evangelical United Brethren and the Congregational Christian Churches. For twenty-six years its statesmanlike pastor was Dr. E. C. Sobrapena. With respect to budget and leadership the United church of Manila was probably the first great truly Philippine church in the city. The resourceful Dr. Sobrapena was its leader through years of tremendous growth and until he agreed to become the presiding bishop of the United Church of Christ in the Philippines.

This church is within six tenths of a mile of universities and colleges attended by 120,000 students. Its ministry to students is notable. Yet it is in no sense just a university church. Its large sanctuary is crowded each Sunday with politicians, business and professional men and women, and other people from all walks of life.

The minister at United is the Rev. Samuel Banigued, who did several years of graduate work at Texas Christian University. He is one of many Filipino pastors who have studied in other countries. The great preacher this Sunday morning was Prof. C. M. Langunzad, head of Union Theological Seminary's department of practical theology.

Union Seminary is an institution which is closely identified with the life of the churches of these islands. Its Methodist president, Dr. Benjamin Guansing, is a pastor and scholar who has become an administrator because his fellow churchmen urged it. He keeps in touch with the churches and continues his teaching while at the same time giving oversight to the erection of the new buildings in Das Marinar in Cavite to which faculty and students expect to move in June.

The trend in church life in the Philippines is toward closer cooperation and unity. Most church bodies work in the Philippine Federation of Christian Churches. Included in this fellowship are the Baptists, with their vigorous work centered in Iloilo on Panay Island, and the Methodists, who just about equal in size the United Church of Christ in the Philippines.

An interesting fact about the United Church is that the church itself, rather than the mission boards, places and directs the work of missionaries sent to the Philippines. For one term a missionary was general secretary of the church, but he was chosen by the church. He is now an assistant to the present general secretary, Dr. Sobrapena.

Missionaries working with the United Church are pleased with this direction of church affairs by Filipinos. And both they and the Filipino leaders tell me that they like to think of theirs not simply as a united but as a uniting church. There is great joy here over the fact that the Disciples of Christ churches in the Manila area voted early this year to come into the United Church along with the Disciples in the north who have been in the new church from the beginning.

Eighteen days in the Philippines, from Dumaguette and Iloilo in the south to Laoag, Vigan, and Baguio in the north, have brought to me a new sense of the throbbing life of a vigorous Protestant witness in the Philippines. Nowhere has the warmth and strength of that witness been more evident than in the brief hours spent in three churches on that January Sunday morning in Manila.

• • •

We have made the slogan, Charity Begins at Home, a part of our religion — although it was invented by a Roman pagan and is directly contrary to the teaching of Jesus in the story of the Good Samaritan. Charity begins where the need is greatest and the crisis is most dangerous. — *Frank Laubach,* in Thirty Years With the Silent Billion (Fleming H. Revell Company)

KINGDOM GLEANINGS

BROTHERHOOD FUND GIVING

Oct. 1, 1961 – Aug. 10, 1962 ....$1,251,314
Oct. 1, 1960 – Aug. 10, 1961 ....$1,184,890
Increase in Giving 5½%
Needed by September 30, 1962 ....$495,639

$7,038 of the giving this year was for Response 62. As a Brotherhood, we are committed to a work totalling $1,739,915 this church year. Response 62 is in addition to this. If we are to fulfill our mission as Brethren this year, we will need to give generously. Your Achievement Offering may be given through your local church or sent directly to the Church of the Brethren General Offices, Elgin, Ill. Gifts need to be received by Sept. 30, to be counted this church year.

Two copies of the Brethren Hymnal published in 1900 are wanted by Edward E. Wade of 150 N. Vine St., Wichita 3, Kansas. Anyone having a copy or copies he is willing to dispose of write Mr. Wade at the address given.

Enrollment in the Pension Plan by lay employees and employing churches and church-related agencies is limited to employees below the age of sixty-five. The secretary of the plan suggests that this limitation be kept in mind when consideration is given to employee-employer participation.

R. Gary Deavel, assistant professor in the Manchester College department of music, has been reappointed a Danforth teacher for 1962-63 by the Danforth Foundation. This award covers tuition for eleven months of study toward the Ph.D. degree and provides a living stipend for the recipient and his family.

N. D. Cool, a member of the faculty of Bridgewater College for thirty-four years and a minister in the Church of the Brethren, died July 28, after an illness of some weeks. In addition to his teaching duties at Bridgewater Professor Cool had also served as treasurer and business manager.

The Bridgewater College chemistry department has been granted $33,997 by the General Medical Science Institute of the National Institutes of Health to finance a three-year research project directed by Lowell V. Heisey, head of the chemistry department. Associate professor of chemistry, John W. Martin, will assist him; some senior undergraduate students will also help.

Kermit Eby died on Aug. 10 at Billings hospital, which he had reentered for treatment in June after being dismissed in April. A professor of social science at the University of Chicago, Brother Eby had been suffering from cancer since January. The funeral service was held on Aug. 13 at the Baugo church in Indiana. His latest article, There's a Wideness in God's Mercy, appeared in last week's issue.

Fred F. Wampler, associate professor of education and director of placement at Bridgewater College, has been elected secretary of the division of teachers education of the Virginia Education Association for a two-year term.

Eldon R. Burke, head of the history department at Manchester College, is one of the two leaders of an international student seminar on peace which began Aug. 6 in Warsaw, Poland. A representative of the Polish Students Association is serving as codirector. The theme of the seminar is Peace-Coexistence-Disarmament and it is sponsored jointly by the Brethren Service Commission and the Polish Students Association. Phil West is serving as liaison between the two organizations.

Juniata College was host to nine Italian students for two weeks, July 26 to Aug. 9, as part of the program called Experiment in International Living. The eight women and one man, ranging in ages from seventeen to twenty-four, have been students at the American Business College in Milan, Italy. While at Juniata they attended summer term classes, took part in college activities, went sight-seeing in central Pennsylvania, and met people. Harold B. Brumbaugh, assistant to the president, was the coordinator.

Lakewood Community Church of the Brethren in Seattle, Wash., desires to obtain the names of Brethren families or friends who have recently moved to the city. A special "Friendship Sunday" is being planned for Sept. 16, and attention will be given to invitations to neighbors and friends in the community and to Brethren throughout the south and central part of the city. Send the names to Lakewood Community Church of the Brethren, Mrs. Theodore Schmidt, 5005 S. Ferdinand St., Seattle 18, Wash.

Michael Yoder of Elkhart, Ind., has been appointed assistant executive secretary of the National Service Board for Religious Objectors, replacing Ruth Early. Miss Early, who has been serving on the staff since June 1961, is resuming studies at the American University and will continue as Washington representative of the Church of the Brethren. Mr. Yoder, a graduate of Manchester College, served two years in BVS in Europe, 1958-60. Since then he has been teaching and working for his doctoral degree. He expects to continue his graduate studies on a part-time basis in Washington.

Manchester College has received three National Science Foundation grants. One for $2,550, to be matched by an equal amount from college funds, will be used for the purchase of an infra-red spectrophotometer to supplement work in organic chemistry and related fields. A grant for $9,850 is to support an "in-service institute for teachers of junior high school science." Thirty teachers will receive travel and book allowances to attend the institute for thirty-three Saturdays throughout the 1962-63 school year. The third grant, $3,900, is to support for an additional two years a research project being conducted by the college under the direction of William Eberly, associate professor of biology.

Prof. Siegfried Naser of Steinatal, Germany, will join ıe Manchester faculty as instructor in German for the ear 1962-63. He has served on the faculty of the Melanchthon-Sebulo at Steinatal.

Mrs. Ida Studebaker, chairman of the church board the Pomona church, Calif., is attending the interna- onal peace seminar in Warsaw, Poland, as part of a x-month tour of Europe. On leave from her work as udent counselor at Mt. San Antonio College, Mrs. udebaker will spend part of her time abroad making lucation and social surveys under the sponsorship of rethren Service.

edication

Faith church, Paoli, Pa., will dedicate the first unit its building at 3:00 p.m., on Sunday, Sept. 23; Nevin ick, pastor of the Elizabethtown church, Pa., will de- er the dedicatory sermon. The congregation will be- n regular worship services in the building on Sept. 9, 11:00 a.m.; church school classes will begin on Oct. at 9:45 a.m. The pastor, Donald E. Leiter, P.O. Box 4, Paoli, Pa., would like to have the names of families, ends, and members living in the following commu- ties: Paoli, Berwyn, Devon, Wayne, Broomall, New- wn Square, Edgemont, West Chester, Downingtown, hitford, Exton, Malvern, King of Prussia, and others est of Philadelphia. The church is located on the arby-Paoli Road, midway between Paoli and Newtown uare.

niversaries and Homecomings

Aughwick congregation, Middle Pennsylvania, will serve the one hundred twenty-sixth anniversary of the ilding of the old stone church in German Valley with homecoming on Sunday, Sept. 2, at 2:00 p.m. The eaker will be Guy S. Fern, pastor of the Pine Glen urch, Pa.

Andrews congregation, Middle Indiana, will have a mecoming and harvest meeting on Sunday, Sept. 16, th services at 10:30 a.m. and 2:00 p.m. Vernon Stine- ugh of North Manchester, Ind., will bring the ssage.

West Branch congregation, Northern Illinois and isconsin, will celebrate on Sunday, Oct. 7, the one ndredth anniversary of the building of the church use. Paul Shrider, a former pastor, will speak at the vices scheduled for 11:00 a.m. and 2:30 p.m.

censed and Ordained to the Ministry

Jerry Howard Engle, Harold B. Loper, and William Seiple, licensed in the Happy Corner church, South- n Ohio.

Robert Lowell Falldorf, licensed in the Eversole urch, Southern Ohio.

Terry Grove, licensed in the Carson Valley church, ddle Pennsylvania.

Kenneth Marvin, Jr., licensed in the First church, veland, Northeastern Ohio.

Ned Newlin, licensed in the Fairview church, North- stern Ohio.

Herbert Adam Smith, licensed in the Lebanon urch, Eastern Pennsylvania.

J. Rogers Fike, ordained in the Bear Creek church, stern Maryland.

Ruth Beahm Whitacre, ordained in the Old Furnace urch, First West Virginia.

Copies of the May 1962 issue of the FCNL Washington Newsletter on disarmament are available from the Church of the Brethren General Offices, Elgin, Ill., at 25c a copy.

Changes of Address

Howard L. Alley, from Martinsburg, Pa., to Sebring Hotel, P. O. Box 273, Sebring, Fla.

Chalmer E. Faw, from Chicago, Ill., to 316 S. Harvard Blvd., Villa Park, Ill.

J. Stanley Earhart, pastor of the Oak Park church in Oakland, Md., has moved to a new address in the town. He is now living at 128 Oak Hall Drive.

The Church Calendar

August 26

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Good Tidings to the Exiles. Isa. 40:1-11; 52:7-10. Memory Selection:

How beautiful upon the mountains
are the feet of him who brings good tidings,
who publishes peace, . . . Isa. 52:7 (RSV)

Aug. 28 — Sept. 1 Eastern Region camp directors training session for 1963
Aug. 29 District meeting, Mardela, Green Hill
September Brotherhood Achievement Emphasis Month
Sept. 2 Labor Sunday
Sept. 6-8 District meeting, Northwestern Ohio, Swan Creek
Sept. 8-9 Southeastern Region men's fellowship retreat, Camp Massanetta
Sept. 9 Stewardship Sunday
Sept. 13-16 District meeting, Northeastern Kansas, Morrill
Sept. 14-16 District meeting, Missouri, Warrensburg
Sept. 14-16 District meeting, Nebraska, Lincoln
Sept. 14-16 Eastern Region men's and women's retreat, Camp Eder
Sept. 20 — Oct. 3 General Services tour, Pacific Coast Region
Sept. 21 Middle Pennsylvania men's and women's fellowship banquet, Juniata College, Huntingdon, Pa.
Sept. 21-23 District meeting, Southeastern Kansas
Sept. 28-29 District meeting, Eastern Maryland, Westminster
Sept. 28-30 Western Pennsylvania men's retreat, Camp Harmony
Oct. 7 World Communion Day

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Ira Oren of New Paris, Ohio, in the Prices Creek church, Ohio, Sept. 10-23.

Bro. James D'Amico of York, Pa., in the Blue Ridge Chapel church, Va., Sept. 23-30.

Bro. Carl Myers of Elgin, Ill., in the New Carlisle church, Ohio, Sept. 30 — Oct. 7.

Bro. Lee A. Weaver of Curryville, Pa., in the Aughwick church, Pa., Sept. 16-23.

Gains for the Kingdom

Eight baptized and three received by letter in the West Branch church, Ill. **Five** baptized and two received by letter in the Eagle Creek church, Ohio. **Fourteen** baptized and three received by letter in the Springfield church, Akron, Ohio. Four baptized in the Maple Grove church, Wis.

Two baptized and one reconsecrated in the Mingo church, Pa.

Three baptized and one received by letter in the Friendship church, Baltimore, Md. Twelve baptized in the Locust Grove church, Md. One baptized and one received by letter in the Boones Chapel church, Va. Eight baptized in the Danville church, Va.

LITERARY ROOTS

by Leland Wilson

THE CHRISTIAN CENTURY recently began a new feature called Books That Have Influenced. Each week the magazine cites the names of two prominent persons along with a list of books for each — books that have most influenced them in vocations, choices, and philosophies.

The feature is both fascinating and intriguing! It led us to wonder what a similar query among Brethren might produce. Borrowing the Century's idea and format, we approached seven of the Brethren.

Books play a prominent role in the lives of most leaders. Even a man of action like M. R. Zigler acknowledges the importance of the printed page in his life. (His first response to this request, however, was to raise both arms, protesting, "A list of books? I never read a book in my life. I wouldn't want to clutter up my mind that way!") All who were asked to submit a list indicated that the task was both difficult and pleasant.

The ground rules are the same as for the Century. The only book specifically omitted from the list is the Bible. It is assumed that among church leaders, the Bible would be at the top of each list.

As a point of beginning, we start with the moderator, Harry K. Zeller, Jr., pastor of the La Verne church, California. With the list he has penned a few illuminating remarks.

HARRY K. ZELLER, JR.



"Biography has been of special fascination. For sheer literature it is beyond all other in stimulus and excitement. Lives of Tolstoy and Luther are memorable, especially Tolstoy, which stands alone."

Leo Tolstoy, by Ernest J. Simmons

Here I Stand, by Roland H. Bainton

"As invitations to creative ways of thinking, I would list two general books: the first, radical on the left, and the second, radical not on the left, but also rewarding."

Society As the Patient, by Lawrence K. Franl

The Crisis of Faith, by Stanley Romaine Hoppe

"A lifelong study of homiletics, especially th Beecher lectureship, requires the inclusion of tw volumes: the first, the meatiest written in the fiel and the second, a shorter contemporary study i the same tradition."

Jesus Came Preaching, by George A. Buttrick

The Ministry of Preaching, by Roy Pearson

"Sermonic materials do not customarily hold u well as literature. The first choice in this list is th work of a precise homilete. The second, while nc strictly in the sermon form, is a classic grapplin with the real problems of any age."

The Grandeur and Misery of Man, by David I Roberts

The Three Meanings: Prayer, Faith, Service, b Harry Emerson Fosdick

"Sheer source material cannot be neglecte Bartlett's Familiar Quotations has been an unfailin jogger of the memory and an invaluable ignitio switch to start the mind moving. Roget's Thesaur in honing sharp the meaning of words has been a effective aid in the communication of ideas."

Familiar Quotations, by John Bartlett

Roget's Thesaurus, by C. O. Sylvester

"Many other volumes would contend with the ten for primacy, but the selection has been b election."

M. GUY WEST, pastor, York, Pennsylvania



The Moffats, by Ethel Daniels Hubbard

In His Steps, by Charles M. Sheldon

Pilgrim's Progress, by John Bunyan

I Dare You, by William H. Danforth

Is the Kingdom of God Realism? by E. Stanle Jones

On Being a Real Person, by Harry Emerson Fo dick

Report to Protestants, by Marcus Bach

Black Boy, by Richard Wright

God's Trombones, by James Weldon Johnson

In Place of Folly, by Norman Cousins



M. R. ZIGLER, Brethren Servi

Life of Adoniram Judson (A thor unknown)

Diary of Elder John Kline

Pilgrim's Progress, by Jol Bunyan

The Manhood of the Maste by Harry Emerson Fosdic

Travel Books, by D. L. Mill



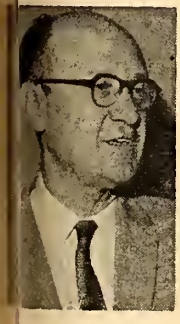
WILLIAM M. BEAHM, Bethany Biblical Seminary

The Intention of Jesus, by John W. Bowman
God and the Common Life, by Robert L. Calhoun
The Meaning of Faith, by Harry Emerson Fosdick
Jesus, Our Eternal Contemporary, by Walter M. Horton
Varieties of Religious Experience, by William James
Christianizing the Social Order, by Walter Rauschenbusch
Out of My Life and Thought, by Albert Schweitzer
The Living God, by Nathan Söderblom
Nature, Man and God, by William Temple
The Will of God and a Man's Life Work, by Henry B. Wright



ENNETH I. MORSE, *The ospel Messenger*

Confessions, by Augustine
Paintings, by El Greco
Pensées, by Blaise Pascal
Walden, by Henry Thoreau
Purity of Heart, by Soren Kierkegaard
The Possessed, by F. Dostoevski
Resurrection, by Leo Tolstoy
A Testament of Devotion, by Thomas Kelly
The Creed of Christ, by Gerald Heard
I and Thou, by Martin Buber



KERMIT EBY, University of Chicago

A Child's History of England, by Charles Dickens (the first book I owned)
The Imitation of Christ, by Thomas a Kempis
War and Peace, by Leo Tolstoy
The Brothers Karamazov, by F. Dostoevski
The Red and the Black, by Stendhal
Autobiography, by Lincoln Steffens
The Wisdom of Lao Tse, by Lin Yutang
The Theory of the Leisure Class, by Thorstein Veblen
The Intelligent Woman's Guide to Socialism and Capitalism, by George Bernard Shaw (which I bought for my wife)
Religion and the Rise of Capitalism, by R. H. Tawney



CALVERT N. ELLIS, Juniata College

Dialogues, by Plato
Confessions, by Augustine
The Word of God and the Word of Man, by Karl Barth
Out of My Life and Thought, by Albert Schweitzer
Epic of America, by J. T. Adams
Mont-Saint-Michel and Chartres, by Henry Brooks Adams
Making of the Modern Mind, by John H. Randall, Jr.
Archaeology and the Bible, by William Albright
Philosophy of Loyalty, by Josiah Royce
And Gladly Teach, by Bliss Perry

Whatever analysis is to be made of these men and their literary roots is left to the readers. Compiling such a list might be an interesting exercise for you. Why not try it?

A Prayer

by Christian Bashore

ALMIGHTY GOD, whose righteous judgments and sure mercies are from everlasting to everlasting, hear now our prayer.

We give thee thanks for thy rich gifts unto thy children, from thy first creation and through countless generations, even unto us this day. Thou hast made us and placed us in this thy world, to remain for a little while and to pass on, never to return. So teach us to number our days that we may attain unto true wisdom.

Teach us to walk with one another and with all men as fellow-pilgrims who have no lasting dwelling place here. Forgive and heal our dividedness, our blind selfishness. Move us to share thy bread of earth and thy bread of life with those who have not and who know thee not, for truly the earth is thine and the fullness thereof, the world and all who dwell herein.

And when thy appointed time for our brief stay here is ended, gather us one and all out of this sin-broken world, where nothing can endure, into thy kingdom of pure goodness, where nothing can perish.

This we pray in the name and person of thy Son, our Lord and Savior Jesus Christ, through whose death and resurrection alone we can know thee truly. Amen.

Brethren youth at Annual Conference had more than a speech contest to think about. Though surely enough involved in today's triangle: youth, parents, culture, they had some other involvements to keep them busy:



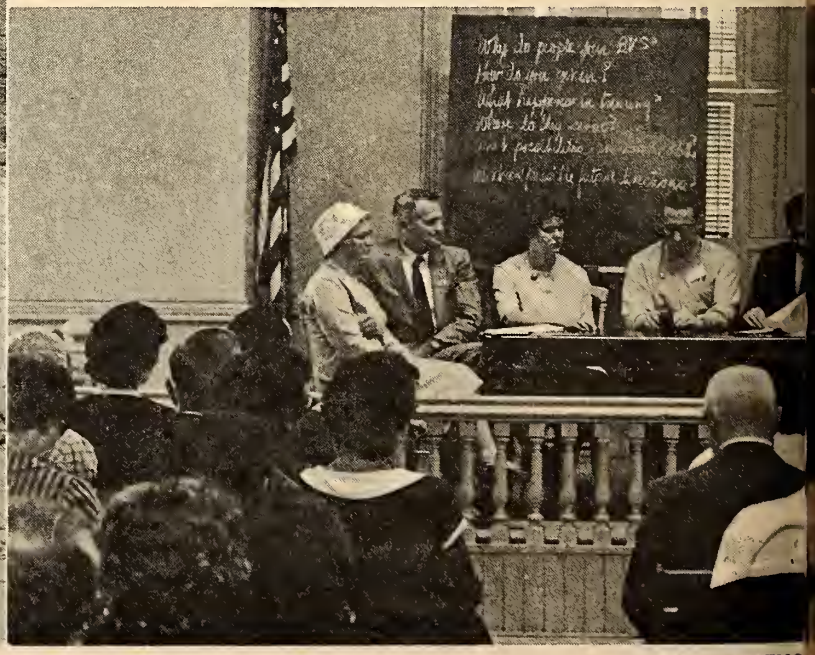
above
Rehearsing in earnest for a dramatic worship service under the direction
the National Youth Cabinet: Treva Brown, George Keim, and Will Nol
(from left)

lower left
As always the fascination of the ocean

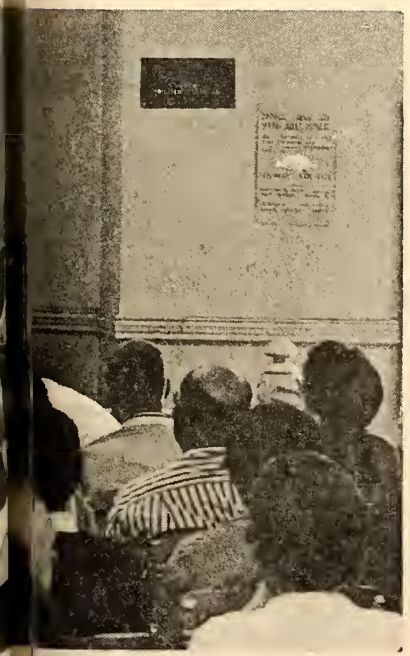
lower right
Of interest to youth is BVS. A panel asks questions about it: Is it rea
a cutting edge in our world? To the right is chairman Paul Hoover Bowm
a member of the Brethren Service Commission. Others (from left)
Lenora Bechtel, Don Snider, Nancy Warner, Bud Tully, and J. Rodney Da

opposite page
Ann Keim was the worship leader for one of the previews of the d









Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

***A History of Biblical Literature.** Hugh J. Schonfield. New American Library, 1962. 224 pages. 75c, paper.

This attractively prepared and reasonably priced paperback "original" (not available in any other edition) is a credit to the Mentor Book clan and eminently worth reading straight through by every minister, church school teacher, or inquiring layman who would like to get a perspective on the full range of Biblical literature including Apocrypha, other intertestamental writings, the Dead Sea Scrolls, and the apostolic fathers. Hugh Schonfield, already known for his stimulating translation of the New Testament, writes, he claims, with "objectivity . . . , untrammeled by any doctrinal or dogmatic considerations," and his work is limited, therefore, to descriptive analysis, but within this limitation performs a valuable service. Unfortunately for this approach, however, many of the profounder values of the Bible are missed or left untouched. — Chalmer E. Faw, Chicago, Ill.

As Your Child Grows. Katherine M. Wolf and Aline B. Auerbach. Child Study Association of America, 1955. 32 pages. $1.25.

This booklet is written in lecture form to tell new parents what to expect the first eighteen months of the first child's life. The author discusses such pertinent subjects as the coming of the baby, the newborn, ways of feeding, etc. Normal concerns of parents and their response to the child's needs and development are pointed out.

This material would be helpful to new parents. — *General Council of Children's Work.*

Living Like Indians. Allan A. Macfarlan. Association Press, 1961. 305 pages. $6.95.

This big, illustrated book by a noted naturalist, outdoor, and recreation authority is based on his extensive study and firsthand knowledge of the North American Indian. Camp counselors and recreation leaders seeking a variety of challenging projects will find them in abundance here. Taken from authentic Indian life and lore, much of it little known before now, these original projects teach useful skills and provide fresh new fun for a camping program. An activity finder index at the beginning of the book makes it easy for the leader to pick just what he needs for time, place, and age group. There are more than three hundred illustrations in the book, but they do not add much to what the author has said or to make the book more attractive.

Unless there is a definite interest in starting or continuing some sort of Indian life group or rustic camp group, this book would be of very little value. — *Robert Carl Tully.*

How to Maintain Your Church Buildings and Grounds. Robert C. Taylor. Revell, 1962. 64 pages. $1.00.

This book would be of great value to the properties commission or trustees who are responsible for maintenance on the church and church properties. The information given for maintaining the mechanical equipment plus helps in caring for floors, paint, foundations, concrete, is especially valuable. Also included are sample forms of contracts for work to be let out to contractors. — *Arthur L. Dean.*

Life in Christ Jesus. John Knox. Seabury, 1961. 128 pages. $3.00.

Here is a small, 128-page exegesis of four chapters tucked away in Romans. John Knox, perhaps best known to theologians for his book, The Man Christ Jesus, has created here a gem for all students of Paul. Here is a fresh treatment of the "new" thoughts Paul contributed to Christian theology. Paul is not a so-called traditionalist; chapters 5 through 8 in Romans attest to it!

Any pastor could well afford this book as outline material for Sunday evening Lenten meditations . . . and what a climax for the series to have the choir sing on Easter evening Holden's Life Eternal!

This book is also rich resource material for any Christian who frequently must plan devotions and wishes to do so in the best of Biblical tradition.

If you desire your Christian life to involve more of you than a "state of mind," buy this book and with its help find new life, a "state of being" in Christ Jesus! — *Lyle C. Albright, Udell, Iowa.*

Theological Questions Probed at Protestant Conventions

■ Should the entire Bible be viewed as absolutely accurate fact or may some parts of it be interpreted figuratively? Is the Virgin Birth essential doctrine or is it "peripheral" to the central matter of the incarnation? These and other theological questions which Protestants have been debating for years were prominent again this year in some of the major denominational conventions.

The Southern Baptist Convention meeting in San Francisco, Calif., sharply rebuked "liberal" elements in its seminaries by adopting a resolution that expressed "abiding and unchanging objection to the dissemination of theological views in any of our seminaries which would undermine such faith in the historical accuracy and doctrinal integrity of the Bible."

In dealing with a controversy arising over the book written by a seminary professor, the convention also declared its "faith in the entire Bible as the authoritative, authentic, infallible Word of God," and appointed a committee to consider rewriting or reaffirming a statement of faith adopted in 1925.

The convention, however, defeated a motion which would have required the Baptist Sunday School Board to stop publication of the book in question — The Message of Genesis, written by Dr. Ralph Elliott of Midwestern Baptist Seminary in Kansas City, Mo. In his book, Dr. Elliott suggested that some parts of the Old Testament are not to be taken as literally historic but as figurative.

Discussing the convention's action, Dr. Elliott said that he voted for the resolution which called the Bible "authoritative, authentic, infallible," but he admitted that his interpretation of these words might differ from that of other Baptists. "I feel that the authority is in the message conveyed and not in the symbols that convey the message," he said.

Dr. Elliott maintained that one can acknowledge historical and factual inconsistencies in the Bible without destroying the Bible's essential message. The professor explained that in his book he had attempted to show that Genesis emphasizes that God created man. This does not rule out the possibility that he used an evolutionary process in this creation, Dr. Elliott said.

Dr. Elliott said he did not feel that the convention's actions will be an inhibiting factor in Southern Baptist seminaries or in the writing of seminary professors. He reported that he had had letters from professors at every Southern Baptist seminary saying that they shared his views on interpretation of the Bible.

One of the problems in the denomination, Dr. Elliott said, is that there have not been enough books to guide the people in their questions about the Bible. "If there is a price to pay for writing books, we will just have to pay it and go ahead," he said.

Dr. Elliott said that professors in denominational seminaries must always work "in a cradle of tension." "They are always one step ahead of the denomination, but, at the same time, they have a definite responsibility to the denomination," he added.

Dr. Duke K. McCall, president of Southern Baptist Seminary in Louisville, Ky., said that theological discussions such as that which centered around Dr. Elliott's book is healthy for the denomination. He expressed the wish that the discussion could have been carried on in a calmer atmosphere rather than in a heated debate at the convention.

But Dr. McCall said that the convention's action at San Francisco involved no change in the Southern Baptist position and imposed no limitation on the seminaries "except that which has always been on denominational seminaries."

"I had the feeling that the convention drew back from taking a position that would impair the range of theological discussion," Dr. McCall said.

The Presbyterian Church in the U.S. (Southern) confronted a somewhat similar theological problem at its May meeting in Winston-Salem, N.C. Two presbyteries had asked the General Assembly to suspend publication of a twenty-five-volume Layman's Bible Commentary which they said disparaged the historical accuracy of the Scriptures.

But the assembly overwhelmingly rejected this motion after Dr. Dwight Chalmers, book editor of th denominational press, contended tha "the inconsistencies and inaccuracie in the Bible do not affect the Bibl as our authoritative guide to fait and practice."

In another action with theologica implications, the assembly approve a new Brief Statement of Belief de signed to put the denomination doctrines in more modern languag than the statement adopted in 191

The new statement refers to th Bible in the following passage: "T illuminates man's thought and expe rience as it provides an occasion fo the Holy Spirit's work of redemptio and as it testifies to the working o God, but it is not intended to be substitute for science and inquiry.

The long-debated matter of th Virgin Birth came up in a rather in direct manner at the General As sembly of the United Presbyteria Church in the U.S.A. held in Denve Colo. The case before the assembl was that of Dr. John H. Hick, professor at Princeton (N.J.) The ological Seminary, who had been ac mitted to a New Jersey presbyter in spite of his refusal either to affir or deny belief in the Virgin Birth His admission, however, was cha lenged by the judicial commission o the state synod.

Ruling in favor of Dr. Hick's ac mission to the presbytery, the Ge eral Assembly said that it was no deciding the theological issue of th Virgin Birth but simply backing th right of a presbytery to determin the qualifications of its members. I effect, the assembly's action give presbyteries a great deal of freedo in accepting ministers with "libera theological viewpoints.

In explaining his position, D Hick said: "The theological questio at issue is whether every Presbyt rian minister must affirm a biologic miracle in connection with the birt of Christ, or whether this is a se ondary matter about which it is po sible for some of us to be uncertai

"I distinguish between the centr Christian faith in the incarnatio and the theologically peripher story of the Virgin Birth, and follow ing Paul, John, Mark, and most o the other New Testament writers do not found my belief in the i carnation upon the Virgin Birt tradition."

A theological question also can before the General Synod of the R formed Church in America, meetin in Buck Hill Falls, Pa., in the for of a motion that the church wit

draw its membership in the World Council of Churches because the council has Orthodox members whose doctrines are allegedly contrary to those of the Reformed Church.

One objection raised was that Orthodox Churches refer to Mary as "the Mother of God." The chairman of the committee that studied this motion pointed out, however, that the Council of Chalcedon in 451 also used this phrase and that Mary was the mother of Christ whom the Athanasian Creed called "very God of very God."

Following the recommendations of this committee, the General Synod voted to maintain the church's membership in the World Council.



The evangelists attending the refresher course at Lassa line up for food

A refresher course for evangelists — and for all who are

Eager to Learn

by Mary Beth Bieber

Photos by Bieber

MARKET day is a special day in any Nigerian village. But this market day in Lassa was a very special one because the church here was anticipating the arrival of many guests — perhaps 200 more might come for the week of instruction.

For those in charge of food and lodging, there were many moments of apprehension as to whether the preparations were sufficient or not. But we eagerly awaited the opportunity to be host to this first group for refresher course for all the evangelists in our entire church district. These men have been called by the various congregations to teach the Christian way to the outvillage people as they live with them. They are sent by each of the mother congregations as "home missionaries" to surrounding needy areas.

Our first guests arrived at 4 a.m. with Monroe Good in the big Chevrolet Apache. (Eight of them with their loads were squeezed in that car.) When the two lorries carrying the rest of the guests came in the afternoon, we heard happy voices singing as they approached Lassa. What joy they had in singing the gospel songs! The women were already carrying wood and water for the eight large cooking pots which would be used to cook all the food. Sets of three bricks or stones were placed in triangles against a wall and the pots were put upon them so there was room for the fire underneath.

In the early afternoon, three men had arrived carrying on their heads the meat from a cow purchased in market that day. There is no waste here as practically every part except the skin of the animal is eaten, and that is sold. The native butchers really "butchered up the meat into small pieces — bones, entrails and meat all together. Dried fish were quickly and easily prepared for the first meal, and the beef was eaten twice a day for the next three days. The *difu* or guinea corn mush, which is eaten at every meal, required much hard stirring with a heavy stick in these large pots. (For my part, I could scarcely move the stick when the mush was thick.)

Each guest had brought his dish with a cover in which to receive his food. We counted 186 men to be fed as they lined up for food that evening. Many times during the week, the women complained of aching arms and shoulders from the food preparation, but theirs was a labor of service to the church.

Worship services were open to every one in the evening as Pastor Ngamariju opened God's Word to us daily. Over 1,000 persons were counted inside and outside the attractive whitewashed Lassa church each evening. How much our spirits were lifted heavenward as we were led in praising God in songs led by Elder Mai Sule and Mallam Jabani. One person remarked that he thought the roof of the church would be lifted off by the joyful voices joining together in song. The Hausa language was used as a common medium of expression for the approximately six different language groups represented.

From early morning until mid-afternoon with a food break of an hour, the men attended classes. Some of their subjects concerned the Christian home, teaching the Christian way to others, helpful literature, adult literacy teaching, devotional life, and how to approach the unsaved.

Most of these men have had little previous training for their work and they needed this "refreshing." This



The women of the Lassa church prepared the food for those attending the refresher course at Lassa

was a wonderful opportunity to learn together for a week. Every man whom we asked concerning the value of this course answered very favorably. One said, "I'll never forget this time of fellowship and learning." Another asserted, "We need to have this help once — or even twice — a year."

These home missionaries of our Nigerian church received an abundance of physical and spiritual food and went away singing and praising God for his goodness to them. We are sure our church will be stronger through the renewed vigor and service of these "called servants." Our prayer is that God may richly bless each one in his home and village work in our church in Nigeria.

Readers Write

Continued from page 2

these people fool themselves an others. He said: " 'Woe to yo Pharisees! for you tithe . . . an neglect justice and the love o God.' " " 'Can a blind man lead blind man? Will they not both fa into a pit?' "

In short, our church program please us by fooling us. We ar keeping up a "form of godliness" bu deny the power thereof "to chang the world about us." We keep mos of our children in the church, an we get in our share of those of othe Protestant denominations that mov into our midst, but conversions fro the lowdown, delinquents, criminall minded, the alcoholics, etc., are rare We are quiet, agreeable people wh need Jesus' warning, " 'Woe to you when all men speak well of you.' " - O. E. Gibson, 214 N. Wilmette Westmont, Ill.

Institute on Alcoholism

■ "The churches need to come to an understanding of the problem of alcoholism and to provide for the alcoholic the support of the total fellowship," said John Park Lee, president of the North Conway Foundation, at the first session of the eighth annual North Conway institute held in New Hampshire in June. Speaking on Ministry to Victims of Alcoholism, Mr. Lee opened the discussion of the theme for the conference, The Church and Alcohol Problems, 1962-1972.

Indicating that the place to begin now is with the disease concept and in a community approach, Mr. Lee pointed to the fact that alcoholism is a disease of the whole man. "Alcoholics or those who work with the alcoholic will recognize that he is sick all over," said Lee. He continued, "From scientific reports, to date there is no known or seen breakthrough on the causation of alcoholism, but with present knowledge we do know that it is a chronic, progressive disease."

Noting that alcoholics can recover and that the church has a part to play as a member of the team, Mr. Lee detailed six needs of the alcoholic which the church can help meet. They are: (1) hope for the alcoholic unless he has irretrievably damaged himself; (2) the need to be received back into the human race — to overcome the sense of isolation; (3) the need to know that he is a sick person; (4) the need to accept himself and to seek to become more mature; (5) the development of a relationship with God; and (6) to understand that God loves him in spite of what he may be. "This," said Lee, "is the basic responsibility of the church — to be or to become the healing, redemptive fellowship. In this setting the alco holic will find the spiritual help fo that which he cannot do by himself.

Dr. Albion R. King, in speakin about the Church's New Approac to Problems of Alcoholism and Mod eration, called for "a new humility and for "some concessions" on th part of all who seek to develop unified approach to the problems o excessive drinking and alcoholism In the development of this unifie approach, Mr. King pointed to th necessity to clearly define and main tain in separate entity four areas o special interest.

These four areas of interest an concern are: (1) counseling and re habilitation for problem drinkers (2) basic education within th framework of science and objectiv value; (3) moral and spiritual guid ance which goes beyond science t philosophical and theological consid erations of value, and (4) socia action programs, including lega controls.

To guide such a unified approach it was suggested by Mr. King tha a community organization or a overall coordinating and plannin council be developed.

This eighth annual institute in cluded in its registrations member of the Catholic, Jewish, and Protes tant faiths, clergymen, public rela tions personnel, educators, doctors alcoholism workers, persons fro both the United States and Can ada. — *James Renz*

News and Comment From Around the World

Presbyterians Defer Action on Church-State Stand

The General Assembly of the United Presbyterian Church in the U.S.A. gave its approval to the practice of artificial insemination under certain conditions for childless couples.

Denominational spokesmen attending the annual assembly in Denver, Colo., said they believed this was the first time a major church body had approved the practice. Both kinds of artificial insemination — that in which the husband is the donor and the procedure involving an anonymous donor — were approved.

The section on artificial insemination was part of a 30,000-word report on Responsible Marriage and Parenthood, which was the product of a two-year study by a special committee made up of gynecologists, pastors, the wife of a physician and theologians.

In another action the assembly deferred action on a controversial report defining its position on church and state relations. Commissioners voted to distribute the 21,000-word report to local churches for study and opinions. These comments are to be transmitted back to the committee which drafted the report and will resubmit a possible revised report to the next General Assembly.

The report opposed Bible reading, prayer, and religious holiday observances in public schools. It urged United Presbyterians to "refrain from seeking use of public property for religious displays."

It also called for the ending of exemption from military service for ministerial candidates and ordained clergymen.

A statement calling for more active concern about the problem of drinking drivers was adopted by the assembly. Delegates voted to urge United Presbyterians to publicly support "implied consent" legislation, which would require drivers suspected of drinking to submit to tests measuring the alcoholic content of the blood.

Expressing concern about moderate drinking, the assembly said, "social drinking, no matter how harmless it may seem to be, may well be an introduction to problem drinking. The risk is fairly high. If it were not for the vast numbers of social and moderate drinkers, the alcoholic beverage industry would not exist. It is the social drinkers who keep the business going. Social drinking is the principle influence in attracting new drinkers."

The assembly gave the green light for a national Presbyterian church and center in Washington, D.C. Debate over such a center has occupied Presbyterians for a number of years with opponents objecting to the possibility of giving the National Presbyterian church in Washington a cathedral image.

In another action the assembly approved a record general mission budget of $30,354,672 for 1963. This represents an increase of some $2,500,000 over the mission contributions of the nation's United Presbyterians in 1961.

Dr. Marshal L. Scott of Chicago, pioneer leader in church work in urban and industrial areas, was unanimously elected moderator of the church. He succeeds Paul D. McKelvey, a businessman of Los Angeles, Calif.

Dr. Scott was founder and director of the Presbyterian Institute of Industrial Relations. In a press conference Dr. Scott commented that he saw his election as a "symbol of the church's concern for this technological age." He said the ministry to the inner city is one of the most important facing the church today.

His predecessor as moderator, Paul D. McKelvey, extended a plea to Christians to avoid the "temptation to arbitrarily classify a brother as an extremist or a reactionary." He pointed out that a God-empowered church "has nothing to fear from the so-called radical right or extreme left minorities."

Another speaker, Dr. Theophilus Mills Taylor, a former moderator of the church, said that drastic revisions in theological education overseas are needed in order to make Christianity relevant in foreign countries.

Dr. Taylor said, "The missionary has to be a jack-of-all-trades. He must be trained in a very broad way to see the value of preparing the ground to allow Christianity to become indigenous to the country he is in . . . not to bring to the country an imitation of the church at home."

The General Assembly upheld the right of a new Jersey Presbytery to grant membership to a minister who would neither affirm nor deny a belief in the virgin birth. The assembly's Permanent Judicial Commission emphasized that it was not deciding the theological question of the virgin birth, but simply backing the right of a presbytery to receive its own members.



Religious News Service

Negro and white Methodist bishops ordain a minister in what is believed to be the first such integrated service ever held in the Methodist Church. Gary D. Harms of Great Bend, Kansas, is one of the fifteen Negro and white candidates ordained by Bishop Eugene Slater (second from the left) of the Central Kansas Conference and Bishop Matthew Clair (third from left) of the Central West Conference of Negro congregations. This service was held in Wichita, Kansas, during simultaneous meetings of the conferences headed by the two bishops. The event was filmed by the U.S. Information Agency

On the other hand, the assembly upheld the suspension of the Rev. Morris F. McCrackin of Cincinnati, Ohio, by the Presbytery of Cincinnati. Mr. McCrackin is a pacifist who served a six-month term in prison for his refusal to pay income taxes on the grounds that they would be used for military purposes. Last year the Presbytery of Cincinnati suspended Mr. McCrackin indefinately because, according to a presbytery spokesman, he has disobeyed the law in not answering a federal summons.

Fears of some Presbyterians that their doctrines and beliefs may be watered down through church union were allayed in a report from the denomination's Special Committee on Unity. Dr. James I. McCord, chairman of the denomination's committee, assured delegates that "nothing has been given up or conceded."

Unitarian Universalists Urge Denying Funds to Bias Housing

The General Assembly of the Unitarian Universalist Association wound up its first annual meeting by calling on President Kennedy to issue an executive order that would deny federal funds to housing projects that practice racial discrimination.

In other civil rights areas, the association urged Congress to act favorably on pending legislation dealing with literacy tests, school desegregation, the right of the Attorney General to initiate court trials in discrimination cases, the recommendations of the President's Civil Rights Commission, and Fair Employment Practices Commission.

By a standing vote of 417 to 118, the delegates resolved to urge the governments to carry out a United Nations resolution "calling for a voluntary moratorium of nuclear weapons tests and then speedily negotiate a treaty providing for a permanent nuclear weapons test ban with adequate controls and supervision."

Brooks Hays, special assistant to President Kennedy, in an address at the annual meeting of the Unitarian Fellowship for Social Justice, called for Christian cooperation between rural areas and big cities to give the world a better example of "American democracy in action."

Mr. Hays expressed concern lest the current political battles over farm legislation in Congress and reapportionment in state legislatures cause sharp division and harsh feelings between rural Americans and city dwellers.

A move to change the name of the Unitarian Universalist Association to The Liberal Church of America was decisively defeated. More than 1,200 delegates defeated the motion by a resounding voice vote after a sharp debate on the issue.

Bavarian Lutheran Churches Bar Wedding March, Other Popular Music

Mendelssohn's famous Wedding March, the Bridal Choir from Wagner's Lohengrin, and Gounod's and Schubert's Ave Marias and other popular music no longer will be heard in Lutheran churches in Bavaria. Under a new ruling by the Lutheran Church, only proper church hymns may be performed in connection with church ceremonies.

The ruling is aimed at ending what is called a growing trend among believers to have certain pieces of profane music, because of the solemnity of their tunes or lyrics having a pseudo-religious character, performed during church baptisms, marriages, and funeral services. In a similar decree, officials of the Evangelical Church of Hesse and Nassau recently urged all parishes under their jurisdiction to discontinue the widespread practice of having church rites accompanied by soft organ music.

World Synagogue Parley Asks Joint Effort to Attain Peace

A call to religious leaders of all faiths to join in a common effort toward the establishment of peace was sounded in a resolution adopted at the closing session of the three-day International Convention of the World Council of Synagogues.

The first major international Jewish religious meeting to be held in Israel, the convention brought together some one thousand delegates from twenty-one countries. About eight hundred came from the United States and Canada. The highlight of the convention was an address by Israeli Prime Minister David Ben Gurion, who stressed that Israel's main spiritual problem was the adaptation of Judaism to the reality of Jewish sovereignty and maintaining links with the diaspora.

In its resolution, the convention declared "the moral and ethical imperatives of every religion must be focused on the central problem of peace, and practical steps must be taken to make the religious voice of mankind heard in the halls of political leaders and diplomats."

Clergymen and Little Rock Grou Seeking Return of Negroes

Four Protestant and Jewis clergymen in Little Rock, Ark., hav agreed to serve on the executiv committee of an organization forme in Little Rock to seek the return o Arkansas Negroes who were sen to Hyannis, Mass., by segregationis groups. The organization wa founded by a Little Rock business man, who said it also will seek t help anyone find better jobs, hous ing, or opportunities regardless o race or creed.

Methodist Church in Estonia Reported Gaining in Membershi

First reports in many years fro the Methodist Church in Estonia now part of the Soviet Union, reve that the church there is still aliv and growing in membership, accord ing to the Methodist Board of Mis sions. The board said the report were received by Bishop Odd Hage of Scandinavia. In 1961 Bisho Hagen became the first Methodi bishop to visit denominational con gregations in Estonia in twenty-tw years.

Since 1940 when Estonia and th other two Baltic republics, Latvi and Lithuania, were taken over b Russia, there had been almost n contact with Methodist churches i those countries. The latest informa tion received from Estonia show tha the Methodist Church there has bee legalized by the Russian governmen and that at a recent conference th



Religious News Service

Heifers are loaded on board a transpo plane bound for Colombia, South Ame ica, with a cargo of cattle, pigs, rabbi baby chicks, and honey bees to aid i poverished farmers in that country. T shipment was sent by Heifer Project, In

enomination approved a new administrative setup.

Methodist work in Russia itself as begun in 1889 as an extension the Methodist Church in Finland. t one time there were thirteen harges, but for many years there as been no contact.

arochial School Transportation aw Ruled nconstitutional in Wisconsin

The Wisconsin Supreme Court has eld unconstitutional a 1961 law roviding for public transportation parochial and private school pulls. Scheduled to become effective uly 1, the law would have required he state's school districts to transort nonpublic school children to the earest public school they were entled to attend. The children would hen be required to provide their wn transportation to nonpublic hools. The majority opinion of the ourt held that parochial schools hich now pay part or all of the st of transportation from their own nds, would stand to benefit financially from the new law.

uke University to Admit egroes as Undergraduates

Trustees of Duke University, a ethodist institution, have voted to move the last remaining barrier to egro students. They endorsed a hange in the admissions policy to lmit qualified applicants to undergaduate courses without regard to ce, creed, or national origin. Thus r the first time Negroes will be lmitted to Duke's undergraduate hools. Fifteen months ago the unirsity opened its graduate and prossional schools to Negro students. In May two other denominational lleges, Wake Forest, which is Bapt, and Davidson, which is Presbyian, ordered an end to segregation.

mous Church Choir lebrates 750th Birthday

A world famous church choir is lebrating its 750th birthday. It is boys' choir of St. Thomas Luran church in Leipzig in East rmany, a choir which dates back 1212. One of its most prominent ectors was Johann Sebastian ch, who lived from 1685 to 1750. After the last war, the choir made ncert tours of West European ntries, the U.S.S.R., and in 1955 visited South America. A sched- d visit in 1957 to the United tes had to be canceled because the failure of the Soviet Zone government to authorize travel permits.

The choir made headlines in 1960 when its then conductor, Prof. Kurt Thomas, announced, while on a private visit to West Germany, he would not return to the Soviet Zone because of Communist interference with his work, and efforts to use the choir for political purposes. Later a meeting of parents of the choir boys warned that they would withdraw their children from the group if the religious character of the choir should be changed.

Churches Held Ineffective in Fight on Segregation

The nation's churches are not doing enough to break down segregation barriers, according to a high official of the Justice Department.

Interviewed on a television program, Burke Marshall, head of the department's civil rights division, said churches have not adequately emphasized that segregation raises a moral conflict as well as a legal issue.

Mr. Marshall said, "I think churches could do a good deal more not only in the South but in the North where there are very difficult problems in the urban centers that are a result of present discrimination or the result of past inequities."

Princeton Theological Seminary Plans School for Advanced Studies

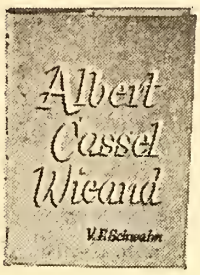
Plans to establish a School for Advanced Theological Studies at Princeton Theological Seminary were announced by its president, Dr. James I. McCord. He said the proposed school must be provided at an early date if the seminary fulfills its duty of becoming "the intellectual center of the church."

Dr. McCord said the school would provide a place where "scholars, churchmen and laymen could gather to work on some of the crucial questions confronting the church in her mission to the world."

33,500 Flock to Opening Rally of Graham Chicago Crusade

Some 33,500 persons turned out for Billy Graham's opening rally of his nineteen-day Greater Chicago Crusade. The crowd at McCormick Place in Chicago was the largest first-night audience of any of the world-famous evangelist's campaigns.

In his sermon Billy Graham called for a "return to the Ten Commandments as the basis of our moral life." He said, "We need a new sense of the sovereignty and power of God. We need to recognize that Christ demanded lordship in every department of our lives. We must have a deeper realization of a personal encounter with Christ."



Albert Cassel Wieand

V. F. SCHWALM

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Church of the Brethren General Offices, Elgin, Illinois

News Briefs

Poland has 23,100,000 Roman Catholics out of a total population of 30,000,000, according to a survey made by the College of Social Science, Warsaw. There are 15,645 priests and 10,338 churches.

The Torah, the five Books of Moses, will be published in late November as the first section of a completely new translation of the Hebrew Bible. The translation and preparation have taken six years and the project will not be completed before 1970. The announcement was made by the Jewish Publication Society of America at its seventy-fourth annual meeting.

MOMENTS WITH THE MASTER

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Anniversaries

Brother and Sister Herman B. Heisey celebrated their fiftieth wedding anniversary on May 29, 1962, at Clearwater, Fla. They have three children and nine grandchildren. Brother Heisey has been a minister since 1910 and was in full-time pastoral work from 1911 to 1956. They are charter members of the St. Petersburg church. — Mrs. J. A. Gibson, Clearwater, Fla.

Mr. and Mrs. George Mast of Goshen, Ind., celebrated their sixty-third wedding anniversary on April 22, 1962. They are members of the West Goshen church. They have three sons and one daughter. — Verda Weaver, Goshen, Ind.

Mr. and Mrs. O. K. Miller of Great Falls, Va., celebrated their fiftieth wedding anniversary on May 27, 1962. Mr. Miller was honored by having the new addition to the church named The O. K. Miller Fellowship Hall. — Connie E. Runyon, Herndon, Va.

Mr. and Mrs. Eli Walters celebrated their golden wedding anniversary on June 19, 1962. Members of the Carson Valley church, Pa., they have seven children and ten grandchildren. — Mrs. Russell Clapper, Duncansville, Pa.

Obituaries

Brubaker, Stella, daughter of Peter and Margaret Ott Cochran, was born in Carson Valley, Pa., March 10, 1888, and died May 4, 1962. She was married to Blaine Brubaker, who died in 1947. Surviving are three daughters, fifteen grandchildren, twenty-six great-grandchildren, and two brothers. She was a member of the Carson Valley church. The funeral service was conducted by Bro. C. Russell Snyder, and burial was in the Carson Valley cemetery. — Mrs. Russell C. Clapper, Duncansville, Pa.

Brumbaugh, Jesse M., was born in Goshen, Ind., Feb. 5, 1883, and died there June 17, 1962. He was married first to Aretta Dalka; then after her death he was married to Dora Anglemyer. Surviving are his wife, two stepsons, two stepdaughters, one brother, and one sister. He was a member of the West Goshen church. The funeral service was conducted by Bro. R. Paul Miller. — Verda Weaver, Goshen, Ind.

Craig, Samuel Henry, son of George and Virginia Price Craig, was born March 4, 1893, and died May 7, 1962 at Mt. Sidney, Va. Surviving are his wife, six daughters, five sons, six brothers, and two sisters. The funeral service was conducted at the Pleasant Valley church, of which he was a member, by Rev. Paul R. Best and Bro. W. Donald Clague. Burial was in the Thornrose cemetery at Staunton, Va. — Verma E. Garber, Weyers Cave, Va.

Cripe, Alfred, was born at Benton, Ind., Dec. 7, 1902, and died at Goshen, Ind., April 19, 1962. On Dec. 23, 1924, he was married to Martha Long, who survives. Also surviving are two daughters, two sons, five grandchildren, one brother, and six sisters. He was a member of the West Goshen church. The funeral service was conducted by Bro. Paul Lantis. — Verda Weaver, Goshen,

Cripe, Milo H., was born near Goshen, Ind., Sept. 11, 1865, and died at Goshen, April 22, 1962. On March 10, 1887, he was married to Amanda Moyer, who died Aug. 13, 1942. Surviving are one son, three daughters, six grandchildren, ten great-grandchildren, and one sister. He was a member of the West Goshen church. The funeral service was conducted by Bro. Paul Lantis, and burial was in the West Goshen cemetery. — Verda Weaver, Goshen, Ind.

Eberly, Mary Ann, daughter of Levi L. and Mary Mohler Meck, died at Lincoln, Nebr., May 15, 1962, at the age of seventy-five years. On Dec. 23, 1906, she was married to Abraham F. Eberly, who died July 30, 1927. Surviving are one daughter and one grandson. The memorial service was conducted in the Antelope Park church by the undersigned, and burial was in the Edholm Valley cemetery near Octavia, Nebr. — Meredith V. Rogers, Lincoln, Nebr.

Edwards, W. Harry, son of Jonathan and Rosanna Householder Edwards, was born May 23, 1888, at Six Mile Run, Pa., and died June 5, 1962, at Shellytown, Pa. He was married first to Mary Snare on March 21, 1908. After her death he was married to Edna Nicodemus, who also preceded him in death. Surviving are two daughters, two sons, seventeen grandchildren, fifteen great-grandchildren, one brother, and on sister. He was a member of th Williamsburg church. The funera service was conducted by Bro. D Howard Keiper, and burial was in th Shellytown cemetery. — Elizabeth Sol lenberger, Williamsburg, Pa.

Eutsler, Albert Homer, son of The odore and Victoria Sheets Eutsler, wa born Dec. 25, 1887, and died May 3(1962, at Grottoes, Va. He was a mem ber of the Pleasant Valley church. Sur viving are his second wife, six sons, fou daughters, nineteen grandchildren, number of great-grandchildren, on brother, and two sisters. The funera service was conducted at the Pleasan Valley church by Brethren W. Donal Clague and Olin Kesner, and burial wa in the adjacent cemetery. — Verma E Garber, Weyers Cave, Va.

Flory, Nina Katherine, daughter o Joel W. and Sallie Miller Wright, wa born Nov. 16, 1890, and died April 1(1962, at Weyers Cave, Va. She was member of the Pleasant Valley church Surviving are two daughters, six grand children, two stepdaughters, one step son, one sister, and one brother. He husband, Walter R. Flory, preceded he in death. The funeral service was con ducted at the Pleasant Valley churc by Brethren W. Donald Clague an Wendell Flory, and burial was in th Middle River cemetery. — Verma E Garber, Weyers Cave, Va.

Geib, Emma, daughter of Daniel an Catherine Herr Geib, was born Dec. (1882, at Richland Pa., and died Jun 9, 1962, at Neffsville, Pa. She is sur vived by three brothers and two sister She was a member of the Fairvie church at Cordova, Md., where th funeral service was conducted by Br Dwight Miller. Burial was in the ac joining cemetery. — Mrs. Daniel Bridg Corodva, Md.

Heuston, Mattie B., daughter of I rael and Mary Stayer Musselman, wa born at McKee, Pa., Aug. 26, 188 and died June 3, 1962. She was ma ried to Benjamin F. Heuston, who pr ceded her in death. Surviving are tw sons, one daughter, six grandchildre and one sister. She was a member (the Roaring Spring church, Pa. Th funeral service was conducted by Br Berkey Knavel, and burial was in th Greenlawn cemetery. — Margaret I Guyer, Roaring Spring, Pa.

Howell, Gilbert Lee, died April 2 1962, at the age of eighty-five year Surviving are his wife, Bessie Alle Howell, and two sons. The funeral wa conducted at the Pleasant Valle church of Virginia by Brethren Will Dulaney, Everett Reed, and Archi Naff. Burial was in the Duncan's Cha el cemetery. — Mrs. Posey Weeks, Alu Ridge, Va.

Koontz, Ellen June, daughter George J. and Mary Murphy Orris, w born May 31, 1895, in Richland Tow ship, Pa., and died May 28, 1962, i Johnstown, Pa. Surviving are her hu band, Arthur L. Koontz, two daughter six sisters, and four brothers. The f neral service was conducted by Br Glenn Bowlby, and burial was in th Grandview cemetery. — Loretta Par Johnstown, Pa.

Kring, Harry, son of Israel and R becca McCreary Kring, was born No 23, 1886, in Adams Township, Pa., a

d Jan. 30, 1962, at Johnstown, Pa. rviving are his wife, Ida Kelly Kring, e sons, three daughters, two sisters, l two brothers. He was a member the Maple Grove church, Pa. The neral service was conducted by Bro. hard Gillin, and burial was in the hland cemetery. — Mrs. Agnes Trent, nstown, Pa.

Longenecker, Paul F., died June 15, 32, at the age of sixty-six years at ading, Pa. He was a member of the ading church. Surviving are his wife, thryn M. Mohler Longenecker, one ghter, two sons, and four grandchil-n. The funeral service was con-cted by Bro. Ray A. Kurtz, and burial s in the Mohlers church cemetery r Ephrata. — LaRue Bassler, Sinking rings, Pa.

Meyers, Sandra Lee, daughter of l and Betty Watkins Meyers, was rn Dec. 6, 1946, and died March 21, 32, following an automobile accident. e was a member of the Sugar Grove rch, Pa. Surviving are two sisters l one brother besides her parents. e funeral service was conducted at Sugar Grove church by Brethren ward Whitacre and B. N. Lehman, l burial was in the Custer ceme-y. — Mrs. Ruby Ringler, Hoovers-le, Pa.

Nagel, Mrs. Lee R., was born Nov. 1893, and died June 6, 1962. Sur-ing are her husband, one daughter, brothers, and one sister. The fu-al service was conducted at the enleafton church by Bro. Philip K. dley and Rev. B. T. Vander Woude. rial was in the adjoining cemetery. — e Fishbaugher, Preston, Minn.

Nusbaum, Oliver C., was born in rrison Township, Ind., Nov. 27, 3, and died March 25, 1962, at shen, Ind. In 1907 he was married Ida M. Ebersole, who survives. Also viving are three sons, fifteen grand-ldren, three great-grandchildren, r sisters and four brothers. He was ngtime member of the West Goshen rch. The funeral service was con-cted by Bro. Paul Lantis, and burial s in the West Goshen cemetery. — da Weaver, Goshen, Ind.

Reel, Roy, was born July 17, 1894, l died March 29, 1962, at Petersburg, Va. His wife preceded him in death 1961. Surviving are five daughters, sons, seventeen grandchildren, and great-grandchildren. He was a mber of the Petersburg church, ere the funeral service was con-cted by Bro. C. G. Hesse, assisted by . Howard Bernhard. Burial was in Maple Hill cemetery. — Evelyn ndrickson, Petersburg, W. Va.

Reyer, George L., died May 2, 1962, the age of eighty years, near Green-tle, Pa. Surviving are two daughters, stepsister, and one stepbrother. He l been a member of the Church of Brethren for a number of years. e funeral service was conducted by undersigned and Bro. Clarence L. ler, and burial was in the Green Hill metery at Waynesboro, Pa. — John E. vland, Greencastle, Pa.

Rhoades, Sue, daughter of Tobias l Salome Miller Stutzman, was born Adams Township, March 7, 1874, died May 11, 1962, at Salix, Pa. e was a member of the Maple Grove rch, Pa. Her husband, Orlando, pre-ed her in death in 1958. Surviving are one daughter, one son, eight grandchildren, and twenty-five great-grandchildren. The funeral service was conducted at the Maple Grove church by Bro. Richard Gillin, and burial was in the Dunmire cemetery near Salix. — Mrs. Agnes Trent, Johnstown, Pa.

Schwarten, Robert J., son of Julius and Bertha Hartz Schwarten, was born Feb. 3, 1920, at Cordova, Md., and died June 1, 1962, at Sacramento, Calif. He is survived by his mother, three brothers, and three sisters. He was a member of the Fairview church, Md., where the funeral service was conducted by Bro. Dwight Miller. Burial was in the adjoining cemetery. — Mrs. Daniel T. Bridge, Cordova, Md.

Shreve, Adam B., was born March 31, 1871, and died May 24, 1962, at Petersburg, W. Va. He was a member of the Bethel church. He was married to Francis Van Meter, who died in 1910. Surviving are four daughters, three sons, twenty-two grandchildren, one sister, and one brother. The funeral service was conducted in the Petersburg church by Bro. C. G. Hesse, and burial was in the Lahmansville cemetery. — Evelyn Hendrickson, Petersburg, W. Va.

Sidwell, Jesse, son of John T. and Mary Wyatt Sidwell, was born Dec. 18, 1884, and died June 5, 1962. He was a member of the Mineral Creek church. Surviving are his wife, Vena Sidwell, two daughters, two brothers, one sister, and several grandchildren. The funeral service was conducted by Brethren J. Ira Metzker and James M. Mohler, and burial was in the Mineral Creek cemetery at Leeton, Mo. — Florence Mohler, Leeton, Mo.

Sites, Mrs. William A., was born April 24, 1895, and died May 16, 1962, at Petersburg, W. Va. She was a member of the Petersburg church. She was married to William A. Sites, who survives. Also surviving are two daughters, one son, two brothers, and three grandchildren. The funeral service was conducted at the Petersburg church by Bro. C. G. Hesse, assisted by Bro. Lauren Smith, and burial was in the Maple Hill cemetery. — Evelyn Hendrickson, Petersburg, W. Va.

Zimmerman, Carl, son of Walter and Marie Folk Zimmerman, was born Dec. 23, 1927, and died in 1962 as a result of injuries received in a sewer cave-in. Surviving are his wife, Matilda, and three children. The funeral service was conducted by Bro. B. N. Lehman, and burial was in the Berkey cemetery at Windber, Pa. — Mrs. Ruby Ringler, Hooversville, Pa.

Abingdon Shower Parade

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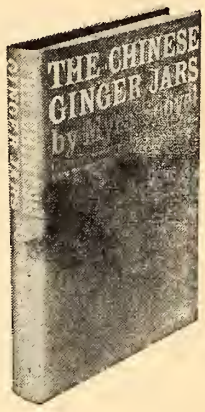
Church News

Washington

Covington Community — On one Sunday in January Mr. Burgess showed pictures on science in the interest of the Seattle World's Fair. The senior youth were in charge of the worship service the Sunday mornings of Youth Week. Judy and David Deal told about their experiences in Japan and India. On the World Day of Prayer all the churches in Kent joined for the service, with the Covington church in charge. The churches also united for a week of meetings by Charles Wells. His topic was Christ and the World's Needs. On April 15 Dwight L. Kinman, a minister from Portland, Oregon, preached four nights. M. R. Zigler spoke about his trip overseas on one occasion. The junior and senior choir gave a program of Easter music. There was a union sunrise service on Easter morning. On Mother's Day we recognized the oldest mother, the youngest one, and the mother of the community. The high school graduates were honored on June 3. Nearly one hundred attended the vacation Bible school for a week in June. The weekly prayer meetings have been growing in number. One group is now meeting on Tuesday mornings. We also are having services on Sunday evening. Diana Brubaker is serving as the pastor's assistant. — Mrs. Geraldine Seaman, Kent, Wash.

Northern Indiana

Middlebury — The attendance at the church services is steadily growing. Since the last report fifteen have been baptized and ten received by letter. One evening we entertained three families that the church has sponsored and located in this area. A new family with three children arrived in the spring. One hundred seventy attended the mother and daughter tea on the evening of May 11. Five high school graduates were honored the last of May. The



The Chinese Ginger Jars

MYRA SCOVEL

Here is a warm and intimate portrait of life among the people of China by the wife of an American medical missionary. When Myra Scovel arrived in Peking in 1930 with her husband and infant son, China was a land steeped in ancient culture, mellow as the smooth cream ivory of its curio shops, relaxed as the curves of a temple roof against the sky. Twenty-one years later — as the Scovels were forced to leave China by the Communists — it was a country of fear, of terror, of hatred toward the foreigner. The dramatic events that transformed China are recounted here from the fresh and poignant viewpoint of an American wife and mother. The victory of Christ in the face of apparent defeat, reveals the spirit of the author, with courage, faith, endurance, and with compassion and love for all mankind. $3.75

Church of the Brethren General Offices, Elgin, Illinois

young people had a three-day retreat with the pastor and their sponsors. The pastor, Richard Burger, left July 1, returning to his former home in Iowa. On Sept. 1 Bro. Rommie Moore of Hart, Mich., will take up the work here. Brother and Sister O. Glenn Kindy are spending one year at Castañer, Puerto Rico. On June 10 six deacons and their wives were installed in office. We had a welcome for the new members that evening. — Mrs. Carrie Kindy, Middlebury, Ind.

Southern Indiana

New Hope — The love feast was observed on the Thursday preceding Easter. At the Easter sunrise service two plays and some recitations were given. A breakfast followed immediately. Five from our church attended the father and son banquet at Anderson. Six members were present at the area meeting at the Beech Grove church in April. Three youth went to the youth conference. Vivian Hoover was the director of the vacation Bible school in June. Brother and Sister Jesse Hoover were delegates to Annual Conference. During the Sunday school hour, we have a class in church membership. The minister, Bro. Raymond LaRue, and his family, have moved into the new parsonage. Four books were dedicated on Mother's Day in memory of four of the members who had died. — Mrs. Gertrude Cox, Seymour, Ind.

Northeastern Ohio

Reading — Mrs. Gordon Bucher brought the message, The Hands of a Thousand Uses, at the mother and daughter banquet. We invited the neighboring churches to share this service with us. A fellowship dinner was served in honor of Brother and Sister Loren Frantz, whose pastorate terminated in May. Two of our former pastors and their families have visited in the congregation — the Harvey Lehmans and the Raymond Risdens. Our congregation joined with two other churches in North Georgetown for a vacation Bible school. Two teachers and two helpers from our church helped. The youth group presented the play, A House for Marvin, with several from the Alliance church helping. — Mrs. Edward E. Braid, Homeworth, Ohio.

Northwestern Ohio

Lakewood — The pastor attended the adult seminar in Washington. In March the youth had a workday at the Good Shepherd Home. An elective course, The Bible Speaks, is being taught by Helen Martin each Sunday. Some of the youth attended the rally at the Pleasant View church, and nine children's workers the meeting at Swan Creek. The adult choir gave the cantata, Hallelujah, on April 8. We observed the love feast on the Thursday preceding Easter. The Good Friday services were in cooperation with the Moline E.U.B. Church at Lakewood. We had an Easter sunrise service followed by a breakfast served by senior highs. On April 29, Christian College Day, Richard Harshbarger, instructor at Manchester College, filled the pulpit. At our weekly prayer hour we are studying Revelation. The mother and daughter banquet was held at the Bethany Methodist church. We had a baby dedication service on Mother's Day, and another one on June 10. The daily vacation Bible school was held for two weeks in June. The junior highs are having a day camp. The church service is now beginning at 9 o'clock with Sunday school following at 10. Three have been baptized. — Mrs. F. McLaughlin, Millbury, Ohio.

Eastern Pennsylvania

Big Swatara — During the Easter season we had as speakers, Rufus Fahnestock of the White Oak congrega-

Brethren Placement Service . . .

This column is conducted as a fr service in the interests of assistir individuals or families to relocate secure employment in Brethren con munities. It does not provide for th advertising of goods or property f sale or rent. Information on paid a vertising may be obtained from th Church of the Brethren General Office

This service is a part of the Brothe hood program, assigned for administr tion to the Social Welfare Departme of Brethren Service.

The right to edit and reject notic is reserved. Since no verification notices is made no responsibility ca be assumed.

When writing about a notice, it necessary that the number be give Write Brethren Placement Servic Church of the Brethren General Office Elgin, Ill.

No. 569. Wanted: A middle-age woman as a cook in a home for th aged at the Helen O. Snavely Memori Home, Hershey, Pa. Good wages. Ide conditions. Housing at the Hom Contact: J. R. Snavely, R. 1, Hummel town, Pa.

No. 570. Wanted: A good farm Central Illinois, 160 to 250 acres, rent for 1963. Party has full line farm equipment. Contact: Brethre Placement Service, Church of th Brethren General Offices, Elgin, Ill.

tion on Good Friday and Glenn Crag of Neffsville on Easter. Stephen Ma gush, pastor at Altoona, spoke on Apr 29. The youth presented the play, Tim Capsule, at the Mother's Day progra Hiram Gingrich and David Marke were guest ministers at the love fea in May. The Children's Day progra was held at the Paxton house on Sunda evening. The boys' chorus from th Milton Hershey school sang. Two our young ministers graduated fro Bethany Seminary — Paul Bashore an Irving Glover. Bro. Carl Zeigler, member of the ministerial commissio of the district, ordained Paul Basehor on June 10. At the opening session our school of missions Diego Thompso showed slides; Carl Herr brought th Bible message. The women's fellowshi purchased twenty-five blankets f blanket day. At the last session our mission school we showed the film Till Freedom Comes, and then Cla Basehore, who had been in Ecuado told about the people and showed slide of his work there. The young peop taught the adult classes and had charg of all the services on Sunday, Feb. 4. I the evening they gave the play Embar for Tomorrow. At the men's fellowshi meeting the film, Hidden Power, wa shown. One Sunday morning servic in February was broadcast over th radio station WLBR, Lebanon, on th Brethren Hour. Bro. Franklin Wagne was relicensed for another year. Th council also decided to have service every Sunday morning at the Hanover dale church, at Paxton on the first an

ird Sundays, at Valley the second and urth Sundays. Some of the women et on two different occasions to knot mforters for relief. Eight babies and eir parents were dedicated at a serv-. Ralph W. Schlosser conducted a ble institute. The women served a nner to the members sixty years and der. Bro. Abram Eshelman ordained ving Glover to the ministry at Christ-is time. Bro. Glenn Zug had a ten-eek Bible study on the Book of ts. — Clara B. Frysinger, Hummels-wn, Pa.

Middle Pennsylvania

Carson Valley — The young people re in charge of the Easter sunrise vice. They also presented a cantata the evening. Bro. Terry Grove was ensed to the ministry, and Brethren erle Hoover and Donald Jackson were licensed for two years. We had an erage attendance of over one hun-d children at the daily vacation Bi-e school. A number of the young ople are planning to attend the youth nference in August. Work on the rsonage is progressing satisfactorily, d it should be ready by the middle the summer. Bro Perry Liskey and family will move in and he will gin his work here as pastor. The men meet each week for quilting d rolling cancer bandages. Effie Bru-ker and Gladys Halbritter repre-nted the congregation at Annual nference. The moderator, Bro. Em-rt Frederick, conducted a week's eting in April. Three babies have en dedicated. — Mrs. Russell C. Clap-r, Duncansville, Pa.

Western Pennsylvania

Beachdale — Since the church is thout a pastor we are having services ery Sunday with visiting ministers. vo have been baptized. The women's lowship had several workdays at the urch when they knotted comforters d quilted for relief. The young peo-e sponsored a Palm Sunday evening mmunity service of music. The urch has made improvements in the oir loft and has secured a new uno. — Mrs. Robert S. Brant, Somer-, Pa.

Sugar Grove — Two members were ptized following the close of the re-al meeting. Mr. and Mrs. Earl Keim, mbers of the church, have moved to chester, N. Y. Bro. B. N. Lehman presented the congregation at Annual nference. We had a Bible school ginning June 25. We plan to add a stibule to the church building. — Mrs. by Ringler, Hooversville, Pa.

Mardela

Fairview — One has been received by ter. District inspiration day was held our church under the leadership of n Eberly. Several members at-ded the women's fellowship council Easton. A new project is under way ereby every other month we have a per and program with every member eduled to participate. The congre-ion was host to the district men's quet. The love feast on Palm Sun-was well attended. On Mother's y we had a dinner in observance of mily Week. It was also a farewell ty for a member who left for the Brethren Home at Neffsville. The book, A Promise Fulfilled, by Ethel Iredale, was donated to the library. Some of our members attended the service conducted by Desmond Bittinger of Kansas and his son, Stanley Bittinger, when the latter's sons, Craig and Steven, were baptized in an outdoor pool in this community. Norman Hutchinson represented the congregation at Annual Conference. — Mrs. Daniel T. Bridge, Cordova, Md.

Personal Devotions

for Pastors

EDITED by WILLIAM B. WILLIAMSON

In any Christian community it is, of course, the pastor who ministers spiritually to others. But who ministers to him? At times he needs help too; on occasion he needs it acutely. This book had its inception at a time of emergency when the editor, an Episcopal minister, found himself hospitalized. The sort of help he needed was not at hand, and so he created it for himself. The result is this book which he prayerfully offers to his fellow clergymen. The devotions are drawn from a wide variety of sources. $3.50

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Ill.

CERTAINTIES FOR [redacted] UNCERTAIN TIMES

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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

Middle Maryland

Myersville — The church board and finance committee members met with a district team for self-allocation. Two parent-teachers meetings were led by Mrs. Arthur Scrogum. The choir joined with two other community choirs for an Easter cantata. We had a family life institute. The BVS team met with the junior highs and youth for a day of fellowship on May 12. On May 19 Anna Mow met with our young married

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couples. We had a dedication service for parents and babies on Mother's Day. The pastor, Bro. Clyde Fry, had membership training classes for the juniors and junior highs one night a week for four weeks. He also led four sessions in the school of Christian living. Once a month we have a fellowship night with a program or a guest speaker. On May 6 the Bridgewater choir presented a sacred concert. Six have been baptized. Howard Miller is serving as summer pastor for the Middletown Valley congregation. — Margaretta H. Rice, Thurmont, Md.

First Virginia

Ninevah — The sunrise service on Easter was held with the Cooper Cove, White Rock, and Gravel Hill churches. Rev. Ronald Young of Fincastle was the speaker. Bro. Paris E. Bain of Roanoke, Va., was the guest minister for the revival meeting in May. We observed the love feast on May 26, with Bro. E. J. Jacobs officiating. On the last day of the vacation Bible school, which was held June 11-15, there was a picnic for parents and children. Several of the young children are attending Camp Bethel. — Mrs. Vista Moorman, Hardy, Va.

Second Virginia

Pleasant Valley — The Brethren service commission sponsored two Sunday night programs in February to acquaint the congregation with some of the phases of Christian work and service under this new commission. The speaker the first night was Bro. Ray Glick, who spent two years in Turkey with BVS. On the second night, Bro. Martin Strate spoke about his work with Heifer Project. He had worked on the West Coast as well as in Venezuela and Japan.

Bro. Elby Wilson and Mrs. Charles Matteson attended the adult seminar in Washington and New York. The church participated in the Lenten services sponsored by the Brethren churches of the Shenandoah Valley. These ministers preached at our church on Monday night for five weeks: David L. Rogers, Duane H. Ramsey, Roy E. McCauley, Galen B. Ogden, and Nevin H. Zuck. The church was host to the district youth banquet in March. Robert L. Sherfy, pastor of the Harrisonburg church, was the speaker. On Palm Sunday morning the Passion of Christ was presented through scripture and music by the three church choirs. The homebuilders department of the women's fellowship sponsored a mother-daughter banquet. The speaker for this occasion was Mrs. Samuel Harley. During the vacation Bible school the primary and junior children gave offerings to purchase seventeen Hausa Bibles f Nigeria. Wendell Smith and Everet Wampler were delegates to Ann Conference. Bro. Paul H. Fike will b come pastor on Aug. 1. — Verma Garber, Weyers Cave, Va.

First West Virginia

Petersburg — Bro. Howard Bernha of Mt. Joy, Pa., was minister for t revival meetings. Seven were baptize One of our youth plans to attend t Youth Conference at Estes Park. T church basement has been remodele Norman Fisher is serving as our summ pastor. We had a dedication servi on June 3 for the improvements on t church building. The vacation Bib school was held in cooperation with t Methodist church. — Evelyn Hendric son, Petersburg, W. Va.



Translated by
J. B. PHILLIPS

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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

SEPTEMBER 1, 1962



iver Blindness, an affliction threatening people in the Hawal River Valley in northeastern igeria, may soon be eliminated in a program involving volunteer workers supported by Brotherhood funds. . . . Dr. Roy Pfaltzgraff, shown here examining the eyes of a Nigerian patient, will rect the project, part of the Response '62 program for meeting urgent needs. (See pages 4-7)

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

W. Glenn McFadden, pastor of the Pasadena church, Southern California and Arizona.

Howard H. Keim, pastor of the Peoria church, Southern Illinois.

Roy E. McAuley, president of Elizabethtown College, Elizabethtown, Pennsylvania.

E. C. Teeter, a minister living at Plymouth, Indiana.

Phyllis Thompson, missionary in Ambon, Indonesia.

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles a news. Letters should be brief and brotherly.

In Defense of Funeral Services

Several months past there appeared an article in the Gospel Messenger entitled "Why Funeral Sermons." At the time I was inclined to express my views, then forgot it. But the Christian Herald shares your views relative to a funeral service with the body present to be publicly viewed.

As I see it there are several reasons for funeral services: (1) Christian, Biblical comfort for the sorrowing; (2) the recalling of the virtues of the departed as his last and final Christian witness; (3) a strong evangelistic appeal in the uncertainty of life and the certainty of death. The presence of the body impresses this message.

We often hear criticism of a floral display as a waste of money. True, an excessive floral display merely to conform with custom would not be consistent with Christian ideals. But to me flowers symbolize the beauty of character. Remember Judas found fault with a woman for investing her money in "precious ointment," but Jesus justified her.

The Christian Herald suggests a memorial service about two weeks after the burial. But why renew the sorrow that friends of the deceased are trying to adjust to?

From observation the following suggests itself: a funeral service at the funeral home in the evening hour. Private burial the following day witnessed by one or more friends of the deceased, and then, to reduce our service to a personal level, a visit in the home several days later. The most difficult time for mourners is when they return to live within walls that reflect a familiar face and still echo with a familiar voice.

For reasons stated I fail to see that "no funeral" proposal has any merit. Rather, let us continue to be Christian. — Roy Mohler, 1017 S. 2nd Ave., Maywood, Ill.

Thirst After Justice and Mercy

A genuine Christian is powered by a deep constant desire to be just. Our Lord likened this earnest desire to hunger and thirst, meaning that it should be a compelling force. . . .

They truly hunger and thirst after justice who really strive to imitate Christ. A just man is one who recognizes and fulfills his spiritual obligations. . . .

Of course, it is not easy to imita Jesus, but if we want to be a re Christian, that must be our consta and unrelenting ideal. The minimu type of Christian may not feel t pressure of such persecution the ch dren of God must suffer. They m not resent it if they did. But t earnest Christian will recognize t opposition to his faith; he will the victim of false accusations a persecutions which Christ indicat would be the lot of those who si cerely follow him.

We know that prejudice again the Christians is not as common it used to be, but a new kind opposition has grown up which just as bad if not worse. This the secular or worldly spirit of t times which seeks to divorce all h man affairs from God and run t world by majority rule even thoug the majority may decide to repe the Ten Commandments.

The donation of large sums money to a worthy charity does necessarily constitute an act mercy. Sometimes we wonder abo people who contribute to humanita ian crusades against such things cancer or polio and many others wh support the community chest or hel to build hospitals, providing fr care for the poor. We could ca them merciful. We would call on their act commendable, for it is ne essary for people to support worth charities. But we point out that suc generosity might be described such terms as charity, pity, or philan thropic sympathy or benevolence; may not have the quality of Christia mercy. As our Lord used the wor it is the counterpart of mercy in Go It is an act of love and extends hel not only to those we feel like helpin but often to those whom we may n feel deserve our pity or sympathy. Harry Mishler, Brethren Hom Neffsville, Pa.

• • •

Summer youth projects schedule for various parts of Japan by t National Christian Council of Japa included an ecumenical work cam a high school students' camp, yout caravans, and "youth in industry. The youth in industry proje permitted young people to work i factories and to examine the rel tionship of Christian principles t economic life.

Workers Who Need Not Be Ashamed

JUST about a year ago the only baker in a southern French village spent a day in jail. is crime? The weather was hot, and for the rst time in years of baking he allowed one batch bread to become rancid. The entire village at depended on his services became upset. o Ulysses Faizandeir went to jail.

Fortunately for the French village, the baker as soon released. He went back to his oven d started to rebuild his reputation as the best aker in his region. He owed it to his village to ep it well fed and healthy.

Sometimes we wonder whether there are still orkers who take pride in their work and cus-mers who expect good workmanship. We who ust learn to live with the mass-produced, fac-ry-sealed, machine-packaged products of odern industry have no personal relationship y longer with butcher, baker, or candlestick aker. The worker, even though he may be a raftsman with genuine pride in his work, sel-dom comes in contact with the customer for whom his work is intended. So we who are purchasers and users do not realize how in-debted we still are to individual workmen. And workers, no longer living side by side with the buyers of their products, can easily become more interested in pay checks and fringe benefits than in rendering a worthy service.

But even in our industrialized society it is still true, just as in a remote village, that when one man makes a mistake many persons suffer. The difference is that the victims are less likely to confront the worker who does a shoddy job. Surely our Christian calling has something to say to workers at this point. Our faith should help us to feel a sense of individual responsibil-ity for quality and dependability in our daily work. Let each Christian become "a workman who has no need to be ashamed" whether he is dealing with the truth of God's gospel or his daily output of goods and services. — K.M.

Kermit Eby: Critic, Friend – and Brother

THE man we saw on the hospital bed did not fit any of the customary images of a niversity professor, a labor leader, a popular cturer, or a well-known writer. Kermit Eby as all of these at different stages in his unique reer, but when we visited him on that lovely mmer afternoon the usual labels did not seem propriate.

Instead we felt drawn to a man who had it up a valiant fight against cancer, a man who as learning to "walk arm in arm" with death, man who by his own testimony was already ving in two worlds. Kermit Eby knew that almost any time he might be called to leave is familiar world for another. That call came last on August 10.

But he was still intently alive when we sited him in July. We showed him the page oofs of the article we had scheduled for Au-st 18, in which he tells his story and thanks od for a reprieve "to live another spring." He ld us of other concerns that he wished to share, sights that had come to him as a result of his ness and temporary recovery. He was eager r Brethren to know that, even though he could one of the most vocal critics of the church, had never left it. Instead, he wanted the urch still to be true to its heritage, a heritage at may not have been quite the way he re-lled it from growing up in rural Indiana, but anyway it was a heritage incorporating values that are needed today more than ever.

Although Kermit Eby was equally at home in the classroom, at a union meeting, or respond-ing to questions from a church audience, he never forgot the Brethren-Mennonite emphases on integrity, service, brotherhood, and industry that he had learned in his youth. If he became impatient with his fellow Brethren and occasion-ally scolded them out loud, it was because he honestly felt they were forgetting what he cher-ished as so essential a part of his heritage. And he did not want his church to lose the very qual-ities that it should be teaching and practicing in the world that needed them so desperately.

Needless to say, the Gospel Messenger feels the loss of Kermit Eby as a personal loss, for he was a friend as well as a contributor, a counselor as well as a faithful critic, a brother who could be counted on to keep minds alert and hearts stirred up for the sake of the kingdom in which he believed. Yet, because he did "live in two worlds," there is profit as well as loss in his passing. For he leaves an example that has in-spired many; he leaves a testimony of faith that will turn others to faith; and he leaves behind also a host of students who have been motivated to think independently and who have been challenged to commit themselves to service rather than to success. — K.M.



In districts heavily infected with onchocerciasis there are villages where all the adults are li

RIVER BLINDNESS

. . . a tropical disease that endangers thousands of eyes and blinds whole villages of adults

THE WORLD has more than te million blind persons. Asid from accidents, the great caus of blindness are such preven able diseases as trachoma, smal pox, and onchocerciasis (riv blindness). In West Africa, four-year survey of blindne showed that whereas the prev lence of blindness in trachom ridden areas was 500 p



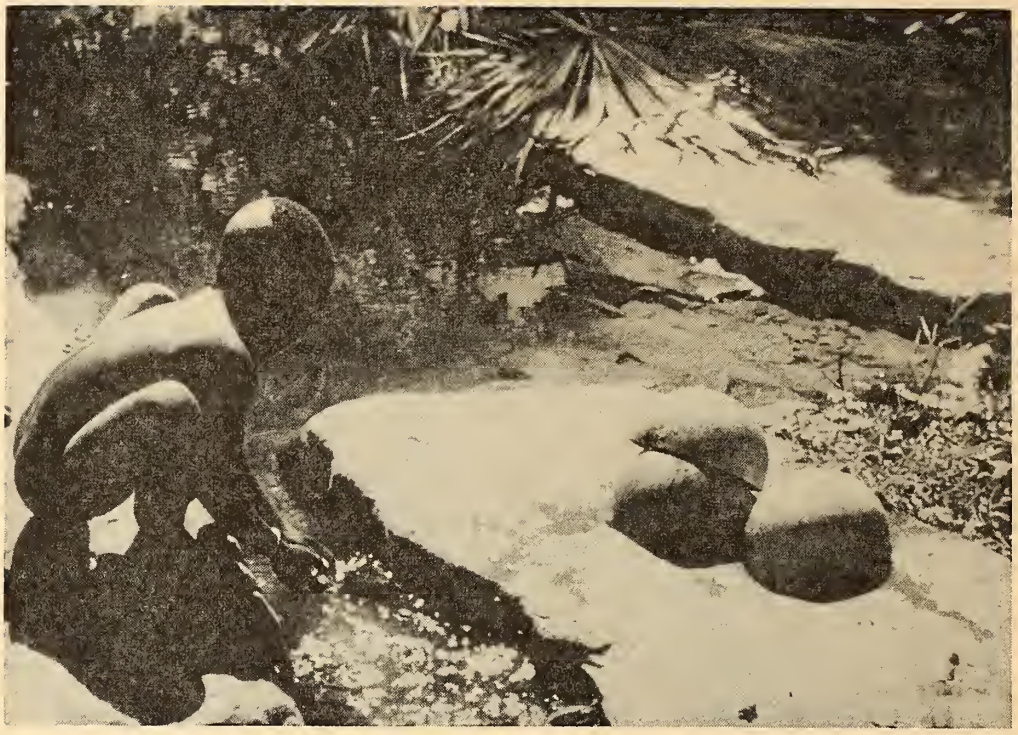
Photo by WHO

Ch ren are precious there: they can see, and lead their elders until blindness overtakes them too

00,000 population, in areas vhere river blindness was com- non, the figure jumped sharply o 1,500 per 100,000. One area ubject to river blindness had a revalence rate of 3,000 per 00,000.

River blindness is widespread n large stretches of central frica and central America. he disease is caused by a minute worm, onchocerca volvulus, transmitted to man by the bite of infected flies. Ocular disturbances or blindness result when a multitude of these worms invade the eye.

Experts of the World Health Organization found that river blindness can be controlled effectively by methods directed against the worm parasite itself or against the simulium fly which transmits it to humans. In the Congo, for example, DDT was sprayed from the air over Leopoldville and its surroundings, totally wiping out the fly. In Kenya, insecticide was put into the rivers in which the flies lay their eggs. The fly was wiped out and, seven years later, had not reappeared.





Onchocerciasis is limited to areas near running streams where the simulium fly breeds

RIVER BLINDNESS

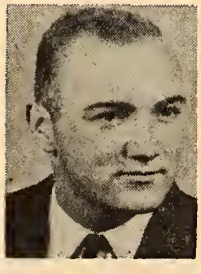
HOPE FOR HAWAL VALLEY

A QUARTER of a century ago the Hawal River Valley was one of the finest areas for agriculture in northeastern Nigeria. The Bura people had a good livelihood. A number of fine villages spread along the river bank. Theirs was a thriving culture. That is, until the adults were afflicted with blindness. As the occurrences rapidly mounted, the Buras were forced to move where the soil was rocky and water was hard to get.

Today river blindness is known to be other than the curse of angry gods. The real culprit, the simulium fly, can be eradicated by placing carefully controlled amounts of DDT in infested streams.

To eliminate river blindness is one of the urgent needs set forth in the Brotherhood's Response program. The proposed two-year project will require $8,000 above budgeted funds.

Negotiations with the local government are in the final stages. To carry out this program, two Brethren Service volunteers, I-W's, will leave for Nigeria in September. They are Gerald Becker of Mt. Joy, Pennsylvania, who holds a Penn State University degree in industrial engineering, and Edward Hershberger of Dayton, Ohio, who attended the College of Wooster. Both were members of the spring BVS unit.





BVSers Gerald Becker (l.) and Edward Hershberger will carry out the Hawal project, under the supervision of Dr. Roy E. Pfaltzgraff

First, they will select sites for applicator stations in the river eight or ten miles apart. The applicators must be refilled every ten days. Local Nigerian governments may help build roads over which the stations can be reached in all seasons.

Supervisor of the project will be Dr. Roy E. Pfaltzgraff, missionary doctor at Garkida, seven miles away.

Further assistance will be given by two volunteers from the Nigerian church. Together the American-Nigerian team will share in the sight-saving endeavor, continuing Christ's ministry of bringing sight to the blind.



Photos by WHO

In some African villages, the infection rate for river blindness was found to be as high as 80 to 100 percent



hrough the Response program, which has as one of its oals the eradication of river blindness along the Hawal River, the fertile valley may again become productive. The project requires $8,000 over two years

RECONCILIATION:

The CHRISTIAN Witness

BY W. GLENN McFADDEN

Another of the studies that were presented during the Bible Hour at the 1962 Conference on the general theme, Reconciliation

IN THESE days when there are so many cross winds blowing to swerve the Christian from his witness, we must ask ourselves whether there is any guiding light which we are following?

Are current events our compass? Is social concern our objective? Is prejudice a part of our witness as a Christian? Is hate any part of our "weaponry"? Is fear of our fellowmen — anywhere — our motivation? Does what other people think mold our own opinions from day to day?

To a greater extent than we may be aware these considerations are too much in the picture. We have a sense of security in our faith. But somehow along the road we have lost the sense of the immediate relevancy of the meaning of Christ for the world and for us in our time. There is a passage from Paul's second letter to the Corinth church in which I have found much help. Let us examine first its probable meaning to the writer, Paul.

We ought to begin at 2 Cor. 4:16 in order to get the "feel" of its meaning. Paul states his faith in the things that are unseen and eternal, the certainty that though this life is like a tent in its fragility the home toward which we all move will be in contrast like a house! "So we are always of good courage . . . we walk by faith, not by sight."

"To God our lives lie open" — so reads the New English Bible version of 2 Cor. 5:11. Paul had been criticized. He knows that his life is open to God, but he also wants his readers, those in Corinth, to believe him. It was a bitter pill to have them question his integrity. Paul sensed that, to some degree, God's approval is one thing, but that it is also spelled out in part through persons.

When people believe in us it is
a source of strength.

"So that you may be able to
answer those who pride them-
selves on a man's position and
not on his heart." Or as the
New English Bible puts it,
"Then you will have something
to say to those whose pride is
all in outward show and not in
inward worth." Paul's critics
were those who boasted of the
superiority of Jewish descent or
in special gifts. Paul reminds
his readers that critics ought to
be answered not by showing
outward position, but those
things of the heart, inward
worth. Paul wants to be so
judged by them, not by his elo-
quence, his correct use of the
King's English, or his scholar-
ship. He wants his integrity and
his sincerity to be accepted in
regard to his feelings of con-
cern for their souls.

"The love of Christ controls
us, because we are convinced
that one has died for all; there-
fore all have died." What con-
trols Paul is not his love for
Christ, but Christ's love for him!
Someone has said that once you
get a man to accept the fact that
God loves him, you save that
man! This was the startling
truth which Paul had discov-
ered for himself. The love of
Christ controls him! But not
against his will, for he has been
convinced, has given his intel-
lectual assent. And Paul sees
the death of Christ not only for
himself, but for all mankind, so
it follows that Paul not only
lives for Christ but for all for
whom Christ died, namely for
every man.

The text continues, "And he
died for all, that those who live



When the prodigal son returned home, his father saw him from a distance and ran to meet him, rejoicing that his lost son had been found

Painting by Jorgen Roed
from Three Lions

might live no longer for themselves, but for him who for their sake died and was raised." He died for all! No exceptions! No prodigal son is ever condemned to live eternally with the hogs. Mercy is open to all. Christ died to give to man a new life in relation to God. True life comes from finding a new motive. Selfish living is a dead-end road. Paul found that for him to live in Christ was indeed new life.

The resurrection of Christ had put new assurance and hope into this earthly life. At the close of the 15th chapter of 1 Corinthians, which is an eloquent teaching about the resurrection, Paul's conclusion as to one of its meanings for man is this: "Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain." So many of us who frequently refer to life as a "rat race" need an assurance that there is a quality of life that has some eternal perspectives, some values do not stand or fall by the judgments of yesterday or tomorrow.

How is this text relevant to us in our time? Let us review the pertinent points of the emphasis of Paul.

"To God our lives lie open." With this we would agree, but we would not be so quick to agree that we hoped this would also be evident to our brethren. We live lives which are closed! We want to wear our best masks, hide our worst selves, afraid for our neighbors to see our real selves. We miss the healing power of "confessing your faults one to another that you may be healed." And our fellowship is not redemptive, knowing the grace of Christ.

We, like those at Corinth, tend to judge people by outward show and not by inward worth. We are much like those whom James described in the church who ushered the rich people to the front and showed the poor to the back seats. We tend to forget that Christ died for all men. Furthermore, our judgment of the outward appearance and a man's position may be a judgment upon ourselves, for might it not be an indication of the way we would like to be judged? For the outer can be put on and made acceptable — unless our skin is colored or we are very poor and cannot afford it.

Does the love of Christ control us? Do we feel it, sense its full meaning? Or are we more aware of the world around us, caring what people think? Do we not need a keener sense of what the love of Christ means to us? And then we would not feel that we had to earn our salvation, pull ourselves up by our own bootstraps, but rather under the control of the love of Christ we would respond with love as the motivating power of our lives.

When the love of Christ controls us we are indeed free, as Paul said. But when we are controlled by the standards of our day, by the status quo, by what people think, by current events, we become conformists. Then we are like the frog in the pan of water set over a stove burner. I have heard it said that if a frog is put into a pan of water and the water is heated very gradually the frog will stay in, slowly adapting himself to it until he is boiled to death! He could have jumped!

Do we live for ourselves or for him who for our sake died and was raised to life? It is a self-answering question which most of us know. If we, like the early Christians, were up against some decisions for Christ or Caesar, decisions which would mean witness or heresy, life or death, would no our witness mean more and ou faith be more vital and rele vant?

The early Christian believer who left their record on histor were those who said that what ever the world outside was do ing, or had done, "As for us w must obey God rather tha men." Instead of conforming t the world around them, an setting up their "radar network to find out what the world wa doing and what the world wa thinking, we read that "thes were they that turned the worl upside down."

Instead of being reassured b the resurrection of Christ, w are survival-centered, interest ed in saving our necks i this world. In 1932 Winsto Churchill said: "There neve was a time when the hope c immortality and the disdain c earthly power and achievemer were more necessary for th safety of the children of men It could have been said abou the need for our day. Harol Stassen has pointed out tha our national self-interest is bu the composite picture of sel centered, isolationist peopl This is a time, as is every tim for a Christian, when we nee to live no longer for ourselve but for him who for our sak died and was raised.

We are not called to win, bu to witness! We do not save th world. God does that. It is f us to witness to his saving pov er as demonstrated in the li and death and resurrection Christ. And this witness lea men to be reconciled to Gc and to one another. Many yea ago I heard Gypsy Smith, wl already was an old man, talkir about his basic faith. I reca these words of his as eloque testimony of that faith: "It not necessary that I live, but I do live it is necessary that live right."

QUALIFYING for DISCIPLESHIP

by Howard H. Keim

CHRISTIANITY is rather a popular movement in our land. More than half of our population claim membership in some Christian body. It seems to be the right and acceptable thing to belong to the church, for, in popular parlance, every one is doing it.

This in itself presents us with a problem. For many people want to get on "the band wagon" simply to be with the majority. Multitudes have joined the church who have no vital experience of Christ as Lord and Savior. They have contributed little of themselves, their time, or their possessions, and therefore, their church membership means little to them.

When Jesus had a large popular following, he said to them: "If any man would come after me, let him deny himself and take up his cross and follow me" (Mark 8:34). When the going became rough most of the crowd forsook the Lord. Even his intimate friends denied him and ran away in his time of greatest need. The Master would help us to understand that if our religion is to mean anything to us, we must put our best into it.

We must deny self, and this is a hard word. This means literally to become a stranger to yourself. We tend to pamper, idolize, and baby ourselves and this has no place in a robust religious experience. There are some evidences of vital Christianity in Russia today because those who claim to be Christian must buck the opposition of the state and face various penalties for their faith.

Self-denial is not an end in itself. Its purpose is to put self into the service of Christ and his cause of righteousness and truth. Both as individuals and as a nation we tend toward the philosophy of little Jack Horner, who stuck in his thumb and pulled out a plum and said, "What a good boy am I." We tend to accept our unusual material blessings as evidence of God's special recognition of our virtue. It simply is not true. It only means that God is calling us to a larger service and a more creative use of his blessings.

Jesus also said, "Take up your cross." To most Christians of our land, the cross is only an item of decoration, worn on a chain around the neck or placed on top of a church. People often speak of sorrow, tragedy, or calamity as a cross to be borne. Many refer quite piously to shortcomings, such as anger, pride, or alcoholism, as their cross. This is sheer self-deception.

The cross which Jesus was talking about is the choice to give of one's life to save others. This is to minister vicariously to the deepest needs of men. The cross is a deliberate choice of self-giving, taken under divine compulsion, for the love of Christ. It means taking on ourselves the burdens of others. Dare you put yourself, without reserve, at the service of Christ? This is what Jesus meant by taking up the cross.

Jesus suggested also, "Follow me." This too is a basic qualification for discipleship. We need to follow him in a deep concern for others, in the dedication of our wills to the will of God, and in the daily giving of life that his kingdom may come. The Master pointed out the fact that whoever saves his life in a selfish conservation program loses it. And whoever loses his life for Christ's sake will save it.

The church must be relevant to our day. Christianity must be workable or die. We are confronted with tremendous problems and we must solve them in the spirit of the Lord. We must find the answer to the problems of war, racism, disease, poverty, alcoholism, ignorance, and injustice. We must value people above profit, and things.

The proof of discipleship is not affiliation but results

The RIGHT to Be Different

by Roy E. McAuley

Pictures from the filmstrip, Come Up Higher

THE Apostle Paul was disturbed when he heard there were divisions within the church at Corinth. Sitting down to dictate a letter to the members there, he said, "I appeal to you, my brothers, in the name of the Lord Jesus Christ: agree among yourselves, and avoid divisions; . . . Surely Christ has not been divided among you!"

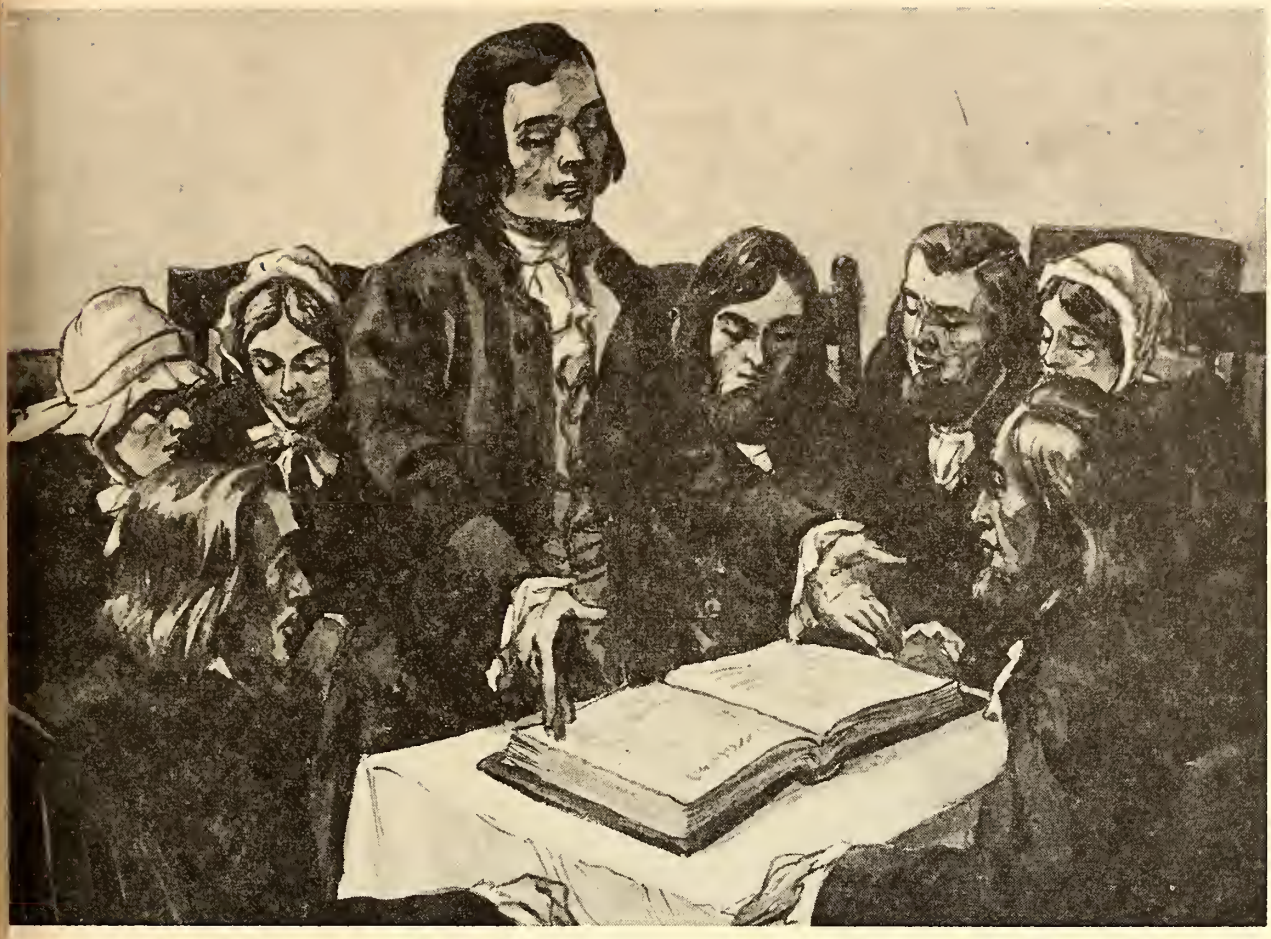
If Paul could say such words to the Corinthian church, what would he have to say if he witnessed the situation within the church of Jesus Christ today? Is it not one of the great scandals of all time that those who are seeking the same salvation within the life, death, and resurrection of Jesus Christ, cannot find a great degree of unity and purpose in the effort?

Within the past few years this problem has been much under discussion, and many groups have forgotten their differences and unified their efforts. In the process some great denominations have become even greater, and some small ones have lost their identity entirely, even though they may have revitalized other witnesses.

Merging has become a popular thing, and almost every group of almost any consequence wants to talk to some other group about "getting together."

I would want to be among the last to criticize this whole movement, for certainly much good has come and will probably continue to come from these efforts to pool resources and insights in the struggle to make the entire world Christian and save the corporate and individual souls of society. But Christians are still human beings and as such tend to be caught up in the particular fads of the times.

The move toward church mergers has produced some rather strange marriages and even more bizarre proposals of marriages, but I will not criticize these if you give me, and others who might think as I do, the right to suggest that there is still a place within the Christian experience, within the kingdom of God, within the church of Jesus Christ, for the person who chooses to be different, for the denomination which sees no Christian advancement in merging or giving up its identity or standing aside from its peculiar heritage. My plea at this time is that while unity is in the air we also champion the fact that a man or a church



The eight at Schwarzenau had the courage to be different from the church of their day, and courageous groups are still needed to explore the unfulfilled possibilities within the religious experience

as the right to be different, ven within the salvation experience.

The problems of being different are as old as the message of Christ itself. Jesus and his disciples had been moving about the countryside preaching and teaching and doing good works. Then the disciples had a real shock. John put it this way: 'Master, we saw a man driving out devils in your name, and as he was not one of us, we tried to stop him.' Jesus said, 'Do not stop him; no one who does a work of divine power in my name will be able in the same breath to speak evil of me. For he who is not against us is on our side.' "

Look at the situation from the disciples' point of view. Here they were — the chosen of Christ! They heard revelations of truths and interpretations of verities not accorded the common tribe. But here was a man completely unknown to them who could, in his own way, do the same things they thought were reserved for them, and them alone — and they told him to stop it. In Christ's order, "Do not stop him . . ." I like to think that the Master is saying: As long as the work of the kingdom is done, a man has a right to be different! The proof of discipleship is not in affiliation but in results.

The man or the church or the fellowship which acts according to Christian principles and achieves Christian purposes surely is just as much a part of the great universal church as is the theologian with the D.D. or the denomination with a world renowned name and millions of members. We need only make the pronoun plural in Christ's exhortation to have it read, "Do not stop *them* . . . !"

Within the Christian experience, and within an era of the dissolving of denominational lines, there is still a right to be different. And the exercising of this right to be different is essential to the continuing testimony of a complete Christian message. I am not talking against union and merger, but I am talking in favor of certain groups retaining their uniqueness and singular testimony within the church of Jesus Christ!

The right to be different must be preserved because the needs of men are best served if the institutions of salvation are not all of one mold. Denominations have been born and have

divided and subdivided on the basis of the peculiar and compelling beliefs of strong-willed individuals. I have been in a church service where the worshipers rolled on the floor, and I have been in a service where the offering was lifted by twenty-four frock-coated ushers in striped trousers. There are churches where I am certain not a worshiper understands the incantations of the pastor, and there are others wherein the entire service is made up of the personal testimonies of those gathered for the occasion.

As a stranger I walked into a service of one great city church and was met at the door by a conscientious man who was concerned that my soul be saved right there at that very moment. And in the same great city I nearly lost a rib as one equally conscientious worshiper threw an elbow into me while he made a frantic rush for the door as the benediction still reverberated high in the ceiling of that vast cathedral. At least within my own experience I would question whether or not one great denomination or two or three or a dozen or a hundred would fulfill all the kinds of Christian experiences essential to the moral, social, cultural, and soul well-being of all of God's children.

Paul had a church fellowship well under way in Antioch — the believers were even called Christians at that place — and the young church was quite disrupted when some worthies from Judea came into their midst and began to tell them that they were not saved at all — that the only way for them to be saved was to be like the church in Jerusalem, which meant, in all effects, to be Jews. It took a church council to settle this one, but when it was over the needs of the people triumphed and they were told they had a right to be different. "It is the decision of the Holy Spirit, and our decision to lay no further burden upon you beyond these essentials . . ." (Acts 15:28).

And thus it was that the church of Jesus Christ was allowed to develop as the fulfillment of a promise rather than an unfulfilled addenda to an already exhausted moral pattern. There are probably still some unfulfilled possibilities within the religious experiences open to man which must at some near or far time be explored by some large or small group which will be courageous enough to be different in order to meet the needs of a particular portion of God's children, and give voice to some otherwise neglected area of Christian demand.

The right to be different must be encouraged because the genius of the Christian experience is best developed through the exercising of divergent talents. Of course, the standard scripture for this is 1 Cor. 12:27-30; "Now you are Christ's body, and each of you a limb or organ of it. Within our community God has appointed, in the first place apostles, in the secon place prophets, thirdly teach ers; then miracle-workers, the those who have gifts of healing or ability to help others or pow er to guide them, or the gift o ecstatic utterance of variou kinds. Are all apostles? a prophets? all teachers? Do a work miracles? Have all gift of healing? Do all speak i tongues of ecstasy? Can all in terpret them?" Of course, th repeated answer to these que tions the apostle asks is, "No All are different, and there strength within the body an power to do work within th body because the members o the body are so well developed

I realize that Paul was talkin to one church concerning th worshipers within the churc I would pray, however, that th freedom he gave within on church group continued as var ous churches developed the own personalities within th fellowship of many churche The body of Christ is as stron as it is today not in spite of th fact that various members of th body have developed so we their own particular function but because they have done s



The church of Christ is as strong as it is today because each memb of the body has developed so well its own particular functio

Let me be more specific: What would have happened to newly discovered America if he Roman church had not ent a missionary with each xplorer? What would have appened to the American evolution if the Presbyterians ad not religiously espoused the ause of freedom? What would ave happened to Protestant merica if, at a most strategic ime, the Methodists had not wept the country with a great eligious revival? What are the Quakers noted for? I do not ave to tell you.

A member of the Church of he Brethren sat on a hillside in pain, grieved at the distress of hat great land wounded almost o the death by civil war. And s he thought, he said to himelf, "My church is a rural hurch and a few of our cows ver here will feed some starvng babies." And today the eifer project which began with Church of the Brethren layan on that day has become orldwide, and there are babies ho have grown to be men and omen because of the genius of particular man who knew the enius of his particular denomnation.

We must maintain our right be different because there re some odd things to be done the name of the Lord, and ey will take odd people to do em.

The right to be different is sential because the church of sus Christ is kept vital and ynamic by those different eople who by some design or estiny choose to be the cutting dge, the gadflies, the dissatised, within the Christian exerience. Frankly, there is ttle place for most of these eople within large and respectble denominations.

Say what you will about these ldball groups, they are doing

Continued on page 16

Unto the Least of These

A Message for Labor Sunday from the National Council of Churches

JESUS CHRIST, our Lord and Savior, was a carpenter's helper. As man, he was both worker and worshiper. This partnership of work and worship continues to have meaning today: workers in the church and of it — Christ manifest in man's daily work.

On this Labor Sunday the churches of America offer their greeting to the labor movement of this country, affirming their common concern for the aspirations, needs, and responsibilities of those both within and without their memberships who either work or seek work.

Church and labor do well to remember with penitence the words of One who says, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." The measure of a society lies not in what it does for the affluent and strong, but in what it makes possible for the poorest and weakest of its members. It is judged by what it does to prevent poverty, injustice, and needless suffering.

The resources in which our land abounds, inventive and technical skill, efficient management, the influence of organized labor, democratically forged institutions and public policies — all these have combined to produce unprecedented plenty. This must be said not boastingly but in humble recognition of our common stewardship. It is estimated that within the last two decades, the American economy reached the point where it can produce sufficient goods and services to do away with poverty in our land.

At the same time many persons in other lands do not have access to the abundance which we enjoy. This is conspicuously true among less favored peoples, whose knowledge of our affluence adds bitterness to their want. Both the churches and the organizations of labor have urged that the United States should be bolder in sharing its resources with those of other countries in programs of world economic development.

Even more incongruous is the fact that pockets of poverty persist in our own country. The lowest one fifth of American families currently receive an average annual income of approximately $1,500. More than half of the persons aged 65 or over have cash incomes of $1,000 per year or less. Seven million people are dependent in whole or in part on public assistance. For the last four years the unemployment rate has fluctuated between 5.5 and 7%. Many of the jobless have exhausted their unemployment compensation benefits. Some have little prospect of securing remunerative work at all. Many families suffer from the irregular or part-time employment of the chief breadwinner. And sizable groups in our population are inadequately paid even when they are fully employed.

Certain groups are especially hard hit. Seasonal agricultural workers and low-production farmers suffer from substandard incomes. Nonwhite wage earners and members of other minority groups commonly face artificial barriers to better paying jobs. Residents of depressed areas, as well as workers in occupations

lacking the protection of either minimum wage laws or of labor organization, are at a serious disadvantage. Younger people, especially those with less than a high school education, have difficulty breaking into the job market. Families dependent upon the earnings of a woman often face hardship. Older workers once laid off from their jobs have an increasingly difficult task in finding comparable employment.

All segments of our American community — the church and the labor movement no less than government, industry, and agriculture — share a grave responsibility for the underprivileged, the "least of these" whom Christ regards as brethren. Both the churches and the organized labor movement must acknowledge that we have been far more effective in serving the interests of the relatively secure than in coming to grips with the problems of these most exposed, vulnerable and disadvantaged groups.

The church through the years has extended its ministries to the weak and unfortunate. The labor movement, grounded in a tradition of mutual aid, has succeeded in vastly improving the status of many workers. Management has made significant contributions in this regard. Government likewise has had an important role in implementing the community's concern.

Today, when for the first time in human history it is possible to do so, let us work together in an all-out effort to abolish poverty both at home and abroad. Poverty is no longer necessary; it is ethically intolerable. This is the opportunity and responsibility God has put into our hands. We dare not refuse or postpone our response.

• • •

The church is the people, and consequently the people must be aware of all events concerning church life. The freedom of the press becomes a reality only if those who are under censure of it do not protest against the censure, but try to put in order the matter which is being checked. — *Ecumenical Patriarch Athenagoras,* spiritual leader of Eastern Orthodoxy

The Right to Be Different

Continued from page 15

things as Christians which you and I will probably never do. Will you stand on a street corner with your church's literature in your hand giving testimony to your belief? Will you give two years of your life to go from door to door in an effort to convince people of your particular insight to salvation? Are you willing to dress so that there is not much question whether or not you wish to be counted as a churchman? Will you march down the street blowing your trumpet to the glory of the Lord?

Not many of us fit into these situations, although I am not ruling out the possibility that some do. I am not even particularly saying that we should join in these efforts, but I am saying that it is certainly well for the kingdom of God on this earth that some people do! But not much has really been done since the time of that peculiar fellow, John the Baptist, by people whose chief desire has been to remain respectable in the eyes of their fellowmen.

Respectability often brings with it lethargy, so we need those churches which are not too concerned about their respectability to keep reminding us that our religion is not a religion of ease but one which has a message "sharper than any two-edged sword piercing as far as the place where life and spirit, joints and marrow, divide." Protestants once paid dearly for this right to be different; let us not forget our heritage in a rush to be as alike as possible.

There is much disunity in the church of Jesus Christ this day. There is great need for us as Christians to work together for the common causes of salvation. But within this need is also one which will allow each man to find his own area of witness an his own group of believers wh can share and strengthen th witness. I have argued that th is essential because differe men need to be served by diffe ent kinds of church groups; th genius of the Christian exper ence is best developed throug the exercising of diverge talents; and because the churc is kept vital and dynamic b those strong-willed people wh choose to be different.

Bible quotations are from The New En lish Bible New Testament.

Christian Living

► The church shares responsibi ity for the [Berlin] wall, becau we have not learned from the si of our fathers. We have not four a new approach. The wall the sign that the heritage the confessing church has bee betrayed. While it is not t church's task to suggest politic remedies, it is its duty to live accordance with the teaching the Sermon on the Mount. *Provost Heinrich Gruber.*

► We must resist the temptatio to drag God down to our level moral bookkeeping, rather th to try to lift ourselves to the lev of the generosity of his love f us and for all men. We must resi the temptation to downgrade t kingdom of God until it becom life as we want it. Rather we mu try to upgrade life as we live until it is life as God wills it. *Harold A. Bosley,* minister Chr church, New York City.

► Man through his scienti genius made this world a neig borhood. Now through our ethic and moral lives we must ma it a brotherhood. All life interrelated. Whatever affects o of us, affects all. — *Martin Luth King.*

► Religion used to be what layman did in his spare time and he had very little of it. B now it is very often what he do with his vocation. This can be new day. I see thousands of m in all walks of life trying to wea their faith into their jobs. — *Lo H. Evans.*

KINGDOM GLEANINGS

BROTHERHOOD FUND GIVING

Oct. 1, 1961 – Aug. 17, 1962 ....$1,268,987
Oct. 1, 1960 – Aug. 17, 1961 ....$1,200,192
Increase in Giving 5½%
Needed by Sept. 30, 1962 .....$480,016

$9,088 of the giving this year was for Response 62. As a Brotherhood, we are committed to a work totalling $1,739,915 this church year. Response 62 is in addition to this. Your congregation's giving record for this year may be secured by sending a request to the Department of Interpretation, Church of the Brethren General Offices, Elgin, Ill. Individual and church gifts need to arrive at the General Offices by Sept. 30 to be included in this year's giving.

Miss Shirley Hamilton, administrative assistant in the Foreign Mission Commission at the General Offices for the past year and a half, resigned effective Aug. 24. This year she is teaching in the Elgin public schools, from which she is a graduate.

Richard Myers, an employee of the General Brotherhood Board who has been responsible for setting millions of words in type for many Brethren publications, died suddenly on Aug. 18, following a brief hospitalization. A native of Indiana, he began work as a linotype operator in Elgin in 1940. At the time of his death he was supervisor of the linotype department.

Dale A. Young, Manchester College dean of men, is one of nearly fifty American educators participating in an African seminar and field study which began Aug. 11 and will end on Sept. 15. Sponsored by the Comparative Education Society and the Commission on International Education of Phi Delta Kappa, the educators are studying the educational program in the emerging nations of Africa.

Pastoral Changes

A number of pastors have changed or will be changing locations. We are printing here a list of those pastors with the names of their new charges and their new addresses, according to the information received in the Ministry and Home Mission office.

PACIFIC COAST REGION

California, Northern
Joseph E. Campbell, 20220 Road 196, Lindsay (Lindsay Community)
Darrell L. Ford, 5899 Sawmill Road, Paradise (Paradise)
California, Southern, and Arizona
Ward E. Pratt, 1143 E. Almeria Road, Phoenix 6, Ariz. (Phoenix, First)
Leonard B. Carlisle, 2723 Armour Lane, Redondo Beach (South Bay Community)
Idaho and Western Montana
John W. Hunter, 1001 Eighth Ave. S., Nampa (Nampa)
Oregon
Wilbur I. Smith, 460 N. 21st St., Springfield (Nicholas Garden)

Chalmer E. Faw, professor of Biblical studies at Bethany Biblical Seminary, is author of an article on The Bible and Modern Man, appearing in Christianity Today, Aug. 3, 1962. Another religious journal, The Mennonite, Aug. 14, issue, carries the article, Obedience Is Her Mission, a story on Elisabeth Elliot, Ecuadorian missionary, written by Howard E. Royer. It was reprinted from the April 7, 1962, Gospel Messenger.

Frontiers of Faith

Dr. Edward W. Bauman, associate professor of religion at American University, Washington, D. C., and teacher of TV courses on the life and teachings of Jesus, will appear nationally on the television program, Frontiers of Faith, for four Sundays in September (9 to 30). He has prepared four lessons, The Living Bible in Today's World, based upon the Book of Acts. A study guide developed by Dr. Bauman will be sent free upon request; it contains background information, an outline of each program, a list of suggested reading, and recommendations for further reading. The program may be seen on the NBC-TV network, 1:30-2:00 EDT.

The Church Calendar

September 2

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Rebuilding the Homeland (Temperance). Ezra 1; 2:64-65, 70; 3; 7. Memory Selection: Ezra had set his heart to study the law of the Lord, and to do it, and to teach his statutes and ordinances in Israel. Ezra 7:10 (RSV)

September Brotherhood Achievement Emphasis Month
Sept. 2 Labor Sunday
Sept. 6-8 District meeting, Northwestern Ohio, Swan Creek
Sept. 8-9 Southeastern Region men's fellowship retreat, Camp Massanetta
Sept. 9 Stewardship Sunday
Sept. 13-16 District meeting, Northeastern Kansas, Morrill
Sept. 14-16 District meeting, Missouri, Warrensburg
Sept. 14-16 District meeting, Nebraska, Lincoln
Sept. 14-16 Eastern Region men's and women's retreat, Camp Eder
Sept. 20 – Oct. 3 General Services tour, Pacific Coast Region
Sept. 21 Middle Pennsylvania men's and women's fellowship banquet, Juniata College, Huntingdon, Pa.
Sept. 21-23 District meeting, Southeastern Kansas
Sept. 28-29 District meeting, Eastern Maryland, Westminster
Sept. 28-30 Western Pennsylvania men's retreat, Camp Harmony
Oct. 7 World Communion Day

With Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

Bro. Howard W. Bernhard of Mt. Joy, Pa., in the Locust Grove church, Ind., Sept. 2-9.

Bro. Glen Weimer of Arlington, Va., in the Old Furnace church, W. Va., Sept. 17-23.

Sister Harriett Bright of Richmond, Ind., in the Walnut church, Ind., Sept. 23-30.

Bro. Farrel Culler of Palestine, Ill., in the Hurricane Creek church, Ill., Oct. 7-14.

Speaking personally . . .

The Basis of Church Unity

by E. C. Teeter

IT IS human nature to go from one extreme to the other without stopping at a reasonable mean. So it is with the Church of the Brethren. The Annual Conference Minutes from 1778 to the present time reveal that the Church of the Brethren has undergone many and varied changes, and in some respects it has been completely revolutionized. This changing has continued until it has developed into a trend for uniting with other denominations. In accordance with this trend, there was a query in the Annual Conference last year for union with other denominations which was referred to the Fraternal Relations Committee (Annual Conference Minutes, 1961, p. 80).

There have been numerous articles and letters pertaining to church unity published pro and con, and it is the purpose of this article to consider basic situations from which it should be determined whether or not there should be a union of different denominations.

In preceding articles and letters, John 17:21 was referred to as a basis for church unity, when Jesus prayed, "That they may all be one; . . . that the world may believe that thou hast sent me." The indwelling Spirit of the Father and the Son is the one perfect bond of union. This center of union is in heaven and not on earth. Christians are "one" because they are spiritually united to the Father and the Son, whose divine life and union they share.

In this sense, the unity of the church cannot be broken by outward divisions. But the more that differences among Christians disappear, the greater the impression upon the world may be expected to be. But it is not dependent upon this; for living and loving oneness in Christ is sometimes more touchingly seen even amid and in spite of differences, than where no such differences exist to try the strength of their deeper unity. This deeper unity must exist between members of the same church, but it is not essential that all denominations of the Christian church be united in one great organization in order that this deeper unity can exist between them, neither is it necessary for two or more denominations to unite in order to have that deeper unity.

Until the Reformation in 1519 led by Martin Luther, there was only one church, the Roman Catholic Church. The Reformation was a revolt in Europe against papal supremacy and certain doctrinal tenets of the church. The causes leading to the Reformation were, first, the great intellectual awakening known as the Renaissance, or revival of learning which increased the number of scholars; second, the invention of printing by which written works were distributed over Europe; third, a need for reform and purification within the church, and fourth, the feeling of jealousy with which the temporal princes regarded the papal power.

After the Reformation there developed a freedom of thought that could not exist in the Roman Catholic Church, and this freedom of thought led to a deeper and more comprehensive study of the Scriptures which resulted in a subdivision of the Christian church into different denominations and the forming of new denominations. These denominations were an automatic and natural growth of the Christian church in response to the needs of the world, and since they were the result of the Reformation which was a protest against the church o Rome, they are called Protestan churches. The Protestant churche have had a place and have don an important work in the Chris tian world.

The query for Annual Confer ence for a union of the Church o the Brethren with other denomi nations is based upon "in unit there is strength," and no particu lar denominations are mentioned Whether or not in unity there i strength depends upon the nature of the unity. To have strength i unity, there must be more tha mere legislative unity. There must be unity in thought and in terpretation of the scripture in re gard to fundamental religious doctrines and practice, in orde to make the legislative unity ef ficient and successful.

Birds of a feather flock together So it is in the church. It is natural and desirable for people with like beliefs in major religious doctrines and practice to worship and work together in the same church and denomination instead of being mixed with people of different and conflicting beliefs. Minor differences can be adjusted but majo differences cannot because some of them are contradictory. It is true that some denominations have been united, between which there were only a few minor differences, and the uniting of them was only a mere formality.

Two or more denominations uniting means much more than merely worshiping together. It means uniting in major and minor religious beliefs in doctrine and practice. If the Church of the Brethren should unite with other denominations, it would be absorbed by the other denominations and become extinct as a denomination, and the fundamental doctrines and practices which have distinguished the Church of the Brethren from its origin would become extinct with it. The fundamental religious doctrines and practices of the Church of the Brethren are too sacred and too significant to be absorbed and lost in a merger with other denominations.



That Word Again, Please!

by Phyllis Thompson

INDONESIA has thousands of islands. Some are very large, and others so very small they are only a few acres of land and trees. Seas of many different names circle the islands and reach out to touch the waters of the great Pacific Ocean.

Each island, no matter how small, has a name which was given by people many long years ago. In the very early days sailors traveled among these islands hunting for precious pearls and food spices. They did not have big navigation maps then as sailors do now, and each time they came to a piece of land they drew the shape of the island on their map and gave it a name.

One of these islands that has many coconut, nutmeg, and clove trees is Ambon. How did this island get its name? Let me tell you the story.

One day a little boy came running to his father who was mending fishing nets by the shore. "Look at that big ship coming into the bay! I wonder where it is from? I've never seen a ship like that one." Father, too, noticed it was different. He did not know it was flying the Portuguese flag. They watched it come closer and closer.

Soon the sailors on board lowered the anchor and the big ship waited lazily in the waves. A small canoe was lowered over the side of the deck and down into the water. Men climbed down the rope ladder into the prahu and rowed to shore. What a lovely island! Such nice tall palm trees growing along the white sandy beaches. The sun was warm, and brightly colored birds sang from the treetops.

The village people were busy at work. Some were fishing in the deep waters, boys were climbing the palm trees for coconuts, and women were building fires to cook the meal of rice and fish. The people were friendly to these sailors, offering them bits of food, trying to understand them with their hand language.

"What is the name of this island?" one of the sailors asked.

"Apakah?" replied the villager.

"What do you call this island?" he asked again and pointed to the ground with his hand.

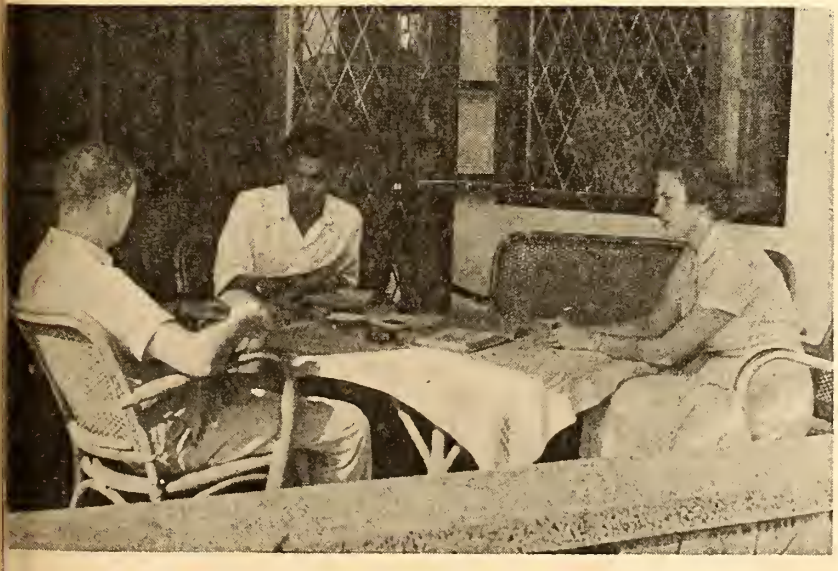
The little boy's father tried to understand this strange language. He looked at the ground and saw the grass damp with dew from the early morning hours. "Oh, he wants to know what that dew is called," he said to his son.

"This is called *emban*," he answered the Portuguese man.

"Yes, yes, what a lovely name for your island. Thank you, kind sir."

When the sailors had eaten their fill of fish, coconut, ginger, and pineapple, they thanked the people for their kindness by giving them some beautiful woven cloth. Then they shook hands and waved good-bye as they climbed aboard the waiting ship in the bay.

The men went into a cabin and looked at the large map on the table. They wrote the name *Ambon* on this island, and then sailed away contented that they had found the name of another Indonesian island. What they did not realize was that *emban* is the name for the dew on the grass.



Joel and Phyllis Thompson study the Indonesian language

• • •

The kingdom of heaven cannot be identified with the classless society or the abundant society. The gospel cannot be equated with any political system be it democracy, communism, or benevolent despotism. The gospel judges and questions democracy as it does communism. The gospel judges and questions every culture, whether it is European or Asian, African or American. It can also regenerate and renew any culture. — *U. Kyaw Than*, associate secretary, East Asia Christian Conference



Brethren News Service

Those Who Serve the Regions and Districts

► Pictured above are the persons who administered the field program of the Church of the Brethren during the past year. The group was photographed at the meeting of regional and district executive secretaries in May at the General Offices.

First row, left to right, Galen T. Lehman, Central Region; Stanley R. Wampler, Northern Virginia; Carl F. Smith, Eastern Virginia; Wilmer Crummett, Eastern Maryland and Mardela, and Roy S. Forney, Eastern Region.

Second row, Arthur Scrogum, Middle Maryland; J. F. Baldwin, Michigan; Samuel A. Harley, Southeastern Region; Mrs. Nevin W. Fisher, Eastern Pennsylvania, North Atlantic, and Southern Pennsylvania (Christian education director); Gordon W. Bucher, Northeastern and Northwestern Ohio, and G. A. Zook, Kansas.

Third row, Donald E. Rowe, director of field program; Owen G. Stultz, West Virginia and Western Maryland; J. Wilburn Lewallen, Northern Illinois and Wisconsin; Norman J. Baugher, general secretary, and Rufus B. McDannel, Southern Virginia.

Fourth row, B. J. Wampler, Tennessee; Bert G. Richardson, North and South Carolina; H. Lawrence Rice, First Virginia; R. C. Wenger, Southern Illinois; E. Paul Weaver, Middle Indiana; Frank E. Williar, Florida, Georgia, and Puerto Rico, and Lawrence Lehman, Missouri and Arkansas.

Final rows, Floyd E. Bantz, Western Region; Bernard N. King, Middle Pennsylvania; Joseph R. Jennings, Northern California; Chester I. Harley, Southern Ohio; Glenn H. Bowlby, Western Pennsylvania; Samuel H. Flora (directly behind Bowlby), Second Virginia; Mark Y. Shrock Northern Indiana; Martin A. Gauby Oregon; Stanley G. Keller, Souther California and Arizona; Byard Sn der, North Dakota and Eastern Mon tana; Edward Duncan, Colorado an Nebraska, and Bruce H. Flora Washington.

Absent: J. Calvin Bright, South ern Indiana; Byron E. Dell, Okla homa; J. H. Mathis, Pacific Coas Region; Bruce A. Tharrington, Idah and Western Montana, and Ray E Zook, Iowa and Minnesota.

Their meeting with the Brother hood staff was given to reviewin General Brotherhood Board pro gram, sharing district plans, and co ordinating field services. It was th first meeting of the group since th Brotherhood field office was begu a year ago on a half-time basis.

A similar meeting is planned fo May 7-9, 1963.

Church Leadership in New African Nations

BOTH Catholic and Protestant leadership have played a significant role in the development of two of Africa's newest independent nations – Rwanda and Burundi.

In both states Catholics are the major religious group – Burundi is the only free African nation with a Catholic majority – but the numerically smaller Protestant community also has made a vital contribution to the young countries.

Rwanda, the larger of the two Central African states, has a total population of 2,634,451 with 655,000 Catholics and 266,000 persons taking instruction (a total of 35 percent of the population). In addition there are 139,000 Protestants and 3,000 Moslems.

In Burundi, the latest statistics show 1,327,000 Catholics and 163,000 taking instruction, making up more than 50 percent of the total population of 2,213,480. Protestants number 92,000, and there are 20,500 Moslems.

The influence of the church groups is perhaps best illustrated in the composition of the governments of the states. In Rwanda, ninety percent of the legislature is Catholic, and the legislative assembly in Burundi is made up of sixty Catholics and four Protestants.

In spite of the strong religious influence, however, the two tiny, heavily overpopulated countries have not had an easy road to independence, and observers feared that violence might erupt as it did in the neighboring Congo when the Belgians withdrew. But so far no disturbances have been reported.

Originally a part of German East Africa, the territory, which was known as Ruanda-Urundi, was taken over by Belgium in 1916 and ruled as a League of Nations mandate after 1923 and as a trusteeship of the United Nations since 1946.

When the UN General Assembly set the independence target date as July 1, 1962, many delegates felt that the territory would fare better economically as a federation. But the leaders of the two countries rejected this idea, and the people voted decisively for complete separation.

The ethnic characteristics of the countries are much the same. About eighty-five percent of the population is made up of Bahutu mountain peasants, with some twelve per cent Watusi, a tall, thin, aristocratic people; the remainder are pygmies. This population division has caused considerable trouble especially in Rwanda, where the Watusi tribe had ruled over the Bahutu people until they revolted in 1959 and overthrew the ancient feudal system and the Watusi king (Mwami).

The deposed Watusi rulers and their followers, some 135,000 of them, fled into neighboring Burundi, Uganda, Tanganyika, and the Congo's Kivu province, where they immediately became a refugee problem.

Rwanda has been a republic since the elections of September 1961. President-Premier Gregoire Kayibanda, who is considered to be strongly influenced by the Catholic Church, has already instituted an austerity program to overcome a budget deficit of close to $6,000,000.

Observers believe that the government of Rwanda, headquartered in the capital city of Kigali, will be relatively conservative by African standards with a pro-Western and pro-Belgian orientation.

In contrast, Burundi, a constitutional monarchy headed by Mwami Mwambutsa IV, is considerably more hostile toward the West in general and Belgium in particular. Government leaders do not seem to be taking the country's budget deficit – also about $6,000,000 – as seriously as their counterparts in Rwanda.

Another difference between the two countries is that there has been virtually no tribal conflict in Burundi. This was due to the fact that in Burundi there was more intermarriage and less segregation between the tribes. The predominantly Watusi government leadership has considerable Bahutu support.

In the midst of the turmoil created by revolutions and emerging nations, the Catholic Church has tried to avoid being identified with any one political party, while at the same time defending principles of social justice.

The Catholic hierarchy in Rwanda played an important role in encouraging social reform there and for that reason incurred the wrath of the Watusi, who were overthrown in the revolution. The majority of the Rwanda clergy are Watusi, but their Bahutu parishioners remain loyal to them in spite of the conflict between the groups.

In Burundi, the most influential political party (UPRONA), formed by the late Prince Rwagasore I, is composed entirely of Catholics, and governmental leaders are almost all Catholic.

There are fears, however, that some Communist influence has filtered into the country. *Fides*, the Catholic international news report on missions said in 1961: "Some of the prime movers in these parties [a number of small splinter parties] are allowing themselves to be beguiled by the Communist mirage; they find a useful instrument for self-advancement."

Catholic missionary efforts did not get under way in the Rwanda-Burundi area until the early 1900's. After a rather slow start, the church's growth in the area has been quite rapid with over 1,000 baptisms a month at the present time.

Statistics compiled in 1961 show a total of 525 priests in both countries, 145 seminarians, 239 brothers, 4,671 lay catechists, and 691 nuns. Each new nation has an archdiocese and three dioceses. In Rwanda there are three native bishops, and in Burundi, two.

Of the 35 hospitals and 156 dispensaries in the two states, the majority are run by Catholic religious missions with a few operated by Protestant groups.

More than 6,000 educational units in the two countries are reported to be under Catholic auspices. These range all the way from the simplest parish schools to the interracial College of the Holy Spirit, a $3,000,000 school run by Jesuits in Burundi's capital of Usumbura, and another Jesuit institution, the Bukau College,

Our Lady of Victory in Kivu, Rwanda.

Catholics and Protestant agencies have worked individually and sometimes in cooperative arrangements to provide shelter, food and medical attention for the thousands of Watusi refugees whose problems were compounded by a severe food shortage caused by a crop failure.

The Protestant Alliance of Ruanda-Urundi (the former name of the combined territories) is the chief cooperative agency participating in refugee relief. Members are the indigenous Anglican Church, supported by the Church Missionary Society of the Church of England; the Friends Evangelical Church, supported by the American Friends Evangelical Mission; the Union of Baptist Churches, supported by the Danish Baptist Mission; the Evangelical Presbyterian Church of Rwanda, supported by the Belgian Society of Protestant Missions in the Congo; and the Free Methodist Church, supported by the American World Gospel Mission. In Burundi, more than a third of all refugees are living around Protestant mission stations and receiving food from them.

Before independence, Belgian trustee authorities worked out a plan with Catholic Relief Services-National Catholic Welfare Conference to feed refugees partly with food purchased by the Belgians and partly with American government food surpluses.

Protestant mission officials have credited the Catholic agency with "carrying through a fine program of surplus food distribution impartially to refugees in Catholic and Protestant mission stations and elsewhere trying to get emergency food in time."

In one refugee "town" in Rwanda where some 11,500 persons have been resettled in houses made of mud and corrugated iron, Anglican and Catholic priests work side by side to minister to the inhabitants.

Church officials have stressed the need for supplying farm machinery and tools to the refugees so that they may become self-supporting.

The Protestant Alliance also sponsors a leprosarium in Nyankanda, Burundi, which treats persons without regard to tribal or religious affiliation. Built on government-donated land with funds supplied by the American Leprosy Mission, the institution is developing into a model training and research center for the area. — *Religious News Service*

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

The Nature of Man. Simon Doniger, Editor. Harper & Row, 1962. 264 pages. $6.00.

The doctrine of man forms the battleline and borderline in contemporary theological, philosophical, and psychological encounters. This book attempts to encourage a real dialogue between psychologists and theologians. The dialogue is not genuine, however, owing to the fact that the essays were not written for this volume but selected from issues of Pastoral Psychology and other journals.

This unrelatedness is compensated for, in part, by brilliant individual essays by scholars such as Paul Tillich, Karl Menninger, Karen Horney, Carl Rogers, William Hamilton, and Seward Hiltner. For the most part these essays are not written for the uninitiated in either discipline.

Intriguing and surprisingly Pauline in spots was an essay by a woman theologian, Valerie Goldstein, entitled The Human Situation: A Feminine Viewpoint. From these hundreds of pages I close with this contribution of James I. McCord concerning the Biblical doctrine of man: "Sin is not a product of the lowest in man's nature but a product of the misuse of his highest endowment, his capacity for fellowship with God. It is not indigenous to man's true nature but contrary to it." — *Dale W. Brown, Chicago, Ill.*

The Work of the Holy Spirit: A Study of Wesleyan Theology. Lycurgus M. Stakey, Jr., Abingdon Press, 1962, 176 pages, $3.00.

An exciting and fresh study of the Holy Spirit, this volume should receive wide attention. The author has combined scholarship and readability, two rare companions. Setting forth the insights of John Wesley on the Holy Spirit, and seeing them in the light of Reformation theology, the author has indeed opened wide vistas into the work of the Holy Spirit.

Brethren will appreciate the final chapter dealing with the contemporary theological enterprise and the ecumenical climate. Countering the position of the Niebuhrs and others at the point of love being an unrealistic and impractical ethic, the writer brings the Wesleyan doctrine of sanctification, not only of man, but also of society. "There is some cau for concern that the contempora return to Reformation orthodoxy, its pronounced preoccupation wi human depravity, will comprise t New Testament perfectionist ethic love and again frustrate the thir and hunger for righteousness implic in the 'high calling of God in Chri Jesus'" (p. 161).

Many find the Holy Spirit to b one of the most difficult of Christia doctrines to understand. Here is genuine aid. — *Leland Wilson.*

***The World: Its Creation a Consummation.** Karl Heim. Muhle berg Press, 1962. 159 pages. $3.0

This book is the last of six volum on the general subject of science a religion. Written in 1958 it has ju now become available in Englis thanks to a student who was great impressed by the author's lectures 1932-33.

"The aim of the whole work (t six volumes) from the beginning w to proclaim the gospel of the redee ing power of Christ to the wor which to a large extent rejects a contests this gospel." For those us who are confessing Christians has done this admirably and it difficult from our vantage point see how the scientifically orient non-Christian could fail to be i pressed. Reading it is a religio experience. Those hungering f help in this program area will b come evangelistic about this bo and will hasten to examine the fi earlier volumes.

There are four major heading The Scientific View of the Orig of the World; The Creation of t World According to the Bible; T Future of the World As Forese by Natural Science; The Future the World in the Light of the Gosp of the Resurrection. These headin rather prosaically reveal the thr of the author. In a most excitin manner he describes the scienti analysis of our source and our d tiny — from the first gaseous "pu to the ultimate extinction. This c ers the course of 10,050 milli years, give or take a few millc

In equally stimulating fashion applies the implications of the Bib cal revelation to the scientific inf mation. Professor Heim does n

owever, do this in the trite fashion f trying to Christianize science or cientize Christianity. He does it by emonstrating that the world is in God's hands, as it was before its reation and as it will be after the reation has run its course.

People interested in any aspect of he so-called science-religion conflict hould not miss this volume. — *Floyd . Bantz, McPherson, Kansas.*

Escape From Loneliness. Paul ournier. Westminster, 1962. 192 ages. $4.00.

Paul Tournier's book, The Mean- ng of Persons, made a name for im as seeing the very close relation- hip between the community and ellowship of the Christian church nd the spiritual and mental health f persons. This book carries for- ard the deeper meanings of such herapy and abounds in illustrations om the lives of changed persons. ince loneliness is so universal, this ook meets a universal need. "We re lonely," says the author, "because f our spirit of competition, which ads us to use each other as things the race for personal success."

Titles of chapters are: Loneliness, he Spirit of Independence, The pirit of Possessiveness, The Spirit Just Demands, and The Spirit of ellowship. The spirit of fellowship, ur open relationships with others, an be a cure for our ills, and the hurch, if it fosters such a free and pen fellowship, can be a channel r healing for multitudes today. I ecommend this book for any who e interested in finding some an- vers that have worked. — *W. Glenn cFadden, Pasadena, Calif.*

The Church and Its Laity. eorgia Harkness. Abingdon, 1962. 08 pages. $3.50.

This book's focal point is in the ture of the church and the peace the laymen in it. Dr. Harkness akes clear that laymen are "as truly part of the church's ministry as its dained servants, the clergy. Both e called equally to divine service."

In order that ministers and laymen ay better understand the nature of e church and their place in it, the thor discusses what the church is, w its principal divisions came to as they are, what its God-given nctions are, some of its signs of lvance.

The sweeping survey of the anges which have taken place in e church from New Testament nes to the emergence of Protestant denominations becomes a moving drama in the book. The continuing portrayal of "signs of advance" in a revitalization of Christianity in America and Europe is justified, by and large, by the more effective participation of laymen in the life of the church and its witness in the world.

The author feels deeply that as laymen and lay women become the church within the world a renewal of spirit and an upsurge in religion are in definite evidence. "It is the business of the church to serve human need wherever it exists, to speak Christ wherever it is appropriate, to build up personality in every aspect, and by such service and active demonstration of Christian love to win others to Christ." By and large this is the call to the laity.

The book is factual but easy to read and understand. Ministers and laymen will want to read it. — *Anna M. Warstler.*

Preaching During a Revolution. G. Ray Jordan. The Warner Press, 1962. 192 pages. $3.50.

Across many years G. Ray Jordan has written books that have thrilled and challenged me. This book is no exception. In this new volume, this brilliant teacher of preaching at Candler School of Theology, Emory University, Atlanta, Ga., deals with the kind of preaching needed in our revolutionary times. He shows how preaching can be effective as God's means of speaking to people caught in a time of upheaval. "Everywhere in our world there are rebellions, insurrections, debacles, political revolts, and catastrophic changes," he says. "If we are going to preach at all, it will be during a revolution."

Jordan points up that ours is the task to "make our parishioners, as well as ourselves, uncomfortable about anticipating a future in which we shall have to keep remembering that we left a world in hell and did nothing to make it less hellish."

Some of the chapters are on the following subjects: The Counselor in the Pulpit, Theology That Thrills, Religion Become Reasonable, A Place for Propaganda, Preaching on Unpopular Truth, and We'd Dedicate the Communicative Arts to Christ.

The book is filled with wisdom, insight, and inspiration, and every chapter has almost priceless illustrations from the lives of contemporary and bygone life. The volume is worthy of a place in every student minister's or pastor's library, and laymen interested in communicating more effectively will receive much help from it. — *Charles E. Zunkel, Port Republic, Va.*

***Your Marriage — Duel or Duet?** Louis H. Evans. Revell, 1962. 128 pages. $2.50.

Here is one of the most practical, convincing books on marriage I have recently read. Louis Evans' sensitivity to the frailty and spiritual potential of every person brings to light most of the trials and tests that disrupt a marriage partnership and at the same time indicate the resources available for a rewarding marriage relationship. Dr. Evans is very much aware of the pressures and frustrations that play upon the home in this age of rapid social change. And though he refuses to give pat, packaged answers, he makes clear the discipline and practical patterns necessary to meet family problems.

In the words of Paul Popenoe, "This book's precisely the kind of help necessary for successful marriage." — *Robert Mock, West Milton, Ohio.*

How to Decorate Your Church. John R. Scotford. Revell, 1962. 62 pages. $1.00.

This book was written by a man who has spent many years counseling with churches. He should be somewhat of an expert by now and in his book gives excellent advice on redecorating the church. In addition there are a good many don'ts and warnings of mistakes that are easy to make. It would be a valuable asset in any church library. — *Arthur L. Dean.*

Prize Plays. Schneider, Bjorklund, Gordon. Abingdon, 1961. 80 pages. $1.50.

Three plays done in the modern manner. The first in one act, The Undertaking, is a theological dialogue concerning the death of a prophet, with some selections from the Psalms very fittingly introduced.

The second, The Wanderer, also one act, deals with a man who defies the elders of his community and goes on a journey to a distant land. He pays the price for defiance, even though he had brought hope of a better life.

Too Little for Milo in three short acts, in short, clipped sentences, shows the eternal search by the youth of our land for true brotherhood and fellowship among people. — *Mrs. Dan Fierheller, Polo, Ill.*

News and Comment From Around the Worl

Quaker Conference Backs United Nations

Statements supporting the United Nations and opposing capital punishment were approved by the Friends General Conference at its closing session at Cape May, N. J.

The conference statement on the UN expressed the hope that the body would be strengthened, and Quakers were urged to tell their story of the UN through letters to editors and governmental representatives.

The statement opposing capital punishment said, "We urge men everywhere to press actively for the abolition of the death penalty and to do so as part of a broader effort to base systems of justice upon reclamation of the offender rather than upon retribution for the offense."

A sympathetic understanding of the plight of Christians behind the iron curtain was asked for by Richard K. Ullmann, a member of the East-West Relations Committee of London Yearly Meeting. He urged that Christians of the West continue to attend conferences with Christians of the East. He acknowledged that the Kremlin may permit meetings of East and West Christians for propaganda purposes. He said, "How do we know it is not the hand of God using the Kremlin in its blindness that we may meet and help slowly and patiently to change the situation of East and West alike?"

Ukrainian Shakers Leaders Jailed for "Illegal Activities"

Four leaders of the Shakers sect in a Ukrainian village were sentenced to from two to five years in prison on charges of illegal activities, according to the Moscow radio.

The station said that the four had "preyed" on the religious beliefs of other sect members and had enriched themselves with collection funds to buy expensive houses and motorcycles. The Moscow radio contended that the accused leaders made use of religious slogans, hysterical prayers and ceremonies to frighten members into contributing to their "expensive living."

The Shakers, more formally known as the United Society of Believers in Christ's Second Appearing, are an early communal and pacifist body originating in England in 1747. In recent months an increasing number of various sect leaders have been imprisoned on charges of antisocial or antistate activities in the Soviet Union. These sects have included the Shakers, Pentecostal Brethren, Old Believers, Adventists, and Jehovah's Witnesses.

Lower Import Tax on Hong Kong Products Held Key to Refugee Aid

The Lutheran World Federation's Department of World Service has called on Lutherans to urge their governments to relax import restrictions on goods made in Hong Kong as an effort to alleviate the critical refugee problem in that British colony.

The director of the department, Bruno Muetzelfeldt, said, "The obvious answer to the Hong Kong problem is a strengthening of the economy of Hong Kong, an expansion of its industrial potential, so that those who do live in this confined area can find employment locally and thus receive the opportunity to rehabilitate themselves."

Rabbinical Council Leader Requests White House Meeting on Morality

President Kennedy was urged by the head of the Rabbinical Council of America to convene a White House summit meeting of religious and educational leaders to deal with the "moral debasement, civic degradation, and political bribery" in America. Rabbi Charles Weinberg declared that the country is undergoing a powerful moral decline which could be stemmed by an administration-sponsored crusade involving spiritual and other leaders of public opinion.

The Rabbinical Council represents more than 800 Orthodox rabbis serving some 1,000,000 synagogue members.

Colombian Authorities Close Protestant School

The Evangelical Confederation of Colombia reports that authorities have closed down a primary school in Montepa, Colombia, on the grounds that they must "prohibit every form of Protestant educational work." The teacher of the one-room school and the owner of the house in which it met were taken by police escort to the office of the town inspectors, where they were served with written orders to close the school immediately.



Religious News Service

Mayor Robert F. Wagner (left) New York presents the city's scr to Roland Hayes, a Negro tenor, recognition of his contributions to t field of music and human relatio Mr. Hayes, who pioneered in openi the concert stage to Negro artists so fifty years ago, was honored on seventy-fifth birthday at a recital June 3 in Carnegie Hall. Sponsoring t recital, which opened the centenn observance of the founding of t first Negro colleges in the South, w the American Missionary Associati

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The order said the action was ta en in accordance with the treaty missions between the Holy See a Colombia, which provides that "ed cation must be directed and orient by the Catholic mission, without i terference from any other denomin tion." The school was opened January with an enrollment of fifte children, most of them from t Protestant congregation of Monte

The press service estimated th only 40 per cent of the 5,720 ch dren of primary school age in t area are enrolled in classes becau there are no facilities for the othe

Methodists Hold Integrated Baptisms and Ordinations

Negro and white Methodist bis ops baptized eleven babies and dained fifteen ministerial candidat of both races in Wichita, Kans during what are believed to be t first such integrated services ev held in the Methodist Church. T services were conducted jointly Bishop Matthew Clair of St. Lo and Bishop Eugene Slater of Topek Kansas.

In addition to the baptism a ordination services, there was a m worship service attended by so 7,200 Negro and white Methodis The services were held during sim

neous meetings of the Central 'est Conference, made up of Negro ngregations in a six-state area, and e Central Kansas Conference, hich is part of Bishop Slater's epis- pal area.

embers of Juvenile Gangs ttended Billy Graham icago Rallies

Chicago's juvenile gangs attended ening rallies of Billy Graham's cru- de in Chicago. They sat quietly hear the evangelist's sermons. The uths began going to the rallies er the evangelist spoke to them at South Side Christian Center in Negro section of Chicago.

On one night when 350 gang embers occupied the first fifteen ws of McCormick Place, Billy Gra- m told some 36,000 other persons sent that his Chicago campaign s turning into a youth crusade. llowing his sermon a sizable group the gang members were among ne 1,200 persons of all ages who ne forward to make "decisions for rist."

cord Throng in Chicago ends Billy Graham Rally

Billy Graham concluded his nine- n-day greater Chicago crusade at Sunday rally before an estimated 3,000 people who overflowed Sol- r Field. Crusade officials said it s the largest North American dience in the evangelist's career. The rallies had a total attendance ome 703,000 with 17,130 persons ning forward to sign "decisions for ist" commitment cards.

n an interview Dr. Graham ob- served that it would take three or four years for people really to evaluate the Chicago crusade. Favorable reaction to the crusade came from a number of Christian leaders in Chicago, including Dr. Edgar H. S. Chandler, executive vice-president of the Church Federation of Greater Chicago; Dr. W. Alfred Diman, executive secretary of the Chicago Baptist Association; Episcopal Bishop Gerald Francis Burrill; and Methodist Bishop Charles W. Brasheares.

All of them emphasized the fact that the new interest in religion sparked by the crusade should bear fruit as persons who had been moved by Billy Graham's preaching would make a permanent affiliation with churches and would continue to grow spiritually.

"Radical Change" for Better Seen in College Students

College students of the 1960's show signs of "radical change" from the self-centered security-seeking of the 1950's, according to Dr. William N. Lovell, associate general director of the National Council of Churches' Commission on Higher Education.

He told the Presbytery of Western New York that today's students are "increasingly earnest, determined, and impatient with nonsense of any kind, and they are going to say so both to the college and to the church." He said that students are showing more political and social concern.

Dr. Lovell reported that many students feel they are being coddled on the campuses of some colleges whose standards and expectations they consider too low.



Young people are shown playing a slot machine in a scene from a new movie on gambling released by the Division of Temperance and General Welfare of the Methodist Board of Christian Social Concerns. The movie, entitled Where Fortune Smiles, tells the story of a girl who begins playing the machines as a pastime and later finds she cannot stop

Religious News Service

United Presbyterian Leader Says Church Erred in Cumberland "Split"

A representative of the United Presbyterian Church in the U.S.A. said that his denomination bears a great deal of blame for the split which led to the formation of the Cumberland Presbyterian Church. Dr. Glen W. Harris was addressing the 132nd General Assembly of the Cumberland Church.

In a reply the Cumberland Church asked for forgiveness of its own sins and they pledged their future cooperation.

The Cumberland Presbyterians withdrew from the parent body in 1810 in a dispute over extending the church to the frontier west of the Appalachian Mountains. During 1906 and 1907 about two thirds of the Cumberland Presbyterians rejoined the main Presbyterian body, which was then the Presbyterian Church in the U.S.A., but a series of lawsuits over property followed the reunion.

The Cumberland Assembly named a permanent committee on interchurch relations to work for a closer relationship between Cumberland Presbyterians and other Presbyterian and Reformed groups.

In other actions, the assembly voted to move the denomination's theological seminary from McKenzie, Tenn., to Memphis sometime after 1964. Delegates also adopted the Covenant Life Curriculum, a cooperative educational project of Presbyterian and Reformed bodies.

Evangelical Covenant Study Planned on Christianity and Communism

An extensive study of Christianity and communism by Evangelical Covenant Church congregations during 1963 was approved by delegates at the denomination's seventy-seventh annual meeting in Seattle, Wash. The study will be planned and conducted under supervision of the denomination's Commission on Christian Citizenship. It will involve book lists, study guides, sermon suggestions, open forum discussions, and "other channels of bringing to the attention of all our people the necessity for a study in depth of one of the greatest concerns of our time."

In another resolution the Evangelical Covenant body reaffirmed its stand against racial prejudice in any form and called for major attention by appropriate agencies toward the development of a strategy for the

inner city church in recognition of changing neighborhoods.

Dr. Clarence A. Nelson of Chicago was reelected president of the church. He will serve his second four-year term. Delegates adopted a 1962-63 budget of $1,464,000 for the denomination's foreign and home missions, youth work, Christian education, and publications.

Dutch Reformed Publication Urges "Bridle" on South Africa's Powers

In a comment on the drastically restrictive Antisabotage Act sponsored by the South African government, the official organ of the Dutch Reformed Church in South Africa warned that it is necessary "to keep a bridle on government." An editorial in the paper said that a check on government is necessary because "government tends to give itself even greater powers."

Observers in Capetown said it was rare for a Dutch Reformed Church publication to criticize the government, pointing out that the national administration was made up overwhelmingly of church members.

The Antisabotage Bill proposed by the government is described by proponents as a defense against the inroads of Communists. It gives extraordinary powers to the minister of justice for use in the event of extreme national emergency. Opponents, including many churchmen and church bodies, have charged that it can be used to buttress the government's drive to preserve its racial segregation policy.

Reform Rabbis Support Medicare

President Kennedy's efforts to provide medical care for the aged through the Social Security system were endorsed by America's Reform rabbis. Delegates to the seventy-third annual convention of the Central Conference of American Rabbis also condemned the Christian Anti-communist Crusade and other right-wing groups and censured the State Department for failing to protest more vigorously Soviet restrictions on Jews. They also opposed nuclear testing by all nations.

Church of God to Sponsor World Youth Camp

The Church of God of Anderson, Ind., will sponsor a world youth work camp next summer in the mountains of Lebanon, near Beirut. The camp is expected to bring together youths from about twenty nations who will erect a number of church and other buildings.

The church's annual international convention held at Anderson, Ind., voted to change the name of the Gospel Trumpet Company, denominational publishing house, to Warner Press. The company employs about 300 persons and has annual sales of nearly $4,500,000. Previously the Gospel Trumpet, principal weekly of the Church of God, changed its name to Vital Christianity.

At a meeting of the General Ministerial Assembly of the church, a record budget of $1,600,950 was adopted for the work of the 150,000-member church.

Delegates to the conference were told that a vital Christian church can exist under any form of government from the Communist type to a monarchy. Dr. Ewald E. Wolfarm, associate director of the Church's Division of World Service, said the essential thing for the church was fellowship with Christ, not the kind of government of the country in which it works.

Conservative Baptist Group Hits Church Union Proposals

Dr. W. W. Watson of Auburndale, Fla., president of the Conservative American Baptist Association, charged that "modernism, unitarianism and ecumenicalism" were seeking to conquer men's minds. Addressing the association's national convention, he said members of the group must fight any proposal for Protestant union.

The association, organized in 1905, comprises some 3,000 independent Baptist churches, mainly in the South, Southeast, and Southwest. Its headquarters are in Texarkana, Ark., where it dedicated a new national building in connection with the convention.

Evangelical Free Church Cites Membership Gain

Membership in the Evangelical Free Church of America increased by 3,387 last year for a record total of 36,705. Dr. Arnold T. Olson of Minneapolis, Minn., president of the church, announced that the association had added twenty-one new congregations bringing the total to 483. Per capita giving rose to $223.51.

Dr. Olson also announced that the church's new $400,000 international headquarters in Minneapolis would be dedicated in September. The denomination now supports one hundred sixty-five missionaries in seve overseas areas.

Organized seventy-eight years ag as the Swedish Evangelical Fr Mission, the denomination merge with the Evangelical Free Churc Association in 1950 to form the pre ent body. It is affiliated with th National Association of Evangelical

Methodist Conference in Pakistan Votes Against Church Union Plan

The Methodist Indus River Co ference in Pakistan has voted again a plan of union which would for the United Churches of North Ind and Pakistan. By its action the Ind River Conference became the fi of thirteen Methodist annual conf ences to vote on the proposed unio Two thirds of the annual conferenc in North India and Pakistan mu endorse the merger before Southe Asian Methodists can unite with t other denominations.

Besides the Methodists, oth groups involved in the North Inc and Pakistan mergers include Ang cans, Disciples of Christ, Baptis and the Church of the Brethren.

Dr. E. Stanley Jones, internatic ally known Methodist missionar evangelist, has advocated again federal union of Protestant bodies North India, Pakistan, and Ceylo in place of their proposed chur mergers. Under this plan the d nominations would retain their d ferences while being branches of o church. Those branches wishing ganic union would be free to mer In an open letter in the Indian W ness, official organ of the Method Church in Southern Asia, Dr. Jo wrote "if the world or the chu are ever to be united it cannot on the basis of merger, it can o be some form of federal union."

Assemblies of God Open High School in Nigeria

The Assemblies of God ha opened a high school in Africa. Bu by the Nigerian Assemblies of G in cooperation with the denomi tion's Foreign Mission Departme the secondary school is located Iboland. The school's first year have more than eighty students w an anticipated expansion in the n three years to some 500.

The Assemblies have about churches in the Iboland district, rected by native pastors. Six Am can missionary couples assist w Bible school teaching, printing lit ture, and other work.

Anniversaries

Mr. and Mrs. Silas H. Keim celebrated their fifty-third wedding anniversary recently. They came to Chicago forty-five years ago. They have one daughter, six grandchildren and three great-grandchildren. — Mrs. Silas Keim, Chicago, Ill.

Brother and Sister H. Q. Rhodes celebrated their golden wedding anniversary on March 18, 1962, at the Smutherton church, Pa. Brother Rhodes was retired after serving forty-one years in the active ministry. They have six children, twelve grandchildren, and five great-grandchildren. — Mrs. Harry J. Emerick, Berlin, Pa.

Obituaries

Ball, Clarence William, son of Charles A. and Carrie R. Gooch Ball, was born Aug. 25, 1884, near Rydal, Kansas, and died May 20, 1962. He became a member of the church in 1904. On Feb. 19, 1908, he was married to Anna Viola Westrick, who died Oct. 10, 1927. Surviving are one daughter, two sons, one granddaughter, two grandsons, two great-grandchildren, four brothers, and three sisters. The funeral service was conducted by the pastor of the Christian church, and burial was in the cemetery near Belleville. — Hattie A. Ball, Belleville, Kansas.

Batzel, Mary E., daughter of George and Susan Baker Knisley, was born July 15, 1878, and died June 18, 1962. On May, 25, 1899, she was married to George S. Batzel, who died Nov. 22, 1941. Surviving are two daughters, three sons, two sisters, two brothers, thirty grandchildren, sixty-one great-grandchildren, and two great-great-grandchildren. She was a member of the Bethel church near Everett, Pa. The funeral service was conducted at the Bethel church by Brethren Charles Batzel and Joseph Clapper, and burial was in the adjoining cemetery. — Ethel Snyder, Everett, Pa.

Brubaker, George William, son of William R. and Rosetta Landis Brubaker, was born in Oklahoma, June 8, 1909, and died May 4, 1962, at Yuba City, Calif. He was married to Josephine Neher. Surviving are his wife, one daughter, one son, his father, four sisters, and two brothers. He was a member of the Live Oak church. The funeral service was conducted by Charles Border, and burial was in the Live Oak cemetery. — Florence Davis, Live Oak, Calif.

Burr, Herman R., died Dec. 30, 1961, at the age of seventy-five years, at his home in Mechanicsburg, Pa. He had served as a deacon in the Boiling Springs church. Surviving are his wife [illegible], one sister, two sons, and five grandchildren. The funeral service was conducted by the undersigned, and burial was in the Baker cemetery, [illegible], Pa. — J. Albert Cook, Dillsburg, Pa.

Cherry, George Lewis, son of Joseph and Jane Douglas Cherry, died June 17, 1962, at the age of eighty-two years. He was a member of the Ridgely church, Md. Surviving are one son, one daughter, one brother, three grandchildren, and four great-grandchildren. The funeral service was conducted by Bro. Roy Judy, and burial was in the Greensboro cemetery. — Mrs. Lewis R. Cherry, Ridgely, Md.

Daugherty, Richard, son of Asa and Carrie Pavenmare Daugherty, was born Sept. 29, 1919, at Fostoria, Ohio, and died June 6, 1962. He was married to Helen Devore on Sept. 29, 1939. Surviving are his wife, his parents, four brothers, and three sisters. He was a member of the Fostoria church. A memorial service was conducted by the undersigned, and burial was in the Memory Gardens near Arcadia. — Paul B. Haworth, Fostoria, Ohio.

Faust, Joseph M., son of David and Mary Christman Faust, was born Sept. 4, 1891, in Franklin County, Pa., and died April 13, 1962. He was married to Kathryn E. Smith, Dec. 10, 1912. He became a member of the Church of the Brethren in early manhood. The funeral service was conducted by Bro. Ervin F. Block, assisted by Bro. Wayne A. Nicarry. Burial was in the Lincoln Lawn cemetery. — Mrs. Charles L. Bitner, Chambersburg, Pa.

Ham, Arthur, son of Mack and Susan Ham, was born March 15, 1898, in Patrick County, Va., and died June 25, 1962, in Danville, Va. He had been a member of the Danville church for thirty years. On Jan. 8, 1931, he was married to Minnie Susan Dalton Stanley. Surviving are his wife, four daughters, two sons, two stepsons, and ten grandchildren. The funeral was conducted by Brethren Vernon Wilkins and Eugene Kahle, and burial was in the Mountain View cemetery. — Mrs. B. N. Peters, Danville, Va.

Harris, Clifford Irving, son of Washington Irving and Lydia Cole Harris was born near St. Paul, Minn., May 3, 1899, and died May 9, 1962. He was married to Emma Weninger on Jan. 14, 1931. They became members of the Church of the Brethren in 1938. Surviving are his wife, one son, one daughter, and six grandchildren. Burial was in the Lakewood Memorial Park near Modesto, Calif. — Mrs. Ralph Webber, Modesto, Calif.

Harter, William Lewis, was born in Iowa, and died Feb. 14, 1962, at Santa Monica, Calif. He had taught rural economics and sociology at Iowa State University. His wife, Florence, died in 1953. Four years later he was married to Kathleen Van der Linden, who survives. Also surviving are two sons, one daughter, one sister, five grandchildren, and three great-grandchildren. The funeral service was conducted by Bro. Leland Nelson at Englewood. — D. Esther Jamison, Hawthorne, Calif.

Heaston, Ralph Roland, son of Alonzo A. and Mary Heaston, was born April 30, 1890, near Beatrice, Nebr., and died June 9, 1962. He became a member of the Church of the Brethren in 1913. Surviving are his wife, Pearl Heaston, two sons, one daughter, and six grandchildren. Burial was in the Modesto cemetery. — Mrs. Ralph Webber, Modesto, Calif.

Heckman, Aden E., son of Henry L. and Mary Etter Heckman, was born Sept. 14, 1891, in Franklin County, Pa., and died Sept. 11, 1961. He was a longtime member of the Chambersburg church, Pa. The funeral service was conducted by Bro. Ervin F. Block, assisted by Bro. Samuel B. Hawbaker, and burial was in the Lincoln cemetery at Chambersburg. — Mrs. Charles L. Bitner, Chambersburg, Pa.

Hostetter, John, died March 15, 1962, at the age of eighty-one years. He was a longtime member of the Denver church, Colo. Surviving are one sister and three brothers. Burial was in Payette, Idaho. — I. James Eshleman, Denver, Colo.

Hunsberger, William Henry, son of David F. and Jane Ringer Hunsberger, was born in Washington County, Md., Oct. 8, 1875, and died April 13, 1962. His wife, Lula Maude Yost Hunsberger, died in 1944. He was a member of the Welsh Run congregation, Pa. He had served in the offices of deacon, minister, and presiding elder. Surviving are five children, eighteen grandchildren, and twenty-eight great-grandchildren. The funeral was conducted in the Welsh Run church by Brethren Russell Martin and Edward Wingert, and burial was in the Broadfording cemetery. — John D. Martin, Mercersburg, Pa.

Kreider, Oma A., daughter of Jacob and Amanda Tyner Klutz, was born near North Manchester, Ind., May 29, 1880, and died April 10, 1962. On Aug. 1, 1897, she was married to Noah Kreider, who died in March 1961. Surviving are two sons, one daughter, and five grandchildren. The funeral service was conducted in the Pleasant View church, of which she was a member, by Brethren Albert Whitmer and Howard Kreider, and burial was in the South Whitley cemetery. — Mrs. Amsa Snell, South Whitley, Ind.

Mahan, Calvin L., was born Aug. 25, 1890, in Traverse City, Mich., and died in Ocean Grove, N. J., June 20, 1962. On Sept. 15, 1934, he was married to Mrs. Emily Himelberger. On Sept. 20, 1959, he was ordained to the ministry and on the following Sunday assumed the pastorate of the Rodney church, Mich. Surviving are his wife, three sons, three daughters, two sisters, and nine grandchildren. A funeral service was conducted in the Muskegon church by Brethren Daniel Blickenstaff and Philip Lauver, and a memorial service in the Rodney church by the undersigned, assisted by Brethren S. J. McCaman and Lloyd Evans. Burial was at Muskegon. — J. F. Baldwin, Lansing, Mich.

Mann, Lydia F., daughter of Zachariah and Ellen Snyder Shives, was born in Fulton County, Pa., and died at Waynesboro, Pa., July 1, 1962, at the age of eighty-six years. She was a member of the Church of the Brethren. Surviving are her husband, Charles H. Mann, four sons, one daughter, nine grandchildren, seventeen great-grandchildren, and three sisters. The funeral service was conducted by Brethren Harry M. Gardner and G. Forest Collier, and burial was in the Green Hill cemetery. — Thelma Widdowson, Waynesboro, Pa.

Moland, Harvey Finley, was born in Duncan County, Ill., July 23, 1875, and died June 15, 1962, in Bartlesville, Okla. He was a member of the Bartlesville church. Surviving are his wife, one daughter, three sons, and six

A faith for YOU

R. C. CHALMERS

Here is a simple but provocative statement of fundamentals of the Christian faith. Dr. Chalmers delves into such topics as life after death, the triune nature of God, and the implications of suffering. To help clarify concepts, he uses enriching examples from biblical and literary sources. Each chapter is preceded by questions designed to provoke stimulating thought. $1.50

Church of the Brethren
General Offices
Elgin, Illinois

grandchildren. The funeral service was conducted by the undersigned, and burial was in the Memorial Park cemetery. — Ward Nance, Bartlesville, Okla.

Murray, Joseph H., was born Dec. 6, 1866, and died June 28, 1962. His wife died in 1945. He and his wife were baptized in 1892. He was elected to the ministry in September 1901 and helped in the organization of the First church, Roanoke, in 1893 and also in the organization of the Central church in 1925. He was the last surviving charter member of the First church. Surviving are three sons and four daughters. The funeral service was conducted at the Central church by Brethren D. Price Hylton and S. Earl Mitchell. — Jessie H. Hylton, Roanoke, Va.

Myers, Jerusha Elisabeth, daughter of the late William and Sadie Sheets Myers, died June 28, 1962. She was a member of the Mt. Joy church, Pa. Surviving are three brothers and two sisters. The memorial service was conducted by the undersigned, and burial was in the Mount Joy cemetery. — John M. Geary, Mount Pleasant, Pa.

Nutting, Harriet R., wife of Edward B. Nutting, died June 2, 1962. She was a member of the University Park church, Md. Surviving besides her husband is one daughter. The funeral service was conducted by Bro. Philip Norris, and burial was in the Cedar Hill cemetery. — Mrs. Irene Smith, Hyattsville, Md.

Petrie, Frank M., son of Isaac and Mary Heller Petrie, was born June 2, 1879, near Waynesboro, Pa., and died June 24, 1962, at the Brethren Home at Cross Keys, Pa. On Feb. 25, 1902, he was married to Mary A. Brown, who died May 10, 1958. He was a member of the Waynesboro church. Surviving are two daughters, one son, five grandchildren, and three great-grandchildren. The funeral service was conducted by Brethren Harry M. Gardner and G. Forrest Collier, and burial was in Green Hill cemetery. — Thelma M. Widdowson, Waynesboro, Pa.

Poorman, Elizabeth, was born Dec. 19, 1882, near Elizabethtown, Pa., and died June 30, 1962. She was a member of the Bachmanville church, Pa. Surviving are her husband, John, one daughter, three sons, four brothers, and three grandchildren. The funeral service was conducted by Bro. Earl Eshleman, assisted by Bro. Norman Patrick, and burial was in the Hanoverdale cemetery. — Mrs. Abram H. Hoffer, Elizabethtown, Pa.

Church News

Northern California

McFarland — 1962 marks the fiftieth anniversary of the organization of the congregation. Special emphasis this year is being placed upon evangelism and Brethren service. Under the leadership of Rev. Eugene Golay of Santa Monica, a workshop on personal evangelism was held. Fifteen teams went calling in homes while others were in prayer groups. We have had talks, some of them illustrated with slides, about various areas where the Church of the Brethren is carrying on work: Dr. Merlin Brubaker on Central America; Dorothy Brown on Ecuador; Russell and Clara Johnson on Greece. Then M. R. Zigler brought a message on Missions to the World. On Palm Sunday and Easter new members were brought into the church and babies were consecrated. On the anniversary Sunday, April 29, Harry Thomas, pastor of the Covina church, and a former member of our congregation, led in the Sunday school discussion. J. I. Coffman, a former pastor, preached at the morning worship service. The junior high group of the Bakersfield church presented a Latin American play, The Eye of the Storm. Consecration services were held for Jerry and Berkeley Davis, who are becoming directors of the Lybrook mission. Dale and Evelyn Snell have returned home after two years in Haiti. While the pastor, Joseph Jennings, is busy in district work, Paul Longanecker is the pulpit guest. Brother Jennings and Emerson Root were the Conference delegates. — Mrs. A. R. Grober, McFarland, Calif.

Modesto — The church school and church workers at Waterford, Empire, and South Modesto joined the Modesto congregation for a school of evangeli under the leadership of Joseph J nings. Fifty-eight blankets and qu and other material aid were presen at the One Great Hour of Shari service on April 1. During Lent had services each Sunday and Wedn day evenings. Vernard Eller was leader for meetings, April 14-22. Th included breakfast meetings with youth and evening meetings with dividual groups and the entire chur A school in family living was held the Sunday evenings in May. The p gram included a panel discussion the Christian family in rapid so change by representatives of the cou welfare department, Modesto s hospital, and the minister; a fa dinner, at which C. Ernest Davis sp on the interdependence of the fam the play, Scattered Showers, presen by three young mothers; the film, B ers' Choice. The mother-daugh dessert program had for its theme tern for Living. The church sch adult classes visited a state correctio institution for men following a c session with a juvenile officer who plained the processes and problems law enforcement. Special inte classes, Christianity and Communi I and II Maccabees, The Christ Family in Rapid Social Change, w held for four Sunday morning in a tion to the regular International Su School Lessons. The choir presen a concert during the worship hour May 20, including oral reading v musical interpretation. We had a ner and program to honor all graduates. Eight persons complete Standard Leadership Training co sponsored by the Council of Churc The children's program included ports of the Lenten projects — the maries presented a new Bible dedication; the juniors brought packets to be sent to the Lawr Clarks in Nigeria. Etheldra Claxto La Verne College senior, is assis the local church during the sum There was a reception for all mem received during the past year, twe eight in number. Five thousand hundred dollars has been pledged a three-year period by the congrega for district church extension. Tw young people attended the Nati Youth Conference at Estes Park. church participates in a recre program and a mission service at Modesto Gospel mission each m The church facilities are used by county health department for well conferences. We entered one so team in the YMCA league this mer. — Mrs. Ralph Webber, Mod Calif.

Southeastern Kansas

Verdigris — The congregation j with the other churches in the Ma area for the Easter week services, ing each night of the week in o the churches with Good Friday vices in the afternoon at the Meth church in Madison. The Easter su services were held in front of church. We observed the love fea the 19th. Glen Faus, who has the pastor for nearly four years, c his work the last of May and pla attend Bethany Seminary this co

ıll. Max Gumm became the pastor n June 1. The CBYF, which was or-anized last fall, will continue to meet very other Sunday evening, and the nior choir is also continuing its prac-ce sessions during the summer. We ad a vacation Bible school during the rst week in June. Thirty children at-nded. — Mrs. Awilda Johnson, Mad-on, Kansas.

Southern Illinois

Oakley — The elder, W. T. Heckman, ho was ordained to the ministry sixty-ne years ago, preached an anniversary rmon on a Sunday in January. The nior choir sang every Sunday in April. he Cerro Gordo and Oakley churches et together for some services before aster. They also had a joint com-union in the Cerro Gordo church. ther churches of the community ined in the Easter services. The Good riday service was at the Oakley urch and the sunrise service and aster breakfast at the Oakley United rethren church. The Manchester Col-ge choir gave a concert on Easter ght. We had family and birthday ghts in April and July. Bro. Ralph caggs brought the message for Chris-n College Day on April 29. Three ildren were consecrated on Mother's ay. Six have been baptized and two ceived by letter. The study class ich meets Thursday evenings studied e Book of Acts. The offering taken the vacation Bible school in June as sent to the workers with migrants. o. W. T. Heckman represented the ngregation at Annual Conference and e pastor, E. H. Traughber, was on anding Committee. A number of the ildren attended camp. — Mildred lk, Cerro Gordo, Ill.

Woodland — Bro. Calvin Bright held evangelistic meeting, Jan. 15 to 21. me of the youth attended the ban-et at Cerro Gordo in February. We idied Latin America at the Sunday ening services during March. We nt letters to the township super-sors and signed petitions to try to ep taverns closed on Sundays and quor off the fair grounds. The union od Friday service was held at Wood-nd, with Rev. Forest G. Bailey, an angelist of the Christian Church, inging the message. There was also nion sunrise service at the Methodist urch. The Sunday school attendance s been increasing. Three have been ptized. Several mothers participated the worship service on Mother's Day. ie children presented a play at the ening of the Sunday school on Chil-en's Day. The Woodland children ned with the children in Astoria for cation Bible school. During the ab-ice of the pastor at Annual Con-ence, Bro. Ralph Johnson of Astoria d Clinton Kessler brought the mes-ges. Joyce Shaw of Browning told her experiences as an exchange dent in Holland one Sunday evening. Emilee Kessler, Astoria, Ill.

Middle Indiana

Logansport — One of our youth, reen Hallam, has entered BVS. rough the efforts of the Berean class have secured a much needed new no for the church. On pulpit ex-nge day the guest speaker in our



Gingham Joys

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This inspiring collection of 43 meditations makes use of familiar homey things — those which we meet often in our daily lives, but often without lasting impression. "Gingham joys" are the "joys all around us, quiet ones" — a fire burning brightly, hyacinths, winter snows; courage, perseverance, honesty, and friendliness. **$1.50**

Church of the Brethren General Offices, Elgin, Illinois

congregation was Horace Huse of the Akron Cooperative church. Our pastor preached at the Upper Deer Creek congregation. We had our love feast on Palm Sunday. All the churches of the city combined for an Easter sunrise service. Four babies were dedicated on Mother's Day. Three have been baptized. Mrs. Florence Ridenour directed the vacation Bible school in June. The pastor, Herman Landis, and his wife attended Annual Conference. — Mrs. Sarah Stamper, Logansport, Ind.

Pleasant View — Ausby Swinger moderated the quarterly business meeting in June, when the church and Sunday school officers were elected for the coming year. Six were received by letter recently. Bro. Floyd Bollinger represented the congregation at Annual Conference and then reported on the meeting later. We had two weeks of vacation Bible school in June. The women's fellowship made robes for the choir, and comforters and other items for relief. The delegates to the district meeting are Mr. and Mrs. Charles Wine, Richard Knarr, Dale Reiff and Lowell Joke. — Mrs. Amsa Snell, South Whitley, Ind.

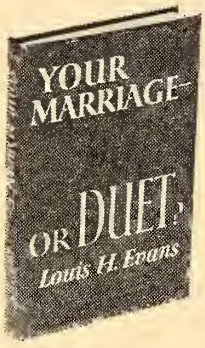
Northern Indiana

La Porte — The congregation had Lenten services with guest speakers. We observed the love feast before Easter. In February we had an all-church birthday party and a golden age day on May 25. Babies were dedicated as a part of the service on Mother's Day. Some of the women attended the rally at Goshen, and some helped at Nappanee to process relief clothing. The women are making comforters and collecting clothing. They remember the older members and the ones at the Mexico Home with birthday cards. The pastor, I. D. Leatherman, and Mrs. Leatherman attended Annual Conference, the latter being our delegate. Two have been baptized and one has been received by letter. — Myrtle Shank, La Porte, Ind.

Michigan

Hope — Two couples within the church celebrated their fiftieth wedding anniversary, the Seeses and the Gottleib Roths. One member, Jacob Kauffman has reached his 100th birthday. We had a father and son and a mother and daughter banquet. One evening each month since last November, we have had a family program. We joined with several of the churches in the community for the World Day of Prayer and Good Friday services. We observed the love feast on the Thursday evening before Easter. The CBYF was in charge of the Easter sunrise service. Various groups have had charge of the Sunday evening services, including the junior highs, the CBYF, and the choir. The choir also had a program one evening during the week in honor of the senior citizens of the community. They sang at the Barry

YOUR MARRIAGE



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Louis H. Evans

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Classified Advertising

PORT CHARLOTTE Church of the Brethren fellowship, Fla., which meets in Scout House, Conway and Olean, invites all who live or visit in the vicinity to attend Sunday school, 9:30, and morning worship, 10:30. Pastors, please send names and addresses of folks moving to Florida to Rev. Frank Williar, 411 E. Gardner, Port Charlotte, Fla.

county medical facility home for the aged also. Five teachers attended the daily vacation Bible school institute at Manchester College. The women have been sewing baby garments for migrants. A number of them attended the sectional rally at the Grand Rapids church and the district rally at the Woodland church. On June 3, our congregation cooperated with three other churches in a public temperance meeting at the Freeport Methodist church. The pastor, Rommie Moore, represented the congregation at Annual Conference. During the absence of the pastor, several lay members, Ammon Miller, Jr., Earl Atkinson, Larry Wieland, and Rev. Ray Prescott, executive director of the Grand Rapids-Kent County Council of Churches, filled the pulpit. Charles Gibbs moderated the council meeting in June when the officers for the Sunday school and church were elected. Wilma Townsend and Wilmina Wieland will be delegates to district conference. We burned the mortgage on the church farm on July 1. — Wilmina Wieland, Freeport, Mich.

Southern Ohio

Beech Grove — We had an interesting series of sermons on the seven sacraments. The district secretary met with the congregation on April 1 for a service of installation for three deacons and their wives. On April 12, the women's group entertained the Greenville Brethren Home guests with an Easter program. Two of our men participated in the sacred concert at West Milton. The pre-Easter services were held at the different churches of the community. Bro. David Ockerman was the speaker at the sunrise service at the church in Hollansburg. There was a communion breakfast for the men at one of the churches. Five of the men attended camp improvement day at Sugar Grove. Harriett Bright was the speaker for the mother-daughter banquet in May. Several from our church attended the dedication services at the Brethren Home in Greenville. The youth group met with the youth group at Cedar Grove on June 4. Rosalind Buck was the speaker. Kenneth Hollinger was the guest minister for the preaching mission, July 22 to 29. During the absence of the pastor at Annual Conference Bryce Baker filled the pulpit. The three churches combined for a vacation Bible school at our church with 160 children in attendance. — Mrs. Everett Druley, Hollansburg, Ohio.

Dayton, Ft. McKinley — Six of the women attended the women's fellowship conference at New Carlisle. The junior highs led the worship on March 4. Morris Gustin, a member of the Community Methodist church, discussed with our congregation the techniques of visitation previous to the friendship calls in each member's home during the weeks of March 11 and 18. We had an all-day prayer vigil on Ash Wednesday. On the following Friday the community World Day of Prayer service was held in our church. The junior high class entertained their parents at a St. Patrick's Day supper. The church was host to one of the Camp Woodland Altars interpretation dinners. The deacons have been meeting every other month for Bible study and prayer. For three Sunday evenings of Lent we had fireside meetings with prayer and a discussion of the Book of Mark. We observed the love feast on Thursday of Holy Week. One of our members has entered Brethren Volunteer Service. Pro. Harriett Miller of United Seminary was the leader for the teacher training meeting. Five p sons were baptized on Palm Sund Three babies were dedicated on Mo er's Day. On Pentecost Sunday f were received by letter. The neighb ing EUB church joined with us a vacation Bible school in June. O the weekend of June 23, the youth h a camping trip at Whitewater La Ind. While the pastor was at C ference, Dr. W. R. Montgomery v the speaker. He is the director f Adult Education and Men's Work the EUB Church. — Helen L. Dedri Dayton, Ohio.

Eastern Pennsylvania

Elizabethtown — On Ash Wednesd fifty-nine persons came to the chu at fifteen-minute intervals for pra and dedication. Four Wednesday e nings during Lent, Roy E. McAu with Jobie Riley substituting evening, conducted a class in m reactions to some minor proph Kenneth Miller, James Flora, Wa Zunkel, and Donald Rummel w guest speakers on Sunday eveni during Lent. James Beahm was

Brethren Placement Service . . .

This column is conducted as a fre service in the interests of assistin individuals or families to relocate secure employment in Brethren con munities. It does not provide for th advertising of goods or property f sale or rent. Information on paid a vertising may be obtained from th Church of the Brethren General Office

This service is a part of the Brothe hood program, assigned for administr tion to the Social Welfare Departme of Brethren Service.

The right to edit and reject notic is reserved. Since no verification notices is made no responsibility c be assumed.

When writing about a notice, it necessary that the number be give Write Brethren Placement Servic Church of the Brethren General Offic Elgin, Ill.

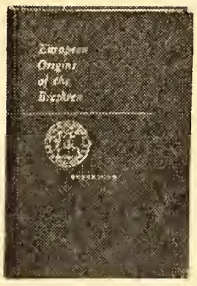
No. 569. Wanted: A middle-ag woman as a cook in a home for the ag at the Helen O. Snavely Memor Home, Hershey, Pa. Good wages. Id conditions. Housing at the Hom Contact: J. R. Snavely, R. 1, Humme town, Pa.

No. 570. Wanted: A good farm Central Illinois, 160 to 250 acres, rent for 1963. Party has full line farm equipment. Contact: Brethr Placement Service, Church of t Brethren General Offices, Elgin, Ill.

No. 571. Housekeeper needed: middle-aged or older woman to ma her home with Brethren doctor Southern Ohio. Large room, board, a minimum starting salary of $125 month provided. Duties would be g eral housekeeping and caring for a year-old child. Contact: Brethr Placement Service, Church of t Brethren General Offices, Elgin, Ill.

uest minister for the pre-Easter reaching mission. The pastor, Nevin I. Zuck, spoke at the regional conference at the Spring Creek church. He also preached a Lenten series in x churches in Virginia. We observed ie love feast on May 6. Bro. R. W. chlosser spoke at the sixtieth anniversary observance of the founding of ie Elizabethtown congregation. Guy Vampler, Jr., was the speaker for the mphasis on peace. Two programs ere given at the Neffsville Brethren ome, a service conducted by the urch when Norman Wykoff spoke id a service of music by the Cruder's class. The drama department the college under the direction of rs. Enterline presented the play, The Vay of the Cross. The choir gave the ntata, God's Greatest Sacrifice, under e direction of Nevin Fisher. Richard ey was the leader for the family life stitute. Mrs. Wilbur Garman was e speaker for the mother-daughter nquet. Mrs. Nevin Fisher spoke on ildren's day. Three of our youth are rving overseas, John Hoover in igeria, Carl Zeigler in Poland, and arold Daveler in Laos. At the June uncil meeting Wilbur Brubaker and erle E. Block were elected deacons r three-year terms. Five men atnded the Southern District men's felwship at Loysville. Two attended e adult seminar at Washington. The mmunity May fellowship of the ited Church Women met in our urch. One of our members, a college nior, was one of the 6,000 students o participated in the students' march r peace in February. Four of our mbers participated in the Brethren ace walk. While the pastor, Nevin Zuck, was in Ocean Grove, Clyde lson preached. — Ruth N. Eby, ount Joy, Pa.

Hatfield — The Elizabethtown Colge choir gave a concert one Sunday ening. Mrs. Kenneth Bauman, misnary on furlough from India, spoke the mother and daughter fellowship. ven of the congregation attended the n's fellowship at the Middle Creek urch. Ralph H. Jones was reelected derator for a three-year term. Broth- and Sister Walter Fretz were inlled in the office of deacon. Bro. red P. Nyce was licensed to the nistry and is serving as assistant to pastor at Roaring Spring, Pa., this mmer. The congregation gave a ogram at the Brethren Home at ffsville. Henry Kreiss, district superendent of the Pennsylvania Temance League, spoke one Sunday ening. On Children's Day the Sun- school gave a program of reations, exercises, special music, and hort play. Bro. J. Becker Ginder of nheim, accompanied by two quars, spoke at a program sponsored by youth. Russell Ziegler directed the ly vacation Bible school at which theme, My Bible and I, was used. ly offerings were sent to the Amern Bible Society. Charles and Rozella nkley and their children, who are ne from Nigeria, spent one Wednes- evening in our congregation. Mrs. nkley is supported by the church. ce the last report, six have been tized, one has been reclaimed, and e have been received by letter. Iary A. Nyce, Lansdale, Pa.



European Origins of the Brethren

Donald F. Durnbaugh

This official anniversary volume for the 250th anniversary of the founding of the Church of the Brethren is a source book on the early eighteenth century European period of our church. It presents in translations scores of documents, most of them hitherto unknown to us, found in the archives of Europe.

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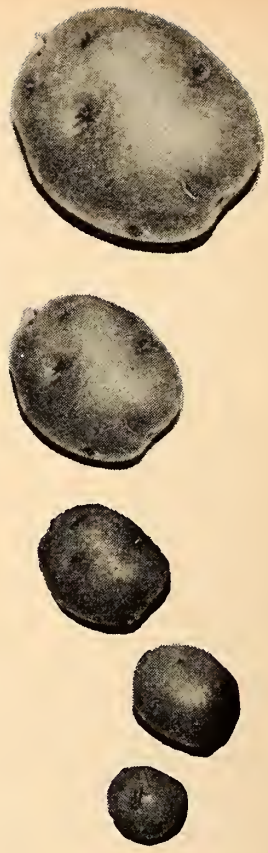
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SMALL POTATOES

MANY years ago the Chinese farmers went on the theory that they could eat all their big potatoes and keep the small potatoes for seed. They did this for some time. They ate the big potatoes; they planted the small potatoes. A new understanding of the law of life came to them when, through the years during which they kept up the practice, nature reduced all their potatoes to the size of marbles. • These farmers learned through bitter experience that they could not keep the best things of life for themselves and use the leftovers for seed. The law of life decreed that the harvest would reflect the planting. • Planting small potatoes is still a common practice. We still take the big things of life for ourselves and plant the leftovers. We expect that by some crazy twist of the laws of nature our selfishness will reward us with unselfishness. We cannot eat the big potatoes and still keep having them through the years. • Planting small potatoes simply means that this is what we're aiming for. What size potatoes have you been planting? • "Do not be deceived; God is not mocked, for whatever a man sows, that he will also reap" Galatians 6:7.

September . . . Brotherhood Achievement Month

CHURCH OF THE BRETHREN

Church of the Brethren
Gospel MESSENGER

SEPTEMBER 8, 1962



Frank Gordon from A. Devaney

IRST STEPS For quite a bit of learning the tools are extremely simple. Take a black-
ard and see what interesting combinations you can get by using only twenty-six letters. The pos-
ilities are endless — enough to fill an unabridged dictionary, to write a dozen volumes, or simply
say in a few words what needs to be communicated. . . . Or consider the available combinations
ten numbers. The trick is to learn what relationships are involved and when you can be certain
t four and two equal six. . . . Back to school after a summer vacation, a student must start in
h necessary first steps, but they are obviously only a beginning venture along a road that could
d to understanding and a useful life. Yet the young scholar needs more than alphabets and
hmetic. Thank God for his living Word and truths that add up to more than a sum total of facts.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

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Carroll M. Petry, pastor of the Wabash church, Indiana, is chairman of the Christian Education Commission of Middle Indiana.

Harry M. Gardner is pastor of the Waynesboro church, Southern Pennsylvania.

Dr. J. Carter Swaim is executive director of the Department of the English Bible of the National Council of Churches.

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

They Are Ambassadors

The Gospel Messenger of July 26 mentions the roll of different women under the caption, "The Distaff Side at Ocean Grove," and one woman who is in a wheelchair is rated an "Unofficial Participant." This lady is Mrs. Mary S. Dunmire of McVeytown, Pa. She and her husband, Lloyd Dunmire, go to the Spring Run Church of the Brethren at McVeytown. They are both deacons and very active in the physical and spiritual welfare of the church. This makes the twenty-second Annual Conference she has attended. She was a delegate to several of them although this was the first time she attended in a wheelchair. While attending church last winter she slipped on the ice, fracturing her hip. The doctor told her that seventy-five percent of the people who had fractures of this type never walk again. She said she would not be one of the seventy-five. Through the prayers of her church and friends and the hand of God she is walking as of this date.

The first Annual Conference Mrs. Dunmire attended was in the year 1912 at York, Pa., at the fairgrounds; the moderator was H. C. Early of Virginia.

Mrs. Dunmire's father, J. C. Swigart, was elder at Spring Run for a number of years and served in the Middle District; he also served a number of times on the Standing Committee.

I think the church depends a lot on people like the Dunmires, who unselfishly support it with cooperation and prayers. I'm wondering if there are really any "unofficial participants" in the church of Christ today; they are ambassadors. —Wesley Swigart, McVeytown, Pa.

Pray and Tell

During these troubled times, when the world has been crying for peace and there is no peace, I have been listening to sermons from pulpit, radio, and television, and searching religious magazines in vain for the one thing that would point the way to a real and lasting peace.

It is simply this: *Tell* Khrushchev and all other leaders (this may include some in our own country) who are oppressing their people and depriving them of the right to an abundant life that we are praying for them; that we are consta holding them up in prayer, and not cease until they have met t Creator face to face, and have s themselves as he sees them. W happens when this point is reac we leave in the hands of God, wh love and plans for salvation incl all mankind.

This is not an impossible pict "Is anything too hard for the Lo (Gen. 18:14a). I think the pic of Christians around the world p ing for him would shake Khrush even more than an atom b would. But we must tell him. must tell him that we believe in and that we believe in prayer. are keeping such beliefs und bushel as if we were ashame embarrassed. Or perhaps, ther nothing under the bushel. Per we doubt or are ignorant of the p er of prayer.

The price of peace is goodwi all mankind. This will lead to cern. When we are conce enough, we will do something. can all pray. — Florence Peters, Childress, Ft. Worth, Texas.

Preparing for the Worship Ho

We should seldom decide wh we go to "meeting" or not. It sh become a custom with us as it with Christ. We never asked parents on the Lord's Day mo if they were going to the ch We knew they were going if it possible. Our purpose in should be to worship God and lowship with his people. H this in mind we will be wearing clothing as becomes the childr God. We will be glad to be s next to any one in the congreg We will participate in any pa the service as we are able.

If you lack the gift of song, do not sing too loud, but sin the sermon is not interesting to keep listening; it may be helpf others. After the services are speak to all that you can. Be self in worship. God told Mose if the children of Israel used to dress the stones of the altar would pollute it (Ex. 20:25). go to the house of the Lord the above things in mind your ship will be helpful to you a others and acceptable to the — Joseph Cassel, R. 1, Colleg Pa.

The High Cost of Racing to the Moon

NOW that the Soviets have orbited two spacemen in a manner that sets new cords and opens new prospects, Americans e worried lest they fail to reach the moon ead of the Russians. At stake is our badly ttered prestige and whatever military lvantage a base on the moon would offer.

Before going all out to be the first on the oon, it might be well for everyone, Soviets as ell as Americans, to ask how much such a feat ill cost. The estimate is somewhere around irty billion dollars.

You might think that American scientists ould be solidly behind the effort to reach the oon by 1970. Yet Dr. Warren Weaver was eaking for many of them when he urged cently that before we spend thirty billion for e such purpose, we ought to consider some ernate projects for the same money.

Thinking primarily of values to education d research in science, Dr. Weaver observed at thirty billion could be used for: a ten rcent raise in salary to every teacher in the ited States; *plus* a grant of ten million llars to each of two hundred small colleges; *us* seven-year research fellowships for fifty ousand new scientists and engineers; *plus* ough money to create ten new medical hools; *plus* the building and endowing of mplete universities for all fifty-three nations ded to the UN since its original founding; *plus* three more Rockefeller foundations; and still there would be money left over.

Obviously, the same staggering amount could be put to use for the social sciences, for the arts and humanities, or for a variety of other good causes as well. Think of the welfare programs that could be undertaken for the relieving of hunger and homelessness, for the prevention and cure of disease, for the general improvement of conditions on this planet.

Or think of the spiritual dividends that could be realized from the investment of so much money for the reclaiming of souls, for the healing of broken minds and spirits, for the vigorous proclamation of the gospel of Jesus Christ and his kingdom.

Are these values to be regarded as less important than to be first on the moon? Perhaps the time has come for Christians to make it clear that, marvelous as man's discovery and mastery of space may seem, he has not yet succeeded very well in mastering himself or in utilizing well the natural resources of this planet. Let discovery and experimentation continue, so that man's horizons are ever broadened. But let us not project even as far as the moon the petty rivalries, the smallness of spirit, the narrowness of mind, and the hardness of heart that seem so often to prevail. Should we not learn first to live together as human beings before we establish new colonies in the skies? — K.M.

on't Blue-Pencil the Bible

MANY persons who have had a high regard for Leslie Weatherhead, the British eacher and writer, will not agree with his est proposal that some parts of the Bible ght to be "blue-penciled."

If the former pastor of London's City Temple uld have his way, he would delete from the l Testament "a lot of bloody massacres and a of smutty little pieces that choir boys read the quiet."

We can quickly agree with the noted thodist minister that the Bible speaks with a d of frankness that would not be permitted writers of articles for the Gospel Messenger of stories for our church story papers. We st grant that there are passages, even whole ks in the Old Testament that will seldom be d as texts for Sunday school lessons.

Dr. Weatherhead is alarmed lest choir boys others get the idea that God sanctioned all the blood-letting, the conniving, the politicking, and some of the crude personal relationships that are reported in the Old Testament. The point is not that God ever sanctioned things we now condemn, but rather that he recognized men to be the sinful creatures they are.

In our reading of the Old Testament, we need only sanction what Jesus Christ would sanction. We do not need to "blue-pencil" or censor any of the unsavory incidents or characters we find there. Instead, we can value those earthy tales for what they tell about God's direct dealings with all-too-human persons.

With all due respect to Dr. Weatherhead, who might do as good a job of censoring as the next man, we prefer a Bible that is as faithful to the original as the translators can render it, even if it is rugged in sections and raw in a few spots. After all, there's life in that book. Let's not make it anemic. — K.M.

COMMIT YOURSELF

by Harold Z. Bomberger

SOMETIMES I think an every member financial enlistment is the most contradictory and unnecessary thing we do in the church! Why should members of the church have to call in one another's homes to remind them of their stewardship and encourage them to be faithful? This is what we promised to do when we accepted Christ as our Lord.

There are churches that do not conduct an annual every-member canvass. They do not use offering envelopes. In fact, they do not receive an offering as part of their worship service. They have what they call a "Tithe Box" or a "For the Work of the Lord" container inside each door of their church. As each member arrives he places his contribution there, a contribution which is not less than his tithe and may be considerably more.

Becoming a Christian, such groups say, means committing one's life to Christ. Therefore, out of gratitude for what God has done for them, because of the inexpressible joy of their salvation, and because of their desire that others might discover what they have discovered, they attempt to be faithful in all aspects of the Christian life without anyone pushing, begging, or flattering them.

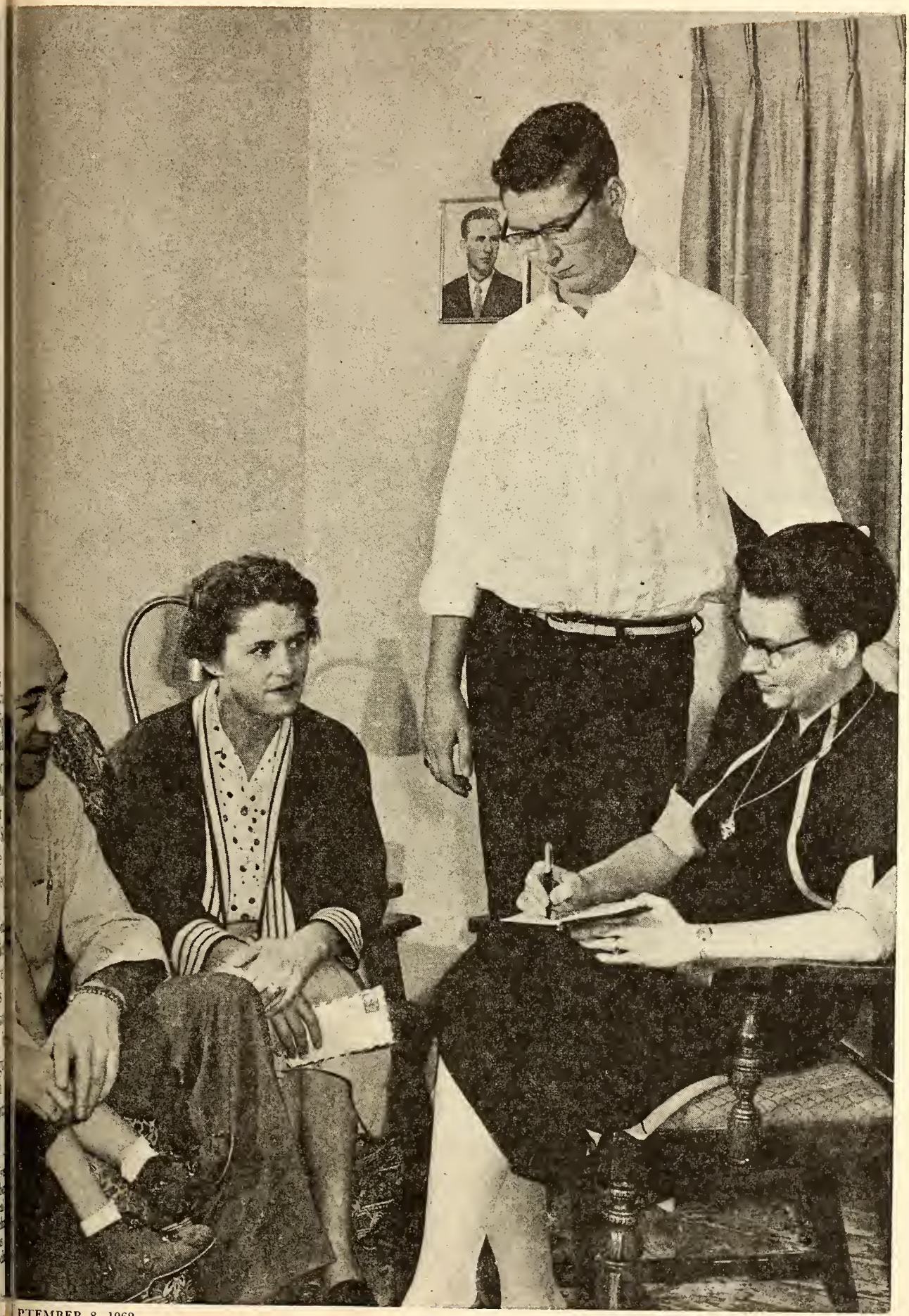
There is something inherently sound in this approach. It was not until I was twenty years old that I joined the church. By that time I had read the entire Bible four times, and I had a pretty good idea what was expected of me as a Christian; in fact, that is the reason I put off my decision for so many years. As far as I recall, my home church did not teach tithing; my parents did not follow the practice; and I was not well acquainted with anyone who did.

As a result of studying t Bible for years before I wa Christian, the Holy Sp worked in my life, and became convinced that, for at least, the tithe represente minimum requirement or sponse for a Christian. S began to tithe, and since baptism, as far as I can rec I have never given less have frequently given more am not alone in this convict and in this practice. There hundreds of thousands Christians who do the sa

There is no need for a h pressure financial campaign them! If they lived in middle of a desert or on

The every-member canvass give opportunity to acquaint membe the congregation with the local outreach program of the ch the visitor notes suggestions dissatisfactions with the ch

Fujihira from Monk



island or hundreds of miles from a local church, and yet had an income, they would attempt to send a percentage of this income to some Christian group engaged in Christian mission.

But in regard to the every-member financial canvass, I have presented only one view. It has another side which is wholesome and valuable and which justifies the program.

For one thing, it is a democratic kind of leadership activity. No one leader runs this show — not the pastor and not the finance board — but everyone involved is a messenger, yes, a leader, on a mission for his church, for his Lord, and for the cause to which he has committed himself.

Also, an attempt to underwrite its budget in the beginning of a new church year puts the church on a sound, business-like fiscal policy. Those whom the church has elected to carry certain responsibilities can be assured that there will be money to pay for church school materials, fuel, electricity, and other important phases of our program; the denomination at large can be assured that there will be funds to support missionaries and native workers in South America or Nigeria or Indonesia and that there will be adequate funds to enable our seminary to break ground for new buildings.

But there is yet another — and a better — reason for our every-member enlistment. Some people are not close enough to the church, or involved enough, to have the slightest idea of what is going on. Some people, even though they would be insulted if anyone hinted that they were not Christian, never show up in church.

Furthermore, it is very difficult to keep everyone fully informed. Some of us spend many hours a month in committees, studying and planning the work of the church. We are familiar with what goes on; in fact, we take it for granted that because we seem to know what goes on, everyone else does!

But this is not true! Many persons find it difficult to understand all the church plans, and to be certain where all the money in a budget is allocated. Why do we need a program of Christian education? Why must the seminary have extra money at this time? Why is it so important to raise the amounts in our budgets for the Brotherhood Fund and why must we support our Brethren colleges?

It is precisely for this reason that we have an every-member enlistment! What people do not understand they will not be enthusiastic about and will not make a commitment to! The purpose of an every-member enlistment to me is not to go t someone and talk him int pledging a certain amount c money to the church, bu rather to tell the thrilling stor of the church and its progran of its exciting opportunities an its serious responsibilities. It a story in which each membe of the church is involved.

When your pastor goes t speak to someone about becon ing a Christian, you are ther When your pastor goes to th hospital to pray for an age and ill sister, you are ther When overseas mission teac ers, preachers, and docto share the good news, you a there! When members of th Brotherhood staff from Elg travel to local churches an district activities across th land, to train leaders an educate workers, you are ther When young ministers a



A. Devaney

Worship, preaching, prayer, study, and fellowship take place in the church that its mission may be carried to those outside its life

aught and other youth trained or Christian vocations in our eminary, you are there! When outh are trained in Brethren olunteer Service and then sent o projects to serve human need n many areas in this country nd around the world, you are here! When relief work is done nd the underpriviledged are elped through Brethren Serv-ce, you are there! When new hurches are organized in ex-loding population centers, you re there!

It is a thrilling story! It is a worldwide ministry for Jesus Christ! You are there! In fact, t is the only way you can be here!

Would it not be wonderful if ve could run our church with-ut money? For years I have een working on a scheme, and think that now it can be done. Without money, of course, the hurch could not employ a ll-time pastor. But that is all ght. Let each one take his rn visiting in the hospital, ntacting newcomers in the mmunity, meeting with all he boards and committees of he church, preparing and reaching the sermons, leading the worship services, admin-tering communion, baptisms, nd anointings, performing arriage ceremonies, and pray-g for and attempting to lead he unsaved to the Savior.

Without money, of course, here would be no foreign mis-ons. But that is all right. Let ach one take his turn as a acher, medical worker, agri-ltural expert, or evangelist.

Without money, of course, he denomination could not nploy editors for our church hool publications, the Leader, nd the Gospel Messenger. But is should be satisfactory, ecause each one would take s turn writing, editing, print-g, and distributing such very ecessary materials.

FOR SO MANY THINGS

BY ENOLA CHAMBERLIN

For so many things I thank God—
For clear, high songs of birds,
The chiming of a church bell,
The loveliness of words.

For so many things I thank God—
For the feel of pelting rain,
The prairie wind that rushes
Across the fields of grain.

For so many things I thank God—
For the high, white sun at noon,
For flaming dawns and sunsets,
For the cool light of the moon.

For so many things I thank God—
For more than I can name;
But one is that he changes not;
He always is the same.

Without money, of course, we would have no full-time Brethren service and relief workers abroad. But that is all right! As soon as you could save a truckload of food or clothing, you would drive it to the neediest place on this planet and there distribute it. You would return home, and some other member would repeat the process.

Without money, naturally, there would be no electricity or heat in the church. But each one could bring a candle or electric lamp or a bucket of coal or a can of fuel or a blanket.

Without money, the church could not employ church secretaries or purchase office equipment and supplies. Let every member volunteer to come in several days to work. No one would be overworked. Of course, each one would have to bring his own desk, chair, typewriter, pencil, ink, and other office equipment!

How many Christians would be willing to try this plan for running the church without money? Or would they rather make their contribution through the medium of money?

A new teacher, when asked about her goal in teaching, replied, "My goal is the same, I suppose, as that of any teacher, to convey my own excitement about my field and to awaken a similar excitement in my students!"

That is it! That is why we go into one another's homes: to share our excitement about our church and awaken a similar excitement in others! So much so that it can be a growing experience for all. As a result the church will be stronger and more effective in its work!

It is not our money that God wants. It is not our attempt to wring money from someone else that God wants. It is you whom God wants. It is I whom God wants, and it is all the rest of the members, our neighbors, friends, and families whom God wants! It is not a check which he wants; in fact, in these prosperous times, when people look for income tax deductions, it is easy to write a check for the church or some other good cause without the surrender of self to Christ, without a "rebirth spiritually" to use a good New Testament word! "Commit thyself" is his word to us! Tell the thrilling story of the gospel of love and salvation in Christ so that others will commit themselves. This is all there is to an every-member canvass.



Problems and concerns were raised in small group sessions which were presented to the entire group for discussi

LIVING IN MISSION

District directors discover new horizons in adult work

by Carroll M. Petry

Last year, in nearly every district throughout the Brotherhood, workshops were held in Christian Education by staff representatives from our General Offices. The workshop in our particular district was well-planned and well-received. Some of us were wondering at that time what would result from such experiences which would benefit the entire Brotherhood through the distri and local churches.

The recent meeting at El of Adult Directors from acr the Brotherhood gave the swer to our question. Nearly people from our districts a regions came together to spe 4 days in serious and concer discussion, debate, and study to how adult members of Church of the Brethren can

ceive the vision of what it means "To live in mission."

As the sessions progressed, this term became the most used of our combined vocabulary. We wrestled with this idea until it, like the angel in the Old Testament story of Jacob, gave us a real blessing. We came away convinced that the task of adults in the church is *to live in mission.*

The program of the workshop was based on four main assumptions:

1. That many Brethren adults want to grow spiritually, while others need to be challenged to grow.

2. That the day is here when the church should be more sensitive to maturing adults, and plan with them toward a greater fulfillment of themselves in Christ.

3. That previous efforts to evaluate and gather opinion from across the Brotherhood on an image and direction for the adult program warrant certain definite steps being taken at this time.

4. That the Christian Education Commission of the General Brotherhood Board in its Adult Program of Christian Education, provides a general guideline for implementing responsibilities assigned to the Brotherhood adult department.

So here we were, the most of us never having been involved in such an encounter before, wondering what was coming next and how we could make a contribution in this first adult education workshop.

But we did not wonder long, for Anna Warstler and her coworkers had evidently spent many, many hours in thinking out and preparing for the workshop. Most of us were immediately assigned to a small group for more personal sharing, and several of us were asked to be participants in the various and creative sessions that will be described below. The hours were long, beginning at 8:00 a.m. and concluding at 8:30 p.m. with an evaluation of the day by the consultative committee.

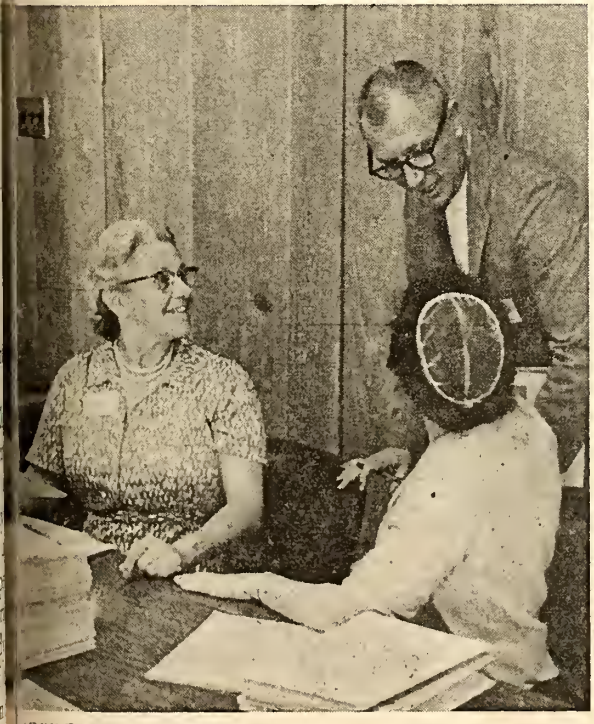
Highlights of the day were always the morning and evening worship services in the beautiful and reverent chapel. Something just had to happen to us when we were being constantly immersed in the worship experiences which were so creatively planned and reverently carried through.

Following are some of the angles from which the workshop attacked its responsibilities:

1. Norman Baugher presented a thoroughly Biblical and theological definition of what it means "To live in mission" as members of Christ's church. His message was the basis for the entire workshop.

2. The small groups met together to evaluate such presentations, list questions and problems, and share concerns

nna Warstler, director of adult work (left), re-urce leader Walter Lantz, an executive from the dianapolis office of the United Church of Christ, d Beatrice Myers comment on one of the sessions



Between sessions and during coffee breaks those participating in the workshop compared notes on the sessions as Mrs. Edna Anderson, Mrs. Chester Herrington, and Mrs. J. C. Wine are doing (from left)





Taking advantage of a coffee break during the adult education workshop, held at the General Offices in July, S. Loren Bowman, secretary of the General Brotherhood Board's Christian Education Commission, and Virginia Fisher, director of Christian education for t districts of Eastern and Southern Pennsylvania a North Atlantic, plan for the Christian education st team visit to the three districts in the spring of 19

which would be returned to the larger group for discussion.

3. Panels were used to react to presentations and help the presenter clarify his position.

4. An outside resource leader, in the person of Walter Lantz, an executive from the Indianapolis office of the Disciples of Christ, gave creative leadership and a broader view for us all.

5. Workshoppers were introduced to the cooperative curriculum project and a parallel curriculum for adults, a tremendous and difficult task, and yet something to which we should all look forward. Eighteen denominations are now at work trying to put together practical and relevant materials which will cover the gamut of what it means to live as a Christian in the world today. Also efforts are under way to enable a church school to offer courses using the same themes but graded in their approaches and materials, from the youngest classes through the most elderly. If this becomes a reality, what a breakthrough for Christian education! Imagine sitting down to the table at Sunday noon and discussing what we have learned in each of our classes dealing with the same general theme! In this way the home would again become very important in carrying on Christian education.

6. Various new approach in working with adults were r ported on. Among them, ele tive units for classes, retrea training experiences such as t Indiana plan for adult leade ship, and the house-chur concept.

7. Role playing was used su cessfully in focusing our atte tion on the issues before u



A steering committee met each day after the evening session to che progress, to look at the schedule, and to plan for the next d Some of the committee were, from left: Norman Harsh, direc of adult program, Second Virginia; Ronald Morgan, pastor at Hutch son, Kansas; Virginia Fisher; Carroll M. Petry, chairman, Christi education commission, Middle Indiana; Mrs. A. R. Showalter, preside of Women's Fellowship; and J. C. Dell, president of Men's Fellowsh



Of the twenty-five district directors of adult work, fourteen were present at the adult workshop; they were (left to right): front row — Randall Roose, Michigan; Julia Moorefield, Tennessee; Maud Stump, Oklahoma; Edward Wenger, Second Virginia and Maryland; second row — Mrs. Ira Kindig, Nebraska; Harriett Bright, Southern Indiana; Irene Fike, Northern California; third row — Merrill Heinz, Florida; Jean Wine, Eastern Pennsylvania; Mrs. Roy Neher, Tridistrict, Kansas; back row — Cassell Wieand, Northern Indiana; Harry Eshelman, Southern Illinois (now deceased); Agnes Baird, Eastern Maryland; and Beatrice Myers, Southern Pennsylvania

One group pretended to be a local church adult group called together to set up an adult council. As in a local situation, many problems arose and had to be dealt with.

8. Evening sessions were given over to previewing films helpful in the field of adult work. Personally, this interested me greatly. Wendell Eller provided some of the finest and most practical filmstrips I have ever seen on the subject of Christian adults in today's world, leadership development, and the like.

9. There was the usual dissemination of scores of pages of mimeographed material, much of which, by the way, has already found a useful place in my files. Some time was also given to suggesting books, other audio-visual materials, and resource materials which would be helpful in adult work.

10. Toward the end of the workshop we spent time discussing how to set up adult councils in the districts and what a district adult director does. These job analyses were shared at the final meeting, a fellowship meal at the YMCA in Elgin.

In conclusion, I feel sure that most of us came away with a renewed respect for what needs to be done across the Brotherhood in adult work and a renewed challenge to get at this task of helping adults genuinely to live in mission for the Lord Jesus.

An Aid to Joy in Giving

by Fred M. Bowman

✚ Joy in giving? "Of course!" you say. "But why all the questions about the way I give? What difference does it make whether I use an offering envelope or not? As long as I give and the church receives my offerings, isn't that all that matters? Why insist on the use of envelopes rather than loose offerings?"

The answer, for me, is simple. I use an offering envelope, as do millions of others, because it enhances the joy of giving.

A well-educated and active layman once said, "I used to feel that I need not use offering envelopes for my giving to the church. Then one day I realized that there were really no good, valid, Biblical reasons why I should not . . . and there were some very good reasons why I should! Since using my church offering envelopes, I have experienced more fully a real joy in giving."

Still you may say, "But what about the objections we've heard to the use of offering envelopes? There must be something to them. Isn't it enough to give, without using an envelope? And why should anyone else know how much I give? After all, doesn't the church operate on faith? Why so much stress on regular contributions through envelopes? We used to give without envelopes. Why do we need them now?"

How weak these objections are! Without the envelope it is easy to forget or neglect regular giving or to think you give more than you really do. As to others knowing how much you give, the person who knows keeps this information in confidence. Your worshipful act of giving is really a gift in secret. When it comes to faith, true, the church does operate on faith. But does that imply that it cannot use sound business procedures? And the appeal to the argument of "what used to be" is not necessarily valid. We would not want to go back to what used to be when it comes to modern conveniences in our homes.

On the positive side there are many valid reasons for the use of church offering envelopes. Their use helps me to give regularly, systematically, and proportionately. They help me put God's part first, to "seek first his kingdom." They help me to realize the degree of my Christian commitment as expressed in actual giving and to make my gift such that I need not be ashamed of it. My offering envelopes also remind me that the work of the church goes on from week to week, whether I am there or not. They enable me to have a continuous share in the work of Christ and the building of his church.

Not only does their use help me, but it helps the church as well: by encouraging better financial procedures, by allowing for long-range planning, by stimulating the loyalty of all members of the church, by producing a deepened spiritual life within the congregation, and by making it possible for the church to provide me with a record of my giving. And so the church grows, the kingdom more fully comes, and I am led to greater dedication, because I use weekly envelopes.

RECONCILIATION:

The CHRISTIAN Frontier

BY HARRY M. GARDNER

The last of the studies that were presented during the Bible Hour at the 1962 Conference on the general theme, Reconciliation

IT WAS high noon on sunny day in May 1960. A New London, Connecticut, dockside the band was strikin up The Stars and Strip Forever. The loud speake were blaring the heroes' we come; just then the silv crested ocean waves we sheared by the dorsal fins that monstrous whale, the ator ic submarine named the U. Triton. She was surfacing f the first time in months.

This victorious frontiersma of the subterranean highwa had just circled the glol underwater and had now r turned to the point from whic she had departed sever months before. She had give truth to three central fac concerning 20th century su marines.

In the first place, submarin can successfully circumnaviga the globe because their make the U. S. Navy, properly d signed, constructed, equippe and provided them with th essential and potential powe Secondly, if submarines w yield to their maker, they a pistoned with surplus pow and have direction for crossin all of earth's oceanic frontier Thirdly, submarines worthy their name, can and mu cross every underwater frontie Otherwise, they give the lie the very purpose for whic their maker commissioned the as global vessels – frontiersmc of the subterranean world.

How do these three ce tral facts regarding submarin compare to the central fac regarding men whom God h called to a ministry of reconci ation?

Paul said that men a designed, created, proper equipped, and provided wi essential and potential pow by their Maker – God. "A this is from God, who throug Christ reconciled us to himself

Paul assumed also that from the beginning, when God made man — Adam and Eve — in his own image, man has openly rebelled against the very fact that his Maker is the arbiter of his life and destiny.

Selfish, self-centered man has worked overtime attempting to fashion God in man's own image. He has dogmatically bedeviled the sovereign God, insisting on having the center ring in the circus of life, motioning God to the galleries to applaud man's perverted acrobatics. Unredeemed man stands in broken relationship with God.

Evidence of man's sinfulness can best be measured with the yardstick which Jesus used more than any other, namely, man's use of God's resources entrusted to him. To give man the benefit of every doubt, let us examine a self-professed Christian nation of the Western world, the United States.

In 1959 she had 6.2% of world's population, 50% of world's wealth, and a national income of $399½ billion. Of these resources, her people spent $88 billion for meat and metrecal, tobacco and alcohol to nourish, stimulate and sedate tired bodies; $25 billion for vacations to vaccinate against life's violence; $23 billion in savings to secure body, soul, and mind; $19 7/10 billion for medical care to keep the bodies alive; $18 3/10 billion to recreate them; $4 7/10 billion for cosmetics to make them smell sweet and look saved; and a scant $4 3/10 billion on all religious and welfare activities that these earthly bodies might realize and experience that they are not mere bodies, but souls sharing in the eternal kingdom of God here and hereafter.

God again thunders through Isaiah, "Why do you spend your money for that which is not bread,/and your labor for that which does not satisfy?"

In earlier years God's children fashioned golden bulls and cows, fell down and worshiped them. God's present-day children of the West have developed a sacred cow called "dollars and dividends." We have bowed down and worshiped her. And now look. She's delivering herself of a whole herd of golden calves: (1) education, to be worshiped as a savior in itself; (2) scientific accomplishment, bowed down to as if it will give lasting joy and peace; (3) superior institutions of political, economic, social, and military power and prowess, worshiped as if they will secure life and give eternal security.

To God's helpless, rebellious, sinful, smiling, dying children, God chose to give life. In Jesus Christ, God reconciled the world and us to himself. In this eternal act of God which unfolded in the life, death, and resurrection of Christ in history, the love of God flew in the very face of the most powerful destructive instrument of sin, death itself. By Easter morning, the resurrected Christ, on whom sin had bankrupted itself, rendered it powerless.

In Jesus, God penetrated the very depth of sin. Said Paul, "He made him to be sin who knew no sin." In Jesus, God overcame sin's power. "As by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous." In Christ, God established his kingdom of holiness (loving judgment and forgiving love) in the very realm of man's sin. In Christ, victim of and victor over sin, the cosmic battle was won.

From God's side, the bridge of at-one-ment was built, at-one-ment between prodigal man and his forgiving Father, estranged man and the ground of his being, rebellious man and the seeking God, self-centered man and God, the center of the unisphere, all men and God the Creator and Redeemer.

God did not have to serve as a committee of one to decide which ones should live and which ones should die. He willed and provided the reconciliation for all men, that all men might live. God leaves the decision "Who?" to the freedom and choice of prodigal man.

Paul said, "We beseech you on behalf of Christ, be reconciled to God." "If any one is in Christ, he is a new creation; the old has passed away, behold, the new has come."

Be reconciled. God in Christ has won the battle, established the bridge, crossed the great frontier, set up the spiritual legacy of at-one-ment, but man has to make the initial and continual decision to receive and appropriate it in faith. At that very moment when the Triton yielded herself to the creator within her — officers and engineers who tortured her engines with that ever-burning, boiling, atomic fire; fuel and power provided by her maker — at that moment she was coming alive, transformed from hundreds of tons of cold, dead steel to a living monster for stalking the darkness of the ocean depths. Until her whole being received and responded, her battle cry was but a noisy gong and a clanging symbol, the rattle of cold, dead steel.

Saul, who had at his command all which the greatest Western power Rome could offer, who had struggled with and believed his education was eternal truth, who believed Caesar's coin was his security, who believed the Roman political, social, and economic system was savior of the world, who believed eternal joy and

My Brother's Keeper

BY MABEL M. KISTLER

I did not like my neighbor—
His color nor his walk.
I did not like his wife and child—
Their laugh, their clothes, their talk.

But trouble came to my house;
The wind blew off my roof.
My neighbor got his ladder
And did not stand aloof.

Then trouble came another day.
My chimney caught on fire,
And when I went to drive to town
Two tacks were in my tire.

I did not like my neighbor;
He did not seem to mind—
Or was he just pretending
That I was good and kind?

My neighbor still is with me.
I like him, I confess.
He is his brother's keeper;
Oh, how can I be less?

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peace lay in Rome's scientific and military power and prowess, was on his way to destroy the last enemy of these systems which had become his gods. The enemy? God as manifested in the Christians at Damascus. But on his way, something happened to this bewitched, bewildered, and confused man whose gods had let him down. Weary, tired of carrying the world on his shoulders, blinded with utter fatigue and despair, he finally fell, haunted by Stephen's ghost, the man whom he helped misguided Jews to kill. Tortured by grief, he groaned, "Lord, why is this?" "Wilt thou pursue thy worm to death?"

Saul, deadened with defeat, had for his shade only the shadow of a cross. All of a sudden came a voice, "Saul, Saul, why do you persecute me?" With a leap of faith within his numbed being, Saul for the first time met Jesus the Christ as more than a mere man. With a groan of faith he inquired, "Who are you, Lord?" In answer to Saul's inquiry of faith, there came the reply, "I am Jesus."

Saul met the first two requirements in being reconciled to God. He acknowledged Jesus as Christ and Lord. He listened in faith. As he did so, the Lord directed him, "Rise and enter the city, and you will be told what you are to do." He was communicating because he had been communing with Christ.

Blind as to where God would lead him, not counting his money to see if he could afford it, not asking the Roman governor if it would endanger his rating as a Roman officer, not checking Gamaliel's teachings concerning the Roman political, economic, social, or political power and prowess and whether this move would undercut it, in faith, he went. Not giving God instructions, he allowed himself to be led into Damascus, reporting for duty. There he bowed low that Ananias could lay his hands on him. Receiving the Holy Spirit and Christian baptism, God revealed to Paul that he was acceptable to God although unacceptable. He experienced that in Christ he was victor over sin.

When we encounter God in Christ and are being reconciled again and again, his Spirit reveals to us the heinous wickedness of our sins. He reveals to us that we gladly sing the Hallelujah Chorus when a mountain climber scales the Rockies, endangering life and limb to save an injured amateur, but that we continue treating human beings as things across the street in Russia, the next block down in China and are spending millions to prove it if the false gods require it.

He reveals that we pray "Our Father . . . " and talk missions, missions regardless of race color, that is, as long as t colored stay the next blo over. But we continue movi churches, moving our la chairs, yea, even vacate t church pews when the color wish to sit with us and eat wi us at our Lord's table.

He reveals to us that o concept of murder is erroneo that we figure it is murder fo man to pistol whip his broth to death. Yet we work overtim programing the compute hoping they will tell us that is not murder to spend so mu of God's money for that whi is not bread while over half t human beings are being stalk and slain by the hounds of h — hunger, disease, and death.

Babies across the street South America are holding o their hands, not for toy do but milk, while their brothers America go riding by, hauli great Danes which in 1959 co them three fifths of one billi dollars a year to insure, fee and sanctify. In air-condition Cadillacs, they sally them abo from show to show to prove th their money and lives are goi to the best breed of dogs. T is not to mention the monstro galvanized devils called elev tors, gorged with grain, laug ing in the face of the starvi

God reveals that atomic pc are boiling in hideaways over the earth, full of fie flames, poised like pytho ready for the global kill, pc filled with the most destructi power that economic, politic scientific, and intellectual m of today can produce. The pots are fired by the hands men who must be reconciled almighty God and to man.

Paul, committed to Chri saw his sin in relation to t false gods, realized the man was and the man he could y become as God willed. adjusted his being, his intelle

ıal acumen, economic ability, olitical power and prowess, ɔcial standing. All this he djusted to God as revealed in ıe Scriptures and through the loly Spirit, Christ within him. Vith all in perspective, Paul ow realized he had found ɔmething worth dying for, ıerefore he had something orth living for.

Paul said, "We are ambassaors for Christ, God making his ppeal through us." Tons of ɔld steel were transformed ıto a living frontiersman — the riton — as she journeyed on ıe task for which her maker ɔmmissioned her. Man beɔmes transformed into a new ıan of God, experiencing his econcilation with God and ıan in his earthly journey as an mbassador of that reconcilaon which God in Christ has iven him. To live in the realm f God's reconcilation is to give orth that reconcilation in bedience to God. Through our ves, words, and deeds, God ıakes his appeal that nation be econciled with nation, race ith race, religion with religion, hurch with church and brother ith brother. Except we serve s his ambassadors we give the e to the very purpose for hich God commissioned us, amely, to draw men unto imself and thereby to oneness ith each other as he is one.

Ultimately, the economic, ducational, political, social, nd economic institutions are ɔ be used in the service of God. ɔtherwise, they become idols, emonic forces for misleading ıan into a no man's land of rokenness and destruction. As mbassadors, as God's reconiled children living in the ealm of God's loving judgment nd forgiving love, we have the ɔlemn responsibility to strugle with the *how* of appealing ɔ man that he may be reconiled to God and man.

God's commission is clear. "Go ye into all the world. . . ." We go as people of his new society. When we err, God rebukes us. When we accomplish, God takes the credit. We are the richer, for with Paul we can say, "It is no longer I who live, but Christ who lives in me."

The Revised Standard Version after ten years

by J. Carter Swaim

THE Revised Standard Version, first published on September 30, 1952, is now ten years of age. It proclaims by its title that it is not a wholly new rendering but intends rather to stay within the tradition which began with Tyndale and extended — through the Great Bible, the Bishops' Bible, the King James Bible, and the English Revision — to its immediate predecessor, the American Standard Version of 1901.

Translators of the Revised Standard Version worked from the original Hebrew and Greek and had at their disposal all the linguistic, archeological, and historical findings of twentieth century scholarship. Their commission was to alter familiar phrases only where new knowledge of the original text, new understanding of the Biblical languages, or the changing nature of our mother tongue required it. Its aim and purpose, therefore, were to preserve all well-loved phrases of the English Bible which have stood the test of the years.

Thomas Nelson and Sons, whose long association with Bible publishing in this country and in Britain had included the printing of the American Standard Version of 1901, advanced the funds necessary to make the new translation, and in return received the exclusive right to publish it for ten years. At the end of the decade, on September 30, 1962, five other firms will join Thomas Nelson and Sons as publishers of the RSV. All of these, too, have long and honorable records of Bible publication. In alphabetical order, they are: William Collins Sons & Co., Ltd., New York City; Harper & Row, New York; A. J. Holman, Philadelphia; Oxford University Press, New York; World Publishing Company, Cleveland.

The copyright on the Revised Standard Version is held by the denominations through their cooperative agency, the Division

of Christian Education of the National Council of Churches. The responsible officers of the division, in opening the field to new publishers, stipulated that each licensee should guarantee to have three separate sets of plates, thus making sure that for 1962 and beyond there would be new type faces, new formats and new bindings.

Since the Scriptures remained a best seller in Nazi Germany all through the Hitler regime, one is never too comfortable with sheer statistics regarding the number of Bibles in circulation. Certainly the impact of the Revised Standard Version upon our common life in the years since 1952 cannot be adequately conveyed by arithmetic.

Impressive statistics could be cited. Sales have averaged better than a million a year since publication date. By the end of 1958, thirty-seven denominations with a church school enrollment of 22,568,159 were using it in their curricula (there are more now!). Since the RSV Pulpit Bible became available, more than sixteen thousand churches have installed it in pulpit or lectern, and this number continues to grow at the rate of 250 per month.

One prefers, however, to tell the story in human terms. A denominational editor wrote: "I could quote testimonies of friends of mine, who are finding an interest in Bible reading they never knew before. The other evening I heard a prominent radio entertainer say that for the first time in his life he was able to make sense out of the Old Testament prophets, and was finding the reading of the Bible a thrilling experience, due to the RSV." At this writing, a radio star is using fifteen minutes each evening to read the RSV. He insists that he will go through it from cover to cover, omitting neither genealogies, duplicates, nor those passages not ordinarily considered appropriate for public use.

The Revised Standard Version has made for itself a large place in the lives of individuals. A reviewer in the British Weekly came to this conclusion: "I incline to think that this is a very remarkable achievement, but I exhort everyone to judge for himself. Let him use this version at family prayer for a few months, and I suspect that he will thereafter always use it." A college president in the South, having familiarized himself with RSV in the home, said that if he were to go into the pastorate again he would never use any other version in the pulpit.

So far as impact upon the worship, mission, and unity of the church are concerned, it is possible to delineate a certain transition period during which RSV was used in some areas of the church's life but not in others. It was not uncommon to see two versions side by side in the same document.

There were some indeed who argued that the situation ought to remain this way. One editor, admitting that the RSV was more accurate, stated that it should be reserved for study but for worship and devotional use only the King James should be used. Many sensed, however, that inaccuracy could not possibly be good for piety and that to try to nourish the spirit upon what the mind rejected was a schizophrenia that could not long be endured.

Favorable reaction to the Revised Standard Version came from many quarters, sometimes from the most unexpected. Concerning the New Testament, a professor at a very conservative Midwestern institution said that if he were cast away on a desert island and could take with him only one book, I would want his Greek Testament. Deprived of that, h second choice would be the R vised Standard Version. Th equally conservative preside of a small denominational co lege said he had begun to u RSV with caution soon after appeared but after a few wee he found himself using it as th English New Testament, ar comparing other versions wi it.

When an unreasoned atta upon the RSV came to the a tention of a city council churches, the executive wo dered what effect this wou have upon his secretary, mem ber of a charismatic group n affiliated with the Nation Council of Churches. To h surprise and delight she sai "I don't understand what th fuss is all about. At the Bib college which I attended, w used the RSV as our textbook

Approval has come fro different parts of the Englis speaking world and from r ligious groups for whom t Bible has sometimes been separating, rather than a reco ciling, factor. The Times London in June 1954 ran thirty-two-page supplement e titled, The Bible, Historic, Social, and Literary Aspects the Old and New Testamen Described by Christian Sch ars.

The article entitled La English Versions of the Bib concludes with this descr tion of the Revised Standa Version: "The translation us a fine, entirely modern, d nified literary English, reta ing something of the peric of the Authorized Versi but not hesitating to al any word, if accuracy or inte gibility is to be gained. To t English ear nothing tra Atlantic obtrudes itself, a

Continued on page 18

KINGDOM GLEANINGS

BROTHERHOOD FUND GIVING

Oct. 1, 1961 — Aug. 24, 1962 . . . . $1,292,483
Oct. 1, 1960 — Aug. 24, 1961 . . . $1,218,537
Increase in Giving: 5½%
Needed by Sept. 30, 1962 . . . . $456,587

$9,155 of the giving this year was for Response 62. As a Brotherhood, we are committed to a work totaling $1,739,915 this church year. Response 62 is in addition to this. September is the month of achievement for the Church of the Brethren. It is a time when we set forth in a concerted effort to meet our full commitment for the year. Your Achievement Offering may be given through your local church or sent directly to the Church of the Brethren General Offices, Elgin, Ill. Gifts need to be received by Sept. 30, to be counted this church year.

Elizabethtown College will initiate this fall a program under which carefully selected students will move directly from their junior year in high school to the freshman year in college. Fourteen students from Lancaster, Lebanon, York, and Dauphin counties have been selected to launch the program in September.

Ft. Pierce Church of the Brethren fellowship, Ft. Pierce, Fla., which meets in the Community Building, Seaway Drive, invites all who live or visit on the east coast of the state to attend Sunday school at 9:30 a.m. and worship at 10:30 a.m. Ministers are asked to send names and addresses of persons moving to Florida to Rev. Paul Dilling, 812 Virginia Ave., Ft. Pierce, Fla.

Pastoral Changes

A number of pastors have changed or will be changing locations. We are printing here a list of those pastors with the names of their new charges and their new addresses, according to the information received in the Ministry and Home Mission office.

WESTERN REGION

Iowa and Minnesota
Charles W. Lunkley, Udell (Fairview)
Roy L. Stern, R. 5, Marshalltown (Iowa River)
John E. Thomas, Box 41, Panora (Panora)
Phillip K. Bradley, R. 2, Preston, Minn. (Root River, Minn.)
John O. Wagner, Lenox (Mount Etna & Salem)
Elmer R. West, Box 15, Garrison (Garrison)
Kansas, Northeastern
Albert P. Rogers, 8601 W. 91st Terrace, Overland Park (Kansas City, Cherokee Hills)
Kansas, Southeastern
John F. Groth, 124 N. 26th St., Parsons (Parsons)
Max Gumm, McPherson College, McPherson (Verdigris)
Kansas, Western
Russell W. Kiester, R. 3, St. John (Eden Valley)
Oklahoma
Ernest L. Ikenberry, Aline (Pleasant Plains)
Missouri, Southern & Arkansas
Ramie L. Gass, R. 1, Essex, (Greenwood & Mt. Grove)

Sixty young people have been accepted for the October training unit of Brethren Volunteer Service at New Windsor, Md. Applications for 1963 are now being considered. Persons interested in BVS should apply early by writing to: Brethren Volunteer Service, Church of the Brethren General Offices, Elgin, Ill.

Holsinger's History of the Tunkers is being reprinted; the limited edition will be ready early in October. The main section of this 827-page book covers the years 1850-1900, a period not covered at all by Brumbaugh's history. If you wish a copy of this book, write L. W. Shultz, 603 College Ave., North Manchester, Ind.

Anniversary

Virden congregation in Southern Illinois, is observing its fiftieth anniversary this weekend, Sept. 8 and 9. A. D. Hurt, pastor of the Gospel tabernacle, Boise, Idaho, speaks at the banquet on the 8th. On the 9th, Dean Frantz, a member of the Bethany Biblical Seminary faculty, speaks at the morning and afternoon services, which begin at 10:00 and 2:00. At 1:30 p.m. Mrs. A. D. Hurt is giving an organ recital.

The Church Calendar

September 9

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Faith to rebuild. Haggai; Zechariah 4:6-10; 8:18-22; Ezra 3; 4:24; 5:8-11. Memory Selection: Let us go at once to entreat the favor of the Lord, and to seek the Lord of hosts. Zech. 8:21 (RSV)

Stewardship Sunday

Sept. 13-16 District meeting, Northeastern Kansas, Morrill
Sept. 14-16 District meeting, Missouri, Warrensburg
Sept. 14-16 District meeting, Nebraska, Lincoln
Sept. 14-16 Eastern Region men's and women's retreat, Camp Eder
Sept. 20 — Oct. 3 General Services tour, Pacific Coast Region
Sept. 21 Middle Pennsylvania men's and women's fellowship banquet, Juniata College, Huntingdon, Pa.
Sept. 21-23 District meeting, Southeastern Kansas
Sept. 28-29 District meeting, Eastern Maryland, Westminster
Sept. 28-30 Western Pennsylvania men's retreat, Camp Harmony
Oct. 7 World Communion Day
Oct. 11-14 District meeting, Florida, Georgia, and Puerto Rico, Camp Ithiel
Oct. 12-13 District meeting, Oregon, Medford
Oct. 12-14 District meeting, Western Kansas, Quinter

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Brother and Sister Jesse Whitacre of Keyser, W. Va., in the Black River church, Ohio, Sept. 23-30; in the Liberty Mills church, Ind., Oct 5-14.

Sister Harriett Bright of Decatur, Ill., in the Maple Grove church, Ohio, Oct. 7-14.

Bro. J. Stanley Earhart of Oakland, Md., in the Maple Spring church, Pa., Sept. 23-30; in the Leamersville church, Pa., Oct. 8-14.

The Revised Standard Version

Continued from page 16

the version has been generally acclaimed as the most accurate and close rendering of the original."

In a review of the Revised Standard Version of the Bible, the Jewish magazine Circle, contained the following evaluation: "After these many decades of Biblical criticism, it is heartwarming to see how Biblical scholarship displays a deep and profound reverence for the text and the truths of the Holy Bible." The article went on to commend the translators who "deal with God's written word with shining sincerity and deep-rooted reverence."

Even before the appearance of the entire Bible in the Revised Standard Version, parts of it had begun to be adopted for those sections of denominational hymnals containing responsive readings. Songs for Christian Worship, published by the United Presbyterian Church in 1950, and the 1952 hymnal of the Church of the Brethren contained New Testament readings from the RSV. In 1953, a new edition of Christian Worship, a hymnal used both by the Disciples and the American Baptists, contained both Old and New Testament readings from the RSV. The Hymnbook, issued in 1955 by six denominations of the Presbyterian family, contained responsive and unison readings from both Testaments of the RSV.

Bible translations into English are obviously designed for English-speaking people. Yet the Revised Standard Version has been, in God's good providence, an aid and incentive toward better Bible translation into other languages, and an agency of reconciliation between those of different mother tongues. The Evangelical Beacon and Evangelist, published by the Evangelical Free Church of America, had, in its issue of November 18, 1952, an editorial regarding the RSV which stated: "Foreign-born Christians are especially delighted with the new version because they say it is so much like their Swedish or Norwegian Bibles, and so much easier to read and grasp."

An American churchman serving as a fraternal worker in Siam reported that the Scripture was used in his educational institution, and Siamese students learning English found the Revised Standard Version exceedingly helpful. They were able to grasp its true significance, something they had never been able to do with the seventeenth century translation. A graduate of the San Francisco Theological Seminary wrote that "Zoroastrians in Sangli, India, will read the RSV of the New Testament but do not understand the old King James Version."

Presumably those capable of making Bible translations into any language work directly from the original Hebrew and Greek. Yet human beings are inevitably influenced by the language which they know best. The Japanese people have had the Scripture for more than a hundred years, and Japan's reputed literacy rate of 98% is the highest in the world. Yet the Japanese Bible was intelligible to only about 50% of the population, since its translators, supposing that the Scripture ought to conform to the much admired Bungotai style, obscured its meaning with "rare words, difficult grammar and unfamiliar high-flown style." Now, however, the Bible is in the language used by today's Japanese. The Kogotai, or colloquial, version, published in 1956, is said to resemble RSV in text, style, and format.

The Christian Life Press of Kowloon, Hong Kong, reports that a new Chinese translation is under way. The Chinese editor wrote to an American friend: "The basic text used in our translation is your Revised Standard Version. Mostly we translate literally, but, when that is impossible or when the result leaves much to be desired in clarity and emphasis, we have to use the nearest Chinese idiom possible and translate figuratively."

In a number of instances, the RSV New Testament has been published with the English text on one side and another language on the facing page. A New Testament in the Bassa language of Liberia and the RSV has been issued in this format, as has also one in the Spanish translation and the RSV. A bilingual edition in Dutch and English has also appeared.

For the first time since 165 the Dutch translation has been revised. A group of scholars representing seventeen churches, practically all the Protestant in the Netherlands, worked for twenty-six years to complete their translation of the whole Bible which, published in the same year as the RSV, has been officially accepted by most churches of the Netherlands. One competent in both languages, reviewing the Dutch New Testament in parallel columns with RSV, says: "The two groups of scholars – American and Dutch – without consultation between them have made translations that are in remarkable agreement. Comparison of their work will help toward a understanding of the original text."

It must not be overlooked that, after a decade, the Revised Standard Version is the only Bible many younger ministers

have ever used in their work. One wrote: "I have used the RSV throughout my ministry, and am convinced that it is our best version for general use." Another wrote: "I have found it most helpful. I like the large pages, and the bold type, along with the paragraphing which makes for rapid and easy reading. I also find here a clearer meaning of the texts, as I prepare my sermons."

Older ministers found it superbly exhibiting the truths they had always proclaimed. A theological professor trained in New Testament studies described his reactions upon first looking into the RSV: "As I read the conviction kept growing that this is down to earth, this is where the people live." He went on to recall that Phillips Brooks had preferred Romanesque architecture to Gothic, for the reason that its arches did not begin high up in the air, but rested on the ground. "The Revised Standard Version is like that," he continued, "and it ought to be, because the Greek Testament is like that."

No Longer Strangers

by Peggy Zimmermann

FOUR Cuban refugees enter Miami, Fla., every week for every one being resettled. Despite the best efforts of voluntary agencies in resettling 500 refugees per week, the influx of more than 1,500 per week continues. Newspaper stories tell why thousands of Cubans have fled their island home only ninety miles from Miami.

President Kennedy has extended a warm hand of friendship and welcome to the Cuban people. By his direction, the Department of Health, Education, and Welfare has established a Cuban refugee center in Miami which, in cooperation with the state of Florida, provides registration, material support, medical, educational, and resettlement facilities to the refugees.

Since the Miami area cannot absorb all of these newcomers, interstate resettlement is essential. This is a nationwide responsibility. Working in close cooperation with our government authorities, Church World Service, the National Catholic Welfare Conference, the United Hebrew Immigration Aid Society, and the International Rescue Committee are seeking resettlement opportunities across the country for the refugees.

On Feb. 16 the Barren Ridge church of the Brethren in Staunton, Va., after studying the Church World Service Cuban refugee resettlement program, decided to sponsor a Cuban family. Ten days later, the Jose Marrero family arrived. The family included twenty-three-year-old Jose and his wife, Margarita, and their one-year-old son, Jose, Jr.

The Marreros came to Miami in January 1962. A federal government program provided for them prior to their arrival in Staunton. Transportation cost was also paid by the federal government. The Edwin Moyers of Verona, who had had previous experience in entertaining foreign visitors in their home, were ready to provide both food and shelter. The church paid the rent for the first month. Since then, the church has developed all avenues to get the family settled in their own home and in obtaining permanent employment for Jose Marrero.

Jose's education in Cuba consisted of a college education in commerce. Following the completion of his studies, he worked as a public accountant in Havana for five years. Now he is employed with the Wayne manufacturing plant in Waynesboro. Margarita is a busy housewife.

Being accustomed to the warm climate of Cuba, the Marreros were awed by the first snowfalls that they had ever witnessed, particularly on March 5 and 6 when twenty-eight inches of snow were recorded in Staunton.

Everything seems to be going well for the Marrero family. They are adjusting nicely in their new home, thanks to the gracious hospitality extended by the church and other newfound friends.

Many people worked diligently to assist with the resettlement of this refugee family. This one successful endeavor gave the church initiative to help organize a Cuban refugee resettlement council composed of representatives of five Shenandoah Valley ministerial associations. The council was designed to encourage, assist, and coordinate the efforts of local churches and civic groups in sponsoring Cuban refugees for resettlement in the Shenandoah Valley area. Norman L. Harsh, pastor of the Barren Ridge church, was selected as chairman of the council.

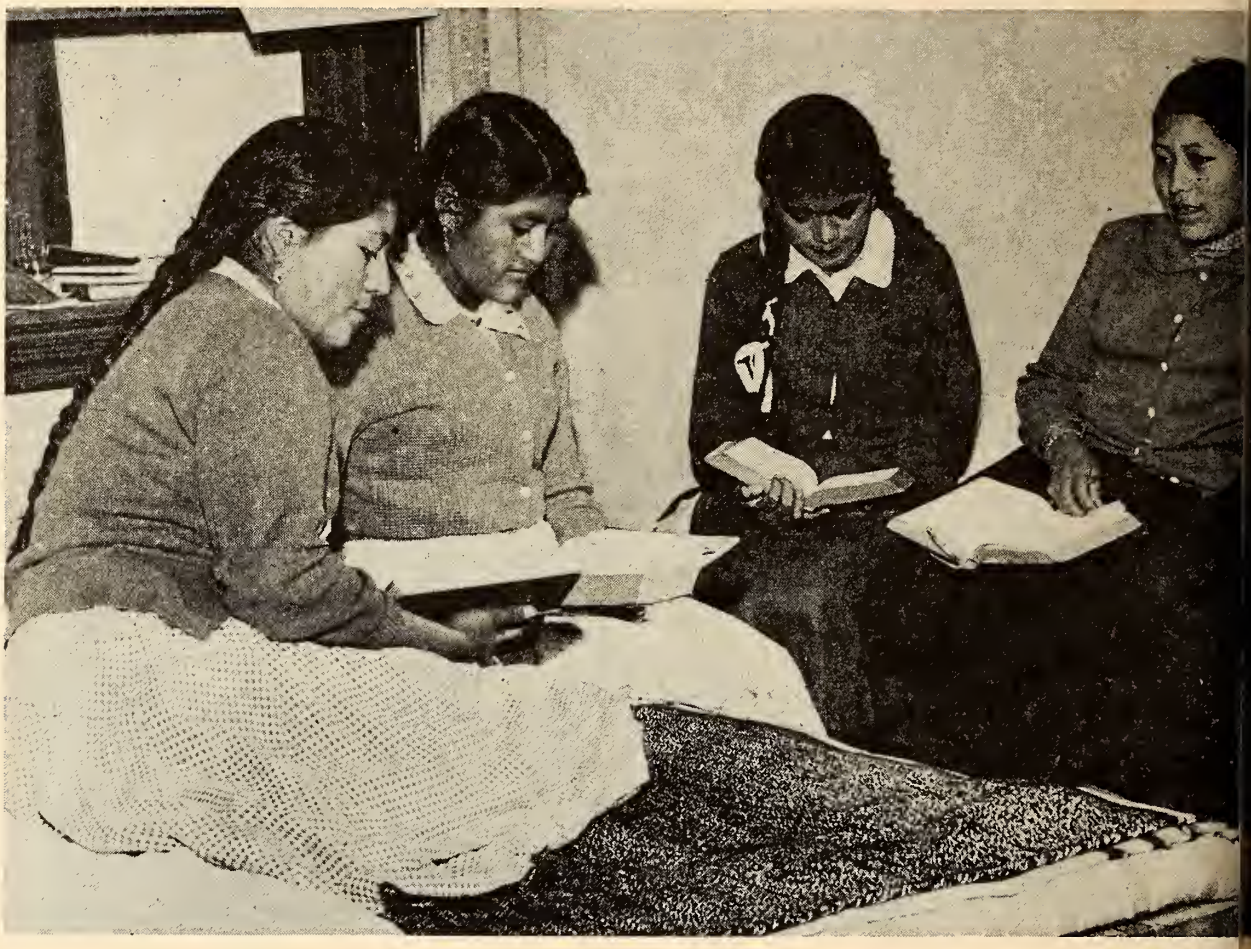
As a result, three Cuban refugee families have already been resettled in Staunton and Harrisonburg, and two Staunton churches are known to have sponsorship programs under study.

The story of the Marrero family does not end here, for this is just the beginning of a new chapter in their lives. This soon-to-be-four member family will expand even more in the near future. The church is now working to make it possible for Margarita's parents and their three children to settle down in Vir-

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Jose and Margarita Marrero and their son have found a home in the Barren Ridge church community in Virginia



George Kreps

High school girls, graduates of the Calderon school, have a period of Bible study at the Quito student house

A Child Shall Lead Them

by Edna Switzer

AS I sat cozily before the fireplace last night, my snug room protecting me from the driving rain outside, there was a knock at the door. I had been visiting with friends by writing letters, not dreaming that anyone would come to visit me in such weather. It was Mercedes Simbaña, my neighbor and a freshman in high school, who needed some help with her English homework. She was barefoot (saving her shoes for school wear) and had thrown an old coat of her father's over her shoulders to protect her from the heavy rain.

After going over her homework, we sat talking about her family. Mercedes and her sister Susanna, who is also in high school, are graduates of our mission school. They were baptized last year after their father finally gave them permission, but against the wishes of their mother. Olga, a younger sister, is a star pupil in my third grade Bible class. Also in the family are three preschoolers.

Every night before going to bed, the older girls have a worship service in their room. They read a passage of scripture, sing a chorus or two, learn a verse from the Bible, and pray. Their father has been coming to their room to listen to the Bible reading and has asked the girls not to go on to a new verse until he has learned the present one. The girls are praying that some day all their family may be Christian.

The other day the grandmother came to visit and said it was time to have a special mass for her picture of the Virgin of Quinche. (Quinche is a town near here and the statue of the virgin in the church there has special meaning for the people in our area. They make a pilgrimage to it each year.) After the mass t picture would then be brought Mercedes' home to stay for a ye It would mean that they would ha to provide a fiesta — a big party — the friends and relatives who tc part in the mass. This would be expensive affair.

A fiesta is a prestige thing. If y do not give one every so often, se ing lots of liquor, the neighbors t and your standing goes down amo your group of friends and relativ

The father told the grandmotl that the girls would not let th have this fiesta. The father has be convinced by his daughters that special blessing would come to th by doing this. It would mean a l expense, probably even going debt. He would rather help



irls to continue their education. The grandmother went away an- ry, telling her daughter not to come e her anymore. (She has since re- ented of her hasty words.) Mer- edes' mother is not convinced that er daughters are doing the right ing. She cries a lot, saying that ey will lose all the friends they ve. Mercedes is not sure whether er mother will finally give in to cial pressure and tradition, but she d her sister will continue to wit- ss in the home to their new faith d hope.

With young people such as these ho are willing and eager to witness the way of truth, the church in cuador is being built on a firm undation.

• • •

We do not know at this crisis in rld history how God's providence ll overcome the blinded counsel of en and nations. But it is certain at the instrument that God will oose is that of the moral courage staunch men whose single lives y yet overbalance the futilities of wer politics and an armed stale- te. — *Dean Francis B. Sayre.*

Meet Your Missionaries

JUANITA FIKE



✚ Juanita Fike has been appointed a short-term missionary to Nigeria. She has spent most of her life living with her parents, Mr. and Mrs. Alva C. Fike, and four brothers on a farm near Peace Valley, Mo. She attended West Plains High School before entering McPherson College in Kansas. Her junior year of college she spent working in an institution for epileptic and mentally retarded persons in Lemgo, Germany, and as a student exchangee attending a teachers' college in Wuppertal in West Germany.

After graduating from McPherson College in 1960, Juanita accepted a teaching position in Quinter High School, Kansas, where she taught English, speech, and German until last May.

Juanita has served in various capacities in her local church at Peace Valley as well as in youth activities of the district of Southern Missouri and Arkansas. Her interest in church camps and conferences runs high. Last summer she participated in a work camp in the Calderon Valley in Ecuador. Travel, camping, hiking, and language study are some of Juanita's favorite activities.

Juanita began a three-year term of teaching at Hillcrest School in Jos, Nigeria, in August, thus extending still farther the missionary activities of the Fike family. Her brother Elmer is in the Albuquerque Indian school, and her brother Don is pastor of the Castañer church in Puerto Rico and a former missionary in Ecuador.

JOHN BARR

✚ John Barr was born July 24, 1938, in Myrtle Point, Oregon, where his father was then pastor of the Myrtle Point Church of the Brethren. Three years later, the family of five (three boys) moved to Nampa, Idaho, where Brother Barr served as pastor for eight years. It was in Nampa that John attended grade school and one year of junior high. At the death of his father in 1951, the remainder of the family lived for the next two years in North Manchester, Indiana. From there John and his mother moved to Elgin, Illinois, where he graduated from high school in 1956.

John's background in the life of the church, plus his interest in music since his early grades, led him to apply for admission to Manchester College, where he majored in music education with an applied major in piano. Besides his many and varied musical activities as piano soloist, accompanist to the college choir, and a member of the string section of the college orchestra, John served two years on the college CBYF cabinet, an interest developed at his home church in Elgin. In 1960, John graduated from Manchester with a B.S. in music education.

The following fall, John entered the School of Sacred Music of Union Theological Seminary in New York City as a Master's degree candidate in Sacred Music, majoring in organ. During his student days in New York City, he served as organist-choir director at the Church of the Redeemer (Baptist) of Yonkers. In 1962 at the end of the academic year in May, John graduated from Union's School of Sacred Music with the M.S.M. degree (Master of Sacred Music).



John left in August to serve as a short-term missionary (three years), teaching piano at the Hillcrest School for missionary children located in Jos, Nigeria. It is with a sense of sincere gratitude that he begins this work in which he can unite his intense interest in the art of music, with the life of the church which possesses his concern and devotion.

• • •

Dr. and Mrs. Wilbur McFadden, serving in Indonesia, have just announced the arrival of their third son: Timothy Charles, born Aug. 18.

No Longer Strangers

Continued from page 19

ginia; they are in Miami now. Also, Margarita's sister and brother-in-law were on the first charter flight of Church World Service to Cleveland, Ohio. Robert Gemmer, pastor of the Cleveland Church of the Brethren, reports a fine resettlement experience there.

Many warm letters and messages have been written by Cuban refugees who have settled in other parts of our country. Here are excerpts from a letter from Colorado:

"When we arrived here our sponsors were already waiting for us. They are such wonderful persons and they have gone through so much trouble to make our arrival welcome, that it would be impossible to describe it fully. . . . When we arrived they already had applications for various interviews, in order for me to acquire employment here. . . . We have received so many invitations from the members of our church to visit their homes, and we also have been invited to quite a few dinners and reunions. . . . I want to tell you how eternally grateful we are to you."

Success is measured in many ways. These are more comments from resettled Cuban refugees:

"I wish to express my heartfelt thanks to you for the great help and spiritual assistance in resettling our family. . . ." (California)

"I have a job and am getting used to the new environment quite easily." (New York State)

"I miss my mother and brothers who are in Cuba very much, but if I had to leave this family now, I would miss them too, as they are so good and kind to everyone that one cannot help but love them right away." (Denver)

"I am very grateful to you and also to the government of this country who have helped us. . . . It is cold here, but that doesn't matter. Warm regards to all. . . ." (New York)

For many churches, sponsorship of a refugee family has meant a wonderful opportunity to enter a new Christian fellowship. Prospective U.S. church sponsors should contact: Brethren Service Commission, Immigration Services, New Windsor, Md.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

***The Chinese Ginger Jars.** Myra Scovel. Harper & Row, 1962. 189 pages. $3.75.

This book presents a delightful view into the intimate life of a missionary doctor's wife, as she struggles to adapt to a new culture in China during the period from 1930 to 1950. Myra Scovel relates with humor and compassion her soul's identification with one of the oldest cultures of the world that was pressured for change from within by a dreaming, hopeful, educated, generation; from without by the Japanese and Russians trying to seize China; and finally by the Communists taking over China from within and from without.

Against this background of high drama, the author shares with spiritual hope the daily Christian witness which touches with compassion and love refugees of many nationalities, high Japanese officers, bandits, Chinese officers and friends, and communists. But above all, she relates the struggle of establishing the church and adapting its high calling of service to the suffering and needy of body, mind and soul. The victory of Christ in the face of apparent defeat reveals the spirit of the author, her courage, faith, and endurance, her compassion and love for all mankind. The book will give helpful understanding to the many-sided life of missionaries. — *J. Calvin Bright, Richmond, Ind.*

***Beyond the Middle Years.** Grace V. Watkins. The Warner Press, 1961. 160 pages. $2.95.

The purpose of this book is "to explore bright and challenging solutions for those problems most frequently faced by persons beyond the middle years, and to suggest new and joy-giving attitudes and activities within the framework of the Christian faith."

Some of the problems confronting those who are growing older are loneliness, financial limitations, health drawbacks, failing memory, fear of death, feeling of uselessness, death of a life partner, living in different surroundings, noisy children, second marriage, tests of Christian faith, relationship with younger people, et

These problems are taken up i narrative fashion and are handle with wisdom and discretion in manner that older readers w welcome.

The author feels that the gre key to the triumphant life at a age is a vital Christian faith. Sl contends and repeats this truth aga and again through the pages of h book. Her utmost confidence is th meeting and dealing with proble can be a challenge in depth throu which a person discovers new spir ual horizons.

The book provides excellent mat rial for senior citizens clubs a older adult classes. The print of t book is suited to the eyesight older persons. This fact enhances wider possibility for using the ma rial. — *Anna Warstler.*

***Thou Shalt Not Fear.** B Collyer. Fleming H. Revell Co pany, 1962. 64 pages. $1.50.

The book, written in blank ver has the qualities of being up- date with contemporary illustratio scriptural in thrust, and beautiful style. Mr. Collyer, well known personality, has given to readers t benefits of his faith — deeply sign icant and wonderfully simple.

Four different sections are in t book. Thou Shalt Not Fear rec nizes the mass fear that is ever pr ent in modern living and asserts t abiding faith in God in everyday l is the only way to overcome fe that life without such faith is emp What Would We Do attempts describe what our actions might if we knew at an hour's end should die. Payable on Demand ments that we live more on the b of good intentions than in carry through and that just as we m daily demands on Christ, so sho we on one another. New life Christ can make war unnecessary unthinkable is the thought brou out in What Price Resurrection?

Though the reading is easily derstood there is also a profou quality. The one difficulty for in reading this book comes from style — blank verse. It flows on on with no good stopping place turn the thoughts over in my m so that it is with real difficulty I consider what I have read.

The book is worth owning beca of who the author is and becaus some really fine passages betwee covers. — *Glennis Parks, Elgin, Il*

***One Hundred and One Hymn tories.** Carl F. Price. Abingdon 'ress, 1962. 112 pages. 69c.

This paperback edition contains numbnail sketches of hymns se-ected from the first century A.D. rough the early 1900's giving a istory of the hymn's origin or the nfluence the hymn had on a life. 'acts about one author need to be leaned from several pages where ore than one hymn by the author included. Better use could be ade of the book if indexes other an by titles were added, such as y authors, years the hymns were ritten, etc. Fifty-eight of the one undred and one hymns are included the Brethren Hymnal. For the rice and content this is a useful ook, easy to read for many who ant a small book such as this.

For the most part, the stories tell ow hymns helped convert some eople and gave others courage to ce tragedy and death. — *Edward . Lyons, Michigan City, Ind.*

***Congo Crisis and Christian Mis-on.** Robert G. Nelson. Bethany, 961. 112 pages. $1.50.

What happens in the Congo has portant influence on all of Africa d, indeed, the whole world. All ristians are concerned with the ork of missions and their effect on e lives of peoples in newly devel-ed nations. What does the Congo uation say about the past, present, d future of missions? What really ppened in the Congo?

The author visited the Congo fre-ently over a period of years and ows thoroughly what the work of ssions has been and evaluates it jectively aside from the flamboyant adlines of the daily news. He tells what really happened and gives new courage to press on in estab-hing the church everywhere. This a good and reliable background ok. — *James B. Bowman.*

***Hudson Taylor and Maria.** J. C. llock. McGraw-Hill Book Com-ny, 1962. 207 pages. $4.95.

This book is filled with excite-nt — bandits, conflict with the tish government, Chinese officials, judice, conflicting missionary wpoints. The thrilling love story s with compassion the joys and rows of Maria and Hudson Tay- — frustrated at first by guardians l missionaries who try to prevent marriage, and by British officials keeping them from reaching the lions of Inland Chinese.

Dr. Taylor finally wins recognition by relentless service, winsome patience, and spiritual and cultural maturity. He speaks with graphic concern to the English audiences of China's little regard for human life by telling of his efforts to get Chinese fishermen to help rescue a drowning man. Before the fishermen would help in rescue work, they had to be assured of a good price and haggled over the amount. By the time the rescue was completed, the man had drowned.

Young Hudson Taylor indicates to the English audience they were just as guilty as the Chinese fishermen, for in China 400,000,000 are dying without Christ. Rioters caused destruction of mission homes, property, and persecution of converts. Disease caused the death of their children and Maria his wife.

Dissension about methods of mission work was constantly augmenting frustration. Yet through this cauldron of spiritual refinement emerges one of the most memorable missionaries of church history.

The gawky, commonplace Yorkshire boy became the founder of the China Inland Mission — spiritually a prophet, medically an outstanding physician and surgeon, financially a man of faith, trusting in the gifts of God to carry forward the work God had called him to do.

The millions of Chinese, who knew not God through Jesus Christ, kept Dr. Taylor planning ways to bring the riches of God to them. Maria, his wife, was always his helpmate, inspiring him with faith in his work — God's work, being his spiritual counterpart in all the labors of love for the people of China. The book will help the reader to rely on the resources which come to every person from God, when God is given a chance to have his way. — *J. Calvin Bright, Richmond, Ind.*

***Worship Services for Church Groups.** Friedrich Rest. The Christian Education Press, 1962. 158 pages. $3.50.

The author or compiler of this book of materials and suggestions for informal services of worship in the church is pastor of St. Paul's United Church of Christ, Evansville, Ind. He has had considerable pastoral experience, has been a member of his denomination's commission on worship since 1953, and has served as a member of the Department of Worship and the Arts of the National Council of Churches since 1955.

This book is made up of resources for worship for the various groups in the local church, alternate forms for different parts of a service, services for special days and for various seasons.

The author begins with an excellent chapter on why we worship, which is a resumé of a Dayton, Ohio, Daily News contest on Why I Go to Church. Ninety-one answers are compiled under nine major reasons for worship. A chapter is filled with valuable hints on reverence, good planning, participation, uses of music, prayer, etc.

The book is well indexed for convenient use and ease of locating desired materials. By far the major portion is made up of prayers for all ages of persons and kinds of groups or occasions. In the section on Devotional Aids for the Church Year are prayers and suggested scriptures, hymns, poems, and story materials. Those who use the suggested stories or poems will need to secure them from the source books referred to; they are not printed in this book.

It may be a useful book for the pastor or the leader of men's, women's, or youth groups. — *Charles E. Zunkel, Port Republic, Va.*

A Faith for You. R. C. Chalmers. John Knox Press, 1962. 118 pages. $1.50.

Although this is a small book in size, it is a large book in content. It is a book which probes deeply into basic Christian theology. It cannot be read through quickly for it calls for careful study and thoughtful discussion. It is prepared for classes and groups who will give time and thought to the topics. The author himself must have spent much time in research and thought. It is rich with quotations and references from literary and historical sources, and yet the scripture verses carry the burden of proof.

Seven subjects on revelation, incarnation, reconciliation, resurrection, communion, consummation and commission are presented. The meaning of faith, the problem of evil, the explanation of suffering, and life after death are some of the questions which are examined. Preceding each of the seven chapters is a page of penetrating questions.

This would be an excellent book for church groups, both youth and adult, to use for a series of study. — *Anetta C. Mow, La Verne, Calif.*

News and Comment From Around the World

Fighting Congo Tribes Reunited in the Church

In the Congo leaders who have been at war since 1959 have come together in a reunion which missionaries call "a miracle." The occasion was the spring synod meeting of the Presbyterian Church of Congo.

A missionary described the delegates' journey to the meeting as follows: "Members of opposing tribes who had not spoken to each other for two years, found themselves sitting side by side in the car for several hours of travel over rugged roads. The silence was awkward; everyone in the car was quiet, for they didn't have much to say to each other."

Difficult problems faced the delegates. Many small tribes wanted their own presbyteries. One large tribe wanted its own synod. Political problems and mission-church relationships added to the meeting's complexity.

The climax came one afternoon. "After the minutes had been read and approved, Congolese pastors and elders got up one after the other and confessed the collective sins of their tribe and some personal sins. You could feel the presence of the Holy Spirit. This was a truly great religious experience for all who were there. What we had been trying to do for months, the Holy Spirit did within a few minutes." When the delegates left, their reconciliation was spread in local villages.

Guatemalan Protestants Unite for Mass Evangelistic Effort

In Guatemala more than 95% of all Protestant groups are being mobilized for a massive yearlong evangelistic effort. Despite the irregular curfews, military rule, and other difficulties caused by current political unrest, more than 4,300 daily or weekly prayer groups have been organized and the whole program is moving ahead on schedule.

The national evangelistic campaign was started as Guatemalan Christians began house-to-house visitation throughout the entire country. Local churches also held evangelistic campaigns with special stress on reaching unchurched relatives.

Still to be held are regional evangelistic campaigns in the larger centers before the whole effort closes with a huge crusade in the capital city in November. The first two months of next year will be devoted to follow-up of the new converts.

The campaign is under the joint leadership of the Latin America Mission and national church leaders.

WCC Aide Reports Service Well Attended in Hungary

Worship services and Bible study classes in Hungary are generally well attended, and the training of future ministers and other Christian workers is proceeding well, according to a report from the World Council of Churches' secretary for interchurch aid in Europe.

Dr. Glen Garfield Williams, a British Baptist, said he based his report on a thirteen-day visit to churches in Hungary made at the invitation of the Hungarian Ecumenical Council of Churches.

Lutheran World Federation Notes Growth of Telephone Counseling

The growth of pastoral counseling by telephone, especially in Germany but also in other parts of Europe and in the United States, has been a noteworthy feature of the church's ministry, according to a report given to the Lutheran World Federation by Bishop Jens Leer Andersen of Denmark.

Bishop Andersen also announced that the second European Conference on Telephone Counseling will be held Sept. 17-21 at the Bad Boll Evangelical Academy, near Stuttgart, Germany.

Countries where telephone counseling is growing include Denmark, Sweden, Norway, Finland, France, Switzerland, Holland, England, Turkey, Israel, Pakistan, and Japan, in addition to Germany and America.

The bishop noted that since a wide range of problems are presented by those seeking help, the counselors include not only clergymen, but doctors, lawyers, psychiatrists, social workers, and other professionals, all pledged to secrecy.

Italian, Nigerian Methodist Churches Given Autonomy

The Italian and Nigerian Methodist Churches have been granted autonomy from their parent body, the Methodist General Conference of Great Britain. At its annual meeting, the British conference voted to give the two groups complete independence while maintaining strong ties with them in mission and other area

A report of the meeting showe that membership in the Britis Methodist Church had decreased little more than 5,000 during th previous year. In an address Lesli Davison, president of the conferenc told the delegates that the mai reason for the church's "inability t reach the estranged masses has bee our failure to understand our ow age." He observed that Methodis had been tempted to limit evang lism to certain typical forms whic were spectacularly successful in th eighteenth and nineteenth centurie

Canadian Presbyterians Defer Decision on Talks With United Church

A decision on whether to op formal conversations with the Unit Church of Canada was postponed f another year by the General Asse bly of the Presbyterian Church Canada. Both the United and th Presbyterian churches are conduc ing exploratory conversations wi Anglican theologians, but not wi each other.

Some Canadian Presbyterian de gates claimed they are afraid th church with its 200,000 membe would be "swallowed up" in a m ger with the United Church, whi has more than a million membe The United Church was formed 1925 by a merger of Methodis Congregationalists, and seventy p cent of the Presbyterians in Cana The remainder of the Presbyteria now make up the Presbyter Church in Canada.

National Evangelical Lutheran Church Merger With Missouri Synod Assured

Another Lutheran merger v virtually assured when the ann convention of the National Evan ical Lutheran Church unanimou pledged support of a proposed m ger with the Lutheran Chur Missouri Synod.

The 12,000-member church voted at its 1961 convention to be merger proceedings with the 2,5 000-member Missouri Synod. merger was to go into effect year if certain stipulations could met. A leader of the church i cated that there had been mu agreement and satisfaction on points regarding the merger with Missouri Synod.

hurch Musicians Observe Vorld Organ Week in Germany

Leading church musicians from ıany parts of the world convened : Nuremberg, Germany, for the eventh International Organ Week, ı annual event of interdenominaonal character in which both oman Catholic and Protestant hurches in Germany participate.

The week featured public perɔrmances of religious music in ıurches and concert halls during hich outstanding organists, choirs, ıd orchestras performed works by mous religious composers. At the me time prominent theologians ıd experts of church music lectured ı themes related to sacred music.

fillion West German Children Protestant Sunday Schools

About 1,000,000 West German ıildren regularly attend Sunday hool, held by some 50,000 voluners, mostly lay men and women. his was reported at the annual conrence of the Association for Sunday hool Work of the Evangelical hurch in Germany. The conferıce, attended by 1,500 Sunday hool teachers, placed particular nphasis on the influence on modern ass media upon youth and the sulting tasks of Sunday school.

Sunday school work was begun in ermany about 130 years ago.

ɔuse Passes Bill Designed Curb Pinball Gambling

The House of Representatives ıssed with only one dissenting vote ıd sent to the Senate a bill designed ban interstate traffic in pinball achines and other gambling deces. This would curb the revenue ·tted by racketeers from gambling ɔerations. As drafted, the legislaɔn would broaden considerably the hnson Act adopted in 1951, which rbed only the interstate traffic in ɔt machines.

The Senate is expected to appoint conference committee to iron out fferences over amendments and the ɣislation probably will reach Presint Kennedy for signature before e end of the session.

·nator Neuberger Lauds AMA udy on Tobacco-Disease

Senator Maurine Neuberger of Oron praised the American Medical sociation for directing its council drugs to study and report on the ationship between tobacco and ease. Mrs. Neuberger, who has en seeking an official government probe of the link between cigarettes and cancer, heart disease, and other ills, said that the AMA decision was not lightly made.

She told the Senate that "evidence of tobacco's effect on the nation's health has been shrouded in acrimonious controversy. It would have been far simpler for the medical association to decline to embroil itself in the controversy. But it did not decline. For this it is entitled to our profound respect and gratitude."

Religious Leaders Call Religion and Race Conference

Protestant, Roman Catholic, and Jewish groups in Chicago will sponsor the first National Conference on Religion and Race next January. The conference will mark the centennial of President Lincoln's signing of the Emancipation Proclamation. The days for the meeting are Jan. 14 to 17. More than forty Protestant, Jewish, Catholic, and Orthodox groups are expected to participate in the conference. The meeting will examine the actual role of religious institutions in racial situations.

Lutheran Free Church Approves Agreement to Merge With ALC

The Lutheran Free Church voted by a strong majority to approve an agreement to merge with the American Lutheran Church. If similar action is taken by the American Lutheran Church at its convention in October, the union will be consummated next February.

The American Lutheran Church was constituted in April 1960, through merger of the former American, Evangelical, and United Evangelical Lutheran Churches. It has more than 2,360,000 members. The Lutheran Free Church with some 90,000 members had conducted three referenda among its congregations on whether to join the American Lutheran Church. The first two were narrowly defeated, but the third approved entry into the union and authorized preparation of the articles of union.

Scottish Church Votes to Liberalize Sunday Rules

In a history-making action, commissioners to the General Assembly of the Church of Scotland (Presbyterian) voted overwhelmingly to liberalize the strict rules governing behavior on Sunday.

The new statement marks a departure from the rigid regulations laid down in the Westminster Confession of Faith, the 17th century document which has largely shaped the religious life of Scotland. Liberalization of Sunday observance may still have to be submitted to the presbyteries of the church for approval.

The proponents of a liberalized Sunday said that observance of the day should be based on "loyalty to the Lord" rather than obedience to the law. They said this would make allowances for people who lived in crowded city tenements and who would like to use their Sunday to go to the country for fresh air and exercise.

News Briefs

The West German government has earmarked about $21,000,000 for financial support of the work of German Christian missions in underdeveloped countries. Major projects such as hospitals and education centers built under mission auspices will receive most of the funds.

Membership in the American Lutheran Church increased by about sixty thousand or two and one half percent in 1961, the first full year in which the denomination functioned officially after its formation in a three-way merger. The denomination has 4,951 congregations and 5,046 ministers.

The Christian Scriptures have been bestsellers in Japan for the third consecutive year, according to the American Bible Society. The total distribution of Bibles, Testaments and portions in Japan in 1961 was 2,505,305 copies. This compares with a distribution of 1,100,000 copies for the single book that led the Japanese nonfiction list, and 250,000 copies of the leading fiction bestseller. Over 476,000 New Testaments were distributed, which means that, book for book, sales of the New Testament were almost twice the sales of Japan's most popular novel.

The American Bible Society reports that it distributed 3,042,817 copies of its 1962 Easter Portions in English and another 1,430,272 copies in Spanish. Similar portions reprinting the scriptural Easter message will be made available again in 1963. The society also publishes Christmas Portions reprinting the Biblical account of Jesus' birth. Many of the seasonal portions are ordered by local church groups who distribute them in church services, in house-to-house visitations, and to hospitals, jails, and other institutions in their own communities.

Obituaries

Baile, Clifton Augustus, son of John and Sarah Lavinia Eby Baile, was born in Preble County, Ohio, Aug. 19, 1867, and died at Warrensburg, Mo., Jan. 24, 1962. In 1893, he was married to Minnie Hope Christopher, who died in 1943. Three years later, he was married to Kate Laughman Mohler, who died in 1956. Surviving are eight children, twenty-four grandchildren, and twenty-eight great-grandchildren. He was a longtime active member of the Church of the Brethren, serving in the office of deacon. The funeral service was conducted in the Warrensburg church by the undersigned, assisted by Bro. James M. Mohler, and burial was in the Sunset Hill cemetery. — J. Ira Metzker, Warrensburg, Mo.

Bechtel, Chalmer G., son of Aaron H. and Fannie Guyer Bechtel, was born at Loysburg, Pa., July 29, 1883, and died Jan. 1, 1962, at Roaring Spring, Pa. On June 4, 1916, he was married to Lena Stayer. Surviving are his wife, one son, four grandchildren, and two brothers. He was a member of the Woodbury church, Pa. The funeral service was conducted by Brethren D. I. Pepple and Delbert Hanlin, and burial was in the Dry Hill cemetery. — Mrs. Edna V. Snyder, Woodbury, Pa.

Binkley, Anna Mary, daughter of John and Mary Catherine Weybright Wenger, was born Nov. 11, 1877, and died May 17, 1962. She was married to Frank O. Binkley, who died in 1937. Surviving are three sons and one daughter. The funeral service was conducted at the West Milton church, of which she was a member, by Bro. Robert Mock, assisted by Bro. Chester Harley. Burial was in the Fairview cemetery, Englewood, Ohio. — Dale E. Hummerick, West Milton, Ohio.

Bolen, J. Bernard, was born in 1876, in Rappahannock County, Va., and died Nov. 21, 1961. He was married first to Ruby Bowen, who died in 1931. His second wife, Ruth Racer, also preceded him in death. He was a member of the Luray church, Va. Surviving are seven children, nine grandchildren, and three great-grandchildren. The funeral service was conducted by Brethren Vernon Merkey and J. E. Whitacre, and burial was in Beahms Chapel cemetery. — Ruth S. Painter, Luray, Va.

Bollinger, Lizzie B., died July 13, 1962, at the age of eighty-nine years. Her husband, John B. Bollinger, preceded her in death. She was a member of Mohler's church. Surviving are three daughters, two sons, twenty-one grandchildren, sixty-three great-grandchildren, nineteen great-great-grandchildren, one sister, and one brother. The funeral service was conducted at the Middle Creek church, Pa., by Brethren Amos Heisey and Ralph Heisey, and burial was in the adjoining cemetery. — Lorraine Heffley, Stevens, Pa.

Frederick, Sara G., daughter of Jacob S. and Esther Stayer Guyer, was born at Woodbury, Pa., May 17, 1874, and died at Roaring Spring, Pa., June 21, 1962. She was a member of the Roaring Spring church for many years. On Oct. 3, 1897, she was married to Adam K. Frederick, who preceded her in death. Surviving are three daughters, one son, one foster son, eight grandchildren, seven great-grandchildren, and two sisters. The funeral service was conducted in the Roaring Spring church by Bro. Berkey Knavel, and burial was in the Fairview cemetery at Martinsburg, Pa. — Margaret E. Guyer, Roaring Spring, Pa.

Renoll, Joseph E., son of Benjamin and Anna Lerew Renoll, was born Oct. 29, 1884, and died Jan. 16, 1962, at Gettysburg, Pa. On Dec. 4, 1902, he was married to Mabel Gochenour, who survives. Three children, five grandchildren, and seven great-grandchildren also survive. He was a member of the Bermudian church, where he had served in the office of deacon for many years. The funeral service was conducted by Brethren J. Albert Cook and O. Wayne Cook in the Bermudian church, and burial was in the Mummerts meetinghouse cemetery. — Martha J. Cook, Dillsburg, Pa.

Smoot, Andrew J., son of Mr. and Mrs. W. G. Smoot, was born May 17, 1907, and died May 4, 1962. He was married to Fannie Hayes. He was a member of the Baptist church, but attended the Danville Church of the Brethren. The funeral service was conducted by Vernon M. Wilkins, O. T. Jackson, and Harold Chilton. — Mrs. B. N. Peters, Danville, Va.

Underwood, Cordis A., son of Jesse C. and Henrietta Sue Radford, was born July 13, 1891, in Franklin County, Va., and died Feb. 22, 1962, in Danville, Va. He had been a member of the Danville church for many years. Surviving are his wife, Mary Crissie Underwood, four daughters, one son, eight grandchildren, and one great-grandchild. The funeral service was conducted by Brethren Vernon M. Wilkins and Richard Smith, and burial was in Mountain View cemetery. — Mrs. B. N. Peters, Danville, Va.

Valencourt, Perry A., was born in Harlan, Mich., March 8, 1891, and died May 9, 1962, at Springlake, Mich. On Oct. 29, 1921, he was married to Ruth Gance. He was a member of the Muskegon church, Mich. Surviving are his wife, four daughters, three sons, five brothers, three sisters, and sixteen grandchildren. The funeral service was conducted by Bro. Dan Blickenstaff, and burial was in the Marilla cemetery. — Mrs. Martha Morell, Muskegon, Mich.

Wanner, Fannie W., was born in Lancaster County, Pa., Nov. 13, 1891, and died near Ephrata, Pa., Nov. 26, 1961. Surviving are her husband, Walter C. Wanner, one daughter, nine grandchildren, and one great-grandchild. She was a longtime member of the Spring Grove congregation. The funeral service was conducted in the Blue Ball church, and burial was in the adjoining cemetery. — Noah W. Martin, Ephrata, Pa.

Weddle, Ora E., was born Feb. 16, 1902, in Dunlap, Kansas, and died June 20, 1962, in Canoga Park, Calif. In June 1920, he was ordained to the ministry. In 1927 he was married to Etta Feightner. He served churches in California. Surviving are his wife, two daughters, his father and mother, one brother, and six grandchildren. The funeral service was conducted by Bro. Glick, and burial was in the Oakwood cemetery at Canoga Park, Calif. — Tay Mae Odom, Urbana, Ill.

Church News

Eastern Pennsylvania

Annville — Bro. Earl Ziegler conducted an evangelistic meeting in the fal and Frank S. Carper led one in April This meeting was held in cooperatio with other churches in the community Twenty have been baptized and tw received by letter. Bro. James Berkebil conducted the Holy Week services. Tw of our youth are serving in BVS, one i Chicago and the other in Massachusett — Mrs. David A. Brandt, Annville, P

Middle Pennsylvania

Bedford — We had an open hous and dedication of the parsonage o Dec. 3. The church participated in th Week of Prayer and also the Lente noonday services and luncheons. Th women's fellowship sponsored a visit tion committee for calling on sick foll in the group and they shampooed an set hair for guests at the Martinsbur Home for the Aged. Delbert Hanli and his wife of Woodbury, Pa., showe pictures of their trip to Ecuador. W had a five-year anniversary service an dinner on March 18. Mother's Da was recognized by the younger grou and by a dinner served by the youn men. Pastor Joseph M. Mason co ducted a membership class for youn people. Later seven of the group we baptized. The congregation is partic pating in the County Council Churches and its program of work i the district. A youth fellowship servi was held on May 20 at which a Mex can style meal was served. Arth Dean of Elgin met with the membe recently, counseling on landscaping ar checking details of the present buildin Our membership is now 106 with a average attendance at worship ninety. Six of the children and you are attending Camp Blue Knob th summer. Nine attended Annual Co ference. The congregation has de initely benefited from the services the full-time pastor, Joseph M. Maso — Nora B. Wyles, Bedford, Pa.

Clover Creek, Diehls Cross Roa — Bro. A. Lester Bucher was the eva gelist for the meetings, March 25 April 1. Ten were baptized and thr received by letter. Six babies we dedicated on Mother's Day. We h a mother-daughter tea on May 12, which Mrs. Abraham Van Dop w the speaker. This family had be brought to the United States fr Holland by Brethren sponsorship. June 3 the youth sponsored the pictu which showed the life work of Pa entitled Magnificent Adventure. June 10 we had a rededication of t church and a dedication of the n organ and other improvements abo the building. T. F. Henry was t speaker for the day. Three church our congregation, the Henrietta Chur of God, and the Mt. Pleasant Reform church combined for a vacation Bil school in June. The offerings abo the expenses were to be used for wor wide missions. — Elizabeth Frederi Martinsburg, Pa.

Martinsburg — The high school g club gave a concert of sacred mu in the church. The men's fellows dinner had Bro. Bernard King, distr

ecutive secretary, as the speaker. Bro. lph W. Schlosser of Elizabethtown is the leader of the Bible institute. n March 11 the speaker for the morng service was S. Loren Bowman, a ember of the staff of the General otherhood Board. Three women of r church conducted a community ligious census. In April the deacons d ministers were in charge of a Chrisn life and loyalty visitation in the mes of all the resident members. member of the church, Carol Beringwon first place in the district youth eech contest, and second place in e regional contest. The Elizabethwn College choir presented a proam in our church. Dean Walter of e Vicksburg Brethren church was the eaker for the youth rally which inded Martinsburg, Roaring Spring, d surrounding areas. The pastor had membership class for youth and one o for adults. Nine babies were conrated on Mother's Day. On May Ramanlal Christian, principal of the klesvar Vocational Training School India, spoke at the missionary meetg. Five teams of oxen and plows ve been purchased by five groups in r church and sent to the mission ea in Nigeria. This project began th a visit by Nigeria Missionary Mary disman, who had been supported by e church for a number of years. e community Good Friday service t in our church with David Reams speaker. On Easter evening, the ntata, A Celebration of Easter, was esented. Check lists with the statent, "I Would Like to Serve My urch," were distributed to the wom's fellowship so that each might gnify how she could serve. On Chilen's Day the program, The Children ke the Sunday School to Mrs. Taylor, s given. Sunday evening services ve been conducted by the youth and ior high and the women's fellowip groups. Speakers have been Rev. lgar Skillington, Ernest Brumbaugh, os Heisey, and Walter Kennedy. r congregation joined in the comnity vacation Bible school and Suny evening vespers. Twenty-five have en baptized and seven received by ter. Bro. William Smith, pastor of e New Enterprise church, was eaker for the father and son banquet. on Kensinger, Virgil Wineland, Janet ch, and Pastor Mitchell gave reports Annual Conference. — Mrs. C. O. rry, Martinsburg, Pa.

New Enterprise — The district wom's fellowship met at Juniata College d was attended by several of our men. We had Holy Week services l by William G. Willoughby, profes of philosophy and religion at dgewater College. The community rise service on Easter met at the ool. At the Sunday evening service senior choir presented the cantata, omas and the Risen Lord. Several the members attended the regional ference at Hershey, Pa. Some of youth attended the Juniata College npus day and the district banquet. e Yellow Creek church served the ther-daughter banquet. We had a y dedication on Mother's Day and Northern Bedford County school rus presented a sacred concert at church on that same day. The th and Pastor William Smith led

The message of Genesis

JACK FINEGAN

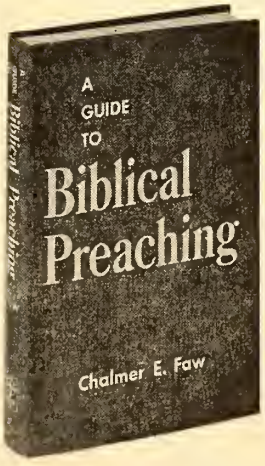


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the worship at the Fairview church. W had a dinner honoring members wh are seventy years old and over. C June 10, Rev. Francis Fletcher Lewistown, Pa., a speaker of the Tem perance League, presented the morni message. Mrs. Edna Sutton of I Verne, Calif., spoke about the Nava Indian work in New Mexico at th evening service. Sister Cleo Hers berger and Bro. Hazen Ebersole re resented the congregation at Annu Conference. — Miss Sylvia M. Dav Loysburg, Pa.

North Atlantic

Norristown — During the first ha of the year we have had the followi speakers, Harold Keppen, who spo to the children at the Easter servic Lester Shoemaker, representing t Pennsylvania Temperance Socie Clarence Rosenberger, a representati of Juniata college, Mrs. Lucile Wis at the gathering of the mothers a daughters. On Children's Day we h a showing of a missionary film for t children and baptism after the morni services. The John Grimly family w in the congregation on July 1. At June prayer meeting service a lead from the Pentecost Church gave talk on Thinking Through to Chr and showed pictures of his trip throu the Holy Land. — Carrie W. Ell Norristown, Pa.

Southern Pennsylvania

Chambersburg — The junior high d partment gave The Hammer at t Easter evening service. This was wr ten by Alan Kieffaber, a student Manchester College. A group of t women attended the district spri rally at the Ridge church. The past Ervin F. Block, has resigned to ta up work at another place. Mrs. Ma Volland, District director of family li was the speaker for the mother-daug ter banquet, which took the form a covered dish supper served smorg bord style. A special offering was tak for the district Children's Aid Soci shelter home being constructed Carlisle, Pa. We had a vacation Bi school the first part of June at whi one hundred and sixty pupils were attendance. Dr. Roy A. Burkhart w the speaker at the Sunday school co vention at Rhodes Grove, June 26 a 27. The pastor, Maynard Henry, a Robert Hack were our delegates to t Annual Conference. In the past absence the service was conducted Rev. Glen R. Perry, a minister of t United Brethren Church. We are p ticipating in summer vesper services the lawn of the Presbyterian chur The pastor directed a junior hi camp at camp Eder. The pulpit w filled by Bro. Earl H. Kurtz, treasu of Elizabethtown College. — M Charles L. Bitner, Chambersburg,

Eastern Maryland

Baltimore, Woodberry — Follow an eight-week membership class, fo teen young people were baptiz Eight others have been baptized a six received by letter since that ti In February, the young adult fellows sponsored a sweetheart banquet

hich Raymond Berry, a member of e Baltimore Colts team, gave his ersonal testimony. Attendance and ferings since last October have been a record high. Evening services on nday have fallen off to a point where ey have been discontinued. During e past year the pastor, Bro Thornton ack, has served as president of the ampden-Woodberry Protestant Fel-wship and is now president-elect of e Baltimore Area Pastors' Association. uring Lent we had a sacrificial giving ogram; all members were asked to ve thirty pieces of silver as a gift love to make up for the thirty pieces silver accepted by Judas. The ser-ce of acceptance on Easter was im-essive and inspirational. Bro Clyde eaver of Lancaster held the evan-listic services the last week of April. ve persons made commitments to hrist and five others moved their urch letters to this congregation. We dicated a new electronic organ that as donated to the church in memory Thomas N. and Cora B. Zombro by eir children. For the first time since panding our facilities we have had use the overflow space to seat the ngregation. The pastor served as legate to Annual Conference. — Mrs. llen McKinney, Baltimore, Md.

First West Virginia

Beaver Run — An Easter program as presented on April 22 under the adership of the Christian education mmission. We had both a mother-ughter banquet and a father-son ban-et. Mrs. Roy Ludwick directed the cation Bible school in June. Fellow-ip luncheons are being held with elley Chapel and White Pine congre-tions each month. The women's fel-wship has made several comforters r needy families and has also under-ken work projects for the beautifying the church. The youth meet regular-for recreational and work sessions ch month. One served as counselor Camp Galilee during August. The usic and worship commission has been onsoring community "sing" sessions ch month as one of its projects. Bro. wight Miller will be the evangelist r our services, Sept. 30 to Oct. 7. The ve feast will come at the close. — Mrs. irley Rohrbaugh, Burlington, W. Va.

Morgantown — On April 1, the con-egation had a ground-breaking cere-ony for the new church building. nce that time, the work has been ogressing very well. The pastor, endell Bohrer, has given many hours his time in this program of building. the July council meeting, Brother d Sister Edward Eisentrout were ected to the office of deacon. Brother ohrer is serving as chairman of a coun-wide clothing drive wherein an at-mpt is being made to clothe all needy hool children in Monangalia County. rs. Bohrer directed the vacation Bible hool in June. While the pastor was sent two Sundays, the following min-ers filled the pulpit: Brother Long, ul Kelley, and Frank Boggus. The sher family of Ohio gave a program music on July 1 at the morning wor-ip service. A former pastor, Wilmer urst, and his family were present for e morning service a week later. other Hurst conducted the worship

minister's book of the month

SELECTION FOR OCTOBER

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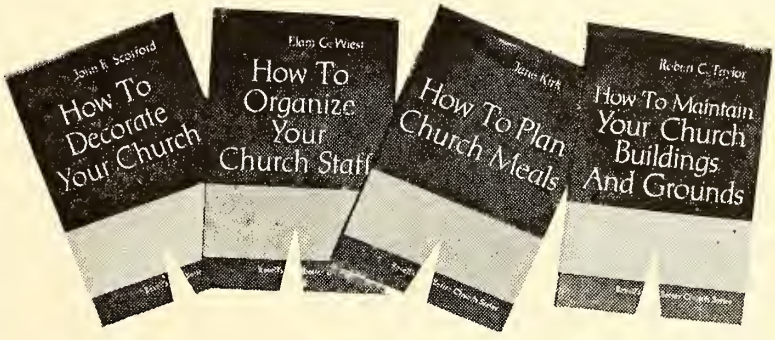
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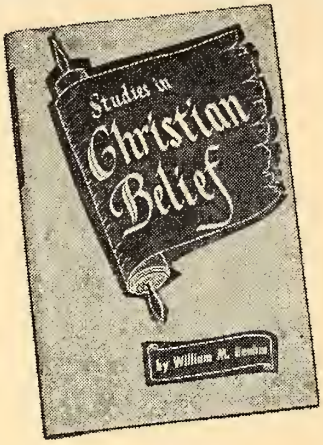
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service. Brother and Sister John Ellis celebrated their golden wedding anniversary in July with an open house for the congregation. We observed the love feast Thursday of Holy Week. On Good Friday evening, the picture of the crucifixion was shown. The women's fellowship has made some comforters for relief. Some of the women attended the rally at the Keyser church in July. Bro. Thornton Black of Baltimore, Md., will hold evangelistic services, Oct. 21-28. — Allie D. Fike, Morgantown, W. Va.

Oak Grove — In recent months, the pastor has been endeavoring to deepen the spiritual life of the congregation. The church has been responding to the appeal for clothing and new blankets through the New Windsor offiice. On Mother's Day, one baby was dedicated. The mothers were recognized and four of them were presented with awards. Robert Hess of Manheim, Pa., held a revival, May 20-27. Two have been baptized since. The youth tenfold area monthly meeting was held at our church on June 11. The pastor, W. J. Hamilton, was delegate to Annual Conference. — Mrs. Pauline Cowgill, Ridgely, W. Va.

Old Furnace — The sum of $4,522 has been received for the building fund through offerings at Christmas and Easter. The World Day of Prayer was held at the Methodist church in Short Gap, with all the churches of the community taking part. During Holy Week, the pastor exchanged pulpits with several other churches. We observed the love feast on Thursday of Holy Week. The community sunrise service was held at the Pinto Mennonite church. The cantata, Peter and the Resurrection, was presented on Sunday evening. Helen Slaubaugh, the district president of the women's fellowship, spoke on the Christian home at a family covered dish supper in honor of mothers and fathers. Edith Ellifritz, Ridgeley, W. Va.

Sandy Creek, Canaan — The women had an all-day meeting to cut and piece material for comforters. Seven were sent to New Windsor in addition to clothing and cut garments which had been made. We observed the World Day of Prayer, sending the offering to the United Church Women. At the family night supper, we had a play called Advocated Mother. Robert E. Houff of Uniontown, Pa., was the speaker at the Easter sunrise service. At a recent council meeting, our church officers were elected. The pastor, Earl Dietz, tendered his resignation at that time. On Youth Sunday, the 4-H Club had charge of the Sunday school worship service. The repairing of the church vestibule has been completed. We have carried out a visitation in the homes of the community among the sick and shut-ins. The young people visited in the Spear convalescing home in Markleysburg, Pa. We had a vacation Bible school, the first two weeks in June. The love feast was observed on the Sunday evening following the closing of the school. One of the church families entertained a student from Jamaica, who was sponsored by the 4-H Club. — Mrs. Ina J. Seese, Gibbon Glade, Pa.

Wiley Ford — The pastor, Louis Bloom, officiated at the love feast on World Communion Sunday. Herbert Alford of Frostburg, Md., conducted a one-week revival. The women's fellowship had the auditorium of the church painted. A large Bible was presented to the church in memory of Mrs. Lucy Wilkins. The congregation participated in the World Day of Prayer program at the Short Gap Methodist church. We observed the twentieth anniversary of moving into the sanctuary of our church for worship services. Bro. Owen Stultz of Eglon, W. Va. preached the morning message. In the evening we had a fellowship meal together. We had special services during Holy Week and observed the love feast on Thursday evening. Nine have been baptized and five received by letter. — Mrs. Jerry Shanholtz, Cumberland, Md.

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is a part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 569. Wanted: A middle-aged women as a cook in a home for the aged at the Helen O. Snavely Memorial Home, Hershey, Pa. Good wages. Ideal conditions. Housing at the Home. Contact: J. R. Snavely, R. 1, Hummelstown, Pa.

No. 570. Wanted: A good farm in Central Illinois, 160 to 250 acres, to rent for 1963. Party has full line of farm equipment. Contact: Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 571. Housekeeper needed: A middle-aged or older woman to make her home with Brethren doctor in Southern Ohio. Large room, board, and minimum starting salary of $125 a month provided. Duties would be general housekeeping and caring for a 4 year-old child. Contact: Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 572. Brethren Hillcrest Homes is in need of a dietitian to supervise kitchen which will include purchasing, scheduling and staffing of employees and menus. Kitchen serves 150 residents daily. Write Brethren Hillcrest Homes, 2705 Mountain View Drive, La Verne, Calif.

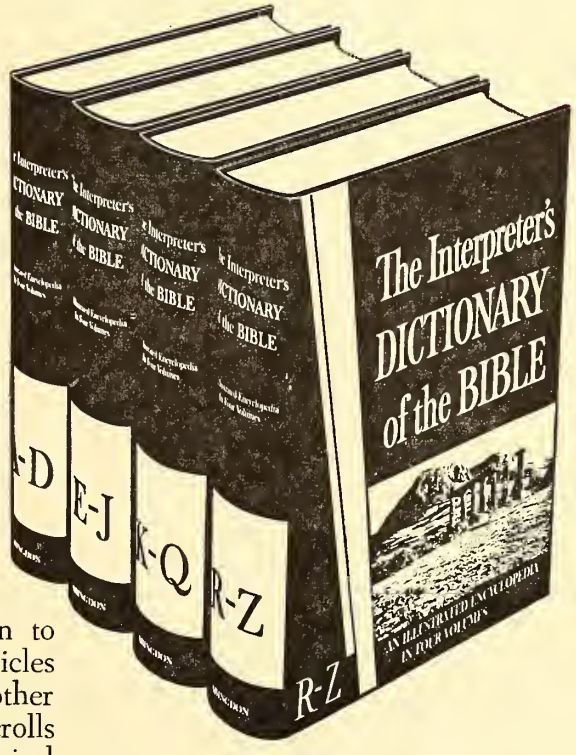
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budgets are people

















Talk budgets . . .
and dollar signs, red ink and ledger sheets float into view.
But budgets can mean much more than these.
Your church's budget, for example, is really people.

Consider the Brotherhood Fund. This year's budgeted program of $1,680,000 is invested in a host of workers . . .
in missionaries, doctors, teachers, service volunteers, pastors, regional and district administrators, editors, and directors of evangelism, children, youth, adults, peace.
And through these workers and the programs they direct,
in youth and the aged, families, refugees, the sick, the imprisoned, migrants, students, new congregations, leaders of government, rising nationals of other lands.

All these are the people whom Christ loves!
They are people whom your church loves and serves.
They are people about whom you are concerned
— simply because you are Christian.

"This is his commandment, that we should believe in the name of his Son Jesus Christ and love one another, just as he has commanded us" — 1 John 3:23.

Help your church this month to fulfill its

Achievement — '62

Church of the Brethren
Gospel MESSENGER
SEPTEMBER 15, 1962



On the main street of Trotwood stands this building



Surrounding it
is a community

Within is
a congregation



The articles that follow have to do with this church . . .

Gathered

AS I sat in the midst of the largest congregation of the Church of the Brethren in the District of Southern Ohio and watched children being dedicated, I asked myself, "What does it matter?"

What does it matter in a world gone mad with organization that this or any church be in existence in the village of Trotwood?

What does it matter in a nation where time is precious that this congregation be gathered together on a Sunday morning to sing hymns and hear the Scripture read and interpreted?

What does it matter in a community frenzied with activity that they listen to a sermon preached by Paul W. Kinsel, for twelve years their pastor, and participate in a Christian education program administered by Auburn A. Boyers?

What does it matter to a people with the future in their hands to ponder ancient words about having "this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant. . . ."

What does it all matter in a world where neighbor is separated from neighbor, "by fifty Megaton fences, by luxurious riches, by color of skin,

GOSPEL MESSENGER

Editor: Kenneth I. Morse
Editorial Assistant: Elizabeth Weigle
Member: Associated Church Press

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...d Scattered

by surplus bin, by 'ism' and schooling and revolution"? (cover, August 18 issue).

What does it matter?

Then from the depths of memory came one observer. "It matters," said he, "because these people shall go forth from this place to preach the Word heard here a hundred times."

Then spoke another: "It matters because the people gathered today will be scattered tomorrow – dispersed to home and shop, to busy streets and offices, to schools and universities, to wherever the work of the world is going on, to be the minister of Christ . . . to be the church."

I looked around: faces, a sea of faces – faces strained, relaxed, wrinkled, smooth, tired, radiant, thoughtful – varied faces having neither the look of saint nor sinner, master nor servant. Nothing noteworthy. Nothing unusual, except that they should be gathered in worship here.

But what of tomorrow and tomorrow and tomorrow? Where will they be going? What will they be doing? What will they be taking from the gathered life to the places to which they are scattered? What will the church be beyond these walls? What emptying will take place before they are gathered once again?

Text and Photos by RICHARD N. MILLER

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A congregation of Christians gathers for worship. After the benediction they scatter in a hundred directions. How do they find ways to witness and work as servants of Jesus Christ? Looking for answers to such questions, the Gospel Messenger asked a pastor-reporter to interview several members of an Ohio congregation and to observe them at home and in their daily work. Here are the results of his investigations. — Editor.

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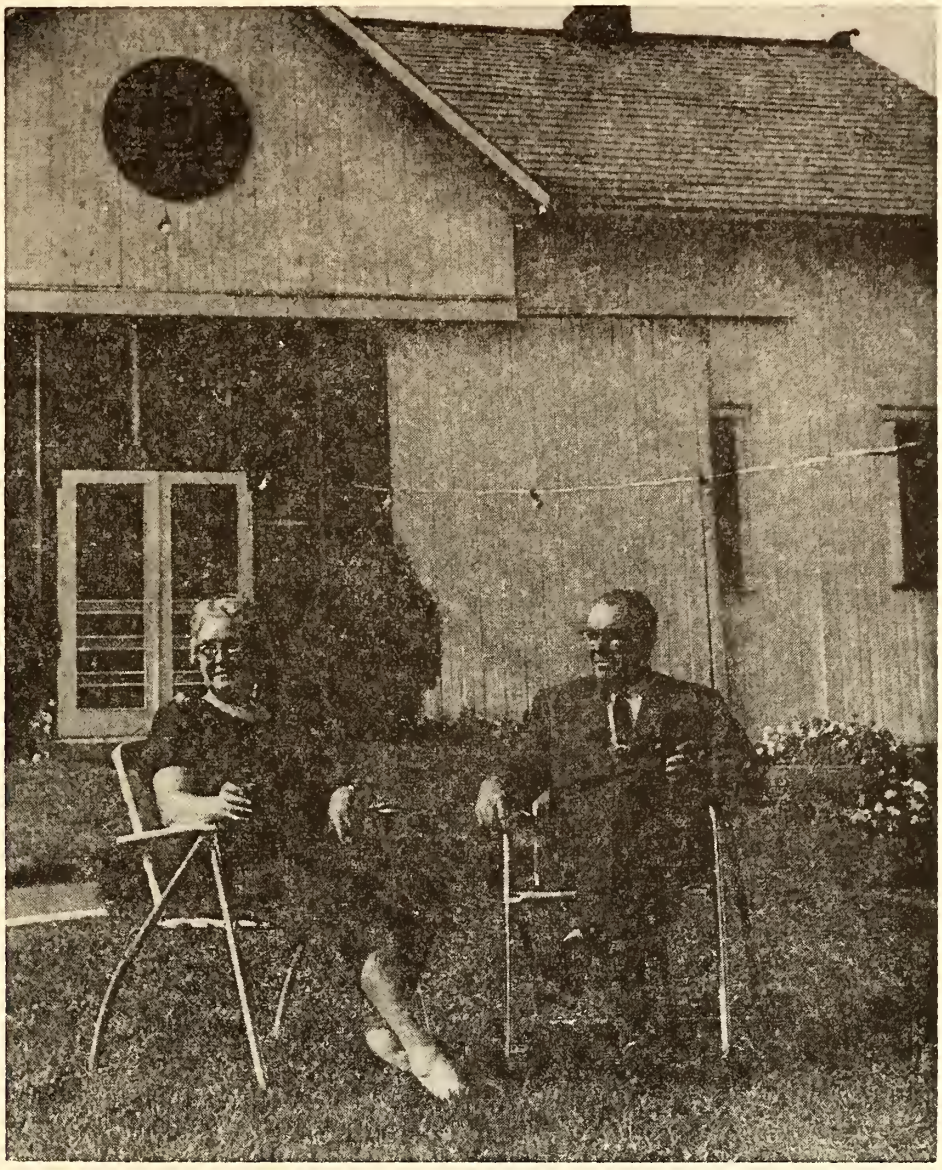
to host the

MY EYES fixed on two worshiping members of the congregation, watched them as they shook hands with numerous friends, followed them as they drove the paved village streets to a dusty country road, and saw them emerge from their car to enter their quiet home. At least, in September it has the appearance of quiet, but come the summer evenings and it is a beehive of activity. Ever host 9,000 people in your backyard?

The faces belong to Mark and Thelma Shellhaas, longtime residents of the Trotwood community, and they do just that in the course of sixty summer evenings. They host 9,000 visitors and 20 permanent guests on their small acreage. Comes June, and what used to be their chicken ho becomes the residence for bo the woodhouse, a girls' dorm; a the old bank barn, the Trotwo Circle Theater.

They call it "circle" becaus it is a "theater in the round." stage is in the center with audience on all four sides. actors make their entrances exits, using the four aisles. watch is to participate. To straight ahead is to see not the actor, but, just beyond, o persons in the audience a and reacting.

Started seven seasons ago the then newly formed Trotw Community Council, the the has been a unifying factor t community in its struggle identity in the sprawling gre



9,000

ayton complex. Besides, it pro-
des good entertainment for a
eater community of interest and
ves an open door to college stu-
nts from Carnegie Tech, Ohio
ate University, and Antioch,
ake Erie, and Hiram colleges to
press their dramatic ability in
n weeks of summer stock.

On this year's fare were Har-
y, Pygmalion and Uncle Vanya,
ch running for two weeks in the
rn that once housed another
nd of stock, then became the
nter for community square
ncing, and later a storage place
church furniture when the new
ilding was under construction.
hough the letters *TCT* dot the
nt of the building, it continues
be known by its owners' con-
n for the recreational life of
neighbors near and far. It is still called "Shellhaases' Barn."

Don Stotter, board president of the TCT, reminds this year's patrons that the Shellhaases accept no rent and "without their community support our little theater could not survive." Of course, the two are not alone in their support, nor do they seek credit. "After all," they say, "it is a worthy enough endeavor." Yet, they lead the way.

But this is just a fraction of their life as a servant people. Take Mark's twenty-five years in the Madison Township school system, his nineteen years as superintendent. Add 4,300 students in the course of 8 years to a public school system that once numbered 700, and you have the necessity for 3 new elementary buildings, a junior high, and an addition to the high school, plus a teaching staff that has grown to 185. And still first graders are on double sessions and the kindergartners are housed in churches.

Take his years given to the camping program in the District of Southern Ohio. A leader in the first camp held at Sugar Grove in 1927, Mark has been an almost constant member of the camp board, except for years that tenure prevented it. He now serves as a member of the new camp development and construction committee for Woodland Altars, a 400-acre site nestled in the rolling, wooded hills of Adams County.

Take Thelma's job as lunchroom supervisor for the Madison Township schools: 3,100 meals

per day, each one as much as a high school boy can eat for 35 cents; a milk program for all elementary children in the mid-morning or midafternoon; the guidance of 52 part- and full-time persons working in and out of four kitchens. This has been her job for twenty years.

Take her sixteen years as sponsor and counselor for the Tri Hi Y, or her seventeen years as choir director for the church, or her present term on the district board of Southern Ohio and the Brethren service commission; take Mark's present stint as the new moderator of the Trotwood church or as Annual Conference Standing Committeeman from the district; or take their Sundays and evenings as advisers to the church youth group, and one sees the "emptying of self."

Why do they do it? Because they like to. In spite of his school administrative chores, he has taught a class all but two years. "If you like to work with kids," he said with a look of real concern, "it is hard to imagine how hard it is when you do not see them every day."

In the yearbook, Mark is recorded as an ordained elder, and a minister he truly is. Remembering the earlier day when the decision was before him, he explained that with his interests and ability, "I decided I had more chance to minister in teaching than in preaching."

Servants, too, are their two children. Charlotte, a teacher for two years, is the wife of Bill Denlinger and the mother of two boys. Phil, a former Fulbright scholar, is working for a Ph.D. at Columbia University in the department headed by Andrew Cordier of United Nations' fame and Brethren heritage. His emphasis is on Soviet political science and his month tour last summer in Moscow will prepare him for either college teaching or the diplomatic service.

"What does it mean to be a servant?" I asked myself as I interviewed them. It means the "emptying of self" in a role God has chosen for a man or a woman.



FOLLOW another member, Eugene E. Landi
Follow him from his church to his home ne
the end of a secluded Trotwood street. Then follo
him on Monday to his office in one of Dayto
major industrial areas. Follow him in a line
work that may touch your life as well as mine.

Gene Landis is general service manager of t
Frigidaire Division of the General Motors Corpor
tion, which means that he is concerned wi
customer relations, product performance, trainir
servicemen, and providing parts and accessories f
all Frigidaire appliances.

His is a major undertaking when you consid
that in May the forty millionth Frigidaire produ
a refrigerator-freezer combination, rolled off an a
sembly line in Dayton. Consider, too, that one o
of every four homes in the United States h
Frigidaire appliances, and you have a big respon
bility.

I sat amazed at the job: maintaining the wa
ranty, keeping an open file until the customer
given satisfactory service; printing reams of techn
cal information; giving training to nearly thir
thousand men each year through twenty-ni
permanent training centers, providing them wi
courses ranging from two days to two weeks on su
jects all the way from the fundamentals of electric
to customer relations — all taught by one man
each center.

Gene supervises 125 salaried office persons, 1
hourly rate men who have to do with parts, packir
trucking, plus training center instructors. He l

scattered

to fix 40,000,000 home appliances

esponsibility for the servicing of washers, dryers, efrigerators, food freezers, electric ranges, dish-ashers, air conditioners and dry cleaners, plus all ne products Frigidaire has ever produced. Their iotto: "There are no orphans."

But more impressive is this man's concern for eople. The phone rings at 11:30. An irate customer ants to see him. It is his lunch hour, but he stens. The woman wants to see him, and right way! He waits to be sure that he is present when ne comes. On an empty stomach he listens to a oman swear at him for fifteen minutes. He takes . He finds out about the lady: that her husband a toolmaker, that he is unemployed, and that there re tensions in the home, and he serves a counsel-g role before he begins to answer the problem iat supposedly brought them together.

"The serviceman," Gene comments, "is a new reed. He has to be interested in people, to want help them, or he could not stick to the job."

Or take a field call, one of many he has made er the sixteen years in which he has held this osition. It was in New Orleans. As Gene ap-oached the house, a baby came tumbling down e steps. You do not worry about appliances when baby is hurt. He stood and held the baby until e mother could call the doctor. Only later did and the serviceman attend to the appliance ouble.

"Actually," he observed, "a serviceman is deal-g usually with an emotionally disturbed person. mething doesn't work. It has thrown the house-hold into a turmoil. His first job is human relations. His second job is fixing the appliance."

But fixing the appliance is part of helping the disturbed person. The customer wants it done fast, and he wants it done well. "Now a man must get in and out in thirty minutes, or they will phone for a person who 'knows what he's doing.'"

Gene attempts to serve from the other end, as well — the preventive end. As chairman of the Product Quality Committee composed of engineers, inspectors and plant managers, he guides the review of field reports and product performance information, assigns certain problems, and works at it until the product is perfected. As evidence of this, the company's 1961 appliances required 10 percent less service attention than 1960 models, which in turn needed about one third less than 1957 models. The present models require even less attention.

It is business. The company knows that fifty percent of sales come from satisfied customers and their friends. But it is business with a heart. It is business with a personal touch.

For thirty-six years an employee of Frigidaire, Gene is the son of a former linotype operator at the old Brethren Publishing House. Asked why he likes his job, he answered easily, "I like mechanical things, and business, and I feel that I am helping people."

The role of a servant — what does it mean? It means seeing individuals instead of masses. It means a concern for each person.

scattered
to a place behind a desk

VERA LUTZ is a secretary. She drives each day from her Trotwood home, where she lives with her parents, to the Community Chest building in Dayton. There, in a small office, she answers the telephone, takes dictation, keeps the books, and does a host of things that are an office secretary's work. But she is not an ordinary secretary, and it is not an ordinary office.

The office is that of the Social Health Association of Dayton and Montgomery County, a voluntary agency, organized twenty some years ago to combat the rise in venereal disease. Executive director is Mrs. Russell A. Arnold, who likes to describe it as "the only health agency that is concerned with morals as well as with education."

Sex education is a part of SHA's concern, but as they see it the subject involves much more than knowledge of human reproduction. "It involves also information and attitudinal development with respect to sex roles and their psychological, social, and moral implications. It includes the preparation for dating skills and courtship development and marriage."

When the association was looking for an office secretary two years ago, applicants were asked what some thought was a pretty foolish question: "Do you smoke or drink?" Defending herself, Mrs. Arnold added, "I felt it was important to know this. A person who has a problem does not like to have cigarette smoke blown in his face."

Vera got the job and is described by her employer as a person "with unusual skill in her ability to work with people." She is, after all, the first person that the inquirer meets. When a father comes about his daughter who is expecting a baby but not married, or a young person with venereal disease, or a man with a problem of homosexuality, she is the person to whom they first speak. She can hinder or help the situation by her feelings, her attitudes, her tone of voice, not to mention her words. Vera has the ability to make people feel at ease.

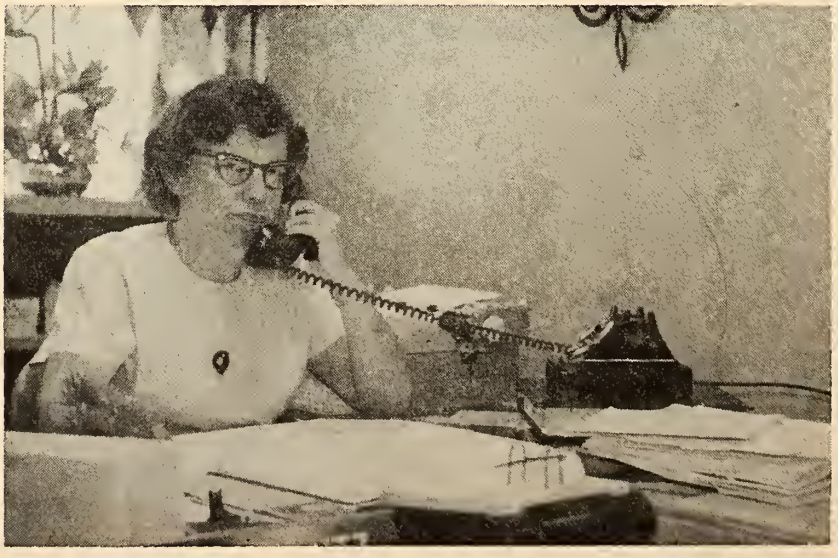
Many of the inquirers she can answer in full. She has an understanding of the more than 10(books and pamphlets and the 5(some films that are available t(schools, churches, and clubs. Sh(can help in setting up program: like the Father and Son Healtl Series or the Mother and Daugh ter Chats for sex education or : conference like the one held las year in a Dayton high school o What Has Happened to Ou Morals of Today?

Vera schedules Mrs. Arnold i her various appointments and als the school nurse who is employe part time. She types, mimec graphs, and, according to h boss, finds "no job too small."

Her places of former emplo ment are indicative that mone has not been a major concer the Division of Aid for the Age then as secretary to General Secr tary Norman J. Baugher in th Elgin headquarters of the denom nation; and then as secretary the national youth director the Evangelical United Brethre Church in Dayton. Sandwiche in between was an internation work camp in Ioannina, Greec during the summer of the Churc of the Brethren anniversary cel bration. There Vera laid bri and mixed mortar for a nurse school to house Albanian refug children.

Asked why she has chosen work as a secretary in church a social service institutions, she a swers simply, "Interested people." Of all the places she h worked, she finds this the m satisfying because "these a people with a great and obvio need."

What does it mean, this serva role? It means thinking throu the *what* and *why* of one's da routine to discover how one mig help to heal the broken.



scattered

to a wide place in the road

GO BEYOND Dayton. Go even beyond the Ohio River, but just beyond. Go to a wide place in the road called Constance, Kentucky, and you will find another Trotwood member by the name of Omy Erbaugh.

Twenty-six years ago she and her husband lived in Trotwood. Orion was a contractor. She was active in children's work and he was for fifteen years a member of the district mission board.

"We were aware of the work at Constance," said she, "and when it seemed to be faltering and no one could be found to go and preach there, we decided to put into action what we had been talking about."

For a number of years they drove back and forth from Trotwood on weekends. When the Hamilton congregation was added to their circuit, they moved to Hamilton to serve the two churches better. Three years later her husband died.

Omy stayed on, commuting by bus to Constance. Now she lives in Constance in the parsonage where she has been for the past eight years. Still she banks in Trotwood, goes back once a month, and tries to make her trip coincide with ladies' aid day.

She recalls how hard it was to leave Trotwood; now it would be difficult to leave Constance. "This is like my family. I've seen babies born, grow up, get married."

On the bulletin board of this ninety-three-member church, Omy is listed as the "Director." Listed also are School Administrator Lawrence Rodamer and Contractor B. F. Click as ministers. They do the preaching.

Asked what her title means, one of her co-workers complained of its inadequacy. "We would better call her the 'church mother.' She



adds the warmth. She does the little things that are so big."

Omy entertains evangelists, youth workers, and other visitors (fifty persons in one three-month period); serves as housemother when work camps are in progress there; makes herself available as a counselor to those who come (and there are many); assists in the visiting though she has no car; and holds a prayer cell in her home on Monday evenings.

She has never learned to drive. She has never had to learn. She relies on the bus or friends and never seems to want for transportation. To many of the homes she walks.

Recalling the years, she remembers the woman who asked for help to stop smoking and is now a witness to the power of prayer; a boy who was once clothed and fed by her husband and herself — a man who is a devotional leader; a girl whom she feels is like a daughter who has found her niche on the Bethany Brethren Hospital staff. This is the stuff of which her dreams are made.

The telephone rang; it was someone who wanted to say that she had returned from vacation and wanted to come over. Outside, in a plot of ground behind the church and parsonage that reaches the length of a small ball diamond to the Ohio River, children played. She likes the sound of children playing.

"All this has meant a joy for life," she said on her return to the room. "It is such a joy to fill in at a place like this — such need and such joy! Would you join with me in prayer?" And it was easy. I had the feeling that she was accustomed to this deeper fellowship with those who stopped in this wide place in the road.

"To be a servant," I thought as I drove away with buoyant spirit, "is to be obedient to the will of God as one discovers it for his life. It is to be planted by the rivers of water, fed by the life of prayer, an instrument in the hand of God."



Courtesy of The Plain Dealer

Nurse Velma Lutz of Trotwood, Ohio, and Christina, a patient being treated on the SS Hope

scattered

on a floating island

WHEN God scatters, he scatters to the uttermost parts of the earth. Five months ago Nurse Velma Lutz sat with her sister, Vera, in the gathered Trotwood congregation. Today she serves aboard SS Hope, a floating island hospital docked off Trujillo, Peru. How she got there and what she is doing are the story of hope indeed.

HOPE is essentially a teaching program. Training is conducted through actual hospital procedures, classroom lectures and discussions, movies and filmstrips. Teaching is stressed because this enables HOPE to have a more enduring effect on local health conditions than would attempts at widespread treatment.

The need for the SS Hope is evident in spite of the fact that some 260 schools of nursing exist in the countries of Latin America. For even within the same country "nurses" may be graduates of a three-year, full-time course based on complete secondary education in a school under the guidance of an adequately trained nurse, or they may have received a diploma from a course to which they gave two hours a day, with no hospital or field experience and no nurse teaching any part of the course.

The University of Trujillo Medical School, one which is newly constructed to train physicians for all of northern Peru, has requested that HOPE act as its teaching hospital for the third-year students to augment their present faculty and their insufficient facilities.

On board are nurses like Velma, giving a year of their lives; cooks and dishwashers, enlisted from Trujillo; and twenty specialists who serve at least two months as rotators. The medical chiefs are doctors who had experience last year when SS Hope was in Southeast Asia. Writes Josephine Robertson, medical writer for the Cleveland, Ohio, Plain Dealer, "It takes an adaptable, unselfish [person] to fit into this ever-changing program aimed at adjusting to current needs."

Each nurse from the U.S.A. teaches procedures to a South American nurse. Velma is teamed up with Miss Elena Espinosa of Lima, Peru. Of course, language is a problem. It would have been more of a problem for Velma had it not been for the year she spent in the Brethren Service hospital project at Castañer, Puerto Rico. In fact, on the two-week voyage to their destination, Velma taught a class in beginning Spanish.

The floating hospital contains medical and surgical wards, three operating rooms, a pediatric ward, X-ray department, special clinics, laboratory, and blood bank, and all are initialed departments like EKG, EEG, BMR. There is also an obstetrical department on the ship, but they will not be doing OB work there. Having served six years as an obstetrical nurse in Dayton's Good Samaritan hospital, which serves Trotwood and north Dayton, Velma will spend most of her year in Belen hospital in Trujillo.

Being an "island" is not all it is supposed to be. Launches run hourly between the shore and the ship anchored some 500 feet from the wharf. Smiles Velma, "It is quite an experience getting on and off. . . . The water pushes the launch away from the gangplank and the man can't hold it steady. . . . The little boat moves back and forth while the boarder is suspended halfway in between." But think what this means to a patient!

In Peru, Nurse Lutz is ministering to a people of one of Latin America's poorer countries. The annual per capita income is $135 compared with America's $1,969. There is a shortage of all paramedical personnel, including nurses, technicians, orderlies, and the like.

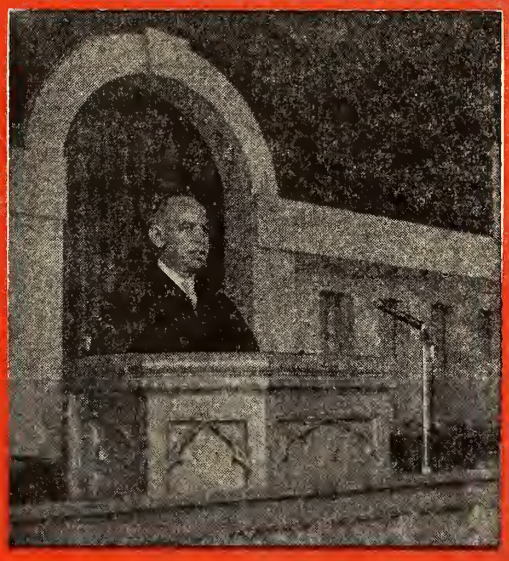
After spending one day in Belen hospital, Velma seemed almost overwhelmed by the task. "It's amazing how little infection they have in comparison to what you might expect with no adequate way available for sterilizing equipment."

Their first argument is that they have so few casualties. With a mop of the brow, Velma wonders "how you go about trying to tell someone with whom you can't communicate well anyway, languagewise, to change a way of doing something which they have been accustomed to doing for a long time."

She wonders what she and the other OB nurse can do in the course of the six months that remain, but she hopes that they can do something.

Though hardly thinking of the end of her term, Velma hopes "that all of us can go home feeling that we have really left behind something worthwhile and beneficial, for I know that we will all go back having gained from this experience."

And what will she gain? I suppose a "well done, good and faithful servant." But even at home she will be a servant, for she has the heart of a servant.



Paul Kinsel . . . chief minister to the gathered church, assistant to the scattered church



In the scattered church the chief ministers are laymen like Richard Gump, bank president



gathered

to build up a

THE rhythm between the gathered and scattered life became apparent. The people of God did not go on emptying themselves without being filled. They had gone forth, but they also came together again and again that they might go forth once more with power.

Their pastor, Paul Kinsel, played the major role in the gathered church. He has been set apart to be the chief minister in their life together and the lay members are his assistants.

Explains Reuel Howe of the Institute for Advanced Pastoral Studies, "Within [this] relationship, the congregation has called a member, usually trained and ordained, to direct it in performing the church's functions: worship, Christian education, evangelism. Laymen are selected to assist the minister, but it is to him that this official responsibility is delegated."

"But in the scattered church," Howe continues, "which is active in the world, the chief minister is the layman who, in the home or in the office, on the street or in the shop, is the church in that situation and must be the minister of Christ there. The ordained man, in this aspect of the church's work, is the assistant or resource person."

Also among the church's ministers to the world: Mrs. Clarence Crain, R.N., left, on crib room staff, and Floyd Speraw, below, a draftsman who teaches youngest couples' class



servant people

As George Webber of East Harlem's Protestant arish puts it, "The ordained man prepares the ervant people for their work and ministry in the orld. He preaches and teaches and edifies, but e cannot himself be the servant in the world any ore than a major league baseball manager can mp off the bench and put himself in as a pinch itter. The minister exists for the church, and the hurch exists for the world."

The Apostle Paul said this essentially when he oke of the "varieties of gifts, but the same spirit" nd the "varieties of service, but the same Lord," nd the "varieties of working, but . . . the same od who inspires them all in every one."

Of those assisting the pastor in the gathered fe, there are many. As I observed the Trotwood ngregation, I saw that God's gifts in this gathered fe were that some might be . . . PREACHERS . . TEACHERS . . . NURSERY ATTENDANTS . . COUNSELORS . . . ADMINISTRATORS . . SECRETARIES . . . MUSICIANS . . . EW-ERS . . . STEWARDS . . . for the "equip- ent of the saints, for the work of ministry, for he building of the body of Christ," for the rengthening of the servant image.



A second chief among the gathered: Auburn A. Boyers, left, minister of Christian education



Mrs. Irvin Stanton, housewife, volunteers to mail the Trotwood Brethren Memo once a week

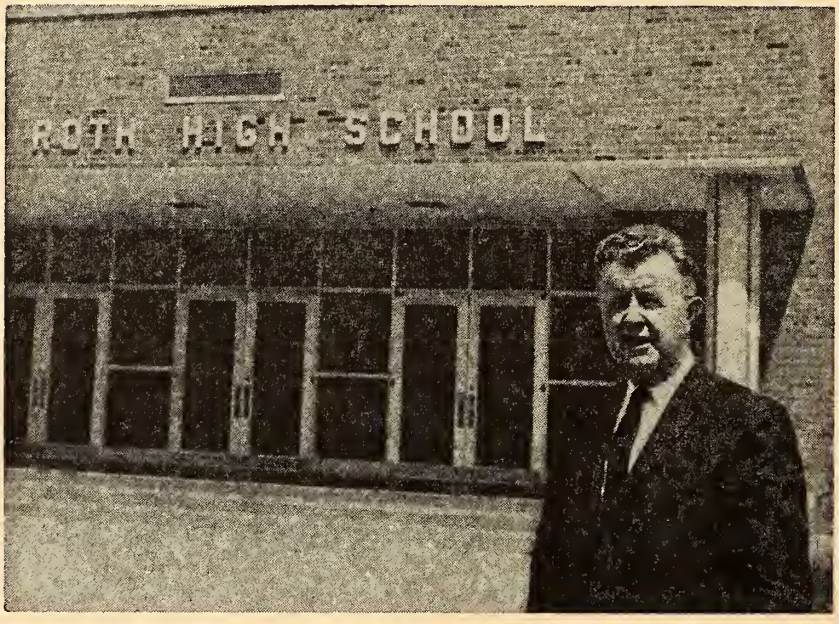
God's gifts in the gathered life are seen in laity like John Shellabarger, right, accountant, who heads the church's scouting, and Mrs. Tom Evans, below, public and church school teacher





scattered

to do the work of administration



ADMINISTRATION is the work of Homer Royer. The Brotherhood knows him as the chairman of the Bethany Seminary Board of Directors. One of three laymen on the ten-member board, he is presently serving his eighth and final year.

These have been eight important years in the life of the seminary. These have been the years of study and planning, years of decision. These have been the years that have seen a dream begin to take form.

In February, Homer presided over the ground-breaking ceremonies at the new sixty-acre site west of Chicago on Butterfield Road. He watches with eagerness as buildings seem to take root and grow: the four apartment buildings, the dormitories, a library that will accommodate in excess of 100,000 volumes, the educational, administrative, and chapel buildings.

He works with enthusiasm because he knows tomorrow's pulpits will be filled by men nourished within these walls. He watches with special interest because his son David will be finishing his third year at the seminary in the buildings to be completed by next September.

On the district level, Homer is a member of the district board of Southern Ohio. As a member of the board he serves on the Brethren service commission. His outlook is broadened by the fact that his oldest daughter, Beth, lives in Dortmand, Germany. She first met the man who became he husband when he was an ex change student in America. A year later they met again whe she was an exchange student i his country. Now they live i Germany, where Homer and hi wife Sarah are visiting this month

Locally, he is a teacher of th Co-Wed Sunday school class – class that began five years ag with four couples and now num bers thirty. Adults at Trotwoo never graduate. Instead, th whole class moves up, and a nev class of "younger married folks is formed.

Homer is finishing five years a the first lay moderator of the Trot wood congregation. As such, h serves also as the chairman of th general church board. He make a special effort to be the modera tor "of both the conservatives an liberals," and confesses that th biggest problem is to determin when a church must leave peopl behind for the sake of movin ahead. "It is a difficult decisio when it must be made."

You may have guessed that hi daily work is one of administra tion. For the past thirteen yea he has served as the assista superintendent of the Dayto public school system in charge c personnel. This means 58,00 pupils and 2,300 educational pe sons.

Asked what he considers h greatest contribution, an emba rassing question to ask any ma he says with a well-deserved not of achievement that it has bee the integration of the teachin staff. "We began this ten yea ago," he explains, "well ahead the Supreme Court decision. No eighty percent of all teachers i the Dayton system work in an in tegrated situation and every Da ton high school has an integrate staff."

"What does it mean to be servant-administrator?" I wo dered to myself. Is it not to serv those who look to you for gui ance, to assist the larger group become better servants of Go and his people, to consider th monotonous details of the dai routine as the "washing of th feet of the world"?

scattered far — and back again

MRS. ELIZABETH OBEROLTZER is an example of one ho grew up in the Trotwood ngregation, felt the call to far-vay places, and has returned.

I found her in an upper-room artment that stands behind the use in which she grew up on the llage's treelined streets. She had en reading Mary Thayer's story Parade (July 8) about Father iz, the Fabulous Priest of acao.

She knows Macao, that Portuese colony thirty-five miles west Hong Kong on the coast of ina, where for more than ten ars a steady trickle of starved d disillusioned Chinese has me to find refuge.

She knows because she served th her husband, Isaiah, as a issionary for twenty years under e direction of the Church of the ethren. Famines are not unique China. She recalled the one in 20-21.

Then they gave food to the milies of the men who worked the road that led from the coast the mission station in Liao ou (pronounced Leeow Joe). ey needed the road, but, more an the road, they needed to ve those who worked a sense at they had earned what food ey received. "We didn't want to ake rice Christians of them," she plained.

She recalled a story that had its lmination in that famine. It all gan before the Oberholtzers ar-ed in China in 1916. A group villages had gone together to l Liao Chou of the "foreign vils," meaning the missionaries. hen the night came, they were meet under a particular tree tween the two villages.

Earlier on that fateful day some the villagers had noted a train pack mules loaded with stoves d provisions moving slowly to e mission station. Never having en a stove before, they thought ey were cannons. Being a utious and superstitious people, e majority decided not to at-k. The result: only a few met der the tree, and being too all in number they returned to eir respective villages.

Years later, at the time of the famine, one young man came at the close of a day's work and fell prostrate at the feet of the missionaries. None of the Brethren understood why he humbled himself so. Then he explained, "I was one of those who met under that tree. And now you've given me food."

One would like to believe that he became a Christian. That she did not know. There were so many, many hungry people then . . . as now. Pointing to the article of current interest, she wondered if this is not a similar day when we ought to feed our brothers in an enemy land.

As I descended the steps from her upper room, I thought of her work in the local church: her visiting of shut-ins, her mailing of Sunday morning worship bulletins to them, her participation in Bible study groups. Most of all I thought of her reading. Her conversation had been full of the things she had read. Her world was a larger world than Trotwood. Her mission was worldwide.

I concluded as I climbed into my car once again that being informed is a prerequisite of a servant, for how shall men respond unless they hear of need?





To Harold Hodson, a farmer and plumber, it all seems like a dream as he recalls the four years he has labored in the district's newest congregation, Messiah Church of the Brethren in Townview.

Located halfway between Trotwood and Dayton, Townview is a community of some 1,200 homes, mostly frame, some brick, in the $13,000 to $16,000 price range. Practically in the Hodson front acreage, it was a natural for Harold to be named chairman of the Townview committee when the Trotwood church first conceived the idea.

It was something new to this area of Brethren for a local fellowship to mother a new church, but the need was there and the Trotwood congregation had both the resources and the will to go adventuring.

The groundwork was laid. Sunday school classes were visited and asked if they would release some of their members to the new venture. The council was asked to write the project into the church's budget. A change in the Sunday morning schedule was made to permit Pastor Paul Kinsel to preach at both places.

Carl Noffsinger, then principal of the Townview school and a leader in many of the church's major thrusts, provided the names of natural leaders in the community. Cards were sent to every home at two-week intervals, announcing the time and place of the first meeting.

scattered

to build a

Those showing special interest were visited, an some were enlisted as teachers, assistants, an members of the committee. A brochure was di tributed on the Sunday before; news coverage pr vided in the local papers, and when the fir Sunday in March 1958 arrived, 152 persons were i attendance at services begun in the Townvie school.

The pioneers of any age must make their w as they go, and so it was with this group. They h



The sod for the church lawn was cut and transplanted from Harold Hodson's farm

new congregation



to decide when the load would be too much for one pastor. The answer was "almost immediately." By summer, Rodney Stoner, an EUB student at nearby United Seminary and assistant minister at Trotwood, became full-time pastor at the church "in the process of formation." A year later, Merle Kuns, who in his late 30's had left his accounting job to enter Bethany Biblical Seminary, was called to serve as pastor.

Another question was, "When do you hand over the reins to the new fellowship?" That was more difficult. When the adventure began, no one from the community felt able to teach, but they would serve as assistants to teachers from Trotwood. After a full year, the senior teachers felt it was time for them to be reunited in worship with their families who held responsibilities in the mother church, and most of them returned. The congregation was on its own.

The most difficult struggle concerned how far a local congregation should go in the building of a new church. It was possible to provide leadership, to underwrite the program financially. But, anticipating the needs of the growing fellowship, the Trotwood church asked the District of Southern Ohio to adopt the new congregation. This was accomplished two years ago.

Now, the congregation has a parsonage valued at $20,000, a first unit which includes offices, classrooms, a fellowship hall-sanctuary combination valued at $80,000, a congregation of 51 members, but, more important, a worship attendance of 70 and a Sunday school attendance of 100.

Harold Hodson, who shies away from speaking of himself and his own contribution to the project, is the only one of the original leaders who has joined. He is now the chairman of the general church board at Townview.

Asked the advantages of a congregation mothering a new church, Harold would list two: leadership and finances. "There are many persons in a church the size of Trotwood whose talents are unused. This gives them opportunity."

All kinds of talents are needed. He has found his plumbing and farming skills to be exceedingly useful. The sod for the church was cut and transplanted from his farm. The parsonage was built by volunteer labor at a cost of $10,000 (less than half its value).

"The church's three acres of land," he points out, "were donated by Eldon Keller, Jr., a member of the Trotwood church." People give to those needs they can see and a project such as this was easily visible.

The Brotherhood has seen it, too. A recent Ten Dollar Club feature, the newly named Messiah church has received a $55,500 loan and a $2,500 grant for its first unit being dedicated October 21.

Harold Hodson is a servant in either overalls or suit. An Old Order German Baptist Brethren in background, Harold has a daughter and four sons. Michael, his oldest, has entered Bethany Biblical Seminary this fall.

What does it mean to be a servant? It means to leave the well-marked paths and go adventuring in faith. It means to use hands unfalteringly when the dream is in one's heart. It means to build "temples still undone . . . until the heavenly kingdom comes on earth."

scattered

to prepare for greater service

Melody Eikenberry's contact with physical suffering in Nigeria influenced her choice of a vocation

WITH an eye to the future, Melody Eikenberry is attending the Frances Payne Bolton School of Nursing at Western Reserve University in Cleveland, Ohio. If you were to ask her why, she would say, "In order to go back to Nigeria, West Africa, as a nurse."

She explains that this may not be possible. "They may not need nurses; I may not qualify," and with a twinkle she adds as any attractive young lady might well say, "or plans may change." But, nevertheless, this is her dream for now.

Nigeria is not new to Melody. Her parents, Ivan and Mary, have been missionaries there since 1944. They are presently living in Kaduna, where her father serves as the executive secretary of the Northern Education Advisory Council, a group of thirteen Protestant missions cooperating to coordinate government wishes and funds with mission personnel in the expanding educational system.

Melody, however, who attended Hillcrest Boarding School at Jos until 1958, has been living in Trotwood with her maternal grandparents, J. C. and Elizabeth Flora. In fact, it was in their home that I visited Melody before she went to Cleveland. I asked the Floras how it was to have their only daughter so far away.

I could see that it was hard, but they would not have kept Mary from going. They recalled the influence of Lucile Heckman in Mary's early life. Mrs. Heckman was one of the first missionaries to Africa, and it was a week at Southern Ohio's Camp Sugar Grove that brought Mary into contact with her.

"It was a shock," they remembered, "when Mary and Ivan said they had decided to answer the church's call to teach at Garkida. That was when Melody was two." They added that the weekly letters from Mary, and the twelve-month furloughs every three or four years, have made it easier. "In fact," they said, "we see them more than most parents see their children who live in the States. When they are home, they're home."

I thought of the influence Ivan and Mary had been in my life: the dramatic campfire talks at Sugar Grove when they were on furlough, the crayfish tails Ivan fried in butter at boys' camp (which must have been part of his preparation for the foreign field), the Annual Conference speech he made in which he said, "Going to Africa is not a sacrifice for me . . because I want to go."



Melody shows her grandparents, Elizabeth and J. C Flora, the uniform she will wear as a student nurse

Melody has some of this same uality. I asked her why she anted to go back. Partly be- ause of the African culture. She kes the closeness of the church ere. "There is a certain thrill in orking with first generation hristians," she added. "They are angelistic."

But most of all, their suffering is obvious. Physical illness of all nds is to be seen there. She told her best friend who went to ve in a leper colony when her other contracted the disease and ow she had cried when her other would not let her go visit e friend.

To be a nurse has been Melody's esire since she was eight. For e past three summers she has rved as a nurse's aide at Day- n's Grandview hospital. Some- e had told her that "if you can be a nurse's aide and like it, you can be a nurse."

Melody admitted that the bed- pan detail and the washing of patients was glorified housekeep- ing, but she likes it. Her grand- mother observed, "She's always liked to do for people."

I quizzed her about the suffer- ing she sees and whether it is pos- sible to remain detached. She told about the patient who died as she was bathing her, about the eight terminal cancer cases, about the helpless feeling one has in the face of death, of the danger of de- tachment becoming callousness and of concern becoming emo- tional involvement, and yet she admired the nurses and doctors who ministered "with feeling" even though it meant suffering for them.

Perhaps to be a servant is to suffer. At least, it is to "feel with another." And for the present, the role of servant Melody Eikenberry is to prepare to be a better serv- ant. Helping her is the Trotwood church. Last year she was the recipient of the congregation's Christian service scholarship, a fund made available to qualified persons preparing for full-time Christian service.

As I prepared to leave, knowing this to be my last interview, I thought of the three generations represented before me: the Floras, the symbol of the nurtur- ing church at home; the picture of Ivan and Mary, the symbol of the church scattered to the utter- most parts of the world; and Melody, the symbol of the church that is and is to be. These and the many unnamed are servants, servants all.

The Form of a Servant

by GRAYDON F. SNYDER

SEVERAL years ago an American theologian slyly characterized the Church of the Brethren as a divine expectoration — God's spittin' image. He correctly charged us of trying to solve our many problems with a rather simple question: What would Jesus do? The accusation is a just one because we must admit that our world is too complex and too mobile to expect that we can find answers to all questions simply by imitating the actions of Jesus. It is not Jesus' acts we are to imitate, but his attitudes.

Nevertheless, we must answer our critic in yet another way. "Spittin' image" or no, the New Testament is clear at one point: the basis of Christian life and action is found in some type of identification with God in Christ. We only need to mention such great passages as Matt. 5:48, 2 Cor. 5:18, Eph. 5:25, 1 Peter 2:21 to indicate the depth of this conviction. Above all the great confession of Phil. 2:5ff. stresses this similarity of the Christian to his Lord.

The letter to the Philippians is no rash letter, but a thought ful statement from Paul as h faces the last years of his life In chapter 2 he is writing abou the nature of life together i Christ and as he describes hov Christians must honor one an other he turns to this confes sional hymn of the early churc in order to buttress his argu ment.

First of all he admonishes h Christian brethren that the should be *disposed toward on another in the same way tha they are related to Jesus Chris* It is most important for us her

at we understand how we are lated to our Savior. A Swiss astor has described the role of sus Christ in terms of skiing the Swiss Alps. He suggests at a skier is up in the Alps; e has lost his way; he has be- me too tired to go farther and s given up all efforts to save mself. But his plight is own, and rescuers are sent t.

Finally, one of the team dis- vers the lost skier. How then all he take him back to camp? ecause of the excessive weight d the nature of skiing itself it ould be impossible for the scuer to carry the man on his ck. In Christian terms this eans Jesus was not sent from od to drag bodily all men into e kingdom. This would be eap grace.

But on the other hand, it is t possible for the rescuer to ake tracks with his skis so at the lost man might slide wn in them. In such a system e lost skier would get caught the ruts of the rescuer and pple over at the first turn. In r terms this means that a galistic imitation of Jesus uld frustrate the game of life d cause us to topple into the ry hell from which we seek to ape.

No, says our Swiss pastor, the cuer must lead the way back the camp, taking all the risks d responsibilities of a leader, t the lost skier shares in the k of being rescued by also aking the snow and judging turns — as he follows the vior." For us this means that us Christ came to rescue us, that we, the rescued, have task of following the Pio- r (Heb. 2:10) and partici- ing in his saving mission.

How was the task of rescuing ieved? According to this fession the Son did not try hold on to his divine status, *emptied himself.* The tremendous power of this phrase has hardly touched our Western world. We tend to think of salvation as an emphasis on spiritual things and a denial of material things. It is not the gold bricks in heaven that the Son is giving up, but it is the divine "spiritual" relationship.

Using the skiing illustration it is ridiculous to suppose that the lost skier could be saved because the rescue team gave up all their property. Someone had to risk his life, his very person, to accomplish it. And, likewise, the lost skier could hardly return to the camp simply by offering up his material possessions. In faith he had to follow his rescuer down the steep slopes — his too was a risk of the total person.

Insofar as Paul enjoins us to follow Jesus he means that we, too, are to give up both spiritual and physical claims. When we have emptied ourselves in this way, then God in Christ will resurrect us into a new life which is not simply a "developed spiritual life" but a new life of the total person — both spiritual and physical. This is the "spittin' image" life.

This Biblical injunction flies in the face of much which passes for spirituality and religiosity in our day. Jesus emphasized over and over again that conversion is a giving of the total self. He said, "If a man will let himself be lost for my sake and for the Gospel, that man is safe. What does a man gain by winning the whole world at the cost of his true self?" (New English Bible New Testament). It is not simply the "soul" which is at stake, but the whole man; consequently it is the whole man which must be lost.

The result of such emptying will not be some "higher spirituality" as we are so often prone to think, but will be a new creature or a new formation of the person. This person will have a material form, a physical form, a sociological form, and a historical form. It can be identified and seen; it will have organization and social impact. It is not an ethereal spirituality, but a historical reality. What is it?

According to our text it is the *form of a servant.* God's work in the human context has always been delegated to his servant. The people of Israel were not chosen because of some spiritual gifts they possessed. They were chosen because God wished for them to be his servant in human history. This servant people had a dual responsibility: to obey God and to be his agent of redemption. Israel failed, but in these last days God sent his Son (Heb. 1:2). God's Son is the true servant. This is dramatically demonstrated when the chief priests give to Judas thirty pieces of silver for Jesus (Matt. 26:15). Since this was the price of a slave (Ex. 21:32), the gospels announce at the very beginning of the passion narrative that Jesus is the very servant God intended (Phil. 2:8).

In the incarnation the Son became *like men.* He not only fulfilled his responsibility to God through obedience, but he became related to men in such a way that they too could become free of the tyranny of evil. Now Paul enjoins us to be like Jesus Christ in this respect. In him we must give of our total selves so that we too may, in faith, be made over into a new body — the servant body.

The Biblical answer to our theological critic is now clear. We do not seek some escape from life. We seek to give ourselves for his use in some new way. This new form — the form of the servant — is that expressed by God in Christ.

Speaking Personally

A Letter to

Dear Danny:

This is your sixteenth birthday and you are celebrating it six thousand miles away from Daddy, Connie, and me. This is a great age, sixteen, a time when you can drive a car, a time when you have passed the middle teens and are going rapidly toward maturity. We rejoice with you as you celebrate this great day and even with the tremendous distance between us physically, we feel very close to you through our spiritual relationship with God and with each other. Isn't it wonderful that we can feel this nearness?

Because you are so far away, we have missed having our deep discussions with you, and our letters convey only snatches, from time to time, of some of our spiritual thinking and learning which we wish to share with you.

So today for your birthday I want to talk to you about what Robert Browning called "imprisoned splendour," in *Paracelsus.*

Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost center in us all,
Where truth abides in fullness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception — which is truth.
A baffling and perverting carnal mesh
Binds it, and makes all error: and, to know,
Rather consists in opening out a way
Whence the imprisoned splendour may escape.

This is a tremendous truth for you to perceive at this stage in life when power is all around you; power — God's power — is within you. God, good, truth, light, intelligence, love, all are within you. Think of it!

Jesus said, "I and the Father are one." What he was really saying was that "Everything and all that God has, I can and will and want to share with you. I want you to have the abundant life; therefore, there need be nothing lacking in your life, Danny, because I am always doing, giving, blessing the world. But how much of this wonderful, abundant life or 'imprisoned splendour' that you will release will depend upon you? Can you receive all I have to give? Are you opening spiritual channels so that my power, my abunda my wisdom, and my splendor can control you fully?"

If you do not have your spiritual cha opened wide, you are limiting God's power in life and in the way he would use you in the of others.

Since you are thousands of miles away us, your parents, you cannot always bring problems to us to help you solve them. Bu wonderful thing is that you are sufficient unto self when you realize God-within-you. You say to yourself, "My knowledge, my guidance help, and my supply of power to meet all my is from God. God is within me. God is the real power in the universe. Therefore, I d need to be dependent upon my parents bu selfhood is in God. God is supplying my He is answering my problems. I must be stil know that God is . . ."

This is more true than you can realize unti start practicing it daily and oftener. This is in the spiritual realm. God is Spirit. Our rea is spirit, too. Our physical body is only temp and it soon passes away, but our spirit cont on forever. But God is a God of abundanc love. He put us into mortal bodies. Since h he wants us to share his abundance and joy i physical world, too. What kind of Father he be if he wanted to withhold the best fr materially while we are in the material body

Look about you. You see the abundan God everywhere you look in nature. It seem in man's mind is the only place that that abun does not exist. Look at the myriads of stars, the billions of trees with profuse blossom leaves, the many, many birds, flowers, fruits all the tons of sand on the desert and gall water in the ocean. Does God seem stingy?

No, the wonderful part of his plan is t had made abundance enough for everyone —

My Son

el! Not just Americans! Not just Caucasians! as made abundance for everyone.

our Daddy and I have always believed that u and God set up your life's plan, God will o it that your physical needs are always met if do your part.

ou will find, however, that your part consists rgetting about yourself, your needs, and ntrating on fulfilling the needs of others. ou concentrate on getting and possessing rial things only, I'm sure it is within your r and ability to get much accumulated. But you must realize is that unless you have at- enough spiritual understanding these things nore than likely to cause much unhappiness, and concern and to focus your attention upon nd getting. When our efforts turn too much t direction we forget that God is in us and we trying to do for ourselves, and manage every- ourselves. Once this happens the power of cannot come into us fully nor can we extend others because our channels are blocked by reat big "I."

you are tempted to feel a lack either spiritual terial just begin realizing that God wants you ve his most wonderful gifts. Thank him for ying this particular need. Then go about act- hinking, believing that this need is supplied. vill find it to be so. This is faith in action.

u will find that material things will come to be used, but only when you have grown to ace where you have no feeling of attachment m will your spiritual joy be full.

ore at another time. Blessings and love en- you now and always.

Love,

Mother

note: Leona Dick, wife of the pastor of Fresno California, wrote this birthday letter to her son while an exchange student in Germany. He returned to the States in July.

AUTUMN

Robert R. Jones

DURING the next few weeks we will be privileged to witness one of the most colorful, awe-inspiring masterpieces of beauty. A whisper of chilly air and diamonds of frost will announce that autumn has come. With these, as well as other "magic" brushes, God uses the world as a canvas to teach the great lessons of life. Surely there are eternal truths in this experience just as there were lessons in the grain of corn Jesus plucked by the wayside.

You may be saddened if you think that the leaves, the grass and the flowers will soon die. They will die in spite of their fragrance, their beauty, or the functions for which they were created. Trees will soon lose their colorful dress and be nothing but a mass of jagged sticks and stems. The chrysanthemum will be one of the last to admit that the icy winds of winter are victorious.

Life seems to be gone! Life seems to have come to an end! Are they dead? Has God been cruel? Is it true that the chrysanthemum which took all summer long to grow will only bloom and then die?

Yes; this is the way God planned it. Truly, it would be sad if indeed this was the end—but it is not. As long as God is in the heavens there will be a spring—a time for new budding, new and greater growth. Therefore, we rejoice that God ends one season so that another can begin.

Can you see man in this great plan too? He permits us to bud and grow. It is his will that we reflect beauty rather than brambles. It is his will that this not be the end but only the preparation for an eternal spring. Death is merely the autumn that spring might come. Death in Christ is not the end but only the opportunity for a new and greater beginning.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

KINGDOM GLEANINGS

BROTHERHOOD FUND GIVING

Oct. 1, 1961 – Aug. 29, 1962 ... $1,309,389
Oct. 1, 1960 – Aug. 29, 1961 ... $1,234,594
Increase in Giving ... 6%
Needed by Sept. 30, 1962 ..... $439,705

$9,179 of the giving this year was for Response 62. As a Brotherhood, we are committed to a work totaling $1,739,915 this church year. Response 62 is in addition to this. If we are to fulfill our mission as Brethren this year, we will need to give generously. Your Achievement Offering may be given through your local church or sent directly to the Church of the Brethren General Offices, Elgin, Ill. Gifts need to be received by Sept. 30 to be counted in this church year.

Walter Lantz, who was resource leader for the adult education workshop at Elgin, Ill., is an executive in the Indianapolis office of the Disciples of Christ, not of the United Church of Christ, as incorrectly given in the caption on page 9 of the Sept. 8 issue.

Charles C. Wright, former dean and acting president of Bridgewater College, died Aug. 23, at Staunton, Va. He had been a member of the faculty at Bridgewater from 1923 until his retirement in 1948. The funeral service was held on Aug. 26 at the Bridgewater church, with Paul H. Bowman and Robert L. Sherfy in charge.

Mrs. Joseph Gilde, Box 7, Earlville, Pa., and **Mrs. Leota Ward,** Wishon, Calif., are eager to obtain copies of the old Inglenook Cookbook. Anyone having a copy to dispose of should contact Mrs. Gilde or Mrs. Ward at the address given above, stating the condition and the price.

Ross D. Murphy, a pastor in the Church of the Brethren for more than fifty years, retired from active service on Sept. 1. Actually this was his third "retirement." Following his retirement as pastor of the First church, Philadelphia, Pa., he accepted the call to the Greensburg church, which he served for seven years. Later he was called back to active service when the Shippensburg church failed to find a regular pastor; he continued serving the congregation until he suffered a heart attack in February.

Greencastle church, Southern Pennsylvania, honored two longtime ministers in the Church of the Brethren at the morning service on Aug. 5: Ross D. Murphy (see another item on these pages) and John E. Rowland. Brother Rowland, who has served fifty-five years in the ordained ministry, is a fifth generation minister. His years of service covered the transition from a free to a paid ministry. From Dec. 22 to March 16 Brother Rowland had four significant anniversaries: his eightieth birthday, his sixty-sixth year as a member of the church, his fifty-fifth wedding anniversary, and his fifty-fifth year as an ordained minister.

John W. Hunter, who was listed as pastor at Namp Idaho, under Pastoral Changes, page 17 of the Sept. issue, is not leaving the Meadowview church Sacramento, Northern California. Lyle D. Roth, 3 Eleventh Ave., S., Nampa, Idaho, is serving as interi pastor at Nampa.

Ralph and Lucille Robison of Montebello, Cali will assume responsibilities for directing BVS personn at Hollyday House, Washington, D.C., on Sept. 6. Th are replacing Karyl and Lois Hartzler. Mr. Robison h been granted a year's leave of absence from the San Fe railroad to enter the adult BVS program. T Robisons have been active members of the Bella Vis Church of the Brethren in Los Angeles.

Four hundred thirty acres of choice Iowa farm la was received by the General Brotherhood Board fr the estate of Miss Nora Rhoades, long a member of t Dallas Center church, Iowa, and formerly a member the General Mission Board. In addition to the Boar legacy – one of the largest received thus far – M Rhoades bequeathed substantial sums to Bethany Bi cal Seminary, McPherson College, Bethany Brethr Hospital and other Christian institutions.

Anniversaries and Homecomings

Camp Creek congregation in Northern Indiana h scheduled Arthur Heisler, pastor of the Mt. Pleas church, Ind., as the speaker for its homecoming a harvest meeting on Sunday, Sept. 16. The servi begin at 10:30 a.m. and 2:00 p.m.

The annual homecoming at the *Tupehocken* (Roy meetinghouse of the Myerstown congregation will on Sunday, Sept. 16, at 7:00 p.m. Midway church v be in charge of the vespers and Herbert Miller, pas of the Spring Creek church, Hershey, Pa., will spe

The two-hundredth anniversary of the *Brothersval congregation,* Western Pennsylvania will be celebra at the Brotherton church, Berlin, Pa., on Sept. 21- All former pastors will participate in the services. Sunday the women's fellowship will serve the n meal.

James Berkebile of Elizabethtown, Pa., will speak the morning and afternoon services on homecoming d Sept. 30, at the *Poplar Ridge church,* Northwest Ohio. Services begin at 9:30 a.m. and 2:00 p.m.

Bremen congregation, Northern Indiana, will b the mortgage at the homecoming service on Sunc Sept. 30. Dean Frantz, a member of the Beth Biblical Seminary faculty, will bring the messages the theme, Advance With the Emerging Church, 9:30 a.m. and 2:00 p.m.

Valley Pike congregation, Northern Virginia, have a homecoming day on Sunday, Oct. 7, with serv beginning at 11:00 a.m. and 2:00 p.m.

Harvest Meeting and Anniversary

Walnut church, Northern Indiana, has schedule harvest meeting for Sunday, Oct. 14, when T. G. We of North Manchester, Ind., will bring the message.

West Branch church, Northern Illinois and Wis sin, has changed the date of its one-hundredth a versary celebration from Oct. 7 to Sept. 30, becaus World Communion Sunday on the October date.

Mrs. M. S. Frantz of Empire, Calif., died on Aug. 15 after a brief illness. Brother Frantz served for many years in churches on the West Coast.

Pastoral Changes

A number of pastors have changed or will be changing locations. We are printing here a list of those pastors with the names of their new charges and their new addresses, according to the information received in the Ministry and Home Mission office.

CENTRAL REGION

Illinois, Northern, and Wisconsin

Kenneth W. Hollinger, 327 S. High St., Lanark (Lanark)
Alvin F. Brightbill, associate pastor, 25 Briarcliff Rd., Boulder Hill, Aurora (Boulder Hill)
Glenn H. Shively, 300 W. Sixth St., Milledgeville (Milledgeville)
James C. Boitnott, 2709 W. State St., Rockford (Rockford, First)
Emory C. Smith, 614 Sixth Ave., Sterling (Sterling)

Illinois, Southern

Elmer L. Dadisman, Astoria (Astoria)
J. Calvin Bright, 431 E. Grand St., Decatur (Decatur)

Indiana, Middle

J. Bentley Peters (licentiate), Box 496, Manchester College, North Manchester (Clear Creek)
Dolar C. Ritchey, R. 2, Decatur (Pleasant Dale)
Willard E. Dulabaum, associate pastor, 717 Bond St., North Manchester (Manchester)
John D. Mishler, R. 6, Huntington (Salamonie)
Phillip Kessler (licentiate), 511½ College Ave., North Manchester (West Eel River)
Lowell E. Ritchie, R. 1, Bringhurst (Bachelor Run and Lower Deer Creek)

Indiana, Northern

Arthur F. Morris, R. 3, Auburn (Auburn and Cedar Lake)
Dale E. Roher, R. 1, Box 70A, Plymouth (Blissville)
Lommie F. Moore, Box 306, Middlebury (Middlebury)
Arthur Heisler, 207 E. Center St., Bourbon (Mount Pleasant)
Edgar G. Petry, New Paris (New Paris)
Lester E. Fike, 408 S. Franklin St., Garrett (Pleasant Chapel)
Clyde B. Lehman (licentiate), 3435 W. Van Buren St., Chicago 24, Ill. (Union)
Wendell Eller, Wawaka (Wawaka)
Wilmer A. Petry, R. 5, Box 102, Goshen (Yellow Creek)

Indiana, Southern

Darnie Carpenter, 645 Randolph Ave., Clarksville (New Haven fellowship)
Irville L. Gardner, 5535 E. 46th St., Indianapolis 26 (Indianapolis, Northview)
Robert L. Stinnette, Jr., 421 Rosewood Ave., Muncie (Muncie)
Alvin E. Cheek, 705 S.W. Fifth St., Richmond (Richmond)
Oscar R. Fike, Box 89, Rossville (Rossville)
J. Leonard Lutz, R. 1, Mooreland (White Branch)
Floyd Bowman, R. 2, Middletown (Upper Fall Creek)

Michigan

C. Harold Garner, 11322 Rockland St., Detroit 39 (Detroit, Trinity)
Conrad L. Snavely, R. 2, Clarksville (Hope)
John D. Tomlonson, 3024 Grace Road, Kalamazoo (Kalamazoo fellowship)
Leonard W. Blackwell, R. 1, Middleton (New Haven)
Owen S. Shankster, R. 1, Sunfield (Sunfield)

Ohio, Northeastern

Stanley Smith, 563 Darrow Road, Akron 5 (Akron, Eastwood)
Ervin F. Block, 14280 Superior Road, Cleveland Heights 18 (Cleveland, First)
Augustus B. Pierson, R. 1, Thornville (Olivet)
Robert L. Heeter, R. 1, Homeworth (Reading)

Ohio, Northwestern

Ted E. Gandy, Box 15, Dupont (Dupont)
Earl S. Lehman, 625 E. Elm St., Lima (Lima)
Clarence O. Brubaker, R. 1, Bellefontaine (Stony Creek)

Ohio, Southern

Cletus S. Myers, 528 Gondert Ave., Dayton 3 (Dayton, East)
Fred M. Cline, 928 Hollendale Drive, Kettering 29 (Dayton, Prince of Peace)
Raymon E. Eller, 115 Park Ave., Gettysburg (Oakland)
Marion L. Petry, 19 E. Oak St., West Alexandria (West Alexandria)

The Church Calendar

September 16

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Leadership in Crises. Nehemiah 2; 4; 6:15. Memory Selection: So we built the wall. . . . For the people had a mind to work. Neh. 4:6 (RSV)

Sept. 20 — Oct. 3 General Services tour, Pacific Coast Region
Sept. 21 Middle Pennsylvania men's and women's fellowship banquet, Juniata College, Huntingdon, Pa.
Sept. 21-23 District meeting, Southeastern Kansas
Sept. 28-29 District meeting, Eastern Maryland, Westminster
Sept. 28-30 Western Pennsylvania men's retreat, Camp Harmony
Oct. 7 World Communion Day
Oct. 11-14 District meeting, Florida, Georgia, and Puerto Rico, Camp Ithiel
Oct. 12-13 District meeting, Oregon, Medford
Oct. 12-14 District meeting, Western Kansas, Quinter
Oct. 14 Churchman's Week
Oct. 15-18 Central Region conference, North Manchester, Ind.
Oct. 16-18 District meeting, Middle Maryland, Manor
Oct. 16-18 District meeting, Middle Pennsylvania, Burnham
Oct. 17-28 Foreign Mission and Ministry and Home Mission Commissions team visits, Southeastern Region
Oct. 18-19 District meeting, North Atlantic, Paoli
Oct. 19-20 District meeting, First West Virginia, Old Furnace
Oct. 19-21 District meeting, Southern California and Arizona, Christian Conference Center, Forest Home
Oct. 21 Layman's Sunday
Oct. 21 World Order Sunday

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Richard Hackman of Bareville, Pa., in the Mountain Grove church, Va., Sept. 16-23.

Bro. William Longenecker of Mt. Joy, Pa., in the Richland church, Pa., Sept. 30 — Oct. 7.

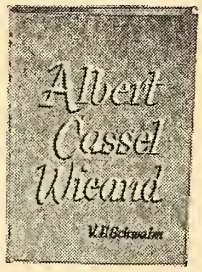
Bro. Paul H. Boll of Maysville, W. Va., in the Walnut Grove church, W. Va., Oct. 1-7.

Gains for the Kingdom

One baptized in the English Prairie church, Ind. **Two** baptized in the East Dayton church, Ohio. **Sixty-five** received in the Nappanee church, Ind.

One baptized in the Mingo church, Pa.

Three baptized in the Pipe Creek church, Pa. **Thirteen** baptized in the Valley Pike church, Va.



Albert Cassel Wieand

V. F. SCHWALM

Here is the life story of a noted Brethren leader and his significant contributions to the church as a founder of Bethany Biblical Seminary, a writer, a preacher, a Bible teacher, and a man of prayer. **$2.75**

Church of the Brethren General Offices, Elgin, Illinois

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

A Year With the Bible, 1962. Hugh Thomson Kerr, Jr., editor. Westminster, 1961. 24 pages. 7c each, or $6.50 per 100.

This is a valuable and useful little guide to scriptural readings for every day of the year grouped around the theme of the New Delhi Assembly, Jesus Christ: The Light of the World. Each month features a special aspect of the theme under which daily readings are listed from various parts of the Bible, roughly in canonical order but with no attempt at the systemmatic reading of any section of scripture. Daily headings from the New Testament sparkle with wordings from the New English Bible. The seasonal emphases are quite good and the tiny booklet's value is enhanced by the inclusion of suggested prayers for various occasions. It is well worth its very modest cost and should have a wide usage. — *Chalmer E. Faw, Chicago, Ill.*

A Light Unto My Path. Wallace Fridy. Abingdon, 1962. 128 pages. 69c.

"Good things come in little packages" must be said for this small, inexpensive book. Written by the author of A Lamp Unto My Feet, this series of meditations is a reflection of living closely among ordina people.

Each meditation is short, but ric ly expressed, getting under the sk of the reader.

Any Christian can read the bo as a challenging devotional pie The book speaks! — *Glennis Par Elgin, Ill.*

***Education for Mission.** J. All Ranck. Friendship Press, 1961. 1 pages. $1.95, paper; $2.95, cloth.

This is a guidebook which shou be in every church library. Pasto Christian education workers, a mission secretaries should have and use it. Here is the new standa text on the work of the local chur congregation at work in its comm nity and in the world.

The author deals with what Chr tianity should mean to individu Christians and to local congreg tions. He begins with a clear sta ment of the theology of mission. relates and unifies mission educati and general Christian educatio dealing with curriculum, leadersh resources, tools, techniques, a measuring rods.

This is just the book for peo who are looking for ideas to h them develop creative programs the local church. — *James Bowm*

HOW FAR SHALL WE GO ??

ACHIEVEMENT OFFERING

Each person and each congregation will help to determine through t Achievement Offering how far the Church of the Brethren will go in missi You may give through your local church, or give directly by using the rem tance form below.

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Obituaries

Burkholder, Melvin D., son of Mr. nd Mrs. John L. Burkholder, was born une 2, 1908, in Lancaster, Pa., and lied June 1, 1962, at Denver, Pa. He vas a member of the Cocalico church. urviving are his wife, Sara Stricker Burkholder, five children, eight grandhildren, his parents, one brother, and hree sisters. The funeral service was onducted by Brethren Richard Hackman and Harry Gibbel, and burial was n the Fairview cemetery annex. — Mrs. Ada Ruth Leininger, Denver, Pa.

Crowell, Ida Seibt, was born Sept. 1, 875, and died in Cleveland, Ohio, June , 1962. On April 27, 1904, she was narried to Joseph A. Crowell, who died n 1952. They were instrumental in ounding the First church in Cleveland nd were active members of the church. urviving are one daughter, one son, ix grandchildren, two great-grandchilren, and one sister. The memorial ervice was conducted by the undersigned. — H. Robert Gemmer, Clevend, Ohio.

Dell, Joseph C., son of Isaac and ydia Dell, was born near Clay City, nd., on Oct. 8, 1863, and died June 3, 1962, in Nebraska. For many years, e was an active member of the South eatrice church. His wife, Mary Susan, ied in 1943. Surviving are five sons, wo daughters, twenty grandchildren, fty-three great-grandchildren, and one ister. The memorial service was conucted in the South Beatrice church y Walter L. Jewett and the undergned, and burial was in the church emetery. — John Ditmars, Holmesville, febr.

Domer, Eugene Edward, son of Nelon and Mary Troutman Domer, was orn near Mechanicsville, Iowa, May 9, 1878, and died May 5, 1962. He as married to Sarah Spear on Feb. 25, 903. He was a member of the Cedar urch, Iowa. Surviving are his wife nd two sisters. The funeral service as conducted by Bro. Harley Yates, nd burial was in the Red Oak Grove emetery. — Mrs. Leo Fisher, Stanood, Iowa.

Dunkle, Grace A., daughter of John . and Nancy Acker Brumbaugh, was orn at Williamsburg, Pa., April 29, 393, and died at Roaring Spring, Pa., uly 3, 1962. She was a member of e Roaring Spring church. On June 5, 1925, she was married to Charles . Dunkle, who survives. Also survivg are two sons, three grandchildren, nd two brothers. The funeral service as conducted by Bro. Berkey Knavel, nd burial was in the Fairview cemery, Shelleytown, Pa. — Margaret E. uyer, Roaring Spring, Pa.

Fasnacht, Harry N., son of Henry and ydia Netzley Fasnacht, was born in ebanon County, Pa., Oct. 31, 1880, d died July 6, 1962, at Sebring, Fla. e was a longtime member of the Seing church. The memorial service as conducted by Bro. E. Myrl Weyt, and burial was in the Pinecrest metery, Sebring, Fla. — S. Pearl Neff, bring, Fla.

Fogelsanger, Nora Booye, died April 1962, at the age of ninety-two years. e was married to J. M. Fogelsanger, ho preceded her in death in 1936. he funeral service was conducted by Bro. Dean Crouse, pastor of the First church, Philadelphia, and burial was in the Spring Hill cemetery, Shippensburg, Pa. — Florence F. Murphy, Shippensburg, Pa.

Frantz, Edward, was born at New Carlisle, Ohio, June 21, 1868, and died at La Verne, Calif., July 13, 1962. He was a member of the La Verne church. He was preceded in death in 1952 by his wife, Effie. Surviving are one son, two daughters, four grandchildren, and six great-grandchildren. The memorial service was conducted in the La Verne church by the undersigned, assisted by H. Spenser Minnich, and burial was in the Pomona mausoleum. — Harry K. Zeller, Jr., La Verne, Calif.

Gallentine, Oscar, died at Lake City, Iowa, July 1, 1962, at the age of sixty-eight years. He was a member of the Slifer church and served in the office of deacon for over thirty years. Surviving are his wife, Mabel, six children, sixteen grandchildren, two great-grandchildren, and two brothers. The funeral service was conducted at the Slifer church by Bro. Charles Nettleton. — Mrs. J. William Nettleton, Farnhamville, Iowa.

Ginder, Emma B., was born Jan. 1, 1884, and died June 2, 1962, at Florin, Pa. She was married to Herman S. Ginder, who preceded her in death. She was a member of the Salunga church, Pa. Surviving are three sons, one daughter, nine grandchildren, twelve great-grandchildren, and one brother. The funeral service was conducted in the Salunga church by Brethren Robert Turner and Norman L. Bowers, and burial was in the Chiques cemetery. — Mrs. Mary Y. Herr, Lancaster, Pa.

Gingrich, Alfred H., son of Alfred B. and Lizzie Herr Gingrich, was born Nov. 3, 1892, and died May 13, 1962, at Lebanon, Pa. He was a member of the Annville church. Surviving are his wife, Ida Smith Gingrich, six children, eleven grandchildren, one sister, and four brothers. The funeral service was held at the Annville church, and burial was in Long's cemetery. — Mrs. David A. Brandt, Annville, Pa.

Hale, Joseph, son of John and Emily Hale, was born in Wilkinsburg, Pa., June 7, 1875, and died March 12, 1962. He was a member of the Greensburg church, Pa. Surviving are his wife, Eliza, four sons, four daughters, sixteen grandchildren, twenty-two great-grandchildren, and one brother. The funeral service was conducted by Bro. W. N. Staufer, and burial was in the St. Clair cemetery. — Edna Neiderhiser, Greensburg, Pa.

Hamilton, George W., son of Mr. and Mrs. George Hamilton, was born Feb. 2, 1884, at Beloit, Kansas, and died July 3, 1962, at Mt. Carroll, Ill. On Jan. 27, 1914, he was married to Carrie Mumert. Surviving are his wife, three daughters, two sons, five grandchildren, and one sister. He had been a member of the Hickory Grove church for thirty-four years. For thirteen years, he had served as custodian of the First church, Chicago. The funeral service was conducted in the Hickory Grove church by Bro. J. Mark Burner, and burial was in the church cemetery. — Nellie Bowman, Mt. Carroll, Ill.

Harrold, Elsie Mae, daughter of Merion and Julia Sheplar Harrold, was born Aug. 16, 1911, and died May 6, 1962. Surviving are four sisters and one brother. She was a member of the Greensburg church. The funeral service was conducted by Bro. W. N. Staufer, and burial was in the Harrold cemetery. — Elma Neiderhiser, Greensburg, Pa.

Hawk, Earl, died June 27, 1962, at the age of seventy-one years. Surviving are his wife, Linnie, two sons, and six grandchildren. The funeral service was conducted in the Springfield church near Akron, Ohio, by the undersigned. — Kent E. Naylor, Akron, Ohio.

Heffner, Mary V., was born May 16, 1902, in Allen County, Ohio, and died July 6, 1962. She was a member of the Lima church, Ohio. Surviving are one daughter, three granddaughters, and two sisters. The funeral service was conducted by Bro. Dean Farringer, and burial was in the Salem cemetery. — Mrs. O. C. Anspach, Lafayette, Ohio.

Hodgden, Winnie, daughter of Charles and Ella Culbertson, was born April 10, 1886, in Erie, Kansas, and died April 20, 1962, at Parsons, Kansas. On May 17, 1905, she was married to Clyde E. Hodgden, who survives. She was a member of the Galesburg church. Surviving are two sons, two daughters,

MOMENTS WITH THE MASTER

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PAUL
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Guilt and Grace

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Elgin, Illinois

ten grandchildren, and three great-grandchildren. The memorial service was conducted by Brethren Roy Neher and Gorman Zook, and burial was in the Mt. Hope cemetery, Galesburg, Kansas. — Ralph M. Hodgden, McCune, Kansas.

Church News

Southern California and Arizona

Glendale, Arizona — During the summer months morning worship began at 9 o'clock. Contributions of blankets and clothing were dedicated for the needy overseas. Some of the members have been saving commemorative postage stamps, and these were sent to the Washington-Idaho Council of Churches in Seattle. The nearly 14,000 stamps collected will deliver over 200,000 cups of milk or more than 10,000 pounds of food. Early in June the youth of our congregation joined youth of three other Church of the Brethren congregations in Arizona at the Lynhaven church for a worship service, lunch, and an afternoon program. At a family potluck supper colored pictures of Austria taken by Duane Harmon, a Brethren Volunteer Service member in Austria, were shown. During the absence of the pastor, Glenn Harmon, Walter Coffman brought the Sunday morning messages. Twenty youth from the Lybrook Navajo mission spent the night in our church fellowship hall while they were en route to La Verne, Calif. At the church business meeting, Walter Coffman was named moderator. Roger Mast and Brother Coffman will serve as district conference delegates and Brother Harmon was the Annual Conference representative. Myrtice Coffman has entered the BVS unit at New Windsor. The church summer camp was held Aug. 4-11; Herbert Ruthrauff of La Verne, Calif., was the leader. — Mrs. Don Heatwole, Glendale, Ariz.

La Verne — Forty-two members of our congregation attended Annual Conference. At the July council meeting the church board recommended that the members assume more responsibilities in order to give the pastor, Harry K. Zeller, Jr., extra time to care for his duties as Annual Conference moderator this coming year. Eleven have been received by transfer of membership. Thirty young people attended the National Youth Conference at Estes Park. They were accompanied by the minister of education, Jack Brennecke, and his wife. The congregation has established a permanent memorial gift loan fund to assist Church of the Brethren students in their college and seminary education. — H. M. Brubaker, La Verne, Calif.

Washington

Seattle, **Olympic View Community** — Beginning June 3, we are having two services each Sunday morning. Seventeen high school graduates were given a reception early in June. The youth of the congregation are taking advantage of the opportunity to serve at the pavilion, Christian Witness in Century 21, at the Seattle Fair. On June 17 Chaplain Fred Hoffmand of Fort Lewis was the guest speaker for both services. Brother and Sister Dewey Rowe are moving into their new home. Andrew Holderreed and his family will occupy the parsonage for the coming year. The Holderreeds are on furlough from the India field. Conrad Burton of Southern California was the speaker on July 8. The junior high group attended a meeting at the Lakewood Community church. — Mrs. Calder Muirhead, Seattle, Wash.

Iowa-Minnesota

Curlew — The congregation was host to the district junior high rally in February. Three of the youth attended the regional youth conference at McPherson College. One has been baptized. We had a special Holy Week service on Monday evening and observed the love feast on Good Friday. The Laurens Christian church members were guests of our congregation for the morning service on July 15. fellowship dinner followed the servic and we had a song festival in th afternoon. Two juniors and one junic high attended the district camp and or the National Youth Conference at Est Park. The pastor, Leland Grove, ar some of the members of the congreg tion have charge of the afternoc services in the Emmetsburg nursir homes twice each year. These servic are sponsored by the county Protesta Council of Churches. Edgar Grossnick and Charles Grove represented o church at the district meeting. — Mi Otis Pieratt, Emmetsburg, Iowa.

Stover Memorial — We had missic study for all the age groups of tl church. We joined with three oth churches in Highland Park for servic for four Sunday nights before Easte Three were baptized at the sunri service on Easter. In May we had Bib study on Sunday evenings. Four babi were dedicated on Mother's Day. Tl members helped to build Friendsh Lodge at Camp Pine Lake. In th absence of the pastor, Kenneth Frant John Burton preached. Paul Miller w chosen moderator at the busine meeting. Effie Snell and June Schneid will represent the congregation district meeting. — Mrs. Zona Diel Des Moines, Iowa.

Southeastern Kansas

Osage — The minister and his wi and five youth attended the region youth conference at McPherson Colleg Gorman Zook brought the message o Sunday morning. Edward Murray Roanoke, La., was the guest minist for our meetings, April 4-15. Six we baptized on May 6, and the love fea was also held on this date. A pagea stressing the importance of a Christi home was given on family night. total of fifty was enrolled in the vac tion Bible school in June. — Mrs. Juani Clawson, McCune, Kansas.

Missouri

Kansas City, Messiah — Mrs. Mildr Kimmel of McLouth, Kansas, gave illustrated talk on Ecuador at women's meeting in April. Charl Chaffey, a pastor of the Method church, gave a talk at the sunrise servi on Easter. The rally at Leeton, M was attended by a group from o congregation. Donald L. Stern gave talk one Sunday. Paul Myers, a B worker, showed slides on Puerto Ric where he had spent some time. T congregation joined with three oth churches in an art and music festival June 2 and 3. While the pastor attend Conference, Rev. Warren R. Ebing executive secretary of the Council Churches, brought the message. Calv Keeling, a student minister attendi McPherson College, was also a gu speaker as was also Bro. Lawren Lehman. Bro. James Minnich presid at the quarterly council meeting July; church and Sunday school offic were elected. Brother Minnich w reelected moderator for another ye On July 15 two memorials, a ta recorder and hearing aids, were dedic ed. Recorded excerpts of music a speeches from Annual Conference we also presented at this time. The wom have been making cancer dressing

the American Cancer Society. — Mrs. Gertrude Gaba, Kansas City, Mo.

Northern Illinois and Wisconsin

Lanark — The Lanark congregation participated in a community vacation Bible school for two weeks in June. We also cooperated in the community-wide religious census of the town and surrounding country. The church was represented at each camp at Camp Emmaus. While the pastor, John Thomas, attended Conference, Reverend Lile, chaplain with the migrant workers at the local canning factory, conducted services. Brother Thomas left for Iowa, and Bro. Kenneth Hollinger began his pastorate here on Sept. 1. A number of the women from our congregation spend one day each month at the Dixon state hospital as volunteer workers. In July they took a picnic dinner to the group of women with whom they work. Two of our youth attended the National Youth Conference. — Mrs. Ben Mathias, Lanark, Ill.

Southern Indiana

Kokomo — The youth of our congregation were hosts to the sectional youth fellowship. The pageant, Our Family and God, was given at the family night in March. We have received eleven new members, three by letter and eight by baptism. We had a reception for these new members following the morning service one Sunday. The pastor, Ronald D. Petry, participated in a spiritual life emphasis at the Lafayette church along with four other pastors. Besides leading the congregation in the evening services, they enjoyed professional study and discussion during the two days. We continue to make improvements in our church building, painting the classrooms and adding cabinets, etc. We hope to present a new plan of organization at the fall council meeting. A secretary has been employed for one-half day a week in order to free the pastor for his work. The Council of Churches sponsored Charles A. Wells in a conference on Christ and the World Need. We had a dedication for babies in May. The pastor attended and served as director of the junior high camp at Camp Mack. During his absence the pulpit was filled by a local Methodist pastor, Jack King; a licensed minister, Henry Campbell; and the executive secretary of the County Council of Churches, P. F. Alexander. Mrs. Phillip Burkhardt directed the vacation Bible school, July 23 to Aug. 3. The women have been quilting, making comforters and baby simonos, rolling bandages, and folding ulcer pads for relief. — Mrs. Arthur Green, Kokomo, Ind.

Michigan

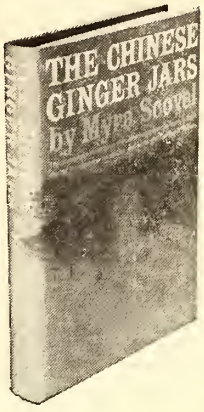
Beaverton — Seven have been baptized and one added by letter since the beginning of the year. The pastor directed a school of missions during March. The Beaverton, Shepherd, and Midland churches joined in a six-week leadership training school at the Midland church. In June a vacation Bible school was held. The World Day of prayer service sponsored by the churches of the community was at our church. The Friendly class, the oldest adult class of the Sunday school, has presented a new electrified bulletin board to the church. At the June council meeting officers for the coming year were elected. Arthur Whisler will serve as moderator again. Delegates to district meeting are Dean Cochran and Helen McKimmy. — Mrs. Charles E. Ward, Beaverton, Mich.

Northwestern Ohio

Stony Creek — We had open communion on two Sundays, one in January and one in June. These two services are in addition to two regular love feasts. In the spring the minister, Bro. John Tomlonson, conducted a ten-week membership class for third year juniors and for the adults. He also preached a series of sermons from Isaiah, urging each to study the book, following along with the sermons. We had a commitment Sunday in January. Five couples have been chosen for special training to serve as a visitation fellowship. The daughters of Floyd and Barbara Hostetler have presented a brass cross and candlesticks to the church in memory of their parents. On April 6, members of the County Ministerial Association met with our congregation to partake of the love feast. Our church had charge of the sunrise service on Easter at the De Graff Presbyterian church. During the month of May our junior boys acted as ushers. The women presented 139 pounds of soap and 16 kits of various kinds at the women's rally at the Pleasant View church in April. They also prepared a number of blankets, eleven large comforters and two small ones, and some cut garments. Valgier Astradsson gave an illustrated talk on his native Iceland at the family night program. John and Mary Longanecker, members of the Ellisford church near Tonasket, Wash., showed pictures of their trip to the Holy Land, at one family night. The Bible was the theme for the vacation Bible school, and Bibles for the American Bible Society was the project. One baby was dedicated on Mother's Day. The Goodwill Ambassadors of Bellefontaine conducted one morning worship service. The pastor, Bro. Tomlonson, resigned to accept the pastorate at Kalamazoo, Mich. C. O. Brubaker took up the work here on Sept. 1. — Mrs. Paul Early, Bellefontaine, Ohio.

Southern Ohio

Brookville — The May council voted No on the use of the building as a fallout shelter for civil defense. During the summer months we had worship service at nine o'clock and ten respectively. Mrs. Chester Harley and Bro. Morris Beagley were the leaders for the teachers and workers conference on May 22. At the May 27 morning worship fifteen high school graduates were honored. We participated in the community daily vacation Bible school in June. On Children's Day, the children's choir furnished the music and the three primary classes gave a glimpse of what they had been studying during the year. On June 10, one of the Sunday school classes worshiped at the Marble Furnace church and then went to Camp Woodland Altars for dinner. Another of the classes had a family camp at a state park in Kentucky over one weekend. Thirty-four of the women belong to the auxiliary of the Brethren Home at Greenville, Ohio. Bro. Frank Shank preached on Conference Sunday. Velma Lutz is serving for one year on the ship, Good Hope, now stationed at a port in Peru. We had a consecration service for the BVS workers, Mr. and Mrs. Vernon Dull, who left on July 2 for Fresno, Calif., for one year. Their grandson, Ronald Eby, who had just returned after two years in volunteer service, read the scripture. Members at home took time to pause for prayer for the peace action project on June 25. On July 8, we had a round table interview to present the highlights of the Annual Conference. Some of the signs used in



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General Offices,
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ABINGDON PRESS

the peace walk were displayed outside. Some of the members of our congregation took a prominent part in this peace action project in Washington. We observed communion on Aug. 5. — Mrs. Russell Miller, Brookville, Ohio.

Springfield — Bro. Harold Row was the leader for the Passion Week services using as his theme, Service in the Christian Faith. As a part of the morning and evening services the pastor invites the congregation to kneel at the steps of the altar in dedication and consecration. On Aug. 5, we had a joint worship service with the St. Paul AME church in Akron. The pastors had exchanged pulpits on Race Relations Sunday, and this was a worship service together followed by a fellowship hour. Two of our youth attended the National Youth Conference. Bro. Stauffer Curry will be the evangelist for our fall meeting using the theme, Teaching in the Christian Faith. During this quarter one of the classes of the church school went to Hawthornden state mental hospital for a weekend of service. They assisted Chaplain Jay Meyers in services of worship and group therapy. Mr. and Mrs. Earl Wiley are serving in BVS in Tenn. They are the first of the young married group to serve in this way. — Kent Naylor, Akron, Ohio.

Middle Pennsylvania

Lower Claar — Sara Swartz showed slides of the mission work in Puerto Rico one Sunday. The pastor had charge of services at the Morrison Cove Home on April 1. Ivan Fetterman of Hollidaysburg, Pa., was the guest minister for the revival services. In cooperation with two local churches, the congregation sponsored an Easter sunrise service and served breakfast afterwards. On Easter morning, we had an offering of "one day's pay" for the building fund. Some of our members spent a day at New Windsor helping to process clothing for relief. The youth have planted potatoes as their project to help the building fund. We are cooperating with the other churches of the community in vesper services every Sunday evening. At the recent council meeting, Ivan Fetterman was elected moderator. During the summer, the pastor had devotions over the radio station, WKMC. State Trooper Andrew Johnson of the Hollidaysburg police station gave a talk to our youth in April. We had a family night service on Mother's Day. Two babies were dedicated on May 27. While the pastor was attending Annual Conference, Rev. David Bradley of Bedford preached. — Mrs. Betty Helsel, Claysburg, Pa.

Pine Glen — Since the last report, seven have been baptized and three received by letter. The senior and junior choruses gave a program of Easter music. The men's fellowship and the women's fellowship each had a banquet this spring. The church participated in the community Lenten services and also in the World Day of Prayer. Rev. R. G. Feathers of the Pennsylvania Temperance League was the guest speaker one Sunday in April. Bro. David Markey, Jr., of Baltimore conducted a week of evangelistic services. In the absence of a pastor, the pulpit was filled by Fred Driver, Bernard King, T. F. Henry, Paul Yoder, and others from Juniata College. The love feast will be observed on Oct. 13. Delegates to the district meeting are Mrs. Fern, Mrs. Ethel Kenepp, and Mrs. Demma Swartz. — Laura A. Swigart, McVeytown, Pa.

Spring Mount — The women of the church served a noon meal to the guests of the Morrison Cove Home, who had been taken by bus on a tour to enjoy the fall foliage. The women's fellowship group sent comforters and clothing to New Windsor for relief. The Tyrone women entertained the women of our congregation in March. In August, our women entertained the women of the Tyrone church. Our congregation united with four other local congregations for a teacher training course and for Bible school. In April we had a special service for the dedication of a picture placed in the sanctuary in memory of Bro. W. N. Hoover, who had served as our pastor for twenty years. Bro. Richard Grumbling at Bellwood was the minister for the pre-Easter services. These services were followed by the love feast. We had a family-night banquet with fifty-five present. The children presented a program on Children's Day. The building improvement program continues. Through the generosity of Ralph W. E. Cox of New Jersey new front doors were purchased and installed in memory of several members of his family who were instrumental in founding and helping in the growth of the church. Five of our youth attended church camp this year. Howard Kreide of Indiana will hold a week c evangelistic services in October. — Mr Gertrude Chronister, Warriors Mar Pa.

Brethren Placement Service . . .

This column is conducted as a fre service in the interests of assistin individuals or families to relocate o secure employment in Brethren com munities. It does not provide for th advertising of goods or property fo sale or rent. Information on paid ad vertising may be obtained from th Church of the Brethren General Office

This service is a part of the Brothe hood program, assigned for administra tion to the Social Welfare Departmen of Brethren Service.

The right to edit and reject notice is reserved. Since no verification o notices is made no responsibility ca be assumed.

When writing about a notice, it i necessary that the number be given Write Brethren Placement Service Church of the Brethren General Office Elgin, Ill.

No. 571. Housekeeper needed: A middle-aged or older woman to mak her home with Brethren doctor i Southern Ohio. Large room, board, an minimum starting salary of $125 month provided. Duties would be gen eral housekeeping and caring for a 4 year-old child. Contact: Brethre Placement Service, Church of th Brethren General Offices, Elgin, Ill.

No. 572. Brethren Hillcrest Home is in need of a dietitian to supervis kitchen which will include purchasing scheduling and staffing of employee and menus. Kitchen serves 150 resi dents daily. Write Brethren Hillcres Homes, 2705 Mountain View Drive, L Verne, Calif.

North Atlantic

Coventry — On missionary Sunda Robert Hess spoke about the Nigeria church, Sara Shisler on Meet th Nigerian Brethren, and Mrs. Mar Wanner showed pictures of work i Ecuador. Before baptism, instruction i church membership was given. Parke Ford, Harmonyville, Pottstown, Royer ford, and our congregation joined fc the Holy Week services in the respec tive churches. John Eberly, director c the Brethren Service Center at Ne Windsor, was the speaker on April Twenty-five were welcomed into th church fellowship on Palm Sunday. In struction classes following baptism wer held for all new members. Mrs. Nevi Zuck of Elizabethtown was the speake for the vesper service on April 22, an Mrs. Charles Weaver spoke at th mother-daughter fellowship tea. W observed the love feast on May 6. Br Luke Brandt, pastor of the Quakertow church, was in charge of the installatio service of the eleven newly electe

deacons. The women have knotted twenty-three more comforters for relief. These have been added to the eighteen sent in February and to the ten new blankets given. During the summer, Bro. Robert Neff assisted the pastor, W. A. Martin, in the area of youth and young adult work. Films of value have been shown to the youth during the prevesper meetings. Offerings were taken at the vacation Bible school for Bibles around the world. On the closing day of the school, the parents were invited to a box lunch. Vesper services during the summer months were held again at the homes of the Brethren. Eleven children from Baltimore, Md., were entertained for one week in homes of the congregation. — Mrs. Mary Jane Kulp, Pottstown, Pa.

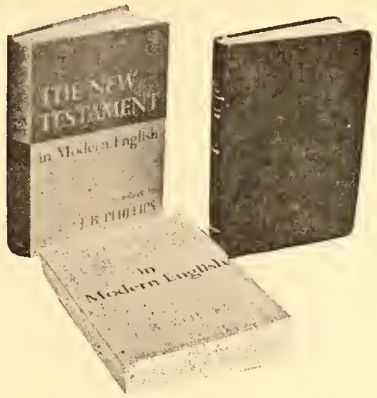
Western Pennsylvania

Greensburg — Approximately thirty persons participated in a leadership training course on a survey of the New Testament taught by the pastor. Seven circles have been organized for the women which meet monthly. The entire women's fellowship meets bimonthly. The women have made cancer pads, rolled bandages, sent quilts to New Windsor, visited the shut-ins, and aided needy families. Five age groups met in a six-week school of missions on Latin America. The film, Day of Witness, was shown, and Delbert Hanlin of Woodbury showed slides of his trip to Ecuador. The laymen of our church conducted morning worship services twice during the pastor's absence. During the past several months, Brother Staufer has preached a series of sermons on the Kingdom and Tests of Christian Assurance. The church broadcasts the morning worship service quarterly. Twenty have been baptized and eight received by letter. The high school graduates were honored at a worship service. The plans for a new church building are nearly complete. — Elma Neiderhiser, Greensburg, Pa.

Locust Grove — The pastor, Homer Hoover, served as delegate to Annual Conference. Three youth attended the district youth retreat at Camp Harmony. One went to the National Youth Conference. The district field worker, Kenneth Winger, spent a day with our youth, giving them encouragement and instructing them in their activities. The women have been sending clothing and comforters to New Windsor, and they spent a day there helping to process clothes. They also gave a day of work at the home for the aged and donated twelve bedspreads. The program of the ladies' aid program for the early fall includes quilting each Wednesday and joining with the women's fellowship for prayer meeting for an hour in the afternoon. Wes Berkebile, a licensed minister in the congregation, conducted a class in church doctrine for the youth of the church. Sixty-eight children were enrolled in the Bible school. Merle Hoover and Terry Grove preached while our pastor was away. — June Dishong, Johnstown, Pa.

Middle Maryland

Welsh Run — Elder Clarence Hunsberger presided at the council meeting. The next day a series of meetings began, conducted by Bro. Michael Olivieri of Roaring Spring, Pa. As a result of this meeting, four united with the church and a number rededicated their lives. Bro. Arthur Rice brought the morning message on Jan. 21. Brethren Caleb Crider and Lowell Gearhart were present for the love feast on May 26, with Brother Crider officiating. On Sunday morning, Brother Gearhart taught the Sunday school lesson and Brother Crider preached. Another guest speaker has been Samuel Lehigh. The offering of $135, taken at the vacation Bible school, will go for the support of a Korean orphan. — John D. Martin, Mercersburg, Pa.



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J. B. PHILLIPS

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YES

commitment

I was set to thinking the other day about commitments. You see, our church is now involved in its every member visitation program, and until recently I never realized how many commitments I had made.

I thought —

"You made a commitment of your life to Christ when you joined the church. And you know, Christ should be able to count on you just as surely as the Home Savings & Loan Company, from which we secured our home loan. They asked us to sign THREE forms! Or for that matter the people at the First National, from whom we borrowed the money for our new car, didn't say 'Pay when you can!' No sir! They handed us pen and form with little *x's* indicating each place where we were expected to sign!

"Come to think of it, the telephone company and the light and power company expect regular payments. That's how they can continue to operate.

"Brother! I didn't realize that I had made so many commitments! Given a minute, I could think of several more.

"I guess the Lord can readily see where my primary interests lie. He must think it strange that I would sign up for everything but the church. I must count Him in regularly and systematically from now on.

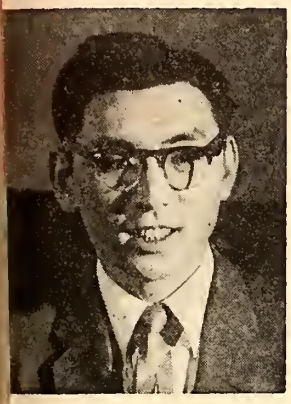
"Let's see, Paul said something specific about the way Christians should give to the church. It was 'On the first day of every week, each of you is to put something aside and store it up, as he may prosper.'

"Well, I want to be able to feel the joy of regular systematic giving, not just so the church can operate. No sir!, but because commitment is a part of the practice of the Christian faith. I KNOW NOW, after this review, that I do believe in commitment.

"Can my church count on me for COMMITMENT? . . . Yes!"

CHURCH OF THE BRETHREN

Church of the Brethren
Gospel MESSENGER
SEPTEMBER 22, 1962



"May God bless you, your people, and particularly the boys who killed our son and kinsman."

An Epistle From the Koreans, page 18

"The cross and the pencil belong together. Education is good, is fulfilling its vocation under God, when it results in a constructive pull upon the community."

A Pencil and a Cross, page 4

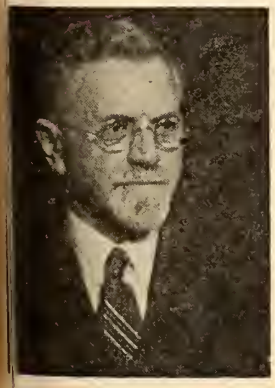


"Through the rapid development of the schools at Waka, the Christian religion has become a force in the Biu area which cannot be ignored."

Ten Years of Advance at Waka, page 13

"Christianity is not for sissies! It has a cross at the center of it, and only those who accept the cross are fit to be disciples."

What Will It Cost? page 8



"For him the pulpit was but a raised teacher's desk, the auditorium a larger classroom. Even the editorial sanctum was a kind of imagined classroom."

Edward Frantz — Christian Gentleman, page 10

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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SEPTEMBER 22, 1962

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Our Contributors

The article, A Pencil and a Cross, was given as the address at the higher education dinner at Annual Conference by *Morley J. Mays*, a member of the faculty at Juniata College.

D. Eugene Lichty is the pastor of the Bear Creek church in Southern Ohio.

Harry A. Brandt, presently living at La Verne, California, was formerly managing editor of the Gospel Messenger.

Robert A. Hess is a missionary to Nigeria, at present on furlough from his work there.

• • •

It may well be that the greatest tragedy of this period of social transition is not in the glaring noisiness of the so-called bad people, but the appalling silence of the so-called good people — *Martin Luther King.*

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles a news. Letters should be brief and brotherly.

Unique Significance

The Gospel Messenger of July 14 was one of the best yet. Since I am engaged in cooperative work, I should be enthusiastic about the article, "Credit Unions Aid the Poor in Latin America," and indeed I am.

But most of all, I want to tell you that the article, "Now Let It Work," by Earle W. Fike, Jr., is one of the finest sermons I've ever read.

I write as a Dunkard who for more than a quarter of a century has been in active fellowship in other churches. My work has brought me into closest contact and, I may say, fellowship with devout people of every great faith in the world. It would be natural for me to look upon myself as a liberal in the sense of "emancipated from traditional ritualism." However, I am ready to agree with Brother Fike's closing paragraphs regarding the symbolism and unique significance of the love feast as practiced by the Brethren. I hope we never lose it. — Merlin G. Miller, Program Coordinator, International Cooperative Training, Inc., 2 Sherman Terrace, Madison 4, Wis.

Joy in Growing Old

I was very much interested in Nettie Senger's letter of July 7. I, too, find joy in growing old. We raised a family of eleven children. I have twenty-three grandchildren. Every Christmas Eve we have all managed to be together. You can imagine what it is like when forty-two of us get together, but we always have such a good time. All the children along the street call me Grandma. Two years ago I retired from my job, but I felt I had to do something more than live on my Social Security, so I began to do baking in my own home. I have all I can do now. And I always have something left over. — Roszella Christensen, 14015 Oak Ave., Freeport, Ill.

Can Christians Violate a Law?

It is a most unfortunate situation when members of the Church of the Brethren refuse to pay the full amount of their legally levied income taxes, and this receives tacit, if not expressed approval by the official publication of the church. This is a violation of a duly enacted law. Can Christians violate a law or condone a violation and still claim to adhere to high standards of integ-

rity? I do not believe they can. W may not agree with the uses to whic the tax receipts are devoted by t government but we are legally ar morally bound to pay them.

Consider Christ's answer to t Pharisees in Matt. 22:15-22. Rom taxes were also used in part to su port a vast military force. I c find no evidence that Christ ev violated a Roman law. Pilate su stantiated this when he said, "I fi no crime in him" (John 18:38).

Christ not only did not viola laws but also he did not find time f a "worshipful and dignified wal (Editorial — Gospel Messenger, Ju 16, 1962) before the governor's p ace or other symbol of things which he disapproved. He we about doing good and overcomi evil with good.

In my travels in many countr over a number of years I have not peaceful demonstrations and passi resistance gradually degener through the years into mob violen Agitators infiltrated into the ra of the dignified walkers and brou discredit to noble causes. I belie demonstrations, no matter how d nified, sow the seeds of mob rule. have seen it happen.

Carrying placards and walking a public place are the methods radicals, pressure groups, rioters a anarchists. Because they are, Christian should not use them. time and energy should be devo to political action in recognized acceptable channels. — I. Wa Keller, 854 Valley Road, Lancas Pa.

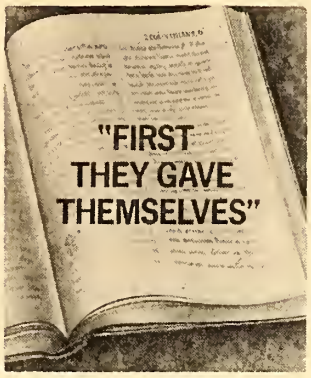
Let There Be Peace on Earth

It is man's privilege and ultim goal to find God's peace here earth. Jesus gave us an idea to s with in the Lord's prayer, whic "Thy kingdom come. Thy will done in earth as it is in heaven.

People today are repeating t prayer, but many are doing so c in words. We should speak t words with our heart, love, and fa We should realize that "the kingd of heaven is at hand" and "is with us as an individual child of God discover and enjoy the peace tha in the kingdom of heaven now l on earth.

Our great need today is to l to Christ, who is God's perfect i within us, for our peace. When

Continued on page 25



EVERY year, around the first of September, our family has to sit down and take a new look at how we spend our money. With the beginning of school we encounter new demands, new expenses, new situations — all of which require that we make a new attempt to budget our resources so that our expected "income" will somehow stretch sufficiently to cover the expected "outgo." And, of course, there never seems to be enough.

Every year, along in September, we are confronted also with the need to indicate concretely how we intend to support the ministry, the witness, and the service of our church. In one sense this decision indicates the nature of our response to God; it is a measure of our gratitude to him and a sign of our dedication to him. It is also a sincere act of worship for us to sign our names in black and white along with a specific weekly sum and affirm that "in gratitude to God and as an expression of our love and obedience to him, we dedicate in faith a proportionate share of our income to our church for its local ministries and outreach ministries." This becomes more than a vague feeling of good intentions; it becomes a commitment to which we have signed our names.

Yet the decision we make with regard to our financial commitment for the Lord's work is closely related to our budgeting for family needs. As a matter of fact, the way we spend our money for food and clothing, for fuel and transportation, for insurance and taxes, for appliances and education — all of this may be the real test of our stewardship and the best gauge of our responsibility before God. We cannot properly indicate a pledge in support of the church until we have thought through our intentions with regard to all our resources. And we cannot properly decide on how we will spend our total income until we have thought seriously about the total claims that God has upon our total lives.

The key to all this can be found in Paul's tribute to the stewardship of the Macedonians. They were poor, yet they gave according to their resources; indeed, they gave beyond their resources, and happily, too. The reason? "First they gave themselves to the Lord."

We make the best use of our resources, no matter for what purpose we budget them, when we recognize our basic stewardship of life itself, when first we give ourselves. This does not release us from being specific about pledges or commitments to the church. Instead, it enhances and enlarges our giving to definite causes. We can give proportionately, we can give generously, we can give cheerfully, if first we give ourselves. — K.M.

Church of the Brethren Youth Volunteer for Service

IN JUST a few weeks we can promise our readers a treat. We have dozens and dozens of interesting pictures relating to the recent National Youth Conference in Colorado. We plan to present many of them as a special feature in our October 13 issue. Thanks to several photographers who went just about everywhere in Estes Park — and even on the special train to and from the conference, we have an abundance of pictures.

Yet our official shutter-bugs apparently missed out on one of the biggest moments of that significant youth gathering. Maybe it was just because the response was so unplanned and unexpected. But, anyway, they came away without any graphic picture of the remarkable moment when more than 1,000 Brethren youth, half of those present, pledged themselves to give a year or more of volunteer service.

According to the reports we had, this surprising response was not due to a special campaign on behalf of Brethren Volunteer Service. It seemed rather to result from an honest look at the Christian call to commitment, a frank look also at our needy world, and a recognition that Christian youth have at least one answer, a definite answer, they can give to a troubled age. They can offer their energy, their time, and their talents for volunteer work under the church's direction and after a pattern that has now been tested for fourteen years.

We are impressed by this action of Brethren youth. Will their parents and friends do as much? — K.M.

A PENCIL and a CROSS

By Morley J. Mays

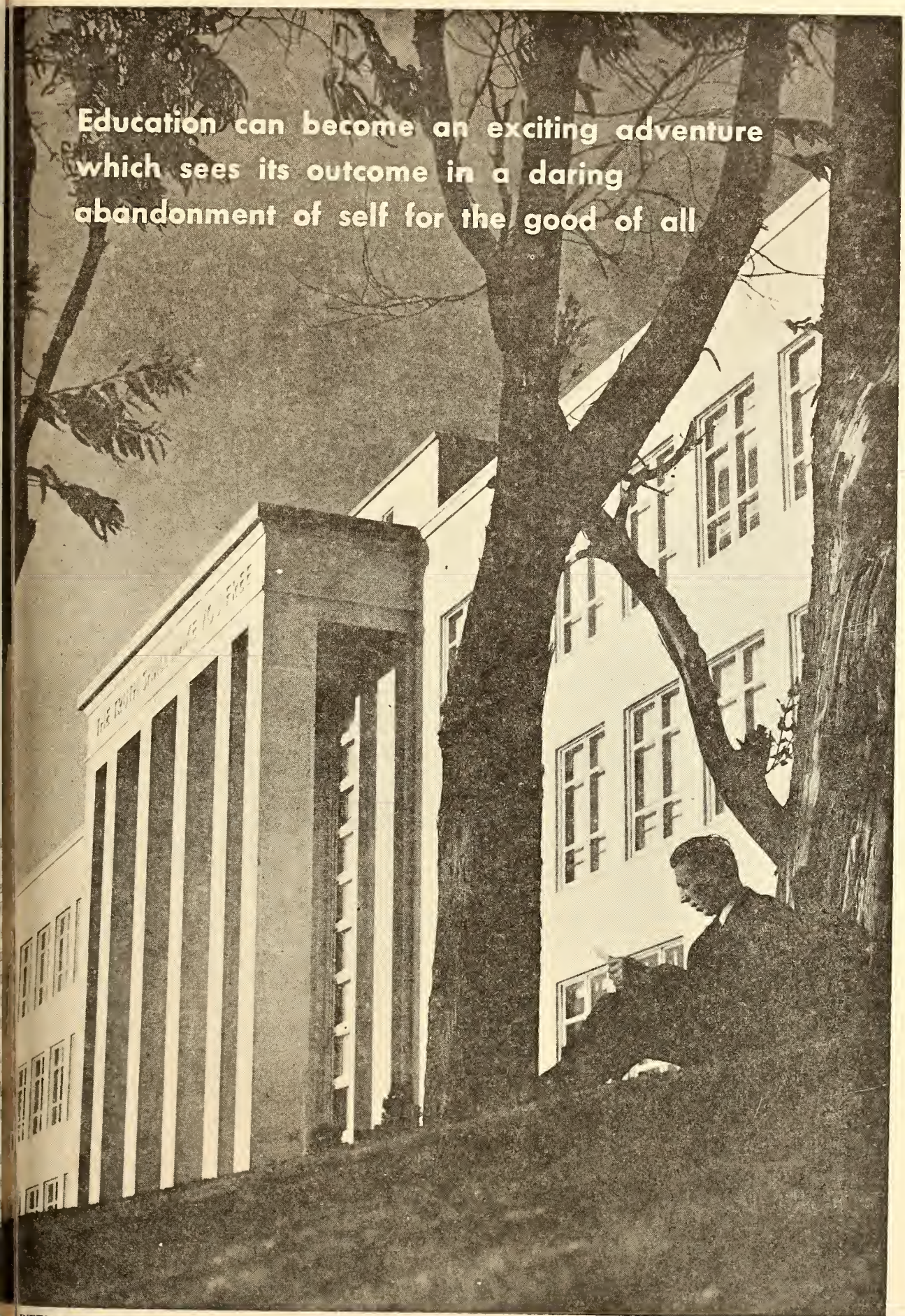
THE early Protestant movement found ample justification for establishing schools and colleges. There seemed to the reformers to be an inherent logic behind an interest in education if believers were to be sound in the faith and if the clergy were to be ready to cope with intellectual competition from other quarters.

Higher education in America began with this kind of justification. Everyone knows of the early commitment to produce a literate ministry, as at Harvard, and to further the interests of the churches, as at all of the early colleges, except possibly two.

The later institutions, likewise, those founded after the colonial period and up through the Civil War, were the result of intense religious zeal and evangelical fervor. The frontier had opened and offered all the denominations an unequaled opportunity to win the masses for the church. As the colonial churches had looked to the early colleges as their source of ministerial supply and as their best hope for preserving the traditions, so now the denominations, with the endless West before them, used schools and colleges for their forward thrust. Out across America swept streams of colleges, all tied to denominational sponsorship. Each denomination had its own colleges, and ea pressed its doctrines and ecclesiastical style upon the

By the end of the Civil W the pattern had crumbled. A tually at Harvard the turni point had occurred somewh earlier. It came when t Overseers in 1805 appoint Henry Ware, a Unitarian, Hollis Professor of Divinity " the grounds that Harvard h been dedicated to Christ, r to Calvin."

From then on the cha between church and colle widened to an abyss. Oth followed Harvard in rapid su cession. Many came to questi the propriety of the earlier timacy between church a


Education can become an exciting adventure
which sees its outcome in a daring
abandonment of self for the good of all

college, an intimacy more like that of guardian and child than like that of a union between equal and mutually respectful partners.

Perhaps the most forthright statement was that made by Julian Sturtevant, cofounder and president of Illinois College, where "the fires of faith had once burned so hot that students petitioned the faculty to advance morning prayers from five to four-thirty to gain time for the Lord's work." Sturtevant said in 1860 that the church had other business than the management of literary institutions. The primary purposes for which churches exist will always be their chief concern, he contended, and consequently whatever else they embrace will be reduced to a subordinate position.

These are some of the facts of educational history in the United States. They give pause to some of us who, having dedicated ourselves to church-related colleges in our time, thought we had some kind of rational justification for our institutions. The number of church-related colleges in this country is still large, but the flow of history is hardly on our side. I am deeply disturbed when I realize that no college which once broke its relationship to a church ever thought better of its action and sought to return to the fold. Moreover, I know of no instance of a college or university, originally secular, which became so entranced by the virtues of church-related education that it attempted to come under ecclesiastical auspices.

This is not, even so, a counsel of despair. Even a rigorous, though sympathetic, critic like Merrimon Cuninggim, the new executive director of the Danforth Foundation, can say, "If we can get our own house sufficiently in order so as to win the right to be heard, we have something important to say. Some day," he goes on, "when the chapel bell sings out, it will sound not a note of incongruity but a note of authentic reminder that faith and learning belong together."

I have a conviction that the influence of the church-related college has waned because too often in the name of its Christian profession it has tried to undertake the tasks of the institutional church, either under duress from ecclesiastical authority or because it lacked the imagination to do anything else. My judgment is that the church college will continue to recede unless committed educators, consecrated alike to the high purposes of education and religion, can develop challenging and creative means of Christian witness which are strictly relevant to the educational setting. I am confident that we cannot begin to comprehend the impact we could have on our students and on the whole community of higher education if we could once summon the courage and the competence to make faith relevant to education.

For too long we have assumed that our Christian witness was complete in the moral probity of the faculty, the codes of campus morality, and the routine of institutional religious observances. Even the presence of courses in Bible and religion is not in itself a guarantee of appropriate Christian witness, since the teaching of such courses can be narrow, dogmatic, Pharisaical, and shallow, and otherwise violate true educational purposes.

It appears, in a word, that the religious character of church-related colleges often implies routine expressions of Christian faith not essentially different from the customary practice of the home and the local congregation. Moral probity, conventional worship, and Bible teaching are certainly appropriate expressions of Christian faith, make no mistake about it. But these are basically the functions of the institutional church, and for a college to assume that they represent the full range of its Christian witness is to neglect the opportunity which I believe will restore the Christian college to its initial position of prestige and importance.

As a promising alternative for the nature and function of the Christian college, let us take two of the basic concepts of the Christian faith and see some of the enriching possibilities which can follow from assimilating them to the task of education. For the Christian, for example, the concept of creation must certainly mean that all human making and doing and thinking are derivative. Nothing is fully explained within itself. Our existence is encompassed by the transcendent from which it comes and to which it must return for its fulfillment.

Applied to education, the concept of creation is a real antidote to all the forms of academic idolatry which threaten virtually every institution in the country. Enthusiasm for one subject easily reduces the teacher to pretentiousness and arrogance, which are sin, defined in academic terms. The outcome is often a wanton tendency to empire building and the easy assumption that in the field or that the student will find the finishing touches to human perfection.

I can see a wholesome mood resulting from the recognition of the Truth which is over all lesser truths, not that this should lessen professional ard

MY PRAYER

BY ENOLA CHAMBERLIN

I have no tongue to pray for wealth or fame,
No words to leap the wide, unbridged crevasse
And beg of God that he should set my name
In lights of gold or sound it out in brass.
My heart cannot — with thanks for blessings due —
Demand immunity from care and grief;
Nor ask that all my skies stay cobalt blue,
And all the waves break gently on my reef.
For now the world stands poised, the future lies
A fallow field which we must plow and sow.
Disaster waits if we through alibis
Refuse to help until the time to mow.
And so my prayers are pleas for strength and power
To do my part to help earth's meadows flower.

ut that it should give authen-
icity and dignity to our tasks
nd at the same time preserve
he distinction between the
ltimate and the immediate. I
an see only academic gracious-
ess resulting from the admis-
on that the basic human prob-
m is not ignorance, but sin;
ot error, but pride. Though
here may be little or no ex-
licit expression of such a view
the daily tasks of the teacher,
et as an implied conviction it
ill enrich his mood and leave
subtle refinement upon his
udents.

Or take the Christian doc-
ine of resurrection, which I
elieve to be, among other
ings, the Christian persuasion
at the whole of life can be
deemed. The ancient con-
pt of resurrection sees spirit
d body united behind pur-
ses which are redemptive for
e whole of life. For education
e doctrine of resurrection
aces all development and
ining under moral obligation.
The Christian has no pa-
nce with any view of educa-
n which speaks of knowing
r the sake of knowing or
ich says that education is
good because it enables a person to live with himself or which looks upon charming personal adornment as the proper outcome of education. The deceit of reason is not some flaw in its structure, which makes it suspect, but the natural tendency to exercise it without reference to social usefulness. The pleasures of the intellect may be superior to the pleasures of sense and passion, but intellect can also serve the purposes of self-gratification.

The resurrection doctrine is the antidote to the assumption that education can be socially purposeless. I am not proposing do-goodism as the product of Christian education, because do-goodism is only a symptom of selfishness. But I am proposing that, in a final sense, only that education is good which enhances the power of the person in every relationship to exercise constructive influence within the human community.

Professor Blanshard recalls how Dr. Johnson once "said of his friend Edmund Burke that if you were caught in a shower and found yourself for a few minutes in the same doorway with Burke you would go away saying, 'There was a remarkable man.' Everything Burke did and said had the accent of greatness because he was a great spirit." It is this kind of refinement that suggests the outcome of all our endeavors, the educated Christian.

I am indebted to one of our elder statesmen in higher education, Dr. Kenneth I. Brown, for a remarkable story:

When Tensing Norkay was making ready to leave home on his daring venture to capture Mt. Everest, his young daughter came to him with an urgent request. Her school pencil — would he take it with him, and to please her would he leave it with the national flags and the other symbols, when the hour of conquest came?

In that hour of conquest the flags of Britain, Nepal, India, and the United States were planted, affixed to an ice-axe. The conquerers left buried in a cache in the ice particles of food — biscuits, sweets, chocolate — as token gifts to the gods of Chomolunga, whom Buddhists believe make their home on this near heaven peak, also a small crucifix to represent Christian heroism — and a schoolgirl's pencil.

The cross and a pencil belong together. Education is good, is fulfilling its vocation under God, when it results in a constructive pull upon the human community. It then becomes an exciting venture which sees its outcome in a daring abandonment of self for the good of all. Perhaps history has not been on our side, and this may be a tragedy. But it is from the doldrums of frustration and defeat that faith soars out in triumph. It can happen in education when consecrated men and women understand their task as from God and to God.

WHAT WILL IT COST?

Each one must choose between paying the cost of the cross or of compromising with evil

by D. Eugene Lichty

MULTITUDES were following Jesus. He looked about him and saw the crowds. He had finally found public approval, and people were clamoring for his words. But Jesus was not seeking public approval. He wanted disciples, followers — genuine, loyal followers. So he decided to use a kind of shock treatment upon the crowds. He chose the strongest language he could find to tell a story that would shock people into a fuller understanding of what it means to be his disciple.

For Jesus was not only a winner of people; he was a winnower of people as well. He separated the chaff from the grain. His gospel was a refining process. He melted and molded and tested people until he could get the kind of genuine disciples he wanted. He said in parables: "Being a disciple of mine is a costly choice. Be sure you are willing to pay the price, for there are many who cannot be my disciples." He said, "If any one comes to me and does not ha his own father and mother ar wife and children and brothe and sisters, yes, and even h own life, he cannot be my di ciple."

Jesus was calling upon h followers to recognize that follow him involved a drast choice. It was not a simp matter. It was not merely decision to buy another pair shoes. This was the most i portant choice in their liv So he said it in terms of hatr of those whom they consider they loved the most.

We Christians are much co cerned about practical matte like finances and figures a houses and cars. Most of us not go very far in buying a c or a new piece of furnitu until we sit down and inqui of ourselves, "Now what will cost us in terms of dollars a cents and sacrifices and doi without some other things?"

If the sales pressure is n too high we ask the salesma "Now exactly what is t price?" And then we reas

now we may have to cut out Sally's piano lessons. If we buy this house, for example, in order to meet the payments we may not be able to get Junior a new bicycle. We may have to cut down on desserts and T-bone steaks. And it might even be that Mother will have to take a part-time job. But this is what we ask ourselves, "Is it worth the price? Is it worth doing without these other things, the other sacrifices that are necessary in order that we might have this one thing that we really desire?"

How many of us took the same pains to count the cost of what it means to be a Christian before we accepted Christ? Did we ask, "Am I willing to pay the cost even in dollars and cents?" This would scare away many people in the crowds if they knew simply what it cost in plain figures of dollars and cents to be a member of the kingdom of God. It is expensive. Am I willing to pay the cost in terms of my family relationships? To be a Christian may separate me from my family. Christ might call one of my children to go to the uttermost parts of the earth, undergo great sacrifices, and possibly even die!

I am afraid at the tender age of ten, when I became a Christian, I had not faced frankly these questions. But not too long after I became a Christian I discovered that the church was more than just the South Waterloo church, where I had spent my years up to that time. I gave one of my first public talks at a banquet of the sectional BYPD. (Incidentally, the few words of encouragement which came my way at that time helped to lead me into the ministry.) This was a part of the church also. Then I discovered later on that there was a district and that this was part of the church. As a summer pastor I went out to the plains of South Dakota to our only church in that state to act as its minister from the district.

As I came into contact with Bro. D. J. Lichty and others who had given their lives to serving in India and Africa and China, I became aware that I had given myself to a world-wide Brotherhood. I went to a college. It was 550 miles from home. But the reason I could go to McPherson College was because some men and women had been willing to pay the price to establish a Christian college.

I began to discover that the work of the kingdom was a larger work than I had once thought, and that all of this required a price! Somebody had to pay it. And if the college and the missions and the work of the church are to go on, others have to sacrifice what is dear to them.

I discovered that all of the work of the kingdom costs in terms of money; it costs lives; it costs in separation from families; it costs in the actual giving of oneself. When you accept Jesus Christ, you accept your part in a brotherhood of Christ that goes around the world. This is the cost of the cross that we bear if we are to be worthy of the name *Christian*.

Recently I attended two rather special meetings. The first one was a conference to decide how and where we could cut down on the program of the church in one district. We had several recommendations. We talked about them, and we discussed them. We eliminated an amount for a home for older folks. Next we sliced some off our appropriation for a new mission church. We took from here and from there in order to bring together the spending of the district and the contributions from churches.

Then in the evening there was another meeting — a rather special meeting. It was a meeting to meet a crisis, to try to answer some of the questions that are thrust upon Brethren in an age of atomic warfare. We grappled with such questions as to what we could do to strengthen the hand of peace and eliminate those things that make for war; how, instead of making bomb shelters out of our churches, we could make them lighthouses of love; how, rather than stockpiling medicines and food for underground existence in case of war, we could minister to the sick and the starving in our world today.

These were some of the questions with which we wrestled. We had a speech on them, and a panel of experts. Then we discussed them individually. But the irony of it all to me was this: in the afternoon we had before us the program that makes for peace, that was commanded by our Lord, and we said in effect, "No! We cannot give another $20,000 to do the work that we know we ought to do."

All the delegates felt tonguetied. Nobody would get up and say, "I'll go home and try to get my church to undertake its share of the load." Two dollars per member or less — the cost of one meal eaten out! But nobody could rise above the unified budgets and the commitments for indebtedness and the other things that seemed to tie our hands. No one felt he could get up and say, "I'll help to pay the cost."

We seem unwilling to pay the price to do what we know we ought to do! If somebody said, "Go out and build a bomb shelter," half the people would

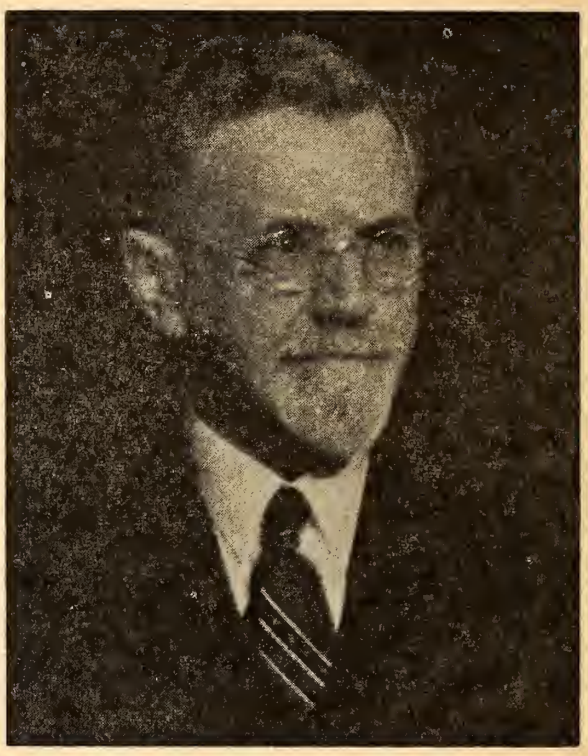
spend from $500 to $5,000 to do so! But before we build on the foundations for peace that we have already begun, we crawl back into our complacent shells.

There are too many fellow-travelers in the church who are going along only for the ride. These are the multitudes that Jesus rebuked. These are the ones that he sifted out by throwing at them a real challenge. They are neither hot nor cold — they are only lukewarm. There are many who can be counted on only between 10:30 and 11:00 on Sunday morning.

Jesus said that if you really want to bear your cross and be a follower of his, you have to choose which you want — whether you want to go on being a lukewarm member of the multitude or whether you really want to follow him. Christianity is not for sissies! It has a cross at the center of it, and only those who accept the cross are fit to be disciples.

What is the alternative? You can run ahead, he said, carrying your white flag of surrender, and say to the enemy, "I surrender because I cannot face you. I don't have what it takes. I cannot pay the price. It's going to cost too much." You can leave your building half built and say, "I cannot finish it." You can stop midway in the construction and listen to sidewalk superintendents who come along and say, "Here is a man that undertook to build a building, to make a life, but he could not complete it, because he had not the wherewithal to do it."

The choice is between the cross and being a coward. If we surrender to the enemy, we must live the rest of our days in the shame of compromise with evil. We must choose. Which way will it be?



THE Edward Frantz I knew was one of those quiet men of unusual potential who are not only a constant surprise, but also a joy to know. It is, therefore, a privilege to respond to an invitation to share something out of the many pleasant years spent in editorial work with him.

This association began in a tentative way in 1915. For Edward Frantz had no sooner become editor of the Gospel Messenger than he began to cast about for ways to increase its appeal. One of these ways, he judged, was to broaden the base of the editorial writing for the church paper. Perhaps half a dozen representative individuals were invited to become special contributors. The writer of these lines was the youngest of this group. He has always fondly supposed that he began his Messenger connection as a spokesman for youth. In 1924 the v became assistant editor. then on until Edward F retired, our offices adjoined our project was the joint o the Gospel Messenger. So for friendship credentials.

To understand the life spirit of Edward Fran is essential to recon something of the special lems of his times. Fo times were those of Brethren renaissance prin ly generated as a result c ideas and ventures of I Kurtz. For one thing, was the revived intere education, which deve into a rash of founding s and colleges. As a you promise with an inquiring Edward Frantz was naturally drawn into movement. He went to c and became a college te on graduation. Soon he one of five professors asso

Edward Frantz—Christian Gentleman

by Harry A. Brandt

o save a college and then president of a college while still a very young man.

The twenty years from 1890 o 1910 were given without eserve to the driving demands of this college involvement. Even the time taken out to nake special preparation was nder such stimulating teachers s William Rainey Harper of he University of Chicago Divinity School. One result of hese ventures was that Edward Frantz became a lonely leader. There is a story, perhaps not ntirely apocryphal, that there vas but one other compatriot in vhom our hero felt entirely ree to confide. This person vas the brilliant but lamented Charles E. Arnold, at whose ntimely death Edward Frantz ecame president of McPherson College.

The life pace of the next ight years was a killing one. o double duties as president of and teacher in a college, there were added many other responsibilities. These were humbly undertaken, conscientiously and brilliantly fulfilled. It is not surprising that by 1910 a change and rest were indicated. This is how it happened that for a brief space Edward Frantz was an orange rancher in California. It also explains how he sometimes met up with another orange man along a common property line.

Surely the man and the task met in 1915, when Edward Frantz was called to be editor of the Gospel Messenger. Of the sort of man needed and of the occasion to be served, H. C. Early had written: "The Gospel Messenger is to serve especially the men and the women of the church. . . . It is to lead therefore, keeping abreast of the best and most advanced thought of the age. . . . Our boys and girls are in school, many of them in high schools and colleges. . . . In the light of these conditions it is as clear as day that our editors must be men of learning, to say nothing of high Christian character."

The church paper soon showed the hand of the new editor. Perhaps most obvious was some revamping of its format. As to contents, the editor appeared to have in mind a magazine of comment quite as well as the usual flow of local church news. Thus the weekly family newsletter, plus some editorializing, became more exactly and definitely edited. The editorials took on the polish of the essay. Important subjects were given more scholarly treatment in special departments.

There were problems of policy also. One of these was that of editorial balance. Points of view across the Brotherhood differed. How could men of different backgrounds and divergent views be constrained to work together and so maintain that Brotherhood for which our church name is a symbol? That the peace of the church was substantially maintained, and church progress made, was due in no small measure to the wise and gentle editor of the church paper.

Edward Frantz was not the typical managerial type. He had other ways of making his wishes known. The writer of these lines is still amazed at the freedom he enjoyed, first as an assistant, and then as managing editor. For example, there was the freedom of the shared editorial pages. The one thing that the senior editor reserved for himself was the pleasant chore of making up the two editorial pages. This editorial honeymoon endured to the end of our work together.

The depression years forced

some combinations and editorial changes which for a time appeared to distress the senior editor. But as the years wore on there were compensations. The success of the club subscription plan not only recovered, but tremendously increased the circulation of the church paper. Meanwhile, the paper itself was changed in format to become the attractive magazine type of publication it is today.

Although Edward Frantz was normally a quiet man, he was not without his surprises. In conversation there was the flash of sly wit. In the pulpit he surprised one with unexpected force and fire. However, in the background, the college teacher persisted. For him the pulpit was but a raised teacher's desk, the auditorium a larger classroom. Even the editorial sanctum was a kind of imagined classroom. Many is the time an earnest voice echoed from the senior editor's office. It was then known that the college teacher turned editor was thinking aloud on some problem — perchance explaining it to some imaginary class.

Edward Frantz was a humble man, but with learning enough to have turned some men's heads. It was with some difficulty that he was persuaded to write out his Basic Beliefs. Where many others would have rushed in, he preferred to let his work stand without benefit of book or flourish. It was perhaps this quality of spirit which serves best to explain his wit, his manners, his urbanity. He was one who saw through pretensions. He could laugh at himself, judge gently the foibles of others.

The closing dozen years of our brother's life were clouded with disappointment and tragedy. About midway in this period the good wife passed on as the result of a home accident. It had always seemed so certain it would be the other way. And so the quiet days became even more quiet for the quiet man left to carry on.

When Edward Frantz concluded his work as an editor he appeared to embrace his new freedom with something of the joy of a boy just out of school. No more deadlines to meet, no more need to mollify some critic! The released editor began to undertake speaking engagements — but a little too strenuously. There was a warning heart attack in 1950 after which, and on doctor's orders, there was no more public work. So quietly ended the long and fruitful life of a good man, a true Christian gentleman.

BRETHREN WANT TO KNOW

Delegates to the Ocean Grove Annual Conference had an opportunity to direct questions concerning the Brotherhood program and related interests to representatives of the General Brotherhood Board. Not all of their questions could be handled at Conference, but the Board and staff members have agreed to answer the questions through the pages of the Gospel Messenger. One or more such questions will be answered each week. Questions in succeeding weeks will deal with the small church, administrative expense, and the exchange with the Orthodox Church of Russia.

Are we moving away from unified giving in the direction of project giving?

No, our Brotherhood is not moving away from unified giving. Each year more congregations are giving undesignated support to the total outreach of the church. Last year, 69% of all Brotherhood Fund giving was undesignated. This percentage exceeds all previous experience.

Through Self-Allocation, each congregation is challenged to reach its highest potential in giving for the mission of the church beyond the local community. On behalf of this whole witness our endeavors have been and continue to be of primary concern.

On the other hand, the General Brotherhood Board has always honored designated giving and has assisted individuals and congregations in making it possible for them to give to that part of the work toward which they feel a keen responsibility. Historically, it was through designated giving that we supported our Brotherhood mission. The Brethren saw a specific need and met it. While this was adequate in many situations, it also meant that less dramatic, but just as crucial, aspects of the program were often slighted.

To plan effectively for the support of all the work and to engage individuals and churches in the total mission of the church rather than a segment, the General Brotherhood Board has for the past several years minimized project giving. Further, it is the Board's assumption that adequate support for *all* of the world-wide work of the church is essential to the welfare of each part.

The only change in direction in recent months has been in an increased amount of information offered about projects. The General Brotherhood Board has recognized that in many instances such projects have helped to identify and personalize, and to secure commitment to vital aspects of the church's mission.

Also as some churches and individuals were responding to projects outside our own program, the Board considered it essential that we inform our people about projects within the Brotherhood work to which they could give. Primarily, this kind of giving supports missionary budgets, Bethany Biblical Seminary (Associates who give $100 annually), and church extension through the Ten Dollar Club.

Materials are offered for five special offerings: Thanksgiving, Christmas, One Great Hour of Sharing, Annual Conference, and Achievement. A booklet for classes, camps, and others lists some of the available projects. In addition, some 1,300 across the Brotherhood send individual gifts of $5 or more direct to the General Offices annually. — *Leland Wilson, director of interpretation.*



Ten Years Advance

Here and in two succeeding issues the author tells the story of the Waka Schools in Nigeria — what they are, their growth since their founding, their influence, and the cooperation of mission and government

by Robert A. Hess

AS THE traveler moves south from Damaturu, Nigeria, the change from flat plains to rolling country, punctuated by spent volcanic peaks, is forced upon his consciousness. At a point eighty miles from the blacktop road at Damaturu and 360 miles from the Northern Nigerian mining center of Jos, a side road joins the main road on the left, dips across a small stream and curves to the right between two small hills to give the traveler a view of a valley with two small shelves on either side of a small stream.

On these shelves, from which the sides of the valley rise sharply on either side, has been built a group of schools known as Waka Schools. Recently, the schools have spread to the





Five years ago Waka Schools looked like this: th front court and two teacher training school building (left); the girls' school and the teacher training build

east where they occupy an additional tract of more than one hundred acres on the plateau at the top of the left slope. In all, the schools hold more than four hundred acres of land.

Waka Schools consist of four separate schools. On the right bank of the stream is a boarding school for girls, on the left bank stand the buildings of a teacher training college and of a domestic science (home economics) school for married women, while on the plateau above the east slope lies the new high school for Nigerian boys and girls. There is also an elementary school of grades one to four connected with the teacher training college. It serves as a model school in which student teachers observe child behavior and correct teaching methods. In 1961, the total enrollment in Waka Schools reached about 400, but for 1962 it has exceeded 575!

The schools are only five miles from the town of Biu, an administrative center of local government, and only forty-five miles from the headquarters of the Church of the Brethren mission at Garkida. It was this mission which founded the schools and is the proprietor. The schools still maintain this tie and are considered the property of the mission.

Waka Schools grew out of a need for teachers to man the elementary schools which the mission began to expand at the close of World War II. Several classes were trained in temporary quarters in Garkida and ground was not broken at the present site until 1951. In 1952 classes began on the partially completed campus.

Since that time additional schools have been added in rapid fashion. A Women's School was begun immediately and buildings were constructed. The elementary school was constructed in 1954 and in the same year ground on the rocky west bank was broken, and classrooms and dormitories arose to make possible, one year later, the opening of a boarding school for girls in grades 5, 6, and 7. Finally, in 1959 the high school began in a classroom of the Teacher Training College. This year marks the fourth year of the high school and its third year in the spacious and attractive buildings on top of the east hill. Its enrollment has reached 110 this year. It is called Waka Secondary School

The whole community ha developed pride in Wak Schools. The Moslem chief o Biu, who was in power at th time, was not enthusiastic a first at the prospect of having Christian school so near to hi headquarters. Others share his views, but, for the mos part, the people of Biu hav developed a pride in Waka.

The present chief, or Emir a is his title, is very friendly an helpful, although he too is Moslem. Through the rapi development of the schools a Waka, the Christian religio has become a force in th Biu area which cannot b ignored and has won a place o respectability.

But the end is not yet. Th high school will not be fu until two more classes hav entered, at which time it wi have its first graduating clas Plans have been laid, howeve for the school to build addi tional buildings and add extr sections to existing classe Within a decade, its enrollmen should reach 500.

Similar expansion is expecte in the Teacher Training Co



ings (center); the junior primary school buildings, he playing field, and in the background single stu- lents' dormitories, dispensary, and women's school

ege. Expansion plans have lready begun which have dded a new class in 1962 and ave added an extra section of lass I. There are now five lassrooms full of students. It s expected that by 1969 here will be a need for 13 lassrooms or more and that the nrollment will reach 400.

The elementary school en- ollment is also expected to ncrease to more than 200. Hence, enrollment for all Waka chools is expected to increase apidly during the next ten ears and reach nearly 1,200.

Such expansion means that he claims of the Christian eligion are being made in oldness and faith. It is the ope that not only will the undreds who are trained each ear learn to know of the power f Christ for their lives but that any people of the Biu area ight also be attracted to im. Already the schools first stablished at Waka have rovided leadership and teach- rs for the entire mission area nd have proved the wisdom nd foresight of those who ounded the schools. The work ontinues with bold confidence.



Like schoolgirls everywhere, Nigerian schoolgirls talk over the day's events

The wives of the Nigerian men in teacher training college also attend school



KINGDOM GLEANINGS

BROTHERHOOD FUND GIVING

Oct. 1, 1961 – Sept. 7, 1962 ..... $1,359,874
Oct. 1, 1960 – Sept. 7, 1961 ..... $1,275,846
Increased in Giving: 6½%
Needed by September 30, 1962 .... $389,610

$9,569 of the giving this year was for Response 62. As a Brotherhood, we are committed to a work totaling $1,739,915 this church year. Response 62 is in addition to this. Generous support is required to maintain this excellent increase. Your Achievement Offering may be given through your local church or sent directly to the Church of the Brethren General Offices, Elgin, Ill. Gifts need to be received by Sept. 30, to be counted this church year.

An annuity gift valued in excess of $200,000 was received by Manchester College from Mr. and Mrs. William H. Shively of North Manchester. It is the largest single annuity contract ever entered into by the college, according to President A. Blair Helman.

Robert and Dorothy Cain will become directors of Pilot House, Baltimore, Md., in mid-October for a three-year term. The Cains attended McPherson College and are former BVS'ers having served at Falfurrias, Texas, where they returned last summer to be houseparents.

A history of the Flat Rock congregation in Virginia has been written and published by J. D. Wine. Copies of the seventy-eight-page volume, which contains valuable information concerning many Virginia churches and Brethren families may be obtained by sending $1.50 to J. D. Wine in care of his son, Floyd Wine, 924 Woodland Ave., Winchester, Va.

The every-member canvass visitors training filmstrip is now ready for distribution. There are two subjects on the film: Profile of a Steward, which deals with motivation, and Day of Decision, illustrating a home visitation. In color, the filmstrip comes with a record, the reverse side of which contains additional helps for the training session. Every church should have a copy of the filmstrip, which costs $7.50.

Homecomings

Potsdam church, Ohio, will have a homecoming on Sunday, Sept. 23.

The speaker for homecoming day at the *Midland* church, Eastern Virginia, will be Edward K. Ziegler, pastor of the Oakton church, Va., who will be heard at the 2:30 p.m. service. The homecoming concludes a week's preaching mission led by Stanley Wampler of Timberville, Va.

Ralph Frey of Pottstown, Pa., will speak at 10:00 a.m. and in the afternoon on homecoming day, Sunday, Sept. 30, at the *Quakertown church,* Pa.

The June 30 issue of this paper told the story of Dr. Merrell Vories, missionary to Japan, who is the author of the hymn, Let There Be Light, No. 393 in the Brethren Hymnal. Readers interested in learning more about Dr. Vories, his ministry, and his poetry are invited to write to the Omi Brotherhood Foundation of America, Inc., at 33 Oxford Ave., Dayton 7, Ohio. A book of poems, Poems of the East and West, by Dr. Vories, may be ordered for free examination and then can be purchased, if desired, from the foundation.

The Church Calendar

September 23

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: A Call to Spiritual Renewal. Malachi. Memory Selection: Have we not all one father? Has not one God created us? Why then are we faithless to one another, profaning the covenant of our fathers? Mal. 2:10 (RSV)

Sept. 28-29 District meeting, Eastern Maryland, Westminster
Sept. 28-30 Western Pennsylvania men's retreat, Camp Harmony
Oct. 7 World Communion Day
Oct. 11-14 District meeting, Florida, Georgia, and Puerto Rico, Camp Ithiel
Oct. 12-13 District meeting, Oregon, Medford
Oct. 12-14 District meeting, Western Kansas, Quinter
Oct. 14 Churchman's Week
Oct. 15-18 Central Region conference, North Manchester, Ind.
Oct. 16-18 District meeting, Middle Maryland, Manor
Oct. 16-18 District meeting, Middle Pennsylvania, Burnham
Oct. 17-28 Foreign Mission and Ministry and Home Mission Commissions team visits, Southeastern Region
Oct. 18-19 District meeting, North Atlantic, Paoli
Oct. 19-20 District meeting, First West Virginia, Old Furnace
Oct. 19-21 District meeting, Southern California and Arizona, Christian Conference Center, Forest Home
Oct. 1 Layman's Sunday
Oct. 21 World Order Sunday

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Ora Huston of Elgin, Ill., in the West Manchester church, Ind., Sept. 23-30.

Bro. Charles Heltzel of Everett, Pa., in the Mt. Joy church, Pa., Sept. 24 – Oct. 7.

Bro. Chalmer G. Shull of North Manchester, Ind., in the Marion church, Ohio, Sept. 30 – Oct. 5.

Bro. Connell T. Chaney of Cumberland, Md., in the Bear Creek church, Md., Sept. 30 – Oct. 6.

Bro. J. R. Jackson of Galax, Va., in the Peak Creek church, N. C., Sept. 30 – Oct. 7.

Bro. James Elrod of McPherson, Kansas, in the Gravel Hill church, Kansas, Sept. 30 – Oct. 7.

Bro. R. H. Miller of Wenatchee, Wash., in the Logansport church, Ind., Oct. 1-7.

Bro. Robert Hess of Manheim, Pa., in the Spring Creek church, Hershey, Pa., Oct. 7-14.

Bro. Milton L. Hershey of Manheim, Pa., in the Monocacy church, Md., Oct. 14-21.

Bro. Myrl Weyant of Sebring, Fla., in the Living Stone church, Cumberland, Md., Oct. 17-28.

Bro. B. D. Hirt of Monticello, Ind., in the English Prairie church, Ind., Oct. 21-28.

New Publications

► The United Nations has released a timely and significant book entitled Economic and Social Consequences of Disarmament. It represents the unanimous findings of the consultative group of experts, acting in their personal capacities, who were appointed from Czechoslovakia, France, India, Pakistan, Poland, Sudan, the U.S.S.R., the United Kingdom, the U.S.A., and Venezuela. It deals with the volume of resources devoted to military purposes and the peaceful uses to which these resources might be put when released and with the transitional or conversion problems that would arise, both at the aggregate level or national production and employment and in particular sectors of the economy. The impact of disarmament on international economic relations is studied as well as the effects of disarmament on the volume and framework of aid for economic development. Finally, some social consequences of disarmament are considered. Order from: Sales Section, United Nations, New York. Cost: 75 cents.

► Background on Key Congressional Races 1962 is the title of a helpful guide to some of the congressional races for 1962 prepared by SANE. The analysis is based upon the candidate's record on disarmament and the UN. Copies can be secured from the National Committee for a Sane Nuclear Policy, 17 E. 45th St., New York 17, N. Y.

Next Month

Why Use Brethren Materials?

"It is hardly to be expected that the parents will rejoice that the teacher did not give major time and thought to preparation before entering the classroom. . . . Any simplified teaching plan may appear to be a blessing to the teacher but is likely to be a curse for the pupil." Read why in the editorial by Ercell V. Lynn.

Problems Posed by Puzzled Pastors

Are you facing an October 10 deadline? In this article frequent questions concerning the annual report are answered. It may help you. See page 17.

Why Volunteers Are Welcome at State Hospitals

Read why patients, the staff, and the community need you as a friendly volunteer. You can help correct erroneous ideas about mental illness by becoming ambassadors of goodwill in your community. The Preston, Minnesota, women's fellowship discovered the joy of remembering the "forgotten." Your church can too.

Is Your Church Singing "Religious Love Songs"?

Many churches' music reminds one of the barbershop, the concert hall, the theater, the dance hall, or the football field, suggests Don Frederick. In a short evaluation sheet, Mr. Frederick suggests ways to guard against unworthy music. Find it on page 26.

Do You Know What to Order?

Books, articles, and films are suggested for your use in your school of missions this year. They must be ordered now. Consult the Leader for titles.

IN THE SEPTEMBER LEADER

HOW FAR SHALL WE GO??

ACHIEVEMENT OFFERING

Each person and each congregation will help to determine through the Achievement Offering how far the Church of the Brethren will go in mission. You may give through your local church, or give directly by using the remittance form below.

– –

General Brotherhood Board
Church of the Brethren General Offices
Elgin, Illinois

To help fulfill the mission and witness of our Brotherhood, I (we) desire

to give $ _____ as an Achievement Offering.

Name _____

Street-RFD _____

City _____ State _____

Church _____ District _____



The body of the Korean student was found lying on the pavement near the spot where he had mailed a letter

An Epistle from the Koreans

A film which has for its theme the forgiving love of Christian parents

IT HAPPENED in Philadelphia in April 1958 In Ho Oh left his room to mail a letter. It was only a short distance to the mailbox. On the way he was attacked by a gang of eleven local boys bent on excitement. He was left badly hurt on the street. An ambulance carried him to a nearby hospital where he died eight minutes after arrival.

Police apprehended the boys. Most of them had been arrested for previous violations of the law. There was no reason for this brutal senseless act. This is typical of the impulsiveness of many gang crimes. It has occurred before – too often.

Newspapers and television relayed the news. The city of Philadelphia was incensed at the outrage committed on a visitor and guest from abroad. Most people were convinced that all of the boys were guilty. They were charged with murder and placed on trial.

On the witness stand, In Ho Oh's uncle described his nephew's family background. In Ho Oh was a son of Korea born in Manchuria in 1931. Under the pressure of war and invasion he had seen his family abandon home and possessions three times. They fled from Manchuria to Inchon, to Seoul, to Pusan. In Pusan, his father set up a small textile shop and put down roots once more.

For seventy-five years American missionaries and Korean pastors had proclaimed the gospel of love and redemption in Korea. In Ho Oh was a third generation Christian and a deacon in the Presbyterian church in Pusan. He saw the future of Korea in the faces of the children he taught. In Ho Oh became concerned about the plight of displaced Koreans, especially young people. War uprooted the young and bred prospective juvenile delinquents.

In Ho Oh decided to go to school in America to prepare himself for Christian service to his own country. At the Seoul National University he ranked among the first three of his class. In 1956 he went to Philadelphia, "city of brotherly love," to live with his uncle. In Ho Oh enrolled at the graduate school of the University of Pennsylvania in September 1957 in the field of political science. He wanted to translate Christian faith into appropriate action. In his study of forces that produce crime, he decided to take his knowledge to Korea to help juvenile delinquents there. He little realized that the delinquent youth of another nation would become involved in his own death.

In Ho Oh went to mail a letter. He did not return. It could have happened to anybody. It had nothing to do with race.

Newspapers carried the story the following day. In Ho Oh's father had not yet received the transcontinental telegram when he picked up the Pusan newspaper which contained the tragic news of his son's untimely death. Only a few days earlier, he had received a letter to learn of In Ho Oh's plans for returning to Korea.

The jury's verdict was heard by few; the family's verdict was heard by many. In Ho Oh's parents wrote a letter to the Philadelphia Red Cross which read:

"When we heard of In Ho Oh's death we could not believe the news was true for the shock was so unexpected and sad, but now we find it is an undeniable fact. . . . We are sad now, not only because of In Ho Oh's unachieved future, but also because of the unsaved souls and paralyzed human nature of the murderers. . . .

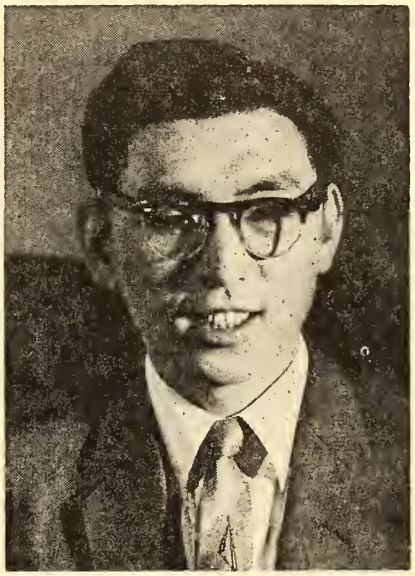
"Our family has met together and we have decided to petition that the most generous treatment possible within the laws of your government be given to those who have committed this criminal action without knowing what it would mean to him who has been sacrificed, to his family, to his friends, and to his country.

"In order to give evidence to our sincere hope contained in this petition our whole family has decided to save money to start a fund to be used for the religious, educational, vocational and social guidance of the boys when they are released. In addition, we are daring to hope that we can do something to minimize such juvenile criminal actions which are to be found, not only in your country, but also in Korea, and, we are sure, everywhere in the world. . . .

"Thus we will remember your people, and you will remember our people, and both you and we will more vitally sense an obligation for the better guidance of juvenile delinquents. . . . We think this is a way to give life to the dead and to the murderers and to keep you and us closer in Christian love and fellowship. . . .

"May God bless you, your people, and particularly the boys who killed our son and kinsman."

Their letter of compassion and forgiveness for the murderers deeply moved the two nations which had been saddened by In Ho Oh's death. The Oh family had cause enough for deep sorrow but in the maturity of their Christian faith, they found a way, as expressed in their letter, to turn sorrow into Christian purpose.



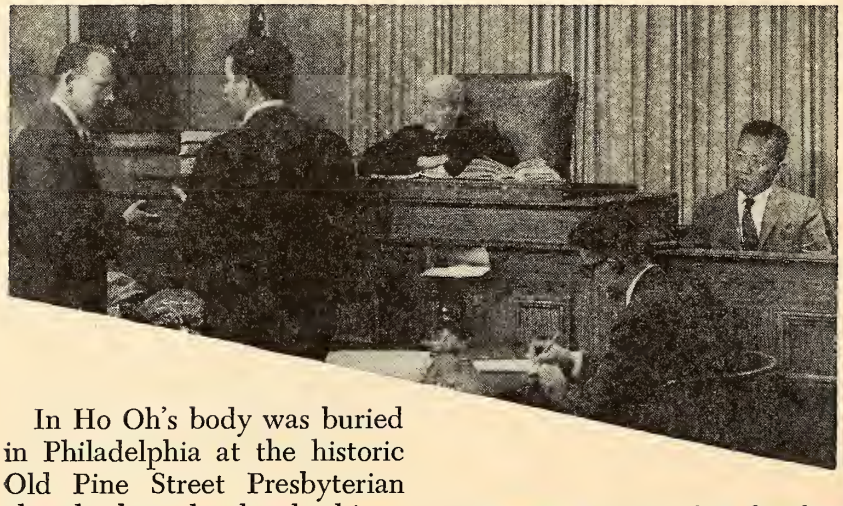
In Ho Oh, the Korean student

One of the gang members is taken into custody





In Ho Oh was buried in a Presbyterian cemetery in Philadelphia



The Korean student's uncle testifies at the trial of the gang members

In Ho Oh's body was buried in Philadelphia at the historic Old Pine Street Presbyterian church, but the harsh, bitter problems were not buried. Problems of lawlessness and delinquency remain.

The film closes with these words: "The family of In Ho Oh has spoken to us in an epistle from the Koreans. What shall we say to them?" In spite of all indications that the church was busily at work and that there have been warm responses by people of all stations and walks of life, it is obvious that what is being done barely touches the real problems.

What we shall be able to say to the Oh family, what we shall be able to do for the boys and families like those shown in the film, what we shall do for the decaying heart of our big cities, depend on the responses of individual Christians working earnestly and prayerfully in each congregation.

The film, An Epistle from the Koreans, is a cross section of American life lifted from the daily papers, with many unresolved conflicts, and many unanswered questions. This story is not a figment of the imagination. These events really happened.

There is no easy answer to the question of what we shall say to the Oh family or to ourselves. The boys were presumed to be guilty of crime, and the society in which they lived is presumed to be guilty of indifference and neglect. Many complacent Americans, including complacent Philadelphians in this case, are doing less, individually, with all their resources, than one lone Korean family with its limited and meager possessions.

This 16 mm, black and white 35-minute sound film may be rented from the Visual Education Service of the Church of the Brethren General Office, Elgin, Illinois. Rental fee $10.00.

The parents of In Ho Oh in their home in Korea write a letter asking for leniency toward those who killed their son



dateline

Madrid, Spain- A member of the Hanover Church of the Brethren, Pa., and former Brethren Service Volunteer in Puerto Rico will teach English here or in Barcelona this year.

He is Donald Kauffman, a high school Spanish teacher and recipient of a Fulbright exchange teaching fellowship. Under this plan, the position he held as Spanish instructor at the high school in Hanover, Pa., will be filled by Jose Manuel Gomez of Madrid.

Following his BVS term in 1952-54 at Castañer, Puerto Rico, Kauffman attended Inter-American University at San German, Puerto Rico. Upon graduation he returned to Castañer to teach for one year.

His wife, Rosita, and son and daughter will accompany him here. The family was scheduled to sail Sept. 5 from New York.

La Vale, Maryland- The District of Western Maryland and the new La Vale Church of the Brethren fellowship have projected the eventual building of a new church in this community, located near U. S. Route 40 in suburban Cumberland.

The fellowship has taken responsibility to provide $12,500 for a parsonage. The district ministry and missions commission has recommended the district provide $33,000 for the new church site.

To make possible the district's purchase of the four-acre site, which includes a duplex dwelling which may be used as a temporary meeting place, some established congregations in the area are working on plans to mortgage their property as security. A fund-raising campaign will follow this fall.

The La Vale fellowship had its first meeting last October and has met periodically since in the La Vale fire hall. On Sept. 1 the Rev. Richard Simmons began serving the fellowship part time, along with the nearby Danville church.

North Manchester, Indiana- Every member canvass . . . Every member visit . . . Prebudget canvass. The terminology may differ, but essentially the various local church programs to enlist members' support have much in common.

In Middle Indiana the term is *every person enlistment.* The distinguishing word is *person.* "We use this as a reminder that everyone in the church is to be visited regarding their stewardship commitment, not only members," commented the district executive secretary, the Rev. E. Paul Weaver.

He explained that persons who do not attend regularly or those who look to the churches as their church home but do not belong also should be confronted with the challenge to give.

"Most of our every person enlistments have covered areas broader than the stewardship of money," the district executive added. "We frequently carry on a simultaneous enlistment of talent in the life of the church. Very often the EPE leads into a personal evangelism program, though the two are seldom held simultaneously. I usually find that a good EPE program leads quite naturally into increased interest in visiting."

dateline

Tokyo, Japan- The June 25 Washington peace witness project of the Church of the Brethren was reported with a picture and article in Japan's English-language dailies and in the Far East edition of Stars and Stripes.

"Right proud to be part of the group," commented Jerry Royer, Brethren Service representative, regarding the report, "especially when some of our Japanese friends here comment, 'Aren't you from the Brethren Church that picketed the White House?' Of course, we then take the cue, invariably involving a lengthy discussion on present armaments."

Wauseon, Ohio- Contributions to CROP (Christian Rural Overseas Program) increased tenfold in 1961 in a Fulton County campaign directed by the Rev. J. Robert Boyer, pastor of the Swan Creek Church of the Brethren. The donations rose from $722 in 1960 to $7,259 last year.

Elsewhere in Ohio, other Brethren also were instrumental in the CROP drive. Darke County, which has ten Brethren churches, was top in the state. Montgomery County was second highest, its drive outside Dayton being directed by the Rev. Frederick C. Hollingshead, pastor at Brookville.

South Bend, Indiana- A cooperative inner city venture has been launched in the southeastern part of South Bend by the Church of the Brethren and the Evangelical United Brethren Church. The project will be known as Christian Service Center, Inc.

Its aim is "to establish a Christian witness in the work of alleviating suffering, to provide for wholesome group and community experience, to direct persons and families who are in need of counseling services, and to express through Christian love a witness of helpfulness and concern."

Ray and Micki Childs, a Brethren Volunteer Service couple from West Alexandria, Ohio, have been assigned to staff the project.

Azcaubi, Ecuador- Only one Evangelical (Protestant) family lives in this village. Their presence has not gone unnoticed.

Two years ago, when an Evangelical missionary planned to enter here, he was warned en route by friends that a mob reportedly roused by the local priest, awaited him with sticks and stones. More recently, when Brethren missionary Doctor John Horning came for a visit, the reception was totally friendly. The missionaries who accompanied him spent hours conversing with the people while he attended to their medical needs.

The visiting Brethren attributed the dramatic change in the villager's attitude to the courageous, persistent, and living testimony of the one Protestant Christian family. Through them the gospel was seen afresh.



Voting Records The individual votes of members of the Senate and House of Representatives on selected key issues have been printed in a pamphlet entitled The Christian Citizen Looks at the 87th Congress. These voting records can be helpful in determining the stand of your senators or representative in preparation for the election this fall, and, if your congressmen are still in for the next session, it will be handy to know how they voted in the past when certain issues come up in the 88th Congress. Copies of voting records are available from the Washington Office, 110 Maryland Ave., N.E., or from Church of the Brethren General Offices, Elgin, Ill., 10c each.

Arms Control and Disarmament Agency The House on July 20 approved $6.5 million for the Arms Control and Disarmament Agency for fiscal year 1963, the entire amount requested by ACDA. It is encouraging to note that this represents over three times the amount of $2 million appropriated for fiscal year 1962, ACDA's first year of operation.

Of the $6.5 million, $4 million will be designated for research grants to outside agencies, and the remainder for research within the agency and preparation for disarmament negotiations.

The ACDA's proposed research program for 1963 includes studies in scientific and technical problems of inspection and control, on international organization and legal problems. No contract studies are planned on the economics of disarmament or on the social and psychological aspects of disarmament.

Foreign Aid Bill Congress has approved the Senate-House conference compromise bill authorizing the President to spend up to $4.6 billion for foreign military and economic aid in fiscal year 1963. The funds authorized by the bill must be approved as an appropriation.

The debate in the Senate and House centered on issues of foreign policy instead of the budget requests. The Senate passed restrictions on aid to India and sales or donations of surplus foods to Communist nations. Congress eliminated these restrictions. Before final passage, Congress modified the Senate prohibition against extending economic aid or technical assistance to countries "dominated by Communism or Marxism" by authorizing the President to assist Communist nations if he determines that the "recipient country is not controlled by the international Communist conspiracy" and such "assistance will further promote" their independence.

An amendment to the bill requires the President to cut off aid to any nation which expropriates or seizes American property without taking "appropriate steps" within six months to compensate the owners. The authorization bill carries no ban against loans or payments to the United Nations.

Prisoners in Vietnam Representative Robert Kastenmeier, Wis., in letters discussing the brutal treatment of prisoners in Vietnam has asked the President and Secretary of Defense McNamara to halt the torture of these youths. A picture in the July 20 issue of Time shows two young Vietnamese boys being led off to be tortured under the gaze of an American adviser, and the story reported that such practices are carried on continually under the watchful gaze of American personnel.

Representative Kastenmeier pointed out that "it matters not whether the men are Algerian or Vietnamese, young or old; nor, indeed, how hostile may be their political views; they are human beings and should not be treated in this way. . . . I ask that, before we begin the slow descent to a moral level where men pass off reports of torture with indifference and impatience, actions be taken to halt our complicity in these inhuman practices."

In a letter from Representative Kastenmeier to the Church of the Brethren Washington representative, in which were enclosed copies of his letters to the President and Secretary McNamara, he wrote: "Knowing that the Church of the Brethren is deeply concerned with the need to respect individual human rights, may I suggest that it might be appropriate for the members of your faith to express a view on this matter to the President?"

BVS Training Unit Seminar The Brethren Volunteer Service training unit of forty-four members with their directors were in Washington for a two-day seminar on July 17-18. These youths talked with seventeen congressmen; visited the State Department, the Nigerian, German, and Polish embassies, the Peace Corps; and discussed disarmament and the United Nations at a dinner meeting at the Washington City church. When the group was at the Peace Corps, a Brethren girl from Kansas City, Kansas, Judy Harman, talked to them about the aims and goals of the Peace Corps. She said, "I volunteered because I'm very interested in world affairs, especially in Latin America, and I think through personal contact with these people at the grass roots level a great deal of world understanding can be reached that eventually can lead to world peace." Judy is awaiting an assignment to Costa Rica.

Test-Ban Treaty Proposals As this is being written, Russia has just resumed nuclear testing in the atmosphere, and disarmament negotiator Arthur H. Dean has returned to Geneva "with a new American proposal on a nuclear test-ban agreement." Mr. Dean had conferred in Washington with President Kennedy, Secretary of State Dean Rusk, and their disarmament advisers, discussing modified United States proposals for a treaty banning nuclear tests to be submitted to the seventeen-nation Disarmament Conference.

A test-ban treaty still seems to be the most feasible first step to begin to end the arms race. There may be some encouragement in the new information which shows inspection requirements can be lowered, and in the renewed public outcry at home and abroad against testing and fallout. Your letters to the President urging a test-ban treaty are very important now. Letters to your senators and representative, as well as to Secretary of State Dean Rusk are important too. Do not stop protesting tests.

News and Comment From Around the World

Israel Compensates West Germany for Taking Sect's Property

Israel has agreed to pay West Germany a total of about $13,960,000 in compensation for the private property of a German Protestant sect known as the Templars. The payment will be made under the Reparations Agreement signed between Germany and Israel in September 1952, in which Israel recognized the principle that compensation should be paid for secular and church property it seized.

The Templars were originally a group of Protestant families from Wurtemberg who, in the middle of the 19th century, emigrated to Palestine, where they called themselves the Temple Society. They soon became a flourishing community and established agricultural villages and built churches, schools, banks, and industrial enterprises. By 1945 they numbered about 2,500. During the Nazi regime in Germany, their sentiments were pro-Hitler and between 1933-39 many young Templars went to Germany to serve in the army.

In 1939 the British in Palestine interned most of the remaining Templars and placed their property under custody. In 1945 the Templars were permitted to migrate to Australia or to Germany and custodianship of their property was transferred to the Israeli government.

Conference on Church-State Relations Approved by National Council Board

A national study conference on church-state relations to be held in February 1964, has been authorized by the General Board of the National Council of Churches.

The conference made up of representatives from NCC member bodies as well as nonmember churches will deal with a broad range of church-state questions, including federal aid to parochial schools, religious practices in public schools, and tax exemption for church property.

The conference is to be made up of not more than 500 voting delegates, with 75 percent appointed by church bodies and the rest representing state and local councils of churches and related agencies.

Prior to the conference, six preparatory commissions will meet to discuss specific topics in the church-state field. Topics for the commission will be: Christian Freedom and Religious Liberty; Christian Witness and the Status of Religion; Christian Vocation and Civic Life; Church, State, and Education; Church, State, and Welfare; and Christian Stewardship and Public Funds.

Italian Youth Hail Ecumenical Spirit

The fifth Protestant Youth Congress meeting in Rome called for organic union of Protestant churches in Italy. A resolution said that most of the factors separating the Protestant churches have lost their significance. They urged that the Federal Council of Italian Evangelical Churches begin planning immediately for a meeting to discuss church union.

Participants in the congress representing the Baptist, Waldensian, and Methodist Youth Federations, also welcomed the growing ecumenical spirit and particularly the increased participation of Orthodox churches in the World Council of Churches.

Bible Translation to Commemorate 200th Year of William Carey's Birth

To commemorate the bicentenary of the birth of William Carey of Serampore, the great pioneer missionary and Bible translator, the Bible Society of India and Ceylon has set up a fund to train Indians for the continuing task of Bible translation.

The fund was made possible by the help of a friend in Great Britain. Scholarships will be available for study of the Biblical languages and "modern linguistics in its bearing on translation into tribal languages."

Evangelical Youth Hail Ecumenical Spirit

A Convention of Italian Evangelical Youth, meeting in Rome, hailed the growing ecumenical spirit but called at the same time for an end of visits by Protestant leaders to the Pope. The young people said that visits of Protestant leaders to the Pope "are never returned and cannot therefore be interpreted, in spite of the intentions of those who have made them, in any other way but as visits of homage, implying a tacit recognition of the guidance of the Roman Catholic church."

Khrushchev Sees Capitalists Ignoring Christ's Teachings

Soviet Premier Nikita Khrushchev declared at a Moscow reception that capitalists do not follow the example of Christ. At the same time he promised "paradise" to anyone following communism.

In a forty-minute extemporaneous speech, he asserted: "I can quote to you from the Bible. It says that Christ once took a stick and started to chase the traders from the church. That is in the Scriptures." With this example in front of them, Mr. Khrushchev said capitalists "thus had no excuse." While talking about Christian brotherhood, he said that capitalists do "nothing but rob."

Grass Hut Classrooms for Angolan Refugee Children

To meet the needs of 56,000 school-age children who are refugees from Angola now living in the Congo, Baptist church workers have devised provisional classrooms of grass. Already more than 80 such schoolrooms have been built, providing temporary facilities for 4,000 children while more durable premises are being put up.

The Baptist Missionary Society in London, one of the principal supporters of projects for helping refugees in the Congo, has redeployed twelve of its former Angola missionaries to work in the refugee areas.

Algerian Catholics Jam Churches in Gratitude for Peace

Thousands of Algerians of European extraction crowded into Roman Catholic churches in the country's major cities to offer thanks for the peace which came to war-torn Algeria.

Services of thanksgiving were held in most churches as more than seventy percent of the country's eligible voters went to the polls to ballot overwhelmingly for Algerian independence, thus ending almost eight years of bloodshed in the North African territory.

Niemoeller Says 65 Percent of Russians Affiliated With Church

Pastor Martin Niemoeller, president of the Evangelical Church of Hesse and Nassau, told a Protestant audience in Germany that a high Soviet state official had disclosed to him that an estimated sixty-five percent of the Russian people must be

counted as having church affiliations.

Pastor Niemoeller said this was proof that forty years of atheistic progaganda had been unable to penetrate the Russian people. He said the principal credit should go to the Christian mothers of Russia.

Seminary Students Working in Buenos Aires Slums

Theological seminary students in Buenos Aires are cooperating in a program to help the people in that city's slums. They have set up headquarters in a rough wooden building in one of the numerous slum pockets scattered throughout the capital city. They seek to provide social welfare, health, and recreational services for the estimated 2,000 persons in the area.

An estimated 500,000 persons live in Buenos Aires slums, generally acknowledged to be among the worst anywhere in the world. Most of the people are illiterate and badly undernourished. Both the birth rate and the infant mortality rate are unusually high.

Book Cites Cardinal Spellman's Pleas to Spare Rome From Bombing

A book published in Rome by a Vatican official disclosed that Francis Cardinal Spellman, Archbishop of New York, played an important role in efforts to spare Rome from disastrous bombing during World War II.

The cardinal's communications about Rome with President Roosevelt are outlined in the book, Rome, Open City, written by an officer in the Vatican secretariat of state. The author had access to secret Vatican documents in compiling material for the book.

The effort to save Rome from aerial bombing began late in 1942, when Pope Pius XII communicated with both Myron C. Taylor, President Roosevelt's special ambassador to the Holy See, and with the then Archbishop Spellman.

Remains of Home Where Peter Lived Are Found in Rome

Remains of an ancient Roman house where, according to tradition, St. Peter the apostle stayed for a time, have been found beneath the church of Santa Pudentiana in Rome. The discovery was made during reconstruction work on the fourth century church which has been rebuilt or altered a number of times in the past.

It is believed that the church was erected on the spot where Pudens, a Roman senator converted to Christianity, had a villa in which Peter lived. The church is named after the senator's daughter. A Pudens is mentioned as an early Roman Christian by Paul in the Second Epistle to Timothy, chapter 4, verse 21.

Associate Reformed Presbyterians Condemn Corruption in Government

A report condemning the corruption of government officials and the degeneration of private moral standards was adopted at the 158th meeting of the General Synod of the Associated Reformed Presbyterian Church.

A request for a study program on healing through prayer was referred to a committee for consideration and report to next year's synod. The denomination has some 28,000 members and 147 churches in the United States.

Closer Ties Urged Between WCC and Christian Education Association

A report recommending closer relationships and cooperation between the World Council of Churches and the World Council of Christian Education and Sunday School Association has been presented for action at the education group's quadrennial assembly in July. Preliminary talks were held between representatives of the two international bodies last April.

The World Council of Christian Education is a federation of about sixty cooperative Christian education groups which continues the work of the World's Sunday School Association founded in 1907.

News Briefs

The first Negro ever to head a synod of the Presbyterian Church in the U.S. (Southern) was named moderator-elect by its Kentucky Synod. He is the Rev. Lawrence W. Bottoms. He was elected by unanimous vote. The moderator-elect is the author of a study of the Book of Revelation which is used in discussion groups by the women of his denomination.

Groups of farmers have planted corn for the Christian Rural Overseas Program in five different fields, a total of forty-five acres, on Michigan state highway property. The highway department permitted use of its surplus land on property acquired for an expressway northwest of Lansing to produce food for the hunger areas of the world.

Some 250 demonstrators, including seventy-five Protestant ministers, marched on City Hall in New York to spur municipal action to combat narcotics addiction. The object of the demonstration was to arrange for a meeting with Mayor Wagner to complain about what were termed the city's lagging efforts to establish treatment centers for addicts.

NO DARKNESS AT ALL

JAMES W. KENNEDY

Here is a report and study guide on the Third Assembly of the World Council of Churches, New Delhi, India. It is intended to help the average American church member gain a sense of participation in the meeting.

$1.50

Church of the Brethren
General Offices
Elgin, Illinois

Readers Write

Continued from page 2

look for God's peace among men we shall see them as being happy, kind, loving, and generous. Even before Jesus' time Isaiah said, "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee."

These words help us to understand that peace must be found in the individual's attitude toward God. — Mabel M. Scull, Box 6369, Pittsburgh 12, Pa.

WORSHIP SERVICES FOR CHURCH GROUPS

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This rich collection of aids for informal worship in church and church-related groups includes complete worship services, prayers, opening sentences and benedictions, offertory sentences, and responsive selections. They are arranged and indexed so that even the most inexperienced may use them to advantage and with ease. $3.00

Church of the Brethren
General Offices
Elgin, Illinois

Obituaries

Lerew, Dale Kurtz, son of George and Mina Weaver Lerew, was born at Portis, Kansas, April 2, 1917, and died July 23, 1962, as the result of an automobile accident. He became a member of the North Solomon church in his youth, serving as church trustee, church treasurer, and in the office of deacon for nearly twenty-five years. On Oct. 11, 1942, he was married to Alberta Schoen, who survives. The funeral service was conducted at the North Solomon church by the undersigned, assisted by Bro. G. A. Zook. Burial was in the Bethany cemetery near Portis. — W. W. McDaneld, Portis, Kansas.

Mock, Noah A., was born June 8, 1873, in North Webster, Ind., and died July 8, 1962 in Stanley, Wis. On Jan. 8, 1892, he was married to Betsy Mitchell. Surviving are three sons, one daughter, two sisters, six grandchildren, and eight great-grandchildren. The funeral service was conducted in the Stanley church, Wis., by the undersigned, and burial was in the Edson Union cemetery. — Ernest Detrick, Stanley, Wis.

Naill, Clarence P., son of Uriah and Mary Naill, died at Frederick, Md., at the age of sixty-nine years. Surviving are his wife, seventeen children and stepchildren, twenty-seven grandchildren, and one brother. The funeral service was conducted at the Locust Grove church by Bro. Donald Plank, and burial was in the church cemetery. — Mrs. Russell Shoemaker, Mt. Airy, Md.

Newton, Charles Ellsworth, son of Albert M. and Dora L. Newton, was born Sept. 8, 1888, in Sumner County, Kansas, and died June 5, 1962, at Woodward, Okla. In February 1908, he was married to Alice Divine, who died in May 1933. In November 1934, he was married to Jennie Melrose, who survives. Four daughters, two sons, one stepson, fifteen grandchildren, and one brother also survive. He was a member of the Pleasant Plains church at Aline, Okla. The funeral service was conducted in the Baptist church at Waynoka, Okla., by the undersigned, assisted by the pastor, Reverend McClendon, and burial was in the Good Hope cemetery, at Helena, Okla. — Harold G. Correll, Hardin, Mo.

Penrod, Lewis Christian, the son of William and Mary Stauffer Penrod, was born April 3, 1885, in Paint Township, Pa., and died July 12, 1962, at Windber, Pa. Surviving are his wife, Roxie Johns Penrod, seven children, one brother, five sisters, nineteen grandchildren, and eight great-grandchildren. He was a member of the Windber church, where he had served in the office of deacon for a number of years. The funeral service was conducted by Bro. I. C. Paul, and burial was in the Berkey cemetery. — Mrs. J. C. Saylor, Windber, Pa.

Rau, Henry A., was born Dec. 25, 1869, in Hancock County, Ohio, and died June 25, 1962. On Feb. 11, 1892, he was married to Alice E. Lindower, who died in 1957. Surviving are two sons, six daughters, fifteen grandchildren, and thirty-three great-grandchildren. He was a member of the Church of the Brethren, and had served in the office of deacon for many years. The funeral service was conducted in the Beaverton church, Mich., by Bro. Arthur Whisler, and burial was in the Dale cemetery. — Mrs. Charles E. Ward, Beaverton, Mich.

Robbins, Amanda, daughter of George and Katherine Myers, was born near Trotwood, Ohio, June 28, 1867, and died July 15, 1962, at Potsdam, Ohio. On March 29, 1891, she was married to J. P. Robbins. Surviving are four sons, three daughters, one brother, twenty grandchildren, and thirty great-grandchildren. The funeral service was conducted by the undersigned in the Potsdam church, of which she was a charter member, and burial was in the Arlington cemetery. — L. John Weaver, Potsdam, Ohio.

Royer, Katie M., daughter of Morris R. and Lydia M. Moyer Royer, was born Aug. 9, 1902, and died March 24, 1962. She is survived by one brother. The funeral service was conducted at the Annville church, Pa. — Mrs. David A. Brandt, Annville, Pa.

Zeigler, Sallie E., daughter of John and Katie Kline Heffelfinger, died July 16, 1962, at the age of seventy-four years. She was a member of the Little Swatara church, Pa. Surviving are her husband, Howard, two sons, four grandchildren, and one great-grandchild. The funeral service was conducted at the Frystown church by Brethren Conway Bennett and Curtis Zeigler, and burial was in the adjoining cemetery. — Mrs. Carl Brightbill, Myerstown, Pa.

Church News

Eastern Pennsylvania

East Fairview — A BVS unit, of which Richard Adair was a member met with the young people one evening and was responsible for the worship service next morning. The congregation was in charge of the baccalaureate services for the Manheim school. The choir director, J. Harold Merkey, directed a community choir at a "Faith of our Fathers" service in connection with the bicentennial observance of Manheim. Seven families entertained Negro children from Baltimore through the inner-city project. Brother and Sister Harry Shenk directed the Bible school. Offerings of $242 were used for chicks for the Congo. Milton Hershey spoke on Sunday morning. Howard Merkey, J. Norman Weaver, and Wilbur Lehman were the delegates to Annual Conference. Kathryn Bruckhart, one of the youth of the congregation, spent the month of July working at the mission for the underprivileged of Brooklyn. In place of our prayer meeting one evening, Rev. William Beck showed slides of his experiences while serving under the Greater Europe Mission in Germany. Two of our members attended the Eastern regional laboratory school at Elizabethtown College, of which Mary Weaver was associate dean. The Robert A. Hess family, missionaries to Nigeria, Africa, gave a report of their work at the morning and evening service on July 15. Individual contributions were made toward the cost of rebuilding Gantz's Mennonite church, which was damaged by fire. A number of families, along with those in two neighboring churches, supplied the picnic lunch for all the members of the Neffsville Home. As a project for July, the CBYF went by bus to Brooklyn, N.Y. to assist in the painting and restoring of homes in the area of the Calvary Church of the Brethren. The love feast will be observed on Oct. 14. — Mrs. Mahlon Graybill, Manheim, Pa.

Harrisburg, First — Twenty-six of the youth went to East Petersburg to hear Dan West speak and share his thinking about peace and Brethren Volunteer Service. On the same day some of the group attended the young adult fellowship at Hershey. A number of the men were present at the district men's rally at West Conestoga. Interesting hobbies were displayed on April 29, hobby night. The church council has voted to secure Wayne Carr for a second stewardship campaign in October 1963 when the present building fund commitments expire. Nine women participated in the United Church Women Fellowship on May 4. The film, Buyer

Continued on page 28

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Continued from page 26

Choice, was presented on family night. On the afternoon of May 20, the pastor and the Christus choir conducted the worship service at the Neffsville Home. On the evening of that day, the choir joined the Grantham church choir in presenting the cantata, The Holy City. Philip Kulp, missionary to Nigeria, showed colored slides and gave a firsthand picture of the work in Nigeria. At the mother-daughter fellowship, Mrs. Earl Ziegler gave a talk on family life. Seven members from our congregation had charge of the May birthday party at the Neffsville Home. For four Sunday mornings, ten men met at the church at 7:00 o'clock for breakfast and for studying the book, Discipline and Discovery. Sixteen new members have been added. Four babies were dedicated. On June 30, Carol Mazmanian, a BVS worker, completed her term of service. She gave an excellent report through the use of slides on the Harrisburg project. The sixth volunteer worker, Jean Valentine, will be the first one to use the new facilities. Sixteen teams were entered in the 1962 church softball league. Joan Fyock wrote the top award winning song to be published in the denomination's revised Alleluia, youth songster. For her efforts, she was awarded a scholarship to the National Youth Conference at Estes Park. — Mrs. John A. Blough, Harrisburg, Pa.

Mechanic Grove — The homebuilders class entertained the older members of the church at a birthday dinner for an eighty-two-year-old woman. Following the youth and adult peace seminars in Washington, we had a panel discussion by those who participated in the seminars. The evangelist was Bro. William Longenecker of Mount Joy, Pa. Eighteen were baptized on Palm Sunday. Pre-Easter services were conducted by Lester Schreiber, Charles Hevener, and Ivan Walker. Five persons attended the regional conference at the Spring Creek church, and a number have helped at New Windsor to process relief goods. The church decided to adopt the under-shepherd plan. The youth gave the play, The Great Choice, under the direction of Mrs. Loren Bucher. The program at the mother and daughter dinner was given by local talent. We gave an offering of $61 for Bibles for the blind. Bro. Charles Hevener officiated at the spring love feast. We had a reception for new members and a dedication service for five babies. The cookbook project under the sponsorship of the women's fellowship is completed. We are selling 1,000 cookbooks under the name of Our Daily Bread. The women's fellowship spent an evening with the Jennersville women. Margaret Weidler will soon return from Iceland while Asta Ragensdatter will return to that country. Larry Bieber of Nigeria, who spent the past year with the Paul Wenger family while attending high school, will go to Germany. These are on the student exchange. Ben Wenger has joined the July BVS unit, and Vernon Ludwig, a BVS'er, has returned from Texas. Robert Kreider is still in Italy, Katherine Weaver is in a work camp in Germany, and Marlin Kreider and Donald Wenger are serving at Denver, Colo., and Cleveland, Ohio. Murray Wagner and Charles Hevener were the delegates to Annual Conference. In the absence of the pastor, Paul Myers, a member of the neighboring Mennonite church, filled the pulpit. — Mrs. William P. Bucher, Quarryville, Pa.

Spring Grove — Ralph E. Schildt from the Upper Conewago congregation held evangelistic meetings at the Kemper house from March 29 to Apr 8. We observed the love feast at th Kemper house. Ralph E. Schildt ar Harry Nell were guest ministers. W had a vacation Bible school, June 11 29. — J. Leroy Nolt, Bird-in-Hand, P

Brethren Placement Service . . .

This column is conducted as a fre service in the interests of assistin individuals or families to relocate o secure employment in Brethren com munities. It does not provide for th advertising of goods or property fo sale or rent. Information on paid ad vertising may be obtained from th Church of the Brethren General Office

This service is a part of the Brothe hood program, assigned for administra tion to the Social Welfare Departmer of Brethren Service.

The right to edit and reject notice is reserved. Since no verification c notices is made no responsibility ca be assumed.

When writing about a notice, it necessary that the number be give Write Brethren Placement Servic Church of the Brethren General Office Elgin, Ill.

No. 572. Brethren Hillcrest Hom is in need of a dietitian to supervi kitchen which will include purchasin scheduling and staffing of employee and menus. Kitchen serves 150 res dents daily. Write Brethren Hillcre Homes, 2705 Mountain View Drive, L Verne, Calif.

Western Pennsylvania

Mount Joy — Miss Marina Skarc akou, an exchange student from Gree was a guest at a youth fellowship mee ing recently. Guest ministers have be Clarence Bush, a representative of t Gideons, Brethren David Stoop, L. Fox, C. W. Palmer, and J. E. Jon One thousand dollars, recently will to the church by a deceased memb was placed in the building fund. service of dedication was held for new pulpit Bible presented by t Homebuilder's class. We had preco munion services April 23 to 29. Thr were baptized as a result. On Mothe Day there was a service of consecrati for parents and small children. T hundred twelve were enrolled in t vacation Bible school, which was h nightly for all ages. Half of the off ings were given to the Youth for Chr of Westmoreland County and half the building fund. The children p sented a program on Children's D Work is still progressing on the fello ship house. The Truth Seeker's cl has completed the remodeling of nursery classroom. A service on M 27 honored the ten high school grad ates. Each was given a New Testame a gift from the Sunday School. — L Horner, Mount Pleasant, Pa.

Florida, Georgia, and Puerto Ri

Port Charlotte Fellowship — Atte ance has been good during the f four months. The entire group has

yed three fellowship luncheons. The istor, Frank Williar, and his wife at-nded the Annual Conference and ought back an interesting report. uest ministers have been Floyd Bid-x, George Hunn, Earl Brock, Harry ields, Clarence Bower, and Omer aphis. An organ has been purchased r use in the worship services. Council eetings are held monthly, and in-uded in the budget are contributions the General Brotherhood Fund and e District of Florida. — Florence L. ll, Ft. Myers, Fla.

Eastern Maryland

Baltimore, Friendship — The pastor d his family recently moved into the w parsonage. Bro. Lloyd Haag, the istor, attended the adult seminar in ashington and New York City. Bro. avid Markey, pastor of First church, altimore, was the speaker one night uring the Lenten season. On pulpit change Sunday, Bro. Paul Groff, pas-r of the Long Green church, was iest speaker. The adult choir pre-nted the cantata, The Cross of Christ, Palm Sunday. The Four Seasons as the theme for the family banquet May. The pastor conducted member-ip classes. Following these, one was ceived by transfer of letter and three ere baptized. The church council has lopted a commission plan of organiza-on. Brother Haag attended the re-onal workshop at Bridgewater College d assisted in the nursery section of e children's demonstration school. — rs. Hugh Wolfe, Glen Burnie, Md.

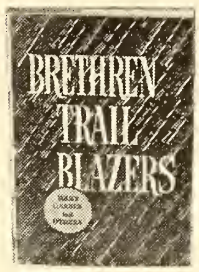
Locust Grove — We united in a ayer study group in four homes once week from Oct. 1 until the last of ay. A group from our church helped process clothing at the New Windsor nter. We had an every-member visi-tion and will continue this method visiting the families. Donald Plank d a class in church membership for ildren ten to fourteen years of age. welve were baptized. On April 1, ere was a service of dedication for bies. One hundred attended the va-tion Bible school which was held at ght. Twenty-eight of our congrega-n participated in the peace action oject in Washington on June 25. The omen's fellowship is sponsoring a pro-am once a month for the family, nich includes a covered dish meal. ne women have made 110 gowns and d and quilted 35 comforters and 6 by quilts. They also rolled band-es. — Mrs. Russell Shoemaker, Mt. ry, Md.

Westminster — Qualifying as a Chris-n was the theme for the Sunday ening Lenten services conducted by e pastors of six churches in this area. w members were received and babies re dedicated on Palm Sunday. In e evening, the cantata, Olivet to Cal-ry, was presented by the senior choir. ly Week services included the ob-vance of the love feast on Thursday. e community Good Friday service s held in our sanctuary. We had o worship services on Easter morn-. A significant ministry began on h Wednesday, when the pastor, Cur-Dubble, held a service for spiritual aling. Many persons are receiving p at the regularly scheduled service. e Juniata College choir presented a sacred concert on May 6. The men's and women's fellowships sponsored suppers and programs for the fathers and sons and mothers and daughters of the church. The Bible study group began another season in September. Wayne Judd, a Bridgewater College student, spent the summer as an earn-and-serve worker in our congregation. A day camp for junior highs offered a varied and interesting program of drama, music, hikes, field trips, Bible study, crafts, and campfire. Nine members participated in the Brotherhood peace action project in Washington on June 25. Several families are hosts to Negro children through the fresh-air program. Our members continue to serve in the many religious and worthy community projects of the area. — Mrs. J. W. Newton, Westminster, Md.

Western Maryland

Oak Park — During Lent, the congregation participated in joint services with the Crellin Assembly of God church. Both congregations participated in the community Good Friday services. The youth sponsored the Easter sunrise service at the nearby Memorial Gardens. This was followed by a fellowship breakfast at the church. During the first week of May, William W. Longenecker of Mt. Joy, Pa., conducted evangelistic meetings. Following the meetings, the pastor, Stanley Earhart, taught a class in church membership. The youth, men, and women have been well represented at their respective district and area meetings. Several of the men and boys attended the father-son banquet at Frostburg, Md. The women have made several comforters and packed boxes of garments for relief. Several of the teachers and leaders and the pastor attended the four-in-one conference at the Southern high school. The youth have planned outings of various kinds in cooperation with other youth groups. Some of the youth attended the National Youth Conference at Estes Park. The graduates of our high school were honored at a special Sunday morning service and a fellowship meal. On two evenings a month, the groups of the church sponsor special services. These include community sings, outdoor recreation, and a series of sermons by the pastor. Mrs. Harold Adams directed the vacation Bible school, which was held in the evenings. The church has been host to several community organizations — the Girl Scouts, Brownies, the Boy Scouts, the Cub Scouts, and the 4-H Club. Attendance is showing a marked increase each quarter. The daughter of the pastor left in August to spend her junior year in study at the Marburg University, Germany. — Mrs. Frank B. Biser, Oakland, Md.

Westernport — We had a mortgage-burning ceremony in September at which the speakers were Arthur Scrogum and Byron Flory, Sr. We participated in the crusade for excellence campaign for Bridgewater College. A plot of ground has been purchased and plans for building a new parsonage are being made. Ten have been baptized. We had a vacation Bible school for all classes for one week. The pastor taught a class in church membership. Some of the women spent a day at New Windsor, helping to pack clothing for relief. Our congregation was host to the union pre-Easter services. The attendance at the Sunday morning and evening services has been increasing. — Mrs. Arthur Hartman, Keyser, W. Va.



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Church of the Brethren
General Offices
Elgin, Illinois

First Virginia

Hopewell — The women's fellowship invited the Richmond women's fellowship to a picnic and vesper on Aug. 27. The vacation Bible school was held in June. Our pastor served as chaplain at the John Randolph hospital for one week in July. Bro. Roy Lowder was leader for the worship hour on June 24. — Mrs. E. D. Green, Hopewell, Va.

Lynchburg — The youth entertained the Crab Orchard CBYF for a weekend. Seventeen of our youth attended the district youth banquet in Roanoke and three attended the regional youth round table in Bridgewater. On National



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Youth Sunday, the CBYF had charg of the morning worship service. Th men repaired and painted a cabin Camp Bethel and built a new classroo in the church basement. The wome sponsor a family night once each qua ter with a covered dish supper. Th men provide the program. The Bib school had an average attendance sixty-six. Since our last report, nin have been received into the church. Mrs. John Mason, Madison Heights, V

Trinity — We observed the love fea on May 6. Several of the youth a tended the round table at Bridgewate Two babies were consecrated recentl Our pastor, E. J. Jacobs, held speci services for the senior members an citizens of the community. Followin the service, the women served lunc The high school graduates were ho ored on June 3. Mrs. Margaret Snyd directed the vacation Bible school June. — Mrs. H. B. Layman, Troutvill Va.

Troutville — The church sponsore the organization of a Boy Scout troo which now has twenty members. Do ald Clague of Bridgewater conducte the Holy Week services. Three we baptized and two received by lette Four babies were dedicated on Ma 20. The women had their annual di ner at the parsonage on April 24. O congregation built a new cabin at Can Bethel this spring. The name Wil wood was chosen through a conte We plan to begin construction of th new sanctuary in the near future. Mrs. Rowland Wampler, Troutville, V

Northern Virginia

Luray — Vernon Merkey became pa tor of the congregation a year a when he was installed by Bro. Ce Hartman of Broadway. Some of o members attended the district loc church leaders conference at Linvil Creek, and the youth attended Brethr day at Bridgewater College. The m have helped at Camp Brethren Woo several times during the year. Ow Preston, pastor of the Mt. Zion churc was the evangelist for a revival meetin Five have been baptized and two dedicated. A new Sunday school cl was organized for young marri couples. The women's fellowship h adopted two patients at the Weste state hospital, remembering them special occasions. They also sew the local hospital. Bro. Merle Crou gave an illustrated talk about his wo in Ecuador. On Jan. 14, we burn the mortgage on the parsonage. So of our members attended the spiritu life institute at Bridgewater and t of the youth, the Brethren youth sem nar. Three babies were dedicated Mother's Day at the morning worsh service. Audrey Campbell and Don Spitler were delegates to Annual Co ference. Our congregation cooperat with other churches in Luray in t vesper services during July and Augu Bro. DeWitt L. Miller of Hagerstow Md., was the speaker on Aug. 12. Ruth S. Painter, Luray, Va.

Second Virginia

Staunton — For the purpose of gre er interest, the family banquets w held in a different way this year. had a father-daughter and a mother-s

anquet. The men's and women's fel-
›wships planted some shrubbery at the
nd of the church. Four delegates rep-
›sented the congregation at Ocean
›rove. During the absence of the pas-
›r, Rev. David Glovier, a retired
nited Brethren pastor, preached for
s. Miss Eileen Esworthy, a Bridge-
ater College junior, is an earn-and-
›rve student in our vicinity this
ımmer. Four prayer groups have been
rganized in the women's fellowship
nder the leadership of Mrs. Mary C.
owman. The evangelism and enlist-
ıent commission organized a Fisher-
ıan's Club, which visits among the
ıembers of the congregation once a
ıonth. — Anna F. Flory, Staunton, Va.

Waynesboro — On Youth Sunday, the
›uth were in charge of the morning
›rvice. One attended the youth semi-
ar in Washington and New York. An
dult attended the adult seminar there,
lso. Some of our members were pres-
ıt at the spiritual life institute at
ridgewater College. William Wil-
›ughby of Bridgewater was the leader
›r the Brethren interpretation meeting.
lerle Crouse, a missionary to Ecuador,
ave an illustrated lecture about his
ork there. Some members of the
›men's fellowship helped process
›thing for relief at New Windsor.
hey have been making comforters and
›nding used clothing for overseas re-
ef. The women's fellowship sponsored
ıe film, Treasures in Heaven. Some
embers of the congregation attended
ıe peace institute at the Staunton
ıurch. The United Council of Church
Vomen sponsored a World Day of
rayer service at the Main Street Meth-
list church. The youth and the junior
ghs attended their district banquets
ıd rallies. We observed the love feast
ı Thursday of Holy Week and partici-
ıted in the Good Friday community
›rvice. Samuel H. Flora, the district
›ecutive secretary, preached on Palm
ınday. The Bridgewater choir pre-
›nted a program in our church. The
›men observed May Fellowship Day
the First Presbyterian church. Dor-
hy Hollenberg is working in our
ıurch under the earn-and-serve pro-
›am. The children's choirs presented
children's festival of music one Sun-
ıy evening. A program and a picnic
llowed the vacation Bible school in
ıne. Mrs. John Wampler, Charles D.
line, and Hugh E. Lavender were
›legates to Annual Conference. In the
›sence of the pastor, W. E. Cunning-
ım was the guest minister. We ob-
rved the communion on July 8 in
e morning worship hour, the anni-
›rsary of moving into the new sanctu-
y. The pastor attended a special
›nference on adult work at Elgin,
. — Mrs. G. M. Terry, Waynesboro,
a.

Southern Virginia

Boones Mill — Merle Crouse, mission-
y on furlough from Ecuador, gave an
teresting talk. The churches of the
mmunity joined for pre-Easter serv-
›s with the pastor of our congrega-
›n, Bro. Grant Simmons, bringing the
ıster sunrise message at the Mountain
ew cemetery. We observed the love
ast on May 6. Three babies were
nsecrated on Mother's Day. In the
sence of the pastor, who served with

The Role of the Minister's Wife

WALLACE DENTON

The author turns to the present-day minister's wife and considers her particular situation with its various opportunities and problems. To what extent should she participate in her husband's work? Must she be resigned to a "fishbowl" existence? How can she fortify herself against loneliness? How can she maintain the privacy of her home? This book, which is basically a sociopsychological rather than a theological study, is the fruit of field work and research — personal interviews, counseling, and the use of questionnaires. **$3.50**

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Ill.

A **BOLD** reappraisal of Christianity

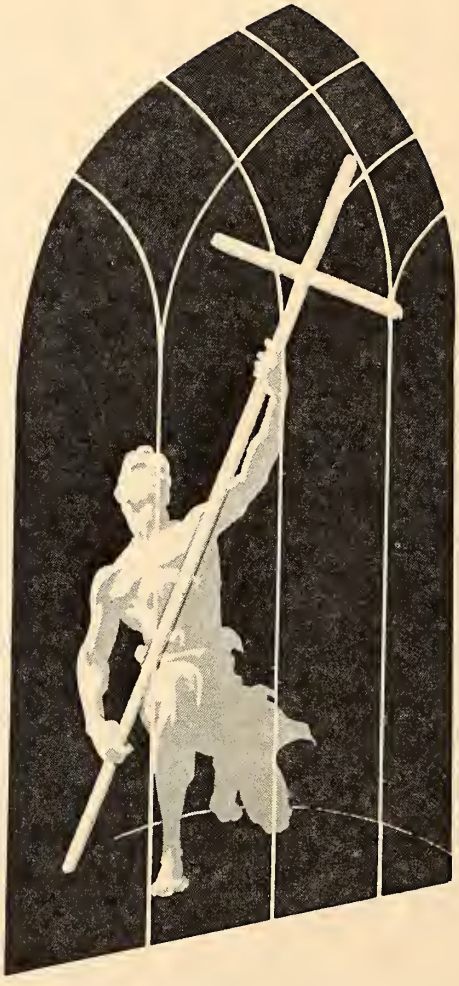
A Faith for This One World?

LESSLIE NEWBIGIN

Bishop Newbigin explores, in five penetrating chapters, the contrasting views of Toynbee, Hocking, and Radhakrishnan, reviews present missionary activity around the world, and presents his own plan for a vital Christian mission in a rapidly changing world culture. In concise and forceful language, the author is often sharply critical of the dividedness of the church today. But his viewpoint is always constructive and the bold program he outlines is bound to be widely discussed. **$2.75**

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Ill.

his wife as delegate at Annual Conference, Bro. George W. Bowman, Jr., filled the pulpit. The district conference was held in the nearby Bethlehem church. Our church choir has visited several other churches during their evangelistic services. We have had several films on South America shown in our church since our last report. — Mrs. Crawford Turner, Boones Mill, Va.



the steward

A man may decide either to accept or to reject Jesu Christ. But once he has accepted Christ, it is not for him to decide whethe or not he will be a steward, for he becomes a steward when he becomes a Christian. He may be a good steward or he may be a poor steward nevertheless, he is a steward. He has been entrusted with the gospel o Jesus Christ and has been given the gift of eternal life, and it is his high calling to share this gift with others. The one requirement that is placed o a steward is that he be found faithful. The ministry of Christian giving i fulfilled to the extent that a man is faithful to the stewardship of the gospe and of all that is his to share. — Luther P. Powell, Money and the Church, 196

Church of the Brethren
Gospel MESSENGER
SEPTEMBER 29, 1962

In Every Place Keeping Watch



VISITORS to the Christus Biblical Gardens at Gatlinburg, Tennessee, are often amazed to discover that the eyes of this sculptured Christ seem to follow them as they move from side to side. The reason is that the features of the face have been carved down into the marble and do not project from it. The sculpture, of Carrara marble, was discovered in an ancient warehouse in Italy. The inscription below the carving conveys these words from Proverbs: "The eyes of the Lord are in every place keeping watch upon the evil and the good."

Authenticated News

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

Eugene L. Smith is the executive secretary of the Division of World Missions, The Methodist Church, New York City.

Glenn O. Hassinger is pastor of the Lower Claar church, Middle Pennsylvania.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Spiritual Restoration and Physical Recovery

The recent article in Gospel Messenger by Kermit Eby, in which he so wonderfully relates his experience in facing a most critical illness, was to me very enlightening.

In this account I observed something of great significance to help us understand God's way of working with those who are ill. Kermit Eby, like most everyone else when faced with serious illness, began to blame God and to be filled with resentment, anger, and self-pity. Such feelings not only block recovery but in most cases add to the illness and even in some instances produce actual illness where it did not previously exist. Attitudes and feelings play a most vital part in all disease or injury, determining to a considerable extent, the speed and degree of recovery.

With the anointing came a change of attitude and spirit from one of resentment to a new appreciation and understanding of "The wideness of God's mercy." This experience in turn brought to Kermit Eby not only new joy and satisfaction in living but restored a degree of physical health which surprised the doctors.

In the same issue of the Gospel Messenger Charles R. Oberlin admonishes ministers not to say, "If it be the Lord's will," as they anoint with oil for the healing of the body. Brother Oberlin implies that they should take James' statement: "The prayers of faith will save the sick man and the Lord will raise him up," at its face value and with implicit faith expect complete physical recovery in every case. He indicates in his letter that we never say, "If it be the Lord's will," as we baptize for the remission of sins. This is true, for we know that it is always the desire of God that men should be saved. "It is our Father's will that none should be lost."

In the realm of the spirit God's mercy is always available. It is always God's will that one repent and be saved. In the realm of the physical it is quite different. We see this contrast clearly in the recorded conversations of Jesus and Nicodemus. Our Lord said, "You must be born again or you cannot enter the kingdom." Nicodemus, thinking in terms of the physical, could not see how he could have new birth. It is not God's will generally, that the physically old shall be made new or tha the diseases resultant from the agin processes and the wear and tear o years should be reversed. Whethe God restores physical health is de pendent upon his physical laws, hi will, his desire in the particular cas and is not an assured thing, becaus of all-out faith on the part of th individual or the righteous me anointing him.

We are assured, however, that th prayer of faith will save the sick mar that the sick man can have his sin forgiven, that he can be born anew and that he can be saved for th spiritual world. The degree of physi cal restoration is generally dependen upon God's will, his established laws I do not feel that it is improper, o that it expresses a lack of faith, whe we say at the anointing "Thou a anointed with oil in the name of th Lord for the healing of thy body, it be the Lord's will."

If the anointing service accom plishes a renewed spirit, the forgive ness of sins, the death of the old ma and the birth of a new man free c self-pity, resentments, and anger a God, then the old body, the worn-ou body, the crippled or diseased bod will begin to function anew and ris up to live at the very best withi God's established laws and his hol will. This will mean a remarkabl change, a miracle if you please, i the life of the individual even thoug he may continue to have a physica handicap or illness. It will mean ne life and new joy as the individu lives in continual praise for th "wideness in God's mercy." — Franl lin K. Cassel, M.D., 34 S. Broad St Lititz, Pa.

A Note of Thanks

As one of those summer duti which fall to every householder, was in the basement sorting old pe odicals and stacking those which could not bring myself to thro away. As often happens, the stac ing gave way to reading and I rea about 6 months supply of Messeng editorials. Every one who reads th Messenger is aware of the quality the editorials but I was struck ane with their consistent sensitivity, co tent, and spiritual force. This is ju a note to say thank you for all us who are kept close to the hea of the church through your words. David A. Waas, Dean of Otterbe College, Westerville, Ohio.

The Christian and His Bible

A Message for Christian Education Week

SOMEONE once said that God did not stop speaking when his book went to press. The statement is somewhat flippant perhaps, but it contains more wisdom than many seemingly weightier pronouncements. For the facts are these: God did *not* speak once to the prophets, once to the disciples, and once to Paul, and then stop as soon as his words were canonized and printed. On the contrary, God speaks anew, directly, personally, each time the Christian picks up his Bible and studies it with devotion and understanding.

The Bible is simply the history of God's search for man, and man's search for God. This search is consummated each time the Christian, with the help of the Holy Spirit, reads the Bible with insight.

We modern Christians in spite of our secular culture, our harried and automated lives, are perhaps better able to read the Bible with understanding than any church member for the past 1,500 years. This is not because we are better Christians; far from it. Rather it is because new techniques of scholarship, new findings in Biblical archeology, and the discovery of earlier manuscripts than those previously known have re-created for us a better picture of the times in which Jesus lived and the problems which the prophets faced.

It is one of the responsibilities of Christian education to bring this learning to the individual Christian, not just because Biblical archeology is fascinating, not just because new translations of the Bible are refreshing, but because this learning helps the Christian to make the confrontation with God that is always possible when the Bible is opened.

We Protestants are historically opposed to inserting anything or anyone between the individual Christian and his God. We have done away for the most part with pomp, pageantry, images, and other trappings which we feel obscure the face of God. Too often, however, we have moved in the other direction and have deified the Bible as if God somehow reposed magically within its dusty leather covers on the library table.

God does live and speak through the Bible as well as through worship and the sacraments. But the pages must be opened, they must be read, and they must be read with understanding, not as if they were mystical cant.

It is the building of this understanding that is one of the great responsibilities of Christian education which we recognize with this observance of Christian Education Week. The responsibility is met only when the best scholarship, the best teaching methods, the most dedicated teachers are brought to the task. Anything less can mute God's speaking through the Bible directly to us. — *Division of Christian Education, National Council of Churches*

Left to Themselves, Children Could Lead the Way

IT TOOK only three news pictures to make the point. An Associated Press photographer was on location at an elementary school in New Orleans early in September. Two of his pictures showed quite clearly what children will do when left alone. In one a Negro girl and a white girl were happily playing tag during recess. In another a white girl followed a Negro girl down a sliding board at the same school. They were completely unconcerned about the controversies that engaged so many adults over questions of integration. It was their second day of integrated classes, but the girls took it in their stride, playing together as if it were perfectly normal for them to do so. And so it is, when children are left to themselves.

But the third picture revealed all too clearly what happens when children are not left to make their own friendships naturally. Here was a group of angry, yelling boys whose parents, in protest against integration, had removed them from the same school. They carried an ugly cardboard sign. They jeered the children who were playing together. They were vociferously reflecting the hatred that their parents felt.

It took only a few news photos to make the point. We hope that parents and teachers, politicians and preachers, voters and school administrators observe and take heed. There should be no need for further comment, but just in case a New Testament text could help underline the point, we can think of two or three: for example, the words of Jesus in reference to children, "Let the children come to me, and do not hinder them; for to such belongs the kingdom." . . . or these words to adults: "Unless you turn and become like children, you will never enter the kingdom." — K.M.

Christian Leadership for the Revolution

by Eugene L. Smith

WE ARE caught in a world in revolution — a revolution which, in the past forty years, has affected more people more deeply than any other one movement of history in equal time. A revolution which, in the lifetime of most of us, has cost organized Christendom greater losses than organized Christendom suffered in the 2,000 years before we were born.

This revolution is born of two causes. One is the flaunting of wealth before the eyes of impoverished people; that is as old as mankind. The second is the conviction on the part of those people that they do not need to remain impoverished. This is new to our generation. Of this conviction is born the revolution. This conviction, the most dynamic factor in today's history, determines more things which happen to us and to our children than any other one factor in the world today.

In the atmosphere of the United States today, one has to distinguish between this revolution and communism. The power-greedy masters of Moscow and Peking seek in every way to exploit this revolution for their own ends. And they have succeeded notably in China, for instance. They have failed notably in Japan, the Philippines, India, and many other places. But, even so, the fact remains that this basic revolution and communism have far more in conflict than they have in common.

What are the elements in conflict? This revolution is the blind, chaotic, unpredictable, turbulent, upward push of the great majority of mankind demanding food, freedom, and a sense of dignity. Communism certainly robs them of that freedom, tragically perverts that sense of dignity. This basic revolution is a movement of the colored majority of mankind in rebellion against the arrogance of the whites. Communism, if the masters of Moscow had their way, would subject the colored majority of mankind to the control of the Caucasians who rule the Kremlin.

This movement is in many ways a revolt of the former colonial peoples against the old imperialism of the West. Communism, as they are increasingly becoming aware, is a new and far more dangerous kind of imperialism. This revolution is intensely nationalistic in its expression. Communism, in common strangely enough with the Christian faith, is essentially internationalistic.

But the deepest conflict of all is the fact that this revolution which is apparent in every vil

lage of Asia and Africa and Latin America and in every Negro community in the United States is a movement of people who in the overwhelming majority are God-fearing people, though they may call their gods by many different names. Communism is at its very core anti-God, anti-Christ. And the origin of this anti-Christian poison in Marxism is perhaps worthy of our attention.

Karl Marx was a German Jewish boy whose parents moved to London, became Christians, and took him to a Christian church. A sensitive, lonely boy, hungry for friendship, whose most beautiful piece of writing in his youth was a haunting essay on the words of Jesus, "Ye are my friends," he went into a congregation of people all very much like one another. This boy was different. He was cut cold by this group of Christians in London. And he left that congregation with a bitterness about the Christian church which now plows an ugly scar across the history of mankind.

Our infidelities are more expensive than we ever know. But now, if this basic distinction is clear between the revolution and communism as an international conspiracy, then we can go on. But if this basic distinction is not clear, if we tend, as in certain circles in America, to brand every change as communist, then we simply are blinded to the world in which we live. Now against this distinction, what is our relationship to the revolution? It is complex. It is confusing.

A revolution and a volcano are much alike. They are similar in the fact that in both the violence of the explosion when it comes is determined by the relationship between the confining crust at the top and the power of the explosive mass underneath. There are certain elements in our lives that make us a part of the confining crust at the top. And there is an element which makes us a part of the struggling mass underneath. And this is our confusion. What are these elements?

First, there are two things that make us a part of this confining crust. One is race. The matter of racial prejudice is so deeply resident in most of us as to be unconsciously a part of the warp and woof of life. And I think every one of us whites has certain moments of flashing discomfort when we suddenly realize how much this is an unconscious assumption.

The Times of Delhi, a paper which has stood on the side of the United States and the United Nations with great courage, still had to say during the Korean conflict that while it believed the action of the United States in Korea was in service of every freedom-loving person in the world, no Asian could help but rejoice at the picture of a group of Asians able to stand up and slug it out on equal terms with a group of white people. The price the free world pays for the arrogance which we whites take for granted is a more expensive price than we had known. But let us come closer home.

A Negro boy and a white boy of the same IQ are born in the same town. The Negro boy has just half as much chance to get through college. If he gets through college, in the way the economy of the United States is now structured, he has just half as much chance to get a job related to his education, and if he gets through college and if he gets that kind of a job, he has only one tenth as much chance to get the kind of housing related to that education and that job.

One of the major changes that is taking place in the United States today, which many of us Caucasians do not recognize, is the mounting fact of the anger in the Negro community. Why is it that, when we get suits for the integration of schools in northern cities, there are no white names on them? Under God, why is it that we whites are not angry at this treatment of God's children? What will be said to us when we stand before the judgment? How much of our real emotional life is given to Christ? The odds as they are stay as they are only because there are so many whites who want them to stay that way. We belong to the confining crust at the top. And we like it.

The second factor which makes us a part of the confining crust at the top is money. Do you know what the world would look like if the two and one-half million people who now populate the world were to be condensed into a village of one thousand? In that village 60 persons would represent the population of the United States; 940 the rest of mankind. The 60 Americans would have one half of the town's income. The 940 would divide the other half.

Thirty-six of the Americans would be Christians, 24 would not even pretend to be Christians. Of the 1,000, about 300 would be Christians, 700 not. About 80 would be hard-core Communists. They would rather effectively control the life of about 360 more.

The American 6% would produce 16½% of the town's food and would eat 15% of the town's food until the major health problem of the Americans would be overeating. The surplus 1.5% they would store in expensive and conspicuous equipment before the eyes of the 940, more than half of whom would be chronically

hungry. If the Americans would put as much ingenuity into the problem of the distribution of that food as they now put into the conquest of outer space, it would be a very simple problem. But they do not.

More than one half of the non-Americans would never have heard the name of Jesus Christ. Of the American Christian families, each one would spend on an average of $850 a year for guns and rifles and hand grenades to protect themselves from the 940, and $3.50 a year to help anybody of the 940 in the name of Jesus Christ. The poorest person among us is wealthy by the standards of this world, and we like it!

We all give of the leftovers. So we cling to our place of privilege at the trembling top. We know God has not abdicated. We know God will not long tolerate a situation where 6% of the world's population has half of the world's wealth.

Now if this were all, our lives would be simple. At least, we could go all out in the fight for what we want. But there is this other factor: We belong at least in part to the struggling mass underneath. Why? Because the name of Christ has been laid upon us. I need not say to you that we do not have to be Christian. We can shake our fists in the face of God. We are quite free to go to hell any afternoon any way we want to go.

But, if we belong to Christ, then we are not free! Then we do not belong to the confining crust at the top. Then we are given by Christ to the people for whom he died. Down deep underneath most of us do not like this. But listen to the most accurate description ever written of the Christian life, which is also the greatest tribute ever penned by one person to another. St. Paul wrote to the church, to the Christians of Philippi, "Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in likeness of men. And being found in human form he humbled himself and became obedient unto death, even death upon the cross."

This is the Christian life. This is the mind which we are called to have. Do you find in this any suggestion of a mentality that clings to a place in the confining crust at the top because for a while it is a place of privilege and comfort? Why are we so hesitant? Why are we so afraid? Why do we worship these false gods with such a perverse loyalty? One reason why we are so reluctant to belong to those for whom Christ died along with us is that we know we cannot do it in our own strength. And we are not really sure what God does with those who give themselves to mankind.

A little girl in Bolivia taught me more than I had known before about the love of God. At 13,500 feet above sea level, we came to a little house with a thatched roof so low we had to stoop down to get in. Three stones provided a primitive stove. There were blankets with nothing between them and the mud floor. There was no chimney, no window; the entire interior glistened black from decades of accumulation of smoke.

A child lay on the floor. A Bolivian nurse tending the child said she thought the child was seven years old, but the child had nephritis, heart trouble, and pneumonia. I could see neither clothing nor cover nor anything between the child and the mud floor except for two filthy burlap bags. And for a pillow, the child had placed her head upon a stone.

As the nurse cared for her I watched. When the nurse finished, I asked if I might say a prayer. The little girl, who certainly did not understand English, watched me while I prayed and I watched her while I prayed. When I finished, that child was dying. She did not have strength to lift her head off the stone. But she turned those soft brown eyes back to the nurse and said with a smile which I can still see, "God is very good to me."

What would happen if we were really to open our hearts to the knowledge of how good God is to us?

Late September

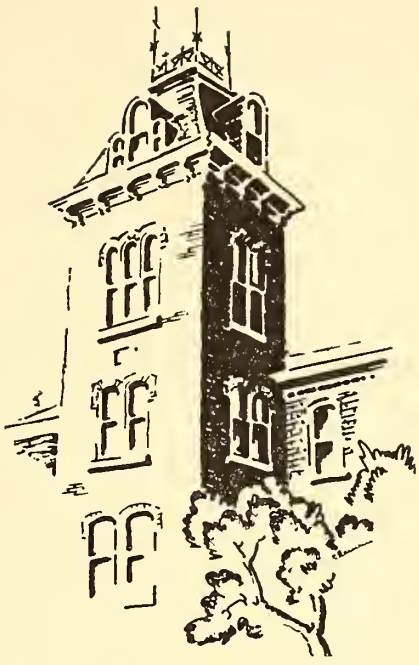
BY IRENE SLATER

Again, 'tis late September,
Mellow the sun-warmed hours,
The sparkling air, refreshing
After tardy showers.
Green are the lowland pastures,
Cattle graze on the hill,
The pullets snug are sheltered,
Nights are clear and chill.

Again, 'tis late September,
Tarnished the goldenrod,
There's a frost threat at evening,
Winged the milkweed pod.
The farmer goes out in faith
To plow his field for wheat,
As he plowed for corn in spring,
Harvest soon complete.

We need no calendar
To tell us the season;
When the mournful hoot owl calls,
We know the reason.
The cricket's tempo lessens,
Brisk winds rustle along,
Again, 'tis late September,
Prelude to Autumn's song.

Monkey Bread Trees and Ivory Towers



by D. W. Bittinger

HE SAT with his back against the cornstalk fence which surrounded his compound deep within Africa. We sat on little stools which he had provided from inside his house. As we talked, we moved to keep within the shade of the monkey bread tree which looked over his compound fence. He had a deep concern in his heart and we bent to hear it as he spoke to us in a language we had not used for twenty-five years.

The concern was easily understood for it was impressively spoken. Furthermore, it was a concern which should confront the church people and the Christian colleges of America as much as it stirred the dark-skinned, kindly man of Nigeria.

He questioned whether the education which was so rapidly surging ahead in his land, resulting in the multiplication of school buildings and equipment for students from the primary to the university level, was really preparing these students to meet the emerging needs of his country. This was the same concern we had helped discuss in numerous educational meetings regarding American education. In America the concern has been lifted up by scientists, government representatives, and educators.

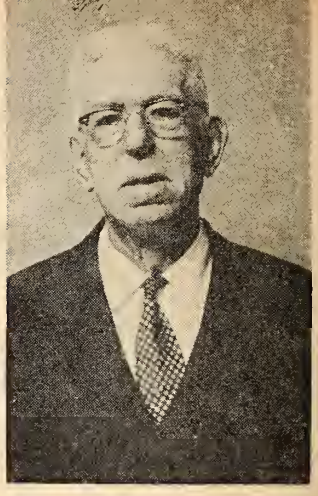
Under the baobab trees he pressed his concern further. From the new Nigerian education, whether mission- or government-directed, would trained, able, and committed Christian leaders be developed for the rapidly growing Church of Christ in the Sudan and the Church of the Brethren in Nigeria? This Church of the Brethren alone now numbers 7,500 members; each year hundreds or even thousands are added to it. It already needs scores of Nigerian leaders, he told us, who are or will become real churchmen. Are these in the making? he asked. Will they continue to grow in leadership even if presently the missionary worker must leave, or if he chooses to leave, because he thinks that would be better for the Nigerian church? If education is not doing that, what can we do about it? he wondered.

This same concern about church leadership should be felt in the ivory towers of America in general and in each of the Church of the Brethren colleges. Are we producing the ministerial, missionary, and service workers which the total Church of the Brethren needs if its life and growth at home and abroad are to continue? If our colleges and seminary are not producing such leaders, what can we do about it? This concern applies both to Africa and to America.

Under the baobab tree we and the African with the deep-lined facial furrows concluded that the problem of developing such leadership is more a matter of commitment than it is a matter of curriculum. It requires personal commitment on the part of the teacher with eagerness and ability to transmit that commitment to his students.

If we can have more of this kind of teaching in the ivory towers of America and in the emerging education in Nigeria, the land of the monkey bread tree and the land of the ivory towers will be better served. This comes as an urgent word from a wise African Christian.

Ernest F. Sherfy Earnest Preacher



by Irene Shull Reynolds

NOW, Ernest, your happy days are over — at twenty," Ernest F. Sherfy's sister commented when her brother was called to the ministry according to the old-time custom.

But she was wrong. "My happy days had just begun," declares this snow-haired clergyman now as he looks back on sixty years of preaching since that day in 1903 at the Scott Valley church in Kansas.

Ernest Sherfy shares his happiness in the ministry with the entire world. Humor is his standby in sermons, conversation, and letters. Youngsters and oldsters alike anticipate the stories and illustrations always on the tip of his tongue.

Ernest and Effie Sherfy cut the cake on their fiftieth wedding day



"I feel illustrations are in harmony with Jesus' plan of teaching. According to the Bible, 'Without a parable spake he not unto them.' My simple belief," he continued, "is that God made us to laugh. So many of us are not just sinful, bad as that is — we don't have a sense of balance and a sense of humor."

Now retired, the seventy-nine-year-old minister compiles illustrations, quotations, and main points from speakers, into volumes of "Sunshine Squibs," which he sends out from his home at Roanoke, Virginia, to pastors in the state and others over the Brotherhood. His research helps spark many a sermon.

Middle man in five generations of Brethren ministers, E. F. Sherfy is carrying on in the footsteps of his father, John, and grandfather, S. S. Sherfy. His son, Robert, is serving as pastor at Bridgewater church and college, while grandson, Bob, studies at Marburg University, Germany.

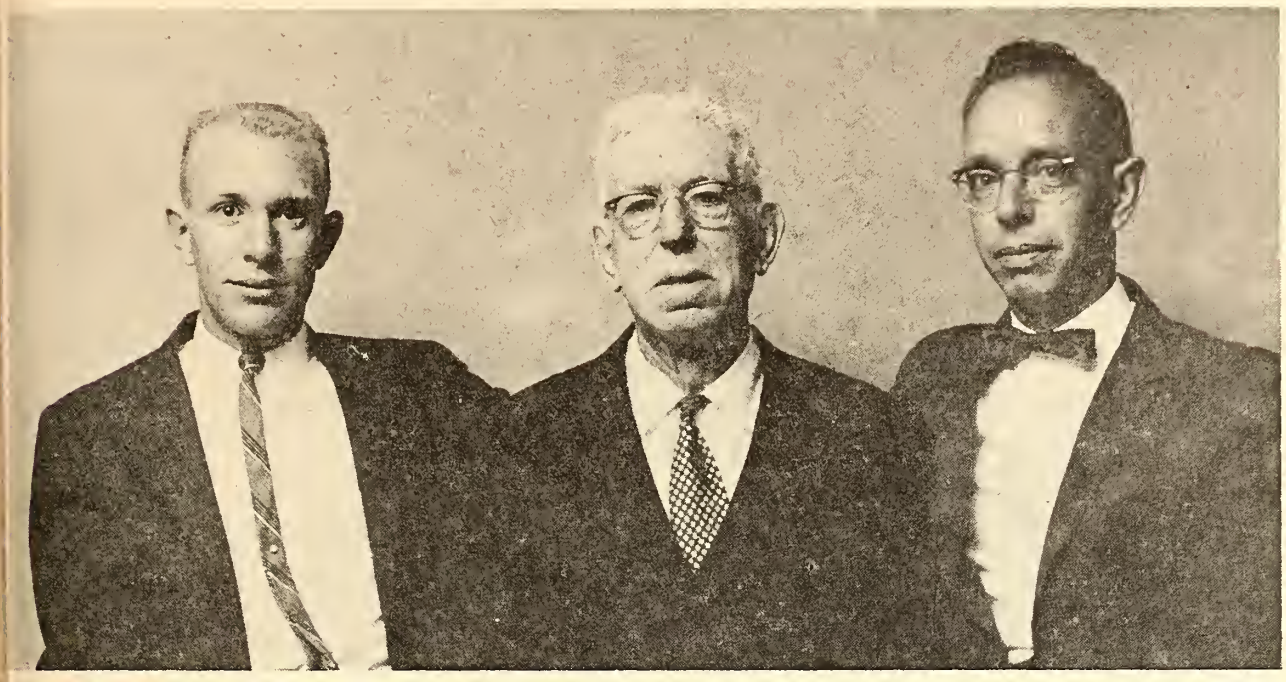
For ten years, from 1903 to 1913, Ernest Sherfy held pastorates in Kansas. "One dear old sister declared that she could have enjoyed my preaching more," the wavy-haired clergyman recalls, "if I had not curled my black hair. I've had many a laugh and broken comb over the permanent God gave me."

Feeling that an education was essential to his kingdom task, Ernest enrolled at McPherson Academy, McPherson, Kansas, and graduated. He credits D. W. Kurtz, president of McPherson, and his "dynamic personality" as the "ramrod" that got him back into college in 1916 after his marriage in 1908 and the birth of his children Hope and Robert.

Married students and working mothers were unheard of in those days, but sandy-haired Effie Strohm Sherfy, as always, managed the household budget with an economical hand.

"She was the first Brethren nurse graduating from Sherman hospital, Elgin, Illinois," her husband says fondly and adds with admiration, "As a nurse she has been a real helpmeet in fifty-four years as a pastor's wife." Both remember vividly the weeks of constant nursing she did in the winter of 1924-25, when pneumonia and typhoid fever and then a blood clot threatened Ernest's life. The gray-haired lady still watches and scolds when her husband overtaxes his weakened legs.

During Ernest's college years, the Sherfys took pastorates in the McPherson area and Ernest often commuted as far as forty miles to classes. A 1919 January issue of the college newspaper, The Spectator, records this news item:



Three generations of Sherfy ministers: Grandfather Ernest, center; Grandson Robert D., left; Son Robert L.

The past two weeks will go down in story to our grandchildren as samples of Kansas weather, wind and rain, snow and mud. The weather was terrible; the roads were worse. Our friend Sherfy has an eight o'clock class and he lives ten miles out in the country. He walked ten miles through the mud . . . and was not late to his class.

Many an "absent-minded preacher" joke has been directed at this dedicated clergyman. At times the "fun" has been at his expense. Ernest tells this one: "I was helping my wife, as a young husband should, by pressing my trousers. The hotter, the better, I thought; so I left the iron to jot down ideas for a sermon. The trousers were ruined."

At other times Ernest's deep concentration on a sermon idea has been interrupted by the kicking cow who did not like being milked from the wrong side, and the collision with another automobile when he failed to notice the traffic lights.

At forty-two years of age, Ernest F. Sherfy received his B.A. degree from McPherson College. Before and after graduation the Sherfys took pastorates in seven states; held ninety-four revivals, some of three weeks duration; conducted five Bible institutes. Ernest also served on the mission board of Southwestern Kansas and the Standing Committee three times before the couple retired at Roanoke, Virginia, in 1954.

Determined to "die in his boots," E. F. Sherfy continues ministering despite the handicap of the blood-clotted leg and limitation of eyesight since glaucoma claimed one eye in 1956.

"I don't want to get in my wife's way," chuckles the dedicated minister as he tells of his twice-monthly services as voluntary assistant chaplain in the Roanoke veteran's hospital, where he takes his turn preaching at one of the eight chapels. He also is a voluntary chaplain at a nearby TB sanitarium. He still preaches occasionally at the Williamson Road Church of the Brethren, where he was interim pastor before retirement.

Ernest writes to the sick when he is unable to visit them — and to widows, too, "as my wife allows me."

Although he does not fill a pulpit weekly, Ernest preaches from his desk with typewriter and pen. "I keep up a rather steady stream of letters to and from congressmen at Washington, D.C.," he says. His vital interest in the Peace Corps sparks letters as he pleads for "high class corpsmen."

"I write because I can't keep from it," explains the near octogenarian. The editor of the Roanoke World News frequently finds letters from Sherfy in his mail for the editorial page. He also contributes meditations for The Upper Room. Some ten songs, fitting the music of familiar tunes, claim Sherfy's authorship.

Drinking is a subject that speeds words from his pen. Ernest is one of several preachers who are honorary members of the local WCTU. His wife, Effie, is acting president of the Williamson Road Chapter, and he serves as its legislation chair-

Continued on page 14

A PARABLE ON GIVING

THE members of the Church of the Brethren came to Jesus with a very important question. "Good Master," they said, "what shall we do to inherit eternal life?" And Jesus said to them, "Why do you call me good? No one is good but God alone. You know the commandments: Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and your mother."

And the members of the Church of the Brethren said to him, "Teacher, we have done all these from our youth up." And Jesus looked upon them and loved them, and said to them, "You lack one thing; go, sell what you have, and give to [the church and] the poor, and you will have treasure in heaven, and come, follow me."

At this saying their countenances fell, and they began to scratch their heads in dismay, and they looked at one another in sorrow.

After a while a group approached the Master, and attempting to justify themselves in his sight, said unto him, "Lord, you know very well that we would like to give more to the church, but how then could we pay for our homes? You know we must have a place to live and prices are indeed high when it comes to buying building materials. We cannot give more to the church because we have borrowed much from the bank and our payments are too large."

And Jesus turned to those around him and said, "How hard it is for those who put their homes before the kingdom of God and the church! It is easier for a camel to go through the eye of a needle, than for those who love homes more than me to enter the kingdom of heaven." And all those who heard were amazed at his words, for some of the homes were very beautiful.

Others who heard the first group gained courage and also stepped forward in an attempt to justify themselves. "Master," they said, "you know that we too would like to give more to the church, but we have just purchased new furniture. You remember that after we had our home and old furniture paid for, then we gave to the church, but now we have to have new furniture and can no longer give. We are sure you understand our position."

And Jesus turned to those around him and said, "How

by Glenn Hassinger

hard it is for those who put their furniture before the kingdom of God and the church! It is easier for a camel to go through the eye of a needle, than for those who love their furniture more than me to enter the kingdom of heaven." And all those who heard were amazed at his words, because the furniture was very beautiful.

Soon another group stepped forward, and the spokesman said to Jesus, "Master, you know that we also would like to give to the church, but we too have other obligations. You know that we had to borrow money from the bank because we wanted a new car, and now we can no longer give to the church. You understand that it is not that we do not want to give, but we cannot."

And Jesus turned to those around him and said, "How hard it is for those who put their cars before the kingdom of God and the church! It is easier for a camel to go through the eye of a needle, than for those who love their cars more than me to enter the kingdom of heaven." And all those who heard were amazed at his words, because the new cars were very beautiful.

And as Jesus continued to look upon them, certain ones said to Jesus, "You understand that we have much sympathy and concern for the church and we would like to give much. But we are not able because we travel a great deal and all our money is spent on trips." And others said, "We have to have new clothes." Still others insisted, "We must build up our bank accounts."

The members of the Church of the Brethren could see that the young people had been conversing earnestly with one another and soon they approached Jesus. "Master," said one of them speaking for the group, "we also would like to give, as we know we should, but we have so many other places to spend our money. We need gas for our cars, money for football, bowling, movies, and many and other games, roller skating, other things. You can see there are so many places for us to spend our money that there is none left to give to the church."

And Jesus turned to those around him and said, "How hard it is for those who put pleasures before the kingdom of God and the church! It is easier for a camel to go through the eye of a needle, than for those who love pleasures more than me to enter the kingdom of heaven." And all those who heard were amazed at his words, because they were having a good time.

After a time different workers of the Church of the Brethren stepped forward and said to Jesus, "Master, surely you do not expect us to give very much. You know that we give as much as we can, but until we pay all our expenses, we have nothing left. Things are so expensive. Surely, you do not expect us to give."

And Jesus turned to those around him and said, "How hard it is for those who put their work before the kingdom of God and the church! It is easier for a camel to go through the eye of a needle, than for those who love their work more than me to enter the kingdom of heaven." And all those who heard were amazed at his words, because they were outstanding farmers and businessmen.

As the members of the Church of the Brethren stood pondering these things, suddenly Jesus turned to a small group who had said nothing. And he said to them, "Blessed are you, for you have always put the kingdom of God and the church first. You have loved me more than anything else. Though you have bought homes and furniture and cars, though you travel, buy new clothes, and have hobbies, though you prepare for the future and provide for your work, though you take time for pleasure and love your children, you have never done these at my expense. Blessed are you for you have always given me and the church first place in your lives."

Then all the members of the Church of the Brethren rejoiced and were glad, for now they understood his words, and they realized that Jesus was not against new homes or furniture or new cars or trips or clothes or hobbies or bank accounts or having a good time or preparing for their work or their children, if they remembered to put him and the church first in their lives. And they purposed in their hearts to do this because they understood his words, "Where your treasure is, there will your heart be also."

ENLARGING VISTAS

BY RUTH GRIGGS

Meals,
Clothes,
Family,
Community . . .

these are my duties,
this is my world.

Poverty of millions,
Rising expectations,
Desire for equality,
Passion for peace . . .

these, too, are my duties,
this is my world.

Unless concern broadens
beyond family,
beyond class,
beyond nation,
To work for the family of man
My world may become no world.



The children sit during their singing in the rehearsal room; sessions may last only twenty minutes

Young Music Makers . . . One of the youngest church choirs in the United States renders its celestial music at a church in Brooklyn, New York. Every Wednesday afternoon the Cherub choir, made up of from twenty to twenty-five children between two and five years, comes to the church. Practice for the choir, which does its greatest bit of singing at Easter and Christmas, begins with a few scales or rhythmic exercises. If the children are in a good mood they continue to sing for an hour. Otherwise, they may start fidgeting in about ten or fifteen minutes. To prevent their poking or pinching one another, their director has instructed them to stand looking straight ahead with their hands pressed against each other, palm to palm. This also adds an attitude of prayerful repose.



Between periods of practice the choir mistress conducts art classes, which help to divert young singers

One young choir singer reflects upon the drawing he has made





Singing sharpens appetites, and this youngster welcomes the milk and crackers which are served when practice ends



Choir members must be well-groomed; a five-year-old lends a four-year-old a hand with her hair before they go on



Sometimes a sense of competitiveness arises and brings out unexpected volume from unexpected places

Douglas Grundy from Three Lions

Ernest F. Sherfy

Continued from page 9

man, purchasing temperance leaflets by the hundreds to distribute to ministers and other groups.

When all local housewives were too busy to take advantage of a six-day scholarship to hear a teacher from the Yale School of Alcoholics, Ernest went as their representative.

Tithing is another "concern" of Ernest, as his mimeograph sheets for publication on this subject indicate. Many worthy causes receive both moral and monetary support from the Sherfys.

In his "spare" time the tall gentleman fits his hand to a spade or hoe and takes care of two gardens. "Ours is so small," he says, "and I doubt that the widow's garden I tend pays when I count all costs, but I like gardening because I sleep better; I eat better (though the latter may not be so good); and I plan to live longer by having fresh vegetables."

But for E. F. Sherfy it is not all work, although he loves it and thrives on it. Grandchildren claim his attention. Robert's children, Bob, with wife Patricia, and Jeanine, are past the playing stage, but Hope and her husband, internationally known scientist, Dr. O. K. Rice, have two adopted orphans from Germany. Marguerite and Pamela love to come visiting from Chapel Hill, North Carolina, to play with Grandfather.

At seventy-nine Ernest F. Sherfy is still ministering — a strong link in the Sherfy chain — and still happy in the work of his Lord.

Speaking personally . . .

His Voice for Me

by Leslie E. Dunkin

IF ONLY God would speak to me like that, I would know better what to do!" were my eager thoughts the first few times I read about the temple experience of the boy Samuel. He heard a voice calling him in the night. He ran to see what might be wanted of him. "I didn't call you!" he was told. When this was repeated, Samuel was told the next time to say, "Speak, Lord, for thy servant heareth!" The boy did this and found God had been calling him and wanted to talk to him. Samuel was ready then to listen to God's voice.

The radio and television remind me that a number of programs or voices are up there in the air, waiting for listeners to tune in so they can hear or see and hear them. I have found repeatedly that God's voice is continually all about me, waiting for me to hear him speaking to me.

For many years I have made the practice of reading the entire Bible each year. At first I did this largely for the personal satisfaction from accomplishment. My minister father had done that for many years and my brother was following his example. Since I did not want to be behind them in Bible reading, I did the same. However, before too long, I was reading the Bible through each year, hoping to find God's voice speaking to me from the day's reading. He never fails the sincere faithful reader of his holy Word.

Prayer has always meant much to me as a Christian, but it meant still more when I gained a clearer understanding of it. I thought a first that prayer was the Chris tian's means to tell God hi thoughts, needs, and desires When I finally reasoned that Go already knew all my thought needs, and desires, even before could open my mouth to pray t him about them, I concluded th better use of prayer is to listen fo God's voice for me and to prepar my life and thoughts for recogniz ing, hearing, and following hi words for me.

Silent meditation became mor valuable for me than my forme vocal petitions. The words of th song, Have Thine Own Wa Lord! have helped with my silen meditation. I repeat from memor the words of the first verse an then wait in silent meditation fo three to five minutes. I repea from memory the words of th second verse and then wait i silent meditation for three to fiv minutes. I do the same with th third and fourth verses. Man times ideas have come to m during these silent meditation that proved later to be wis directives for me. Even thoug such ideas may not come to m immediately, I always find myse better prepared for the situatio of the day at hand. I find my ey and ear are quicker to dete God's directive voice and hand the approaching experiences.

When I was in the grades the public school, yearly requir ments called for us pupils memorize four or five poem This practice was put into u with my Bible reading. Choi verses were memorized ea week. At the time I looked up this as a commendable feat memorizing. However, as t years have passed I have fou that, when situations have aris some memorized Bible verse w come to mind, preparing guiding me for what is at har This has been God's voice for m on many such occasions.

The experiences of others ha often proved to be God's voi speaking to me. If I am facing difficult problem to be solved. may see somebody facing similar or even more diffic

tuation and meeting it successlly. I either see how I can meet line successfully now or am spired to make a greater effort. may see some serious mistake eing made. Instead of criticizing condemning what has been one, I accept this observation, as ell as the favorable incidents of hers, as God's guiding voice for e.

The boy Samuel was told to turn to his bed and listen for at voice. Alert ears and eyes are luable to help in detecting od's voice speaking to me. I ay be hearing and watching a levision program. Something at is done or said may catch my ecial notice. I smile with atitude and thank God for the essage I have just received.

Recently I was reminded that I yself have been the channel for od's voice to others. It was my ivilege on a Sunday morning to eak to an ordinary, small-sized urch audience. I presented the essage that I felt God wanted e to present, but at the time I uld see no special result from ything I had chanced to say. n years later a woman told me e could never thank me enough r something I had said that nday morning, for it had helped r through the time when her other had died.

"Might it not have been God's ice speaking through me to you at Sunday?" I smiled with mble gratitude.

I have found from many experices of my own and from the servations of others, that it is ch easier to detect the voice of d in the future, if his immediate unsel is listened to and then llowed faithfully. This prepares e personal receiving set for the ture reception of the desired ice.

Other helpful preparations will lude replacing bitterness and will in the life with sincere e, selfishness with generous selfishness, and other similar nsformations which can be de by the individual. For a rson to expect to hear God's ice without some personal prep-

aration, is much like having compact cotton or hard wax in your ears and still expecting to hear clearly.

I thank God for his guiding voice in the record of the boy Samuel's temple experience, in directing my thoughts to the many ways he is ready and eager to talk to people today.

The Last Enemy

by Edith Lovejoy Pierce

THE last enemy to be destroyed is death" (1 Cor. 15:26). Last but not least. For this is no aftermath, no mopping up operation. On the contrary, death is the final stronghold of evil, the toughest antagonist, only to be laid low after all defenses have been leveled and the whole army of wickedness has been put to flight. Only then is it possible to reach death, the giant spider that retreats to the center of its treacherous web, daring all comers.

It is generally believed that men and nations are motivated by self-preservation, that self-preservation is indeed the most stubborn and inherent instinct of man. If only it were! The truth is that the instinct for self-destruction is almost as strong, often stronger. Indeed history consists of the tension between the two, for life proceeds balanced precariously on a tightrope that sways now in the one direction, now in the other. In this tension between the two instincts of self-preservation and self-destruction lies all the drama of life.

"You shall love your neighbor as yourself" (Matt. 22:39). Jesus wisely accepted love of self as well as of neighbor. For when a man starts hating himself he becomes dangerous. It is only one step further from hatred of self to hatred of neighbor or, more accurately, hatred of self is a deceptive form of hatred of neighbor.

Occasionally we read in the press how some unhappy wretch shoots his wife and all his children before taking his own life. The limp explanation usually given is that he wanted to spare them the pain of living in such a world as ours. More likely he wanted to obliterate that of himself in his wife and children. Just killing himself would not be enough of an immolation.

Turning from the personal to the national, we see the disguised death wish at its most rampant. How easy it is for the nation goaded by anger, fear, or pride to call for the total war, or the "total victory," that willingly risks annihilation!

In our technological era a further growth of intelligence is imperative if man is to survive. What is all this outcry against the egghead, the intellectual in government, but a subtle form of the death wish that cannot bear to have the light of truth flashed into the dark corners of habit and tradition? Some of us would rather die than change.

When God raised Christ from the dead he won the greatest battle ever fought, against the most formidable enemy in the universe, namely death. At Easter we celebrate the one and only "total victory." And because in the resurrection our own eternal life is prefigured, "thanks be to God, who gives us the victory through our Lord Jesus Christ" (1 Cor. 15:57).

KINGDOM GLEANINGS

BROTHERHOOD FUND GIVING

Oct. 1, 1961 — Sept. 14, 1962 .. $1,386,765
Oct. 1, 1960 — Sept. 14, 1961 .. $1,323,115
Increase in giving 4.8%

Your Achievement Offering is needed to complete the mission endeavor to which the Church of the Brethren is committed in the current year, ending Sept. 30. Give through your local church or send directly to the Church of the Brethren General Offices, Elgin, Ill.

Randall T. Chew, a member of the faculty at La Verne College, Calif., has received a Fulbright grant to lecture in geology at the University of Dacca at Dacca, Pakistan.

Dr. Isabel I. Royer, professor of biology at Western Maryland College, and her husband, H. Edgar Royer, of Westminster, Md., left on Aug. 11 for South Vietnam, where Dr. Royer will be a visiting professor for the school year, 1962-63. After completing the year in South Vietnam, the Royers intend to visit some of the Brethren mission stations in India and Africa.

William L. Knecht, 2413 Prince St., Berkeley 5, Calif., would like to buy copies of Johann Conrad Beissel, by Klein, and The German Sectarians of Pennsylvania, 1708-1742 (published in two volumes) and The German Pietists of Pennsylvania, 1694-1708, both by Sachse. Anyone having a copy of any one of these he is willing to dispose of, write Mr. Knecht at the address given above.

Fahrney-Keedy Memorial Home for the Aging at Boonsboro, Md., has been selected as one of the charter members of the newly formed American Association of Homes for the Aging. The AAHA is a national nonprofit organization founded late in 1961 with a grant from the Ford Foundation. It is sponsored by the National Council on the Aging. According to George B. Kunz, coadministrator of the Fahrney-Keedy Home, affiliation with the AAHA will make possible the increasing of the scope of services provided at the home. The Fahrney-Keedy Home often has been referred to as a model for modern institutions for the aging.

Mission Personnel

Juanita Fike left Aug. 31 to take up her duties at Hillcrest School at Jos, Nigeria. Her departure was changed from the previously announced July date because of delay in securing visa and travel confirmations.

Rosa Page Welch returned to Nigeria on Sept. 7 following a brief visit to the States to participate in the National Youth Conference.

Larry Lee Elliott, a recent graduate of McPherson College, Kansas, will serve for two years as a bookkeeper in the mission program at Garkida while fulfilling his selective service requirements. He left the States on Sept. 14.

Howard and Carolee Ogburn and their family were scheduled to leave for Nigeria on Sept. 17, where they are beginning a three-year term as career missionaries.

Mrs. Gracie Tiedeman, 1425 E. Lincoln St Woodburn, Oregon, is eager to obtain informatio concerning relatives and friends of her mother, whos name was Gracie Yingst and who was born in De Moines, Iowa.

The Rural Life Association will hold its annu conference on Monday, Oct. 29, at Manchester Colleg Ind., under the sponsorship of the association and th college. Featured speakers will include Dr. L. T Wallace, agricultural economist at Purdue Universit and Dr. Franklin E. Rector, professor of church an social structure at Christian Theological Seminar Indianapolis. The theme for the conference, whic begins at 9:30 a.m. and closes with a dinner meetin in the evening, is Rural Renewal.

Licensed and Ordained to the Ministry

Norman L. Wykoff and Glen W. Snowden, license in the Elizabethtown church, Eastern Pennsylvania.

Arthur G. Heisler, ordained, in the Mt. Pleasa church, Northern Indiana.

Homecomings and Dedications

Maple Grove church, Northern Indiana, will have homecoming and dedication service on Sunday, Oct. 2 when the new district secretary, J. Wilburn Lewalle will speak at two services, 10:30 a.m. and 2:00 p.m

Mack Memorial church, Dayton, Ohio, will dedica the stained glass windows at the anniversary servi on Sunday, Oct. 14. John D. Long, a former pasto will speak.

Mt. Pleasant church in Northern Indiana will ha Ralph Rarick as the speaker at its all-day homecomi on Sunday, Oct. 14.

Orville R. Chase of Overbrook, Kansas, is schedul to speak at the morning service on homecoming day the *Washington Creek church,* Northeastern Kans The afternoon will be a time of renewing friendshi

Bethel Center congregation in Middle Indiana w have a harvest service and homecoming on Sunda Oct. 21. Carroll Petry will bring the afternoon messag

The speaker for the harvest and homecoming servi at the *Rocky Ford church,* Colo., on Sunday, Oct. 2 will be Ralph Hoover of Grand Junction, Colo. T morning service begins at 9:45, and the afternoon s sion at 2:00.

First church, Harrisburg, Pa., will dedicate its ne education plant and fellowship hall in a series of spec meetings, Oct. 17-21. The 17th is community nig when a program of music will be given by the cho of the church. On the 18th, churches of Great Harrisburg night, the play, An Episode of Sparrow will be presented by the Bishop's Company. On distr night, the 20th, M. Guy West of York, Pa., will preac Four services have been scheduled for Sunday: at 9: a.m., a look at First church's past; at 10:40 a.m., sermon by the pastor, Wayne Zunkel; at 4:00 p.m., t formal dedication at which Galen B. Ogden, secreta of the Ministry and Home Mission Commission, w deliver the address; at 5:30 p.m., the dedicati luncheon.

A limited amount of housing is available in t homes of the congregation for out-of-town guests.

Bethel church at Arrington, Va., honored on Aug. 3, W. E. Cunningham, who has served the church as minister for fifty years. Brother Cunningham grew up in the community, delivered his first sermon at Bethel church, and still fills his appointments to preach on the second Sunday of each month.

Pastoral Changes

A number of pastors have changed or will be changing locations. We are printing here a list of those pastors with the names of their new charges and their new addresses, according to the information received in the Ministry and Home Mission office.

SOUTHEASTERN REGION

Mardela

Dale E. Rummel, 10 Reed Hartnett St., Elkton, Md. (Elkton, Immanuel)

Maryland, Eastern

Merlin E. Garber, 326 W. College Terrace, Frederick 4 (Frederick)

Merle C. Rummel, Brethren Service Center, New Windsor (Reisterstown, Evergreen)

Maryland, Western

Donald Matthews, R. 1, Oakland (Pine Grove)

K. Dean Huntley, Grantsville (Maple Grove and Laughlin)

Richard J. Simmons, 26 Harold St., La Vale (Danville and LaVale Fellowship)

David Moon, R. 2, Box 238, Oakland (Laurel Glen)

North and South Carolina

John R. Jackson, 650 Glendale Road, Galax, Va. (Petersons Chapel)

Roy I. White, Sr., 612 Westwood St., Spindale (Spindale)

Tennessee

Curtis Coffman, 116 Corpus Christi St., Bristol (Bristol, First)

Rufus B. McDannel, Box 9954, Birmingham 15, Ala. (Birmingham, Sun Valley, Ala.)

Virginia, Eastern

Karl W. Baldner (Newport News, Ivy Farms Fellowship)

Virginia, First

Ralph Z. Moyer, 1724 McVitty Road, S.W., Roanoke (Oak Grove)

Virginia, Northern

James W. Eberly, R. 2, Luray (Browntown)

Fred M. Bowman, Dayton (Cook's Creek)

Robert E. Houff, 276 W. Market St., Harrisonburg (Harrisonburg)

Virginia, Second

Simon D. Glick, R. 1, Bridgewater (Beaver Creek)

Robert L. Sherfy, 306 Broad St., Bridgewater (Bridgewater)

Beverly A. Smith, Box 727, Buena Vista (Buena Vista)

Paul H. Fike, R. 2, Weyers Cave (Pleasant Valley)

Wilmer R. Hurst, R. 2, Bridgewater (Summit)

Virginia, Southern

William C. Eicher, R. 4, Rocky Mount (Antioch)

Alvin T. Harman, R. 2, Floyd (Parkway)

Clarence E. Quay, Box 416, Collinsville (Collinsville)

Graham B. Sowers, R. 4, Box 161, Stuart (Fairview-Goodwill)

Earl D. Dietz, Cana (Fremont and St. Paul, N. C.)

Robert Winkler, R. 2, Figsboro Road, Martinsville (Jones Chapel)

Andrew L. Yelton, Box 191, R. 4, Lexington, N. C. (Maple Grove, N. C.)

H. Fred Bernhard, R. 2, Bassett (Mount Hermon)

Ezra S. Bowman, Callaway (Bethany)

West Virginia, First

Bobby Phillips, R. 2, Brandonville (Sandy Creek)

West Virginia, Second

Jonas W. Sines, 310 Suncrest Blvd., Fairmont (Pleasant Hill)

A record enrollment of 904 students was anticipated at Elizabethtown College by the close of registration on Sept. 18. New facilities are being put into use with the beginning of the academic year: a new dormitory for women, the renovated West Hall, which houses the music department, and sections of the student union center.

The Church Calendar

September 30

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: John Heralds the Christ. Luke 1:5-25, 57-80; 3:1-20; Mark 6:14-29. Memory Selection: I baptize you with water; . . . he will baptize you with the Holy Spirit and with fire. Luke 3:16 (RSV)

Oct. 7 World Communion Day
Oct. 11-14 District meeting, Florida, Georgia, and Puerto Rico, Camp Ithiel
Oct. 12-13 District meeting, Oregon, Medford
Oct. 12-14 District meeting, Western Kansas, Quinter
Oct. 14 Churchman's Week
Oct. 15-18 Central Region conference, North Manchester, Ind.
Oct. 16-18 District meeting, Middle Maryland, Manor
Oct. 16-18 District meeting, Middle Pennsylvania, Burnham
Oct. 17-28 Foreign Mission and Ministry and Home Mission commissions team visits, Southeastern Region
Oct. 18-19 District meeting, North Atlantic, Paoli
Oct. 19-20 District meeting, First West Virginia, Old Furnace
Oct. 19-21 District meeting, Southern California and Arizona, Christian Conference Center, Forest Home
Oct. 21 Layman's Sunday
Oct. 21 World Order Sunday
Oct. 25-27 District meeting, Second Virginia, Waynesboro
Oct. 25-28 District meeting, Northern California, Empire
Oct. 25-28 District meeting, Idaho and Western Montana, Weiser
Oct. 26-28 District meeting, Northern Illinois and Wisconsin, Lena
Oct. 26-28 District meeting, Southern Pennsylvania, Camp Eder
Oct. 27 District meeting, Western Maryland, Frostburg
Oct. 27-28 Brethren Service team visits, Central Region
Oct. 28 World Temperance Sunday
Oct. 28 Reformation Sunday
Nov. 2 World Community Day
Nov. 2-4 District meeting, Southern Ohio, Mack Memorial, Dayton

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Elmer Hoover of Elizabethtown, Pa., in the Salunga church, Pa., Sept. 30 — Oct. 6.

Bro. Howard Whitacre of Hollsopple, Pa., in the Geiger church, Pa., Oct. 7-12.

Bro. Wendell Flory of Charlottesville, Va., in the Broadfording church, Md., Oct. 8-14.

Bro. D. I. Pepple of Woodbury, Pa., in the Hollidaysburg church, Pa., Oct. 21-28.

Bro. S. Clyde Weaver of Lancaster, Pa., in the Claysburg church, Pa., Oct. 28 — Nov. 4.

Bro. Bernard N. King of Huntingdon, Pa., in the Ephrata church, Pa., Oct. 28 — Nov. 4.

Bro. Howard Bernhard of Mt. Joy, Pa., in the East Fairview church, Pa., Oct. 29 — Nov. 4.

Bro. Allen H. Herr of Crab Orchard, W. Va., in the Maple Grove church, Ind., Nov. 4-11.

Bro. Howard Kreider of Milford, Ind., in the Spring Mount church, Nov. 4-11.

Paris in August

by Betty Thompson

The 1962 meeting of the Central Committee of the World Council of Churches

AUGUST is the month when traditionally the Parisians desert their city, shutter their shops, and flee to seashore and countryside. They leave the city to the tourists. And this year — from August 7 to 17 to some of the world's leading churchmen.

The Central Committee, the 100-member policy-making group of the World Council of Churches, met on the campus of the Cité Universitaire for its first full-scale session since it was elected at the Third Assembly of the Council in New Delhi, India, late in 1961.

The Protestant, Orthodox, and Anglican churchmen from all parts of the world spent ten days reviewing the decisions of New Delhi and putting into effect new programs for the council. The role of the new Division of World Mission and Evangelism, the unit which carries on the work of the former International Missionary Council, came in for a major share of attention.

The presence of two observers from the Roman Catholic Church and a visit from Msgr. J. G. M. Willebrands, secretary of the Vatican's Secretariat for Promoting Christian Unity, were indicative of the new "dialogue" going on between the churches. The committee voted to send two observers to the Second Vatican Council but underscored that they were not to be spokesmen for the council.

Dr. Lukas Vischer, a thirty-five-year-old Swiss theologian, who is research secretary for Faith and Order of the World Council of Churches, was named as an observer. Another is expected to be named later.

The Central Committee itself manifested a growth in dialogue between the ancient churches of the East and the newer churches of Christendom. Delegates from the Russian Orthodox Church, which was admitted at New Delhi, were articulate in debate as were representatives of churches in Ghana, Cameroon, and Rhodesia.

The liveliest debate at the committee meeting took place during the last day on two widely different subjects: a new theological study on Jesus Christ, the Light of the World, and a resolution "respectfully requesting" the government of Ghana to reconsider its decision to exclude two Anglican prelates who had criticized the Ghana Young Pioneers movement.

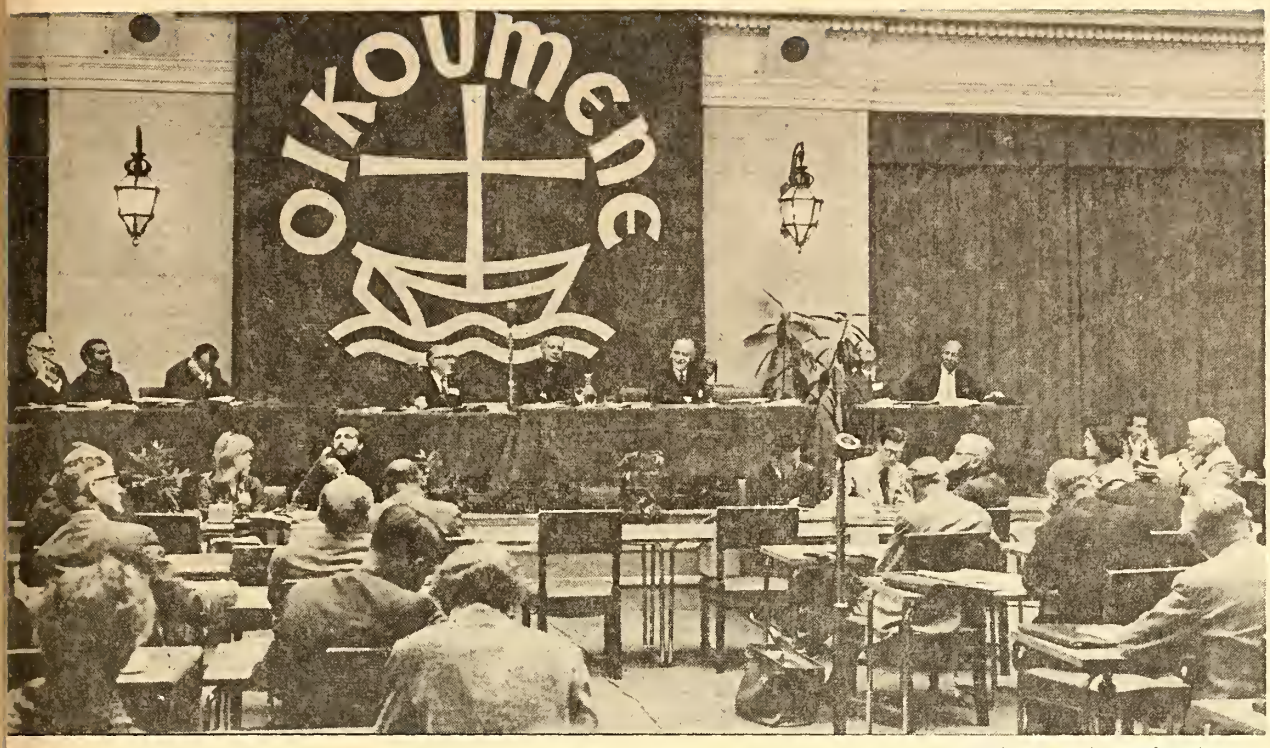
The Central Committee of the World Council of Churches called upon the government of Ghana to reconsider its decision to expel the Rt. Rev. Richard Roseveare, Anglican Bishop of Accra, and to withdraw the visiting permit of the Most Rev. Cecil Patterson, Anglican Archbishop of the Province of West Africa. The committee made the request in a resolution passed without a dissenting vote in which it expressed "deep regret" over the Ghana government's action.

The committee declared that it "reaffirms the belief that the true well-being of a people requires liberty to call public attention to matters affecting the common good and especially that those who hold pastoral office in the church have the right and the duty to express a responsible



Some 2,500 worshipers participated in an ecumenical service held in the Oratoire du Louvre, a famous Protestant shrine in Paris, in connection with the meeting of the Central Committee of the World Council of Churches. Leading the service were Anglican Bishop John William Sadiq of Nagpur, India; Lutheran Bishop Hanns Lilje of Hannover, Germany; and Patriarch Justinian, head of the Romanian Orthodox Church

Religious News Service



World Council of Churches

The Central Committee of the World Council of Churches meets in plenary session

ıdgment in matters of religious ıith affecting the life of society."

Bishop Roseveare and Arch-ıishop Patterson were expelled by he Ghana government on August 3. According to press reports ıoth have been critical of what hey had alleged was state inter-erence in church affairs, and they vere said to be particularly ıutspoken against the Ghana Young Pioneers, a youth move-ıent of Ghanaian president Kwame Nkrumah's party, which Bishop Roseveare described as godless."

In a second resolution the ommittee "assures the churches f Ghana, and especially the ınglican Church of Ghana, of heir prayers that God may give hem grace to bear faithful vitness to Christ as they share in nd give continuing service to the ıuilding up and development of heir country."

During the debate a substitute notion was presented by Meth-ıdist Bishop Sante U. Barbieri of ırgentina, which would have nstructed the Commission of the Churches on International Affairs, a WCC agency, to study the matter and if it judged it proper then to ask the Ghana government to reconsider its decision. This motion, which was supported by Archbishop Nikodim of the Russian Orthodox Church, was defeated by a vote of forty to fourteen.

Theologians were cautioned not to speak in language that "ordinary Christians" cannot understand. "If you want to say something, say it in plain language. If you cannot, then go back and think about it some more," Mr. John Lawrence, London, an Anglican layman and editor of the British magazine Frontier, stated frankly.

The committee members gave careful attention to a new study on The Finality of Jesus Christ in an Age of Universal History. Dr. Christian Baeta of Ghana, a Presbyterian, said that if the answer to the question, "Why do we say that Jesus Christ is the final word, the ultimate reality?" is given "by professors for professors it might be better not to undertake the study at all." The African Christian leader said the purpose of the study should be "to help people to be more faithful."

During their sessions the policy-making group agreed to accept seven new churches into their membership, including five in the USSR. This brings to 201 the Protestant, Anglican, and Orthodox churches in the council's membership.

The Central Committee also heard a report on the work of the four-million-dollar theological education fund which gave fifteen major grants during the last three years to theological institutions in Africa, Asia, Latin America, and the Pacific region.

Dr. Nathan Pusey, president of Harvard University and a member of the fund's advisory committee, praised its accomplishments and called for creative development in curriculum, methods of attracting better students and teachers, and in adaption of theological education to suit particular cultures.

Another report called for experiments with a more flexible

Continued on page 22

Church and Government Cooperation

by Robert A. Hess



The Church of the Brethren mission has provided staff members with technical knowledge to aid in the construction of the buildings

SINCE the breaking of the first ground at Waka Schools in 1951, construction has continued with little change of pace. Even at present, a classroom block, a dormitory, and a library are under construction at the Teacher Training College. A student who graduates and comes back to attend Founder's Day, after only one year's absence, is generally amazed to find buildings where bush and stones existed when he was a student. Of this spectacular growth, the alumni of Waka are proud. To those who have had a part in the development, there has come a sense of achievement which comes from seeing dreams come to reality.

The growth of Waka Schools has been possible because of cooperation between the Church of the Brethren mission and the Northern Regional Government of Nigeria. By far, the larger proportion of money which has gone into the schools has come from the government. The mission, on the other hand, has multiplied the effectiveness of its capital gifts by providing expert technical staff members who supervise the construction. In 1961, for instance, $72,901.33 was spent on the high school buildings, all of which came from the government. Throughout 1961, moreover, the mission had two missionaries working full time on construction and contribut $5,533 toward other projects Waka Schools. In 1960 t government contributed nine percent of building capital. Sin 1950, the mission has provid building engineers who have w recognition throughout the cou try. Because of their skills, t dollar has gone farther than h been experienced in other pa of Nigeria.

Day-to-day operating costs the school are also largely met government aid. In 1961 expens for maintaining instruction in t schools amounted to $87,144.9 Of these costs about eighty p

ent were met by government rants, whereas the remainder ame from fees paid by students nd by funds from the church in ie United States given through ie mission. Overwhelmingly gnificant, however, was the fact iat the church was represented Waka in 1961 by eighteen issionaries in addition to the two uilders listed above.

Herein lies the basis for the operation between the govern-ent and the mission. The resent government of Northern igeria is keenly interested in roviding its citizens with an ducation and are willing to evote approximately twenty-five ercent of its budget to this end. overnment leaders are painfully ware, however, that more is eeded than funds, because the ountry faces a serious shortage of achers. As a contrast, the mis-on finds its funds in seriously ort supply, but is able to draw on sincerely dedicated teachers the church in America to fill sitions in Nigeria. This contri-ution of the church of providing achers is valued by the govern-ent of Nigeria to the extent that s policy has been to provide a ant-in-aid for their salaries. In any cases this grant has nearly id the complete expenses of acing a teacher at Waka. The emier of the Northern Region, in a meeting of mission leaders from all over the country just prior to independence, gave tribute to the missions for their extraordinary contribution toward educating the youth of Nigeria.



The engineer-builder threads plastic pipe made in Nigeria for a fitting

Such a cooperative arrangement serves the aims of both partners. The government is thereby able to get the teachers which it needs to educate its citizens, while at the same time the Church of the Brethren, through its organized mission in Nigeria, is able to reach a greater number of young Nigerians with the gospel of Christ. It must be recognized, of course, that the church has made a real investment of capital in the schools at Waka. Nevertheless, as has been seen, the government has provided the greater part of the costs. By far the larger contribution of the church has been in the lives of the missionaries whom it has sent. These missionaries represent lives which have been invested in the challenging of hundreds of young people to use their newfound skills in Christian vocation. Such an investment can never be recalled. It has been a sowing of truth, according to our understanding of Christ's standards for life, which can never be confiscated. In the highest sense of the great commission it has been the carrying forward of our mission.



Graduates talking to former principal Ivan Eikenberry express their amazement at finding buildings where there had been bush and stone

But, Wait

BY IRENE SLATER

Ah, yes, man can
Shake the earth
With awful
Supersonic boom;
But, wait, can he
Make an onion
Or a
Purple aster bloom?

Paris in August

Continued from page 19

ministry which could make use of persons who continue to engage in secular occupations. It also urged the churches to support centers for the study of non-Christian religions.

Earlier, an ecumenical service arranged by the Reformed Church of France drew some 2,500 worshipers to the Oratoire de Louvre, a famous Protestant shrine in the heart of Paris. Participating in the service were Anglican Bishop John William Sadiq of Nagpur, India; Lutheran Bishop Hanns Lilje of Hannover, Germany; and Archbishop Justin, head of the Rumanian Orthodox Church.

The churchmen from East and West in an earlier session called upon governments to be ready to break the impasse in disarmament negotiations. Approving unanimously a statement of a WCC agency, the Commission of the Churches on International Affairs, the committee said churches must warn their members against the assumption that one side is "wholly right and the other wholly wrong."

In other actions the committee:

- Agreed to raise the level of its general budget to $755,000 in 1963.
- Authorized its Division of Inter-Church Aid, Refugee, and World Service to raise funds totaling $1,359,800 for its service program for 1963.
- Accepted an invitation to hold its 1963 session on the campus of Colgate-Rochester Divinity School, a Baptist institution in Rochester, New York. Dates were set for August 26 – September 3.
- Heard plans for a World Study Conference on Faith and Order to be held in Montreal, Canada, July 12-26, 1963.
- Supported plans for joint missionary action on all continents.

BRETHREN WANT TO KNOW

Delegates to the Ocean Grove Annual Conference had an opportuni to direct questions concerning the Brotherhood program and relat interests to representatives of the General Brotherhood Board. Not all their questions could be handled at Conference, but the Board and st members have agreed to answer the questions through the pages of t Gospel Messenger. One or more such questions will be answered ea week. Questions in succeeding weeks will deal with leadership developme growth in the Church of the Brethren, and ministers' salaries.

When are the new membership materials to be released?

It is anticipated that the student book for senior high and adult groups will be released in the spring of 1963. A limited number of copies are currently being field tested. Suggestions from these groups will be incorporated into the text before publication. The student book for junior and junior high groups is not as far along in preparation as the volume mentioned above. We anticipate it will be ready for release by the fall of 1963. The third volume, a manual for the pastor, will include teaching helps and suggestions for making membership classes effective and meaningful. Since this volume includes teaching helps based upon the junior and junior high student book, its release date can be no sooner than the fall of 1963. – Ercell V. Lynn, general editor, Christian Education Publications.

Why are we afraid to tackle the problems of the small church?

I believe our tardiness in tackling these problems stems not from fear but rather from inertia, confusion, and the failure to sense our responsibility.

It is always easier to follow familiar paths, to keep on doing things the way we have been doing them for the last forty or fifty years. There is something within us that resists change. We feel more comfortable with the patterns and procedures to which we have become accustomed.

Secondly, as a denomination we are confused on this issue. We are not clear on what can or ought to be done. On the one hand, we recognize the value of small fellowship groups. We know that our small congregations have produced a considerable number of outstanding lay leaders and pastors. We realize that the validity and depth of one's spiritual life is not dependent up the size of the congregation in whi he worships. Yet, on the other han scores of our small congregations fi themselves in declining populati areas, with physical facilities that a inadequate to attract and meet t needs of the communities in whi they find themselves. Many of t congregations find it difficult secure pastoral leadership or provide the kind of program th will meet the social, recreation educational, and religious needs their constituency.

What should these congregatio do? Should they continue to "ho services" in inadequate buildin with part-time or poorly train leaders? Should they employ "drive-in" preacher for Sunday se ices who will not be able to provi a pastoral ministry during the wee Should they merge with a neighb ing congregation or federate wi another denominational group become part of a larger parish? T answers to these questions are ha to come by.

A third factor that holds us ba from tackling the problems of t small church is our uncertainty as whose responsibility it is. W should take the initiative? Does belong exclusively to the lo congregation, or does the denomir tion as a whole have some dir responsibility toward its seve parts?

By tradition we are inclined maintain a hands-off policy, ev though the program in a particu congregation may be wholly ina quate. Is this right? Should we content to see congregation af congregation fold up or die altogether, when through some ty of cooperative program there wo be a strong possibility of maintaini a vital ministry?

I am sure that no single individ or group can solve these proble The Annual Conference has appoi ed a special committee to study th

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

***Blessed Are They Who Teach.** ...na Lee Carlton. Warner Press, ...61. 112 pages. $1.50.

This book is written in the con...t of the children's department of ...e church school, but the approach ... in terms of pupils, teachers, and ...ues rather than institutional.

Utilizing the direct conversational ...le — often the dialogue or the ...estion and answer — the author ...scusses in vivid language such is...es as: the importance of teaching; ...e need for teacher growth and ...f-evaluation; the use of variety in ...e class session; the function of the ...rkers' conference and home visita...n; the significance of room ar...ngement, atmosphere, equipment.

The personal approach is graphic ...d interesting — using common ...urch school situations or proced...es to illustrate the truth set forth in ...ch succeeding chapter. Children's ...achers will find the reading delight...l and challenging — even though ...w issues are seldom raised. And, ... occasion, the method leaves one ...eling that it borders on "the piece...al approach." — *Loren Bowman.*

***Whither Africa?** G. McLeod Bry... John Knox Press, 1961. 157 ...ges. $3.00.

Here is a startling picture of Africa ...day and its challenge to Christians. ... will clarify for Brethren the ur...ncy of our special concerns in Ni...ria. "If the church cannot provide ...eological education at the level of ...e highest intellectual life of the ...atinent, it will most certainly lose ...e mind of Africa." "Africa is like ...spinning top, wound up by the ...werful forces of the twentieth ...ntury, and nobody is able to pre...t which way it may fall."

G. McLeod Bryan has lived and ...ught in Nigeria. He has traveled ...ensively there and speaks out of careful investigation and experience. He treats each of seven powerful forces in competition for Africa's people — tribalism, Islam, Christianity, nationalism, racism, communism, and educationalism. Every concerned Christian ought to understand the impact of each of these, for the world of tomorrow — all of it — depends largely on the outcome of these struggles.

"The church must wake up in Africa or it will lose the continent to militant Islam, violent nationalism, racial strife, or atheistic communism." — *James B. Bowman.*

Barriers and Bridges to Brotherhood. Haskett Miller. Abingdon, 1962. 192 pages. $3.50.

Many books are written in the field of intergroup relations today. This one of these books is a general survey of racial, social, and religious group relations. It is intended for the lay reader and as such is a non-technical survey rather than an exhaustive study.

The book accomplishes several things. It should help explode many of the tenacious racial myths of our time. For example, the belief that the American Negro population is increasing more rapidly than the white is shown to be baseless. The volume also offers many concrete and tried ways in which intergroup problems have been overcome. The persons involved in efforts to develop more inclusive attitudes in a church or other group will gather valuable insights. The style of the book can at times be labored and the vocabulary rather heavy with sociological jargon. Nevertheless, the many fine examples of success in intergroup relations liven the reading.

In particular, the insights in the area of race seemed to the reviewer to be of special merit. The term *race* is analyzed. A short history of race relations in the U.S. is very helpful. — *Roy A. Johnson, Dayton, Ohio.*

***The Challenge of the Sects.** Horton Davies. Westminster, 1962. 176 pages. $1.45.

For those Christians who take seriously the prayer of our Lord, "That they may all be one," here is a book which will bring one up with a start, recognizing that today we are witnessing a renewal of heresy and schism through the growth of the sects. The author defines the sects (p. 122) as "the congeries of bodies which have seceded or broken away from the historic Christian churches to establish their own organizations in opposition" and his thesis is the defense of the historic Christian faith. He does this by distinguishing it from those systems which by distortion, misinterpretation, or unwarrantable addition to the essentials of Christian belief are presenting such a challenge to the church.

Ten different groups are analyzed and are grouped into several classes: The Judaistic heresies which are Seventh-Day Adventism, Jehovah's Witnesses, British-Israel, and Mormonism. Those which follow the Gnostic type of heresy are Theosophy, Spiritism, and Christian Science. Three other groups which are discussed are Pentecostalism, Moral Rearmament, and Astrology. The introductory and concluding chapters alone are more than worth the price of the book. No one concerned about the church today should miss reading this small, practical, and well-written book. — *Virginia S. Fisher, Elizabethtown, Pa.*

***The Way of the Righteous.** John Wm. Wevers. Westminster, 1961. 96 pages. $1.50.

This valuable addition to the whole series, The Westminster Guides to the Bible, well illustrates the editors' intention of providing, not commentaries, but helpful guides to the reading and understanding of various parts of the Bible. The author is conversant with the literature and the many diverse scholarly views, but writes in a lucid and sympathetic style, doing neither too much nor too little for the eager reader of the Bible. This volume covers the rich and rare library of devotional poetry we call the Psalms, treating them under seven different classifications, then introduces Job, which he rightly discerns deals basically with the problem of "the relation of finite man to an infinite God," and after that lets the reader in on the originality of Ecclesiastes with its skepticism as a "goad to the unthinking pious who thought of life in superficial terms," the riches of Proverbs as a compendium of "living" and the Song of Solomon with its stress on the love between man and woman as "the beautiful thing it should be." — *Chalmer E. Faw, Chicago, Ill.*

...l recommend some guiding prin...les, but in the final analysis a ...per solution will be discovered ...y as the local congregation ...ether with the district and ...otherhood seek to apply such ...nciples to the local situation. — ...len B. Ogden, executive secretary, ...nistry and Home Mission Com...sion.

News and Comment From Around the Worl

Solomon's Fortress City Found Near Jerusalem

Archeologists of Hebrew University in Jerusalem have found a fortress city built by King Solomon in an area thirty miles south of that city. Constructed by Solomon to protect trade routes to the spice lands of southern Arabia, the ancient city of Arad in the Judean wilderness above the Dead Sea was a flourishing center for commerce, small industry, and agriculture.

Archeologists also discovered that four other Israelite cities had been built on the same site, between Solomon's era and the destruction of the Temple in Jerusalem in 587 B.C.

Uncovered in the lost city was a wealth of materials, among them hundreds of pots and jars. Archeologists also found a well-preserved perfume factory, dating from the 7th century, B.C., in an area which also held mortars, ovens, storage compartments, rubbing stones, and other specialized tools.

In the dry soil of the barren Negev Desert, scientists collected a great store of ancient Hebrew writings. Some apparently came from the archives of Solomon's fortress city. Letters and bills were translated.

Report Catholic Scholars No Longer Regard Luther as Villain

A Roman Catholic professor of ecclesiastical history in California said recently that Catholic scholars no longer regard Martin Luther as the villain they once did.

Addressing the American Society of Church History, Father Edward D. McShane said of Luther, "He appears less as a villain bent upon violent dismemberment of the church. He appears more as a seeker for religious convictions who became in turn a catalytic agent for reform within the church."

The Catholic professor noted three phases through which Roman Catholic opinion has passed. He called these "the great vilification" centered in name-calling and sharp polemics; "the great disinterest" beginning with the Council of Trent and extending into the late 19th century; and "the great oversimplification" beginning toward the end of the 19th century, in which "all successful religious revolt is traced to Luther and all successful religious reform is found in Trent, the Roman Inquisition and the appearance of new orders."

Father McShane traced the new appraisal of Luther from the common persecution of Catholics and Protestants under Hitler.

Single Arabic Bible Proposed by Middle East Conference

Seventy Protestant, Orthodox, and Roman Catholic delegates meeting in Jerusalem have proposed that a single Arabic translation be made of the Bible which would be acceptable to all Christian communities so that they could make a common witness in the Islamic world.

The recommendation was one of a series made by a four-day meeting convened by the United Bible Societies to discuss the place and use of the Bible in the churches in the Middle East.

Reformed Church Elects Moderator, Cites Gains

Membership in the Reformed Church in America increased by nearly 10,000 last year and now stands at more than 389,000. The denomination has more than 900 local churches.

The 334-year-old denomination, considered to be the oldest Protestant denomination in continuous exi ence in this country, now has a n emblem, including a banner do inated by a cross.

The outgoing president of t church called on each member of t denomination to pledge himself to "not a freedom rider, but a freed resider." Dr. Norman E. Thom declared that members' hom should be "steadfastly prepared welcome families of different ra or creeds who want to be good neig bors and live in the house next doo

The General Synod of the chu rejected a motion that it withdr its membership from the Wo Council of Churches. An overtu from a region of the church in Mic gan had asked the synod to consi the advisability of withdrawi from the World Council becau of the admission of Eastern Orthod churches whose theological positi would be inconsistent with statement of faith of the Wo Council and of the Reformed Chur The synod accepted the reco mendation of its overtures commit that it took no action on this p posal.

The church took a step tow union with the Presbyterian Chu in the U.S. (Southern) by adopt a recommendation that it explore



Religious News Service

A group of delegates from the YMCA European area conference visits r of the Biblical city of Philippi, the site of the first church founded by P in Europe. Held in Thessalonika, the six-day conference was attended b some 400 delegates from YMCA movements in 15 countries. The ecumen note was sounded in the conference morning devotions which were conduc according to the Protestant, Orthodox, and Roman Catholic tradit

sibilities of merger with that body. hough the Southern Presbyterians their May meeting had endorsed roposal for increased cooperation h the Reformed Church, this rked the first time that the possi- ty of an eventual merger had ually been mentioned.

Remarriage of divorced persons en circumstances justify such ddings was approved in the adop- of a report by the General Synod.

st Non-Orthodox Christian gazine on Sale in Greece

For the first time in modern eece's history a non-Orthodox gious publication may be found newsstands of that predominantly hodox country. It is a Greek- guage version of The Voice of the pel, a Christian monthly period- ic edited by the Rev. Spiros Zod- hates of New York, general secre- of the American Mission to eks.

Mr. Zodhiates has been inserting pel articles as advertisements in ek publications for years. In 1 he won a two-year court fight the legal right to use the title of *Reverend* in these advertisements. He is an ordained Baptist minister.

h Presbyterians Reaffirm pport of World Council

he Presbyterian Church in Ire- overwhelmingly reaffirmed its mbership and support of the ld Council of Churches at its ual General Assembly. It ac- ed a report recommending con- ed WCC membership from the mination's Committee on Inter- rch Relations.

he church referred to its presby- s for study and comment a re- calling for the abolition of all ear weapons. It is expected to n the report at next year's meet-

r the first time an official repre- tative of the Irish Congregational n was present at the sessions. rmal talks on church union een the Presbyterians and gregationalists have been going or some time.

la Communist Editor s Party

prominent Communist editor resigned from the Communist in the state of Kerala in India has returned to the Roman olic church which he left eight- years ago. In 1948 K. S. Jere- was excommunicated from the church because of his communist activities as a student leader.

In a statement explaining his disillusionment with communism, the editor said that all evils are gathered in the Communist Party, including "open communalism, nepotism, contempt for workers, corruption, and duplicity." He said, "Most of the top leaders do not have even an iota of brotherhood, love, and humanity. Communism does not allow anyone to think freely, to propagate his ideas without fear, and to work in accordance with his moral feelings."

German Baptists to Accelerate Home, Foreign Mission Work

Intensified missionary efforts at home and abroad were approved by the Federal Council of Baptist Churches in Germany. Delegates endorsed an African-German missionary exchange project, voted support of English and American clergymen who work with NATO troops in Germany, and hailed a plan to increase mission work among foreign workers in West Germany.

For the first time, the Federal Council met without representatives of Baptists in East Germany. The Communist regime in the Soviet Zone had refused travel permits to Baptist delegates.

There are about 100,000 active Baptists in Germany, members of 530 congregations served by 370 pastors. Some 35,000 Baptists live in the Soviet Zone. The church will undertake an unusual missionary exchange program. Under the plan, Africans from the Cameroon will come to Germany for one year to receive training as skilled workers. German Baptists who serve as their hosts subsequently will accompany their guests to the Cameroon, where they will promote youth and mission work. Cameroon is the chief missionary area of the Baptist Church in Germany.

Growth of Christian Churches in Israel Cited to Knesset

The growth of Christian communities in the nation of Israel has been reported to the parliament by Dr. Zerah Wahrhaftig, minister of religions. Twenty-one Christian bodies now have a membership totaling 52,000. The 200 churches in Israel are served by 1,100 clergymen and nuns.

Many new churches have been built in the past year, while others have been renovated or expanded. Nazareth has three new Christian churches and two newly equipped hospitals. There is also an increasing number of Christian pilgrims who visit the Holy Land each year.

A faith for **YOU**

R. C. CHALMERS

Here is a simple but provocative statement of fundamentals of the Christian faith. Dr. Chalmers delves into such topics as life after death, the triune nature of God, and the implications of suffering. To help clarify concepts, he uses enriching examples from biblical and literary sources. Each chapter is preceded by questions designed to provoke stimulating thought. **$1.50**

Church of the Brethren
General Offices
Elgin, Illinois

Church World Service Plans Increased Aid to Algeria

An increase in American church aid to newly independent Algeria has been announced by Canon Almon Pepper, chairman of the executive committee of Church World Service.

Contributions sent by Church World Service through the World Council of Churches will be increased to $100,000. In addition 2,400,000 pounds of flour, 2,000,000 pounds of vegetable oil, and 324,000 pounds of milk from U.S. surplus food supplies already in Greece and Yugoslavia will be diverted from regular programs and sent to Algeria by chartered vessels.

THE BIBLE IN EAST GERMANY

E. H. ROBERTSON

This book summarizes studies undertaken by East German pastors as to how much the Bible is used in their congregations. The conclusions are not encouraging. But each page of the book casts the question, aren't our congregations failing almost as badly? The author shows that communism as such has very little to do with the lack of use of the Bible. It has simply removed the mask to show the state of the church, but the church in the West still has its mask on. However, reading this book one feels the Western mask torn away and fortunately, one also learns of ways for stimulating lay use of the Bible. $1.25

Church of the Brethren
General Offices
Elgin, Illinois

Southern Baptist Study to Weigh Rewriting Statement of Faith

Southern Baptists will be asked to give $10,700,000 this year in a special offering for foreign missions. The offering sponsored by the denomination's Woman's Missionary Union will be used to provide buildings and equipment for almost 1,600 missionaries in more than 45 countries.

The Southern Baptist Convention, meeting in San Francisco, appointed a committee to study the possibility of rewriting a statement of faith adopted in 1925.

Polish Reds Use Tax Powers in Effort to Divide Clergy

A new campaign has begun in Communist Poland to separate the rank and file Roman Catholic clergy from the hierachy. Making use of the so-called "patriotic" clergy, Communist government officials have been using a new type of pressure to win over local priests.

Tax officials accompanied by Communist authorities are now calling on local parish priests to demand immediate payment of taxes on church property. Since these taxes have become exorbitant, the clergy is usually unable to pay. Then the officials say that something can be done to annul the taxes if the local priest joins the so-called patriotic priests.

These visits are then followed by a representative of the patriotic priests who offer financial help in return for membership in the organization. If the local priest refuses, the tax officials impound his personal property and start court proceedings.

Pocket Testament League Delegates to Counter Reds

An all-out Christian witness including Scripture distribution, meetings, and films was planned by the Pocket Testament League to counteract Communist indoctrination at the World Youth Festival held in Helsinki, Finland, July 28 to Aug. 5. The league arranged to have an international team of laymen and university students present the positive Christian message to delegates and observers at the Communist-sponsored youth festival.

Churchmen Ask Treaty to End Nuclear Testing

Some thirty churchmen from twelve nations concluded a three-day Consultation on Peace and Disarmament, sponsored by a World Council of Churches agency, by calling on the major powers to sign an immediate treaty for the cessation of all nuclear weapons testing.

They stressed that such a treaty, which should have provisions reasonably to ensure that signatories will honor their commitments, offers a promising starting point for disarmament. The consultation was arranged by the Commission of the Churches on International Affairs.

Washington Religious Leaders Protest Exhibit of Liquor

Religious leaders in Washington, D.C., protested a display by distillers in Washington's Union Station, which featured an exhibit of whiskey barrels and permitted visitors to sniff the aroma of liquor at various stages of aging.

Roger Burgess, associate general secretary of the Methodist Board of Christian Social Concerns, tol railroad leaders: "Many thousand of school children and their famili arrive by railroad in Washingto each day."

O. K. Armstrong, former Missou congressman and prominent Souther Baptist layman, led a protest demo stration to the station and told ra terminal officials that he had spe an hour "watching the sickenin spectacle of visiting high scho classes going through the exhibit sniff the barrels, regarding its hea odor as hilarious fun."

Lutheran Says Soviet Zone Red Plan "Extermination" of Churche

A Lutheran theologian has charg that ultimate extermination of t churches is the aim of the Communi regime of East Germany.

Dr. Hans Asmussen of Heidelber addressing an Evangelical teache conference in West Berlin, said th the "breathing space" occasional allowed churches in the Soviet Zo is but a prelude to a Red drive exterminate religion. He said it the duty of Western Christians describe for the rest of the wo the oppression of churches by t Soviet Zone government.

One of Seven Babies in U.S. Is Born to Teen-aged Mother

One baby of every seven in t country is being born to a teen-ag mother, according to the Populati Reference Bureau. The percenta of births occurring to mothers unc twenty is highest in the South, wh New York, New England, and t upper Middle West have the low percentage.

Only three percent of the bab born in 1959 had teen-aged fath as well as teen-aged mothers.

New Spanish Ambassador Promises Improved Conditions for Protestants

The new Spanish ambassador the United States, Don Antonio G rigues, has said that his country n realizes that it has "committed so errors toward" Protestants and is t ing steps to correct the situation.

The ambassador also said in a speech before the National Pr Club that reports of a rift betw the Catholic Church in Spain a the Franco government are gre exaggerated. He added that n statutes concerning Protestant ac ity may permit work by the YM in Spain. It has been banned th for many years.

nniversaries

Brother and Sister Lynn Blickenstaff, rmer missionaries to India, celebrated eir golden wedding at North Manester, Ind., on May 25, 1962. They e members of the La Verne church. ey have three sons and seven grandildren. — H. M. Brubaker, La Verne, lif.

Mr. and Mrs. L. E. Edwards of nley, Wis., celebrated their fiftieth dding anniversary on July 22, 1962. ey are members of Stanley church. Ernest Detrick, Stanley, Wis.

Mr. and Mrs. Elmer Gates celebrated ir sixtieth wedding anniversary on y 3, at Milden, Saskatchewan, Can-a. They are members of the Bow lley church at Arrowwood, Alberta. ey have ten children, thirty-five ndchildren, and eighteen greatndchildren. — Mrs. S. Armey, Arrowod, Alberta.

Mr. and Mrs. Perry R. Hoover cele-ted their fiftieth wedding anniversy on June 30, 1962. The Hoovers e served churches in Illinois, Michi-n, Ohio, and Indiana. They have o sons, two daughters, and ten ndchildren. The Hoovers retired m pastoral work the first of Septem-r and are now living in Florida. — s. Martha Chandler, Middletown, I.

Mr. and Mrs. Vernon F. Miller of Goshen, Ind., celebrated their fiftieth wedding anniversary on June 24, 1962. They are members of the West Goshen church. There are two sons and four daughters. — Verda Weaver, Goshen, In.

Mr. and Mrs. Frank W. Rettew celeb-ted their sixty-second wedding aniversary on July 3, 1962. They are mbers of the Akron church, Pa. Ty have one daughter. — Minerva Rly, Akron, Pa.

Mr. and Mrs. Walter E. Steward cebrated their fifty-fifth wedding anersary on July 3, 1962. They are mbers of the Fresno church, Calif. Ty have one daughter and three ndchildren. — Irene Armey, Fresno, Cf.

bituaries

orrer, Ward, son of George and Anda Webb Forrer, was born Dec. 4, 891, and died May 13, 1962. Surving are his wife, Molly, four sons, fo daughters, eighteen grandchildren, fo brothers, and four sisters. He w a member of the East Chippewa ch, Ohio. The funeral service was conducted by Bro. Guy Buch, and burial was in the East Chippewa cem-ry. — Bessie F. Coffman, Dalton, O.

ouff, Elbert Casper, son of William C. nd Martha Cline Houff, was born in ugusta County, Va., Jan. 10, 1887 and died June 16, 1962. He was marrie to Bessie Moyerhoeffer, who died in 935. His second wife, Mae, a sis of the first, survives. Also surviv g are four sons, four daughters, th sisters, two brothers, twenty-two gr lchildren, and eleven great-grandchildren. The funeral service was conducted in the Lebanon church, Va., by Brethren Clarence R. Bowman, David F. Glovier, John R. Sawyer, and Merlin Garber, and burial was in the adjoining cemetery. — Anna F. Flory, Staunton, Va.

Ingold, Orin S., died June 15, 1962, at the age of seventy-five years. Surviving are his wife, Lizzie, and three brothers. The funeral service was conducted in the Springfield church near Akron, Ohio, by the undersigned. — Kent E. Naylor, Akron, Ohio.

Jacobs, William Alvie, was born June 10, 1884, and died March 13, 1962, at Torrence, Calif. His wife, Bertha Green Jacobs, died in 1957. He was a member of the Georges Creek congregation. Surviving are four sons, three daughters, one sister, fifteen grandchildren, and eight great-grandchildren. The funeral service was conducted at Lonaconing, Md., by Bro. George H. Jeffrey, and burial was at Frostburg, Md. — Anna M. Weir, Lonaconing, Md.

Jacobson, Gertrude, daughter of Jacob and Eliza Smith, was born Sept. 14, 1882, and died June 8, 1962. In 1903, she was married to Peter Jacobson. Surviving are six children, ten grandchildren, and ten great-grandchildren. The funeral service was conducted by the undersigned in the Potsdam church, Ohio, of which she was a member, and burial was in the Potsdam cemetery. — L. John Weaver, Potsdam, Ohio.

Johns, Guy T., son of O. A. and Ida Johns, was born Sept. 29, 1906, and died Dec. 27, 1961. Surviving are his wife, Mabel Seese Johns, two sons, two daughters, and eight grandchildren. He was a member of the Greensburg church. The funeral service was conducted by Bro. W. N. Staufer, and burial was in the Berkey cemetery near Johnstown. — Elma Neiderhiser, Greensburg, Pa.

Kensinger, John C., son of John D. and Christiana Detwiler Kensinger, was born at Henrietta, Pa., Dec. 6, 1896, and died July 6, 1962, at Roaring Spring, Pa. On Nov. 14, 1918, he was married to Fannie Riley. He was a member of the Diehl's Cross Roads church, where he had served as a deacon for many years. Surviving are his wife, two sons, one daughter, one sister, and eleven grandchildren. The funeral service was conducted at the Diehl's Cross Roads church by Bro. Paul Yoder, and burial was in the adjoining cemetery. — Elizabeth Frederick, Martinsburg, Pa.

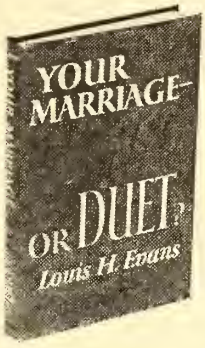
Lewallen, Stella, was born Dec. 30, 1889, and died April 29, 1962. She was married to David Lewallen, who died in 1960. She had been a member of the Maple Grove church all of her adult life. The funeral service was held in the Maple Grove church, and burial was in the Edson Union cemetery. — Walter G. Miller, Stanley, Wis.

Ludwick, Frances Katherine, daughter of Wilbur M. and Cora Ludwick, was born March 13, 1916, at Romney, W. Va., and died July 14, 1962, at Keyser, W. Va. She is survived by her father and one sister. She was a member of the Keyser church. The funeral service was conducted by the undersigned in the Keyser church, and burial was in the Arnold cemetery near Burlington, W. Va. — C. H. Cameron, Keyser, W. Va.

Ludwick, Otie B., daughter of Edward A. and Susan Duling Ludwick, was born at Hartmansville, W. Va., July 5, 1880, and died July 25, 1962, at Keyser, W. Va. She was a member of the Methodist church at Hartsmansville, W. Va. The funeral service was conducted by the undersigned, and burial was in the cemetery of the Methodist church. — C. H. Cameron, Keyser, W. Va.

McAdams, Thelma, daughter of Cleveland T. and Carrie Carr Rodebaugh, died March 14, 1962, at Greensburg, Pa. Surviving are her husband, Daniel McAdams, one daughter, three grandchildren, two brothers, and two sisters. The funeral service was conducted by Bro. W. N. Staufer, and burial was in the Westmoreland County park. — Elma Neiderhiser, Greensburg, Pa.

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McLauchlin, Leila Henson, die June 17, 1962, at the age of sixt years. Surviving are a daughter, tw sons, and eight grandchildren. She wa a member of the Hopewell church, Va — Mrs. E. D. Green, Hopewell, Va.

Mack, Vione, daughter of Bert an Mabel Fahnestock, was born in Indian apolis, Ind., April 1, 1904, and die June 24, 1962. She was a member c the Harris Creek church, Ohio. O June 6, 1926, she was married to Davi Mack. Surviving are her husban three children, her father, one siste and one brother. The funeral servic was conducted by the undersigned, a sisted by Bro. Lon Karns, and buri was in the Harris Creek cemetery. John C. Martin, Dayton, Ohio.

Moore, Gloria Jean, daughter of Joh E. and Donna Ghrist Moore, was bo Oct. 26, 1955, and died July 11, 196 Besides her parents, three sisters ar one brother survive. The funeral ser ice was conducted by Bro. W. Staufer, and burial was in the Tw Valley Memorial Park. — Elma Neide hiser, Greensburg, Pa.

Church News

Northern California

Waterford — The Good Friday uni services were held in the sanctuary our church. We observed the lo feast on Thursday evening, followi a baptismal service. The adult ch presented a cantata with a filmstrip Easter. A missionary offering of $4 was taken. Russell and Clara Johns have given illustrated talks about th work in Greece and their travels wh in that area. Martha Johnson, w spent last year in Alaska, has a shown pictures of that new state. T young people raised funds for a pool so that as many as possible mi attend the National Youth Conferen Many of our members have attend the camp at Peaceful Pines. Mrs. Me Wine directed the vacation Bi school. The offering for Share Surplus amounted to $30.15. — M Sarah B. Sutphin, Waterford, Calif

Washington

Sunnyslope — Prior to a service baptism the pastor had a class church membership. Seven were b tized. The men continue working the church and the women have b doing some painting. We observed love feast on April 19. The commu sunrise service on Easter was held the school yard, and breakfast served later at the church. Mem of our congregation were guests of Wenatchee Valley church to h the president of La Verne Coll Harold Fasnacht. The district yo rally was attended by nine of young people. The women and g of the church and community ha mother and daughter dessert. theme of this was Blue Hawaii. Mother's Day three babies were d icated. The bowling team of the ch won first place in the bowling tou ment. The offering of $70 at the v tion Bible school in June was sen India for supplies to be used in t

bile Bible school. — Mrs. Charles E. lland, Wenatchee, Wash.

Western Kansas

Newton — Several of the young peo- e attended the youth rally at Mc- erson College. The congregation s also represented at a Christian ucation workshop at Huchinson. The urch-sponsored basketball team took rd place in the city league. Two ve been received by letter, and two bies were dedicated on April 22. We served the love feast on May 6. We d a mother-daughter salad supper May. A preaching mission is being nned for Nov. 25 and 30 and Dec. nd 2. Bro. G. A. Zook preached on y 22 on the subject, The Church of e Brethren Goes to Conference. On t evening we had the birthday per and ice cream social. A special ering was taken for the Bible school. e supper was also a farewell for the nneth Holderreads, who are leaving f Ghana, West Africa, where they l teach. — Mary J. Romine, Walton, nsas.

Texas and Louisiana

oanoke — The young people did l jobs to earn money to attend the tional Youth Conference. Philip n became pastor on July 1. BVS'er l Myers of Pennsylvania showed es of his work in Puerto Rico. John l Sue Huffaker, who have also com- ted a year of BVS at the San Fillipe urts in Houston Texas, reported on ir work there, illustrating it with es. One of our college graduates, ma Harris, entered BVS this sum- . Carl Harris, who is completing alternative service in Europe, at- ded the Peace conference in War- , Poland. Brethren Harley Stump Floyd Bantz were present for the rict meeting in July. The women a mother-daughter tea; they con- e to give aid to the Falfurrias proj- We meet quarterly with the EUB rch for Sunday evening services. — . Paul Metzger, Iowa, La.

orthern Illinois and Wisconsin

est Branch — Merle Hawbecker be- e pastor of the church on Sept. 1, 1, just thirty years after he had ed as pastor for the first time. burn Lewallen conducted the in- ation service. At the family night ram, Everett Appel of Aurora ved pictures of the Holy Land. At her of the family night programs, ert and Dorris Blough showed pic- s of Hawaii. Some of the women ded the World Day of Prayer ice in Polo. The women's fellow- had made comforters and contrib- clothing for relief. We observed love feast on April 19. The young le were in charge of the Easter ise service, which was followed by eakfast. Six members attended the wship meeting at Boulder Hill on l 8. Eight have been baptized and e received by letter. The mothers daughters had a tea on May 10, Fathers Day was observed with a er for the pastor and his wife. Hawbecker was in a hospital fol- g an accident near Chambersburg, During the absence of the pastor, in Rodebaugh, Paul F. Shrider, and Wilburn Lewallen preached. The congregation will observe the one-hundredth anniversary of the building of the church in October. — Mrs. Ben Beard, Oregon, Ill.

Children of the Bush Country



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Church of the Brethren General Offices, Elgin, Illinois

Northern Indiana

Walnut —Each Sunday evening during January we had a mission study program. The film, Till Freedom Comes, was shown, and Lucile Strayer gave a book review on missions. The Menno Singers of Goshen presented a program of sacred music in March. The women of the church observed the World Day of Prayer with the Methodist church women as guests. The pastor, Bro. Eldon Evans, conducted pre-Easter services. Our congregation joined the Methodist church in Argos for a Good Friday service and for the young people's sunrise service on Easter. Several of the women attended the district rally at Goshen College. Bro. Paul Bowman, representing Manchester College, was the speaker one Sunday morning. We had a dedication of babies on Mother's Day. In June the high school graduates were recognized. Werner Palswaldt, a German exchange student, was the speaker for the young people's meeting of Section II. The women have been rolling bandages for the mission hospital. The teachers and parents of juniors and intermediates were guests at the Lincolnshire church in Ft. Wayne one Sunday. We are having regular Sunday evening services and Bible study on Wednesday evenings. The young people meet each week for an evening of fun, work, and worship. — Mrs. Pearl Starner, Tippecanoe, Ind.

Southern Ohio

East Dayton — Various members of the women's group furnished the entertainment for the mothers and daughters banquet. A supper was given in appreciation of the choir and the director. The offering of the vacation Bible school was sent to help a church in Ecuador. On July 30, we had a dinner and farewell program honoring the pastor, Edgar Petry, and his family, who are leaving for New Paris, Ind. Two have been baptized. A number of the youth attended the National Youth Conference. Bro. Cletus Myers of Cleveland, Ohio, became pastor on Sept. 1. — Ella Seifer, Dayton, Ohio.

Middle Pennsylvania

Woodbury — Bro. Ralph W. Schlosser held a Bible institute. The evangelist for one week of meetings was William Longenecker. The adult choir presented an Easter cantata on Palm Sunday evening. The pastor and his wife toured Ecuador during the Christmas vacation. We had a mission study on Ecuador in January. The church joined the other churches of the community for the Week of Prayer services. Lester Sell and Robert Hoover were delegates to the Ocean Grove Conference. Some of the young people attended the National Youth Conference. — Mrs. Edna V. Snyder, Woodbury, Pa.

Western Pennsylvania

Johnstown, Walnut Grove — The young people of the Moxham, Roxbury, and Nanty Glo churches and their ministers met at the Walnut Grove church one Sunday afternoon. The Christian education workshop on May 20 involved local church workers and other interested persons. The afternoon and evening sessions were planned by the district executive secretary, Glenn Bowlby. A number of the members attended the convocation services at



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Camp Harmony on June 3, when Wayne Zunkel spoke. The high school graduates were honored on June 10 at the morning service. Lillian Good directed the vacation Bible school in June. The offering for Bibles around the world amounted to $61. Different groups in our church have presented bedpans and a bath lift to the Brethren home at Scalp Level. The auxiliary for the home had a dinner meeting in August at which twenty-five guests of the home were present. During the absence of the pastor, Joseph Whitacre, Bro. John Eash brought the message on the morning of July 15. In the evening, the youth gave a playlet, No Date for Tommy. A filmstrip, He Went Straight Home, was also shown. Three babies were dedicated in July, one of the babies being a sixth generation with all the relationship attending. For the evening service, the congregation joined Pleasant Hill for vespers at their hilltop grove. Recognition was given to the senior members of the church at the morning service on Aug. 5. A dinner was served them after the service. Five of our Sunday school workers attended the laboratory school at Elizabethtown College. — Elda Wertz, Johnstown, Pa.

Windber — In observance of National Youth Week, the entire morning worship hour was conducted by the youth of our church. Olin Mason, administrator of the Scalp Level Brethren Home, spoke about the youth's part in Brethren Service. A number of our leaders attended the stewardship retreat at Bakersville, Pa. The World Day of Prayer service was held in our church. Donald Stern, who was denominational director of stewardship, brought the message on March 11. The Robert Hesses, missionaries to Nigeria, gave an illustrated talk about their work there. The Elizabethtown College choir presented a program of music. At the "quiet hour," under the leadership of Bro. I. C. Paul, the life of Christ as recorded in Mark is being studied. During the absence of the pastor, Millard Weaver, moderator of the church, brought the message. Two were received by letter and twenty-five baptized on Palm Sunday. We observed the love feast on Thursday evening of Holy Week. The Truth Seekers class presented an Easter drama. Bro. Warren Kissinger brought the message at the homecoming. The men's chorus of the Meyersdale church gave a program of music in the evening. The women of the Windber churches observed Community Day and also Fellowship Day in May. We gave a dinner in appreciation of the choir. Glenn H. Bowlby assisted in the installation of the deacons. A number of babies have been dedicated. — Mrs. John C. Saylor, Windber, Pa.

Eastern Maryland

Pipe Creek — Carol Elliott, president of the CBYF, attended the youth seminar at Washington and New York. Mr. and Mrs. Carl Spangler of Roanoke, Va., showed slides of their tour of the Holy Land at the women's fellowship meeting in March. During Lent the pastors of the churches of the area exchanged pulpits. We observed the love feast on Thursday preceding Easter. A program based on family fun w given at the family night fellowsh dinner in May. Assistant County Age Robert Jones spoke on Rural Life Su day. Mr. and Mrs. William Heltzel re resented the congregation at Annu Conference. Several from the chur participated in the peace action proje in Washington. Mrs. Bertha W. Jarre field representative of the Koinor Foundation in Baltimore Count brought a message on July 1. Seve of the Sunday school classes met the church lawn one Sunday eveni for a vesper and campfire service, co ducted by the youth group. The co gregation joined with other church of the area for a vacation Bible scho On July 15, the Sunday school a worship service were held at Car Woodbrook, with a picnic family b ket dinner. One Sunday in Ju Richard Simmons, a graduate of Be any Seminary, was the speaker at t morning worship service. The wom have been making comforters a hospital nightgowns and rolling ban ages for relief. — Mrs. David J. Ro Linwood, Md.

Middle Maryland

Manor — A number of our memb attended the workshop in the Hage town church the latter part of F ruary. The a cappella male chorus East Petersburg, Pa., gave a progr of sacred music one Sunday. T youth group, under the leadership Mr. and Mrs. James Stevens, presen an Easter drama on April 15 and g a repeat performance the next Sund Bro. A. Joseph Caricofe of Mountsvi Pa., was the evangelist for the meeti at the Downsville church, April

Brethren Placement Service . . .

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ough May 6. Five were baptized as result. The Cheerful Workers class nsored the mother and daughter nquet and presented a skit following e worship program. On May 13 two bies were dedicated at the Downs- le church. Joseph Quesenberry and thur Scrogum were guest ministers the love feast service, the former ciating. On June 3 four babies re dedicated at the Manor church. e offerings received at the vacation ble school directed by Betty Kitchen l be used to start a church school rary. One of the Sunday school sses sponsored the father-son ban- et. The pastor, J. Rowland Reichard, ected the vacation Bible school at Downsville church. The offerings e sent to the American Bible Society purchase Braille books for the blind. —Naomi H. Coffman, Hagerstown, Md.

First Virginia

Green Hill — On April 19 we had a lve-hour prayer vigil at the church. love feast was observed the next . Some of our group who were ning to help in the vacation Bible ool attended the institute at the ioch church in May. The oldest the youngest mothers and the her with the most children were gnized on Mother's Day. The rict men's fellowship met in our rch for a supper on May 29. In we had a talent night at the rch for all members of the family that could sing, play an instrument, or give a special reading. On Pentecost Sunday the youth sponsored a twelve-hour prayer vigil. We had a vacation Bible school the latter part of June. — Mrs. K. W. Dudley, Roanoke, Va.

Oak Grove — Maurice E. Wright of Rocky Mount, Va., has been serving as interim pastor since September. Sanford Jones joined the church staff as minister of music at that time. DeWitt Miller, a member of Central church, Roanoke, was elected moderator at the council meeting, Bro. Paul Crumley of Daleville conducted revival services. One was baptized and two received by letter. We observed the love feast during Holy Week. The congregation joined with other congregations of the community for Easter services. Three members of the congregations spent a week working at the New Windsor relief center. The Carl Spanglers are now serving at New Windsor, after returning from two years of volunteer service in Europe. They told about some of their experiences there one Sunday morning. The women have quilted comforters and canned soup for relief. The theme of the mother and daughter banquet was The Rainbow of Life; Mrs. Grace Edmunds was the speaker. The Rebecca circle had a Valentine party for a group of local orphanage children. Nine members attended the spring rally at the Ninth Street church in Roanoke. The men have been having workdays at the church, doing repairs and landscaping the church grounds. We had a family fellowship supper at the church and plans are being made to continue them. Mrs. Thelma Stanley directed the vacation Bible school. The offering was sent to provide migrant children with necessities. The children also brought clothing and toys for the migrant children. Bro. Ralph Moyer became pastor on Sept. 1. — Mrs. Raymond R. Richards, Roanoke, Va.

Roanoke, First — Twelve were baptized and three received by letter on April 15. The young people presented the play, The Way of the Cross, on Easter. We had a mother-daughter and a father-son banquet. Four babies were consecrated on Mother's Day and the men's Bible class presented a flower to each mother. We had a vacation church school, with the sessions meeting at night. Seventeen members attended Annual Conference. We observed communion on the morning of July 8. Our congregation joined that of Peters Creek for day camping. We had a special service for the older members of the congregation on Aug. 12. The district conference was held in Central church in August. — Mrs. W. D. Trout, Roanoke, Va.

Northern Virginia

Harrisonburg — Thirteen have been baptized and four received by letter. A reception for all the new members

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FOR SALE — Choir records of th six choirs of 200 voices of the Pa myra Church of the Brethren, Pa myra, Pa. There are two differer records, one of general anthem and one of Christmas and Easte music. Each record sells for $4.7 plus 19c sales tax. The chancel cho sang Saturday evening at the Ocea Grove Annual Conference. Ser orders to Mrs. Kenneth Frey, Mi ister of Music, 226 S. Grant S Palmyra, Pa.

of the past year was held on April 29. The family life committee sponsored an afternoon and evening for new member families. Ten babies were dedicated in May. Mrs. Nancy Trout served as toastmistress at the mother-daughter banquet. The women presented Mrs. Robert L. Sherfy, the pastor's wife, with a gift of crystal. The Sherfys had open house at the parsonage on May 20. The district camp was dedicated on May 27. The chancel choir and the pastor participated in the dedication of the new church at Wakeman's Grove. The Bridgewater College choir and the Broadway high school mixed chorus presented programs of sacred music. One of our young men, Forrest Collier, will be serving as intern pastor at Waynesboro, Pa., for the next ye He has finished two years at Betha Seminary. The youth participated a district hike at Brethren Woods a sponsored the movie, A Man Call Peter. The junior high class promot a drive for used eye glasses. Th sent 277 pair to the New Eyes for t Needy in New Jersey. Robert E. Ho became pastor on Sept. 1. — Mrs. D. Mundy, Harrisonburg, Va.

TO BE A MAN

ROBERT W. SPIKE

The author puts forth the real tests and measuring rods of what it means "to be a man" in Christ in each of modern man's day-by-day activities — at work, at leisure, in love, and at worship. Here is a book that turns away from discredited myths of the past, looks at the present without illusion, yet sees the future with promise.

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Church of the Brethren
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MARION FLOOD FRENCH

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Church of the Brethren General Offices, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

OCTOBER 6, 1962



Painting by Daniel O'Neill Three Lions

"When he was at table with them, he took the bread and blessed, and broke it, and gave it to them. And their eyes were opened and they recognized him."—Luke 24:30-31a (RSV)

World Communion Sunday, October 7

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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D. W. Bittinger, president of McPherson College, Kansas, is on an around-the-world-tour.

Dan West, a member of the General Brotherhood Board, was a former Brotherhood staff member.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

A Church Is Dying, Why?

In July I visited a church of our denomination, which is in the middle of a colored neighborhood. I found that this church is dying — dying not through lack of population in the community, but dying through denying men the opportunity to become Christians in the Church of the Brethren, because their skins are a different color. Did not Christ our Leader teach that all men are created by God? That we should love all men? It causes me great sorrow to see any church showing partiality on grounds of race or class. James, Chapter 2, warns churches of this.

More than two hundred years ago Brethren left Europe and came to America for freedom to worship God as they believe, which they found as a miracle of God. Now today in thanks, many of our churches close their doors to a man of a different race. Does this man have freedom of religion? Is not his soul just as important as a white man's to God?

A member of the church told me the old church would always be there and not be sold, even though the congregation died out. Is the purpose of our church just to maintain historical shrines of our heritage, shrines — churches — which have no gospel for another race? Christ said, "Go and preach the gospel to all men" — at home as well as abroad.

The Church of the Brethren has been a leader in relief and service work, along with some other denominations. How wonderful if she could also become a leader in desegregation of the Protestant churches.

I speak not in condemnation, but because I love Christ and my church. So I write this letter in an effort to start some thinking about this subject on part of clergy and laymen. I often ask myself, "What would Christ do about this?" — Jahn W. Dilley, MVS Unit, Woods School, Langhorne, Pa.

We Are the Government

It is a bit difficult to understand the reasoning of our brother who wrote in the Aug. 13 issue of the Gospel Messenger expounding the virtues of "witness by designation." We in America must realize that we the people are indeed "Caesar" for we are the government. Therefore, if our taxes are used to purchase those things and pursue those ends which are contrary to our Christian principles, then it is our duty to tr to select those representatives whos ideas coincide with our principles.

All of us would naturally like t see fewer of our tax dollars drowne with the latest shot to Venus. W should also like to see a diversio of the tax dollars spent in our va military budget. We would also b very thankful if more dollars wer spent in solving many social prob lems rather than building false fou dations of physical power. It suggested that the way to deal wit this problem is to destroy that whic stands at its base, i.e., those fals notions of security which pervade ou modern world. We might begin b making ourselves heard in politic circles. Some day we may have Brethren legislator who may mak our influence better felt.

To designate where our tax mone is spent defeats a basic premise democracy, i.e., the majority rule Surely our brother realizes that we we all to follow his plan of "witne by designation" no realistic budg could be planned. A lesson some us have had to learn in our loc churches is that a unified budget r quires us to work as a unit and n to be continually designating mon for this petty project or that.

Let us indeed witness for God a the church and let us be patient th we will discover the proper way! L. Wade Bollinger, R. 4, Lafayett Ind.

Operation Prayer

Let all who will pause for fi minutes each day at noon and pr or meditate Godward on five poin the President of the United Stat world leadership, freedom for men, international goodwill, in vidual fortitude and courage.

A mass response to this idea cou unite the nation in a common effo revitalize the Christian ideology, gi the nation a sense of urgency, repla despair with hope, and erect psychological wall of defense agai communism. — Mrs. A. H. Pete 3501 Childress, Fort Worth Texas.

Well Done

"Gathered and Scattered" in t Sept. 15 issue is worthy of a religious journal in America. Ri ard N. Miller has done an excell job of writing. — Charles E. DuMo Elkhart, Ind.

Let the Conversations Begin Locally

THE popular word now among ecumenically minded Christians is *dialogue*. We hear of dialogues between Roman Catholics and Protestants, between Orthodox and Pentecostals, between various denominations, and between extreme viewpoints within denominations.

The word is a good one, but we prefer the idea of *conversations* between Christian groups. For one thing, a dialogue sounds too much like a formal debate, structured to the point of being a little stiff. For another thing, the idea of a dialogue seems to call for the leadership of designated spokesmen — archbishops, presiding bishops, presidents, and executive secretaries — who represent their particular confession and interpret its position and practices.

Now all of this may be necessary, but will avail little if only official spokesmen get together and begin to understand one another. We prefer the idea of conversations among Christians because they are less likely to be formal, they can be less inhibited by official restrictions, and — what is more important — they can proceed in local communities. Ecumenical discussions should involve Christians who live in the same neighborhood, for surely this is the place where the Holy Spirit is best able to show Christians how they are essentially one in Jesus Christ.

So, while the officials have their more formal dialogues and while they send observers to one another's councils, let us have conversations among Christians at the home base, in the communities where each of us lives. Why should not Brethren and Baptists, Methodists and Mennonites, Presbyterians and Pentecostals, Evangelicals and Episcopalians (or whatever are the most natural associations) get together in conversations about their beliefs and practices? Perhaps such meetings would start with an air of curiosity, but if an atmosphere of mutual trust develops (as it should among Christians) they might well continue in an attitude of repentance. Then the Holy Spirit could begin to mend some of the brokenness that abounds in the body of Christ.

We hope that our Fraternal Relations Committee, appointed by Annual Conference to guide the conversations involving Brethren, will help our local churches to take the initiative in starting such discussions locally — where they are most likely to be fruitful. — K.M.

Instant Houses Are on the Way

INSTANT coffee, for people on the run. Three-minute frozen steaks, for diners in a hurry. Jet-propelled rides, for travelers in a rush. And now we are to have instant houses for people who cannot wait to get a roof over their heads.

Already available is a dome-shaped portable structure that can be assembled in twenty minutes by two people using a single wrench. Coming soon are "spray-on" houses that can be constructed out of nothing more than a few chemicals and a plastic film. Instant houses are just around the corner.

But let us be sure we do not confuse instant *houses* with instant *homes*. There is a widespread fallacy that it takes only a well-planned wedding ceremony with a license for legality and the right words from a minister to provide the foundation for a home — practically overnight. It may turn out that the new way to erect houses is in twenty minutes or so; but it surely not the way to establish a home.

To build a home requires the better part of a lifetime. The solid rock foundations are laid in the homes from which a young couple comes. They are set in basic Christian attitudes and ideals, taught to children by example as well as precept. The structure of a home needs not only such a foundation but also the wise counsel of pastor and friends. Christian leaders can be helpful in guiding the premarital planning of a young couple just as the services of an architect are needed for the building of a house.

Somehow, a home is always in the process of building. You do not step into an instant one on your wedding day, but rather you begin then to build it day by day, stone by stone, brick by brick, hoping and praying that the storms you encounter, though they test the fiber of your home, will not destroy it. Sometimes great damage is done, and rebuilding is required. But in the process of building together, even in the repairing of damages, there comes the creative companionship that is so essential for a lasting marriage and a firm family relationship.

Christian youth need to be wary of prefabricated schemes for homemaking in a hurry. You might get a roof over your head that way, but not a solid foundation under your feet. — K.M.



Painting by Ignacio Vas

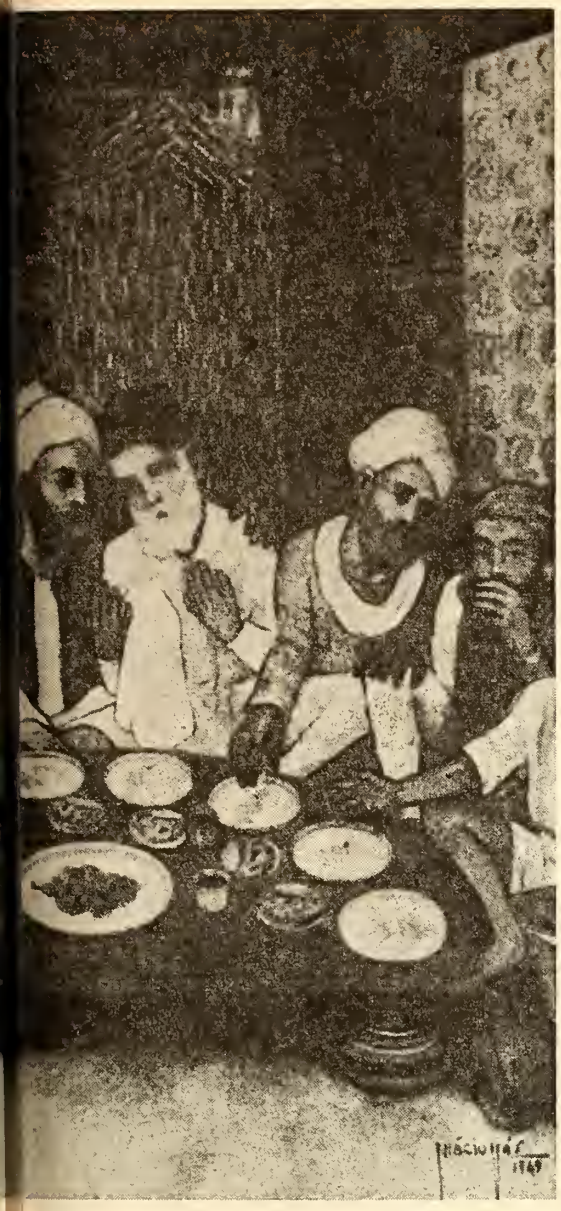
THE Last Supper of Jesus with his apostles was primarily a memorial occasion. The meaning of what Jesus came into the world to do is to be passed on from one generation to the next.

At one of the entrances to a Greek Forum stands a marble statue dedicated to the goddess of memory. Upon the face graven in beauty there has fallen a strange, intense stillness, upon her brow a crushing weight of thought. There she stands reflective, dispassionate, aloof, detached, thinking her own deep thoughts, and to the restless generations which rush to and fro around her she says, not in words, but by her intense abstraction and absorption: "Remember!"

This is what the love feast and communion service says to the busy 20th century world. Remember! Remember what Jesus did! Remember what his sacrifice means to the world. Let us carefully recall those things that Christ would not have us forget.

First, Jesus wants us to understand and remember his own true nature as a Messiah who was a servant. He clinched this truth in the minds of t apostles as he engaged in t rather shocking experience washing their feet. Why w this shocking? Because he w a King. He was guest of hon at that last supper. Only servant, a slave, was suppos to wash feet.

But did not this one act Jesus clearly sum up the k nature and purpose of his lif For his overall intention was serve mankind daily and climax this role by ultimat becoming an atoning sacrif for the sins of the world. E this was not the type of Messi



Three Lions

In Remembrance of Me

by James S. Flora

he world was expecting. Dr. T. W. Manson points out this vivid contrast: The Messiah of ohn the Baptist's expectation vould have been a strict and elentless judge; Jesus saw his vocation not so much to judge he faults of men as to heal heir hurts, to give them deiverance from the evil powers hat hold them captive.

One time when the disciples vere arguing over who was to e the greatest, Jesus clearly ut forth his concept in these vords: "Let the greatest among ou become as the youngest, nd the leader as one who serves." Look at the world today. Are not most of those who stand out as truly great, the ones who served their fellowmen? Consider St. Paul, Martin Luther, Louis Pasteur, Florence Nightingale, Abraham Lincoln, George Washington Carver, Albert Schweitzer.

As Jesus girded himself and knelt down to wash the disciples' feet that evening at the Last Supper, he was not only revealing his own ministry of service, but he was challenging us to dedicated, unselfish service.

When you and I kneel down to wash the feet of a fellow Christian, we will be reenacting Jesus' role of service. It will call us to humility; it will remind us of our servanthood. Jesus wanted his followers to remember and observe this experience throughout history, and so he said (John 13:14): "If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet."

Occasionally a Christian is entrusted with an unusual amount of honor and power. In such cases Jesus wants us to remember that we must

humbly serve God and people regardless of worldly position. Some years ago when Wilhelmina was crowned Queen of Holland, the happy little girl, too young to realize the gravity of the occasion, with thousands of people cheering her, was unable to take it all in and said, "Mamma, do all these people belong to me?" "No, my dear child, you belong to all these people." We are in the world to serve it with our most unselfish and helpful service.

Jesus also wants us to remember the unifying factor which holds the people of God together. Christians are not held together by force, not because of identical characteristics, and certainly not by perfection. But Christians are held together by the powerful attraction to God through Christ.

These men in the upper room that night were dissimilar in nature and character, in vocation, in background, but they were bound together in an unshakable love. Their fellowship was indissoluble. And Jesus chose to symbolize and perpetuate this closeness through a fellowship meal. People down through the centuries could remember it for a long time. These twelve disciples were molding a fellowship with Jesus and with one another that could never be broken.

Our Lord was well aware of the power of Christian fellowship. And he knew that this power would be needed as his followers faced the forthcoming trials and temptations. And in our day we so urgently need the strength of this fellowship.

Jesus knew that whenever a leader is taken away, as he would be shortly, the fellowship of believers would need extra powers of endurance. Following the Last Supper experience, we discover a certain prediction made by Jesus. In Mark 14 we read: "And when they had sung a hymn, they went out to the Mount of Olives. And Jesus said to them, 'You will all fall away; for it is written, "I will strike the shepherd, and the sheep will be scattered."' " But during his ministry Jesus had left with his followers this bit of invaluable spiritual truth. "For where two or three are gathered in my name, there am I in the midst of them." The power of even a small fellowship in Christ's presence is unbelievable.

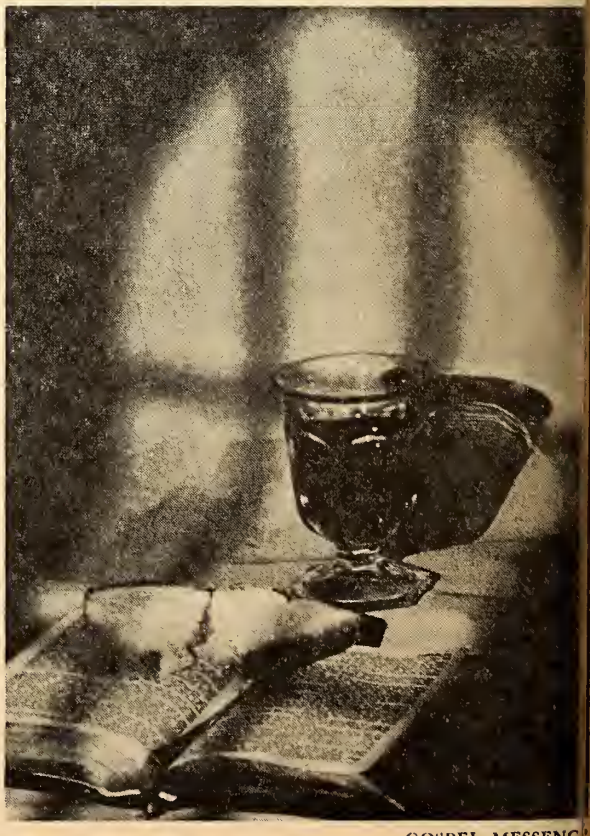
Without Christian fellowship, the fire of the spirit is not as bright. A certain governor of Surinam once asked his Negroes why they always wanted to go to church in order to sing and pray together when they could do so privately at home. They were standing by a coal fire, and a Negress answered: "Dear master, separate these coals and they will at once die out, but what a pleasant fire they affor when they all burn together!

Going to church is not simpl the act of going to church; it i more. When you go to churc you testify that you love th Word of God; when you go t church you preach a sermon t the nonchurchgoer that he not a beast of burden, but human being, rational an spiritual. Merely going t church can save no man, bu not going to church causes som to be lost from the kingdon Never underestimate the powe of Christian fellowship.

Now let us see clearly wha Jesus wants us to remembe from the important symbols the bread and cup. These a central in the communio experience. They symboliz the greatest redemptive act i history. And of their obser ance Jesus said: "Do this i remembrance of me."

The bread represents th broken body of Jesus. Any foo

Continued on page 11



"Let a man examine himself, and so eat of the bread and drink of the cup" (1 Cor. 11:28)

Religious News Service

The First CHURCH Conference

by Harry K. Zeller, Jr.

AFTER the birth of the church the first conference was the Jerusalem Council. It is far and away the major conference of the New Testament church. We confirm the monumental character of this assembly by reading the 15th chapter of Acts every time we assemble together for business at our Annual Conference.

The Jerusalem Conference was presided over by James, the brother of Jesus. It was widely representative of the traditional and the emerging leaders of the early church. It gave itself to full discussion and positive decision of a touchy technicality which, even though it had not stymied growth, did threaten to shatter the young church with disunity.

You are well acquainted with the nature of the controversy. According to Jewish custom, circumcision was a religious rite by which a man became a Jew. Some Gentiles, probably those free-thinking Greeks, insisted they could follow Christ unreservedly without submitting to any Jewish initiatory rite. The Jewish elders, worshiping the mores that sustained them, were aghast at this apostasy. They could not imagine any commitment to Christ with so low a common denominator that the Jewish rite was not obligatory. They called to task those who had permitted baptism without circumcision. They ordered a deputation from Antioch to appear and justify their actions. So the early church in the throes of difficulty came together at the Jerusalem Council.

We must remind ourselves not to underestimate the significance of the issue involved. In the retrospect of 2,000 years we do not think of circumcision, which has become a routine hygienic procedure, as having religious overtones. It seems to us too trivial to have caused such an upheaval. Even if we include the larger consequences of Galatians 2, which involve the eating together of Jews and Gentiles, which some scholars believe was also a consideration of the Jerusalem Council, the matter still seems relatively unimportant to us alongside the larger considerations of the gospel message.

Yet this kind of obstacle, like a speck on the lens of a camera or a fleck on the eyeball, must be cleared away before perspective is restored. Little things can get desperately in the way and they are symptomatic of greater things. The real dynamite of the Jerusalem Council was not in demanding a prescribed procedure, but in the assumption behind it. The knotty problem was: Must the church be Jewish first before it can be universal?

The Jerusalem assembly began in a surcharged atmosphere. The church fathers were

emotionally involved in protecting the traditions of the church against heresy. Strong new personalities were demanding creative, rather than traditional, interpretations of the faith once and for all delivered unto the saints. It appeared that bitterness and bad blood would be the result of such a clash. In fact, the initial mood of the Jerusalem assembly had a distinctly disciplinary tone. The fate of the young church was hanging in the balances.

Acts 15 reports that, in good Brethren tradition, there was much debate and there were many speeches. Happily, both points of view were heard from. It would seem that the traditionalists carried the field initially. Those who advocated the old-time religion had a solid case.

One can imagine the Jewish elders insisting that these new ideas which had come in the wake of the Great Teacher ought to be related to the traditions of the faith or they would make a poor substitute for the Law of Moses. A handful of new converts were innocently trusting in a vague power of love. This was all well and good, but men needed law as well as love. People must have discipline, backbone, steel. We make faith too easy. If we let this tradition go, what will we give up next? Who knows where new ideas will lead? Jesus himself was known to have fulfilled the requirements of the Judaistic ceremony. If he, why not all men? It was a competent position, quite convincing.

But the new idea represented by the deputation from Antioch, which included Paul and Barnabas and which was aided by the counsel of Peter, had expulsive power and virtually overwhelmed the Jerusalem Council. Peter spoke out of his great heart and Paul from his great mind. They portrayed the immensity of the gospel for the whole world. They revealed how life in the outpouring love of God would eventually break down every barrier, wipe out every social, racial, and economic distinction between man and man. They saw with undimmed vision what God could do if man would not make it too difficult for him. Peter and Paul pleaded fervently for an open channel that the great power of God might flow through the young church into the whole world.

Concerns of similar character appear again and again in human history and are reflected in virtually all church conferences. Each age must decide what is peripheral and what is essential. Every communion must decide whether smaller things or greater truths are made the test of faith.

The Jerusalem Council, it would seem, came rather easily to a consensus. No secretary of any assembly ever wrote more gracious minutes recording the decision of the body than that day in Jerusalem, "It seemed good to the Holy Spirit and to us . . . " It was a choice phrasing to sum up a remarkable discussion and to pinpoint a positive decision. Two elements conspired to bring about this happy conclusion.

The first, of course, was common sense. "It seemed good to us." You can count on people. I know how swayed they are in crowds, how they can be led by a demagogue, how much worse they seem en masse than individually, but people are wonderful when they can and do think and speak. Commager insists that the slow processes required by democracy paralyze action. Democracy does seem bungling and slow, but it keeps coming up with these magnificent decisions.

Who would make a case for taking twelve men, many of them unlettered, all of them usually unskilled in the law, almost never instructed in the technical matters at issue, sometimes picked off the streets, as it were, and then required to give a unanimous decision — it is amazing how often the jury system is unerringly accurate in its conclusion. It says something about the basic human response to truth, the fundamental common sense of life, the way in which the universe puts its weight behind the things that are right.

VIGNETTE OF AUTUMN

ORA W. GARBER

The leaves
On tree and shrub
Reflect God's artistry;
His hand has gently touched them all
Anew.

The scene
Is one of joy,
A flaming symphony;
And, overhead, October's glad
Deep blue.



ANGELS UNAWARES

by Edith Lovejoy Pierce

When I opened my front door one summer afternoon I saw a great fat, green caterpillar on my doorstep, heading for the front hall. Not being able to remove it with a twig and being too squeamish to touch the repulsive thing with my bare hand, I went back into the kitchen for a rubber glove and banished the intruder into the bushes. I can do without caterpillars on the living-room rug!

But if I can do without caterpillars, can I do without butterflies, those bright airy jewels that pin themselves onto flowers? I remember standing fascinated, watching a swarm of orange monarchs fluttering high against the dark gray clouds of an autumn sky, as they started their migration south.

One cannot shudder at caterpillars without, by implication, insulting butterflies. And how many dull ugly human faces that crowd streets and buses and subways dare we say we can do without, until we know what their final transformation will be?

O Lord, help us to see the beauty rather than the ugliness, the best rather than the worst in those we meet, lest we entertain "angels unawares."

"It seemed good to us."

And secondly, the item which was really first as the matter was recorded; "It seemed good to the Holy Spirit." We do not know how they knew this fact, but they believed they did and we believe they did. They had waited for the coming of the Spirit. They had heard the promptings in their souls. They had listened to the still small voice, and, like Joan of Arc, they heard voices to which others were deaf. For these subtle extrasensory perceptions there need be no proof but the deed itself.

It would seem they had heeded one of the prayers Peter Marshall made in behalf of the United States Senate: "O Thou who dost know the secrets that will remake the world . . . as we express our ideas and listen to the ideas of those who differ with us, may we be humble enough to think about the third idea — Thine — and be persuaded by thy Holy Spirit to embrace it and thus discover the secret of harmony; in the name of Jesus Christ who was always right. Amen."

After the Jerusalem Council had come to its decision, it finished off the meeting with a nice little touch. The answer was sent back in person. A committee of understanding was appointed, not so much to carry the decision, but to convey the spirit in which the decision was made. This is the gospel at its wonderful person-to-person best.

We have learned that the witness does not get through impersonally. In Brethren service we tie the witness to the person lest food distribution becomes merely the work of a wholesale restaurateur. In our missionary endeavors we send the person with the message. No minister worth his salt can but be aware that better sermons than his own are available on any tape recorder or radio, but the message of God does not come through impersonally. "The best way to send an idea is to wrap it in a person," as Oppenheimer said. This is the way God did it. "The Word became flesh and dwelled among us."

We could almost say that the Jerusalem assembly was a perfect Annual Conference. It handled a knotty problem with hard-driving, cleancut debate, granting a full hearing to every voice, then achieving obvious consent in a final decision with resultant good feeling in all quarters. No wonder the messengers who had first been summoned in apprehension were sent off by the elders in peace.

by Marilyn Hicks

Photo by West Plains Daily Quill



Fike Children Serve in Three Countries

THOUGH the three children of Reverend and Mrs. Alva Fike of Peace Valley shy away from the word *dedicated,* that is exactly what they are. All three are in jobs that take them to three parts of the world and engage them in the work of the Church of the Brethren.

Don and Elmer were in the home of their parents for about a week on a vacation and Juanita had been here since the last of May.

Graduating from McPherson College in McPherson, Kansas, which is affiliated with the Church of the Brethren, Don, Elmer, and Juanita enjoy their Christian service.

Juanita, twenty-four, the youngest of the children and the only girl, returned this spring from Quinter, Kansas, where she has been teaching for the past two years, English, German, and speech.

Her next venture will be in Jos, Nigeria, West Africa, where she will teach school on the secondary level. She will teach English and other subjects.

Juanita applied for this typ of Christian service when sh was a student at West Plain High School.

Don, who is the second oldes of the Fike children, has spen the last two years in Puerto Ric with his wife, Shirley, and tw small children, Wanda Jean an Douglas.

Before going to Puerto Rico Don was a missionary i Ecuador for two years, in small Indian village near Quito Don and his family worke with the peaceful Quechu

ndians in organizing a church n the mountainous region. The ndians in this area are inde-)endent, owning their own land nd for the most part are armers. They grow corn,)eans, and small grain.

The highly publicized massa- :re of five missionaries that anded in the Auca Indian village in 1956 was only sixty ir miles from where Don and is family lived.

The Fikes' return to this :ountry was a necessity in 1959)ecause of the illness of his wife.

Don's pastorate is at a church n Castañer, Puerto Rico, which s located in the mountains. He nd his family left in July to :eturn to their work.

Don pointed out that being a astor of a church there is different from being one in the U.S. There they train the youth of the community to take over the work of the church. Don served also as chaplain in Castañer hospital and his wife, a registered nurse, also helped with surgery when called upon. Both volunteered for this service.

Elmer, thirty-one, and the oldest Fike child, is the only one to remain in the U. S. but he and his wife are working in Christian service with their church.

Living in Albuquerque, N. Mex., with his wife, Ina, Elmer is a coordinator of religious activities at Albuquerque Indian School for Southwest Indians, largely Navajo Indians. Elmer organizes the activities of the eleven different churches that are represented in the government school.

Seventeen different groups of Indians that live on the banks of the Rio Grande River attend the school, approximately 1,100 of them. Most of them profess to be Christians but when they return to their homes they go back to their old beliefs, Fike said. Though they believe in a supreme being, they live in fear and do not know whom they are worshiping.

They elect a governor every year who is usually an older person that is considered wise. He is the chief of the village.

Before going to New Mexico one year ago, Elmer and his wife had been in Brigham City, Utah, for seven years, where he was an associate director of Protestant activities at Intermountain Indian School. He worked with the National Council of Churches there in addition to teaching religion.

The school in Utah has an enrollment of 2,200 students, all Navajo Indians, and is the largest co-educational Indian school in the world.

For three years Ina Fike was a teacher and supervisor of three dorms which housed 296 girls.

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In Remembrance of Me

Continued from page 6

that we eat becomes a part of us. How wonderful is this symbolism in regard to Jesus. How meaningful this bread becomes! How much we reverence it! How much we cherish it, remembering what it stands for.

One time a little orphan of the streets was admitted to a children's home. He was offered a new outfit and took a boy's pride in getting a new suit, new stockings, new boots. But when they offered him a new cap he wanted to cling to the old ragged one he held in his hand. When obliged to part with it, it was noticed by the kindly matron that he tore out its lining and stuffed it in his pocket. "Why did you do that?" asked the matron. "Because," he said, with tears in his eyes, "the lining of my old cap was part of my mother's dress. It is all I've left of her, and somehow it seems to bring her back." The lining of that torn cap was not merely a circle of faded material; it was a holy symbol. So the bread and wine are sacramental; they are forever holy symbols helping us to realize the presence of Jesus.



To commune means to share and to be a part of one another. To communicate means to share a message. To commune means to share in a spiritual interchange.

And then we take the cup which becomes the greatest symbol of an agreement the world has ever known. You have heard of a person signing an agreement in blood, haven't you? You have heard how the Indians cut their wrists and let their blood intermingle in a solemn promise to each other. At the communion service we drink the cup, representing the blood of Christ, and in so doing renew our covenant with God. God's part of the agreement is the New Testament record of his Son's death on the cross. Our part is to accept Jesus and the tremendous meaning of his suffering on our behalf.

And just as a diamond ring symbolizes romantic love, so the bread and cup symbolize love and dedication to God.

"What does Jesus want us to remember?" The answer is: His life, his death, his resurrection. And we do this through the memorial supper.

The Road From Olivet

by D. W. Bittinger

What would Jesus see if he walked the road from the Mount of Olives to Jerusalem today?

EARLY on a Sunday morning we went out to Bethlehem. The road was steep that led from the Judean hills down to the shepherd's field and the Nativity cave. It would have been hard riding down there on a donkey. But the cave would have been cool and comfortable, a good place to be born for one who loved the common people.

Now it is covered by churches, varieties of conflicting churches. Nevertheless, we worshiped in several of them and returned to the top of the Mount of Olives.

It was noon in the heat of summer but we decided to walk down Olivet, past Gethsemane, across the Kidron valley, all the way up to the temple and on to Calvary. The dust on the roadway was nearly ankle deep at places, powdery and clinging. The shade of the olive trees in Gethsemane was refreshing. The climb up to Jerusalem's gate was burning hot.

Jesus rode down that way on what we now call Palm Sunday; he walked there several times during the following week. We asked ourselves, "What would Jesus notice and what would he think if he walked there now?" These are among the things:

1. Soldiers are still on the road. They are not carrying Roman spears, but automatic pistols and rifles.

2. The Gate Beautiful, or the Golden Gate, where he used to enter, is closed and barricaded. It is too near the Israel-Jordan boundary to keep open.

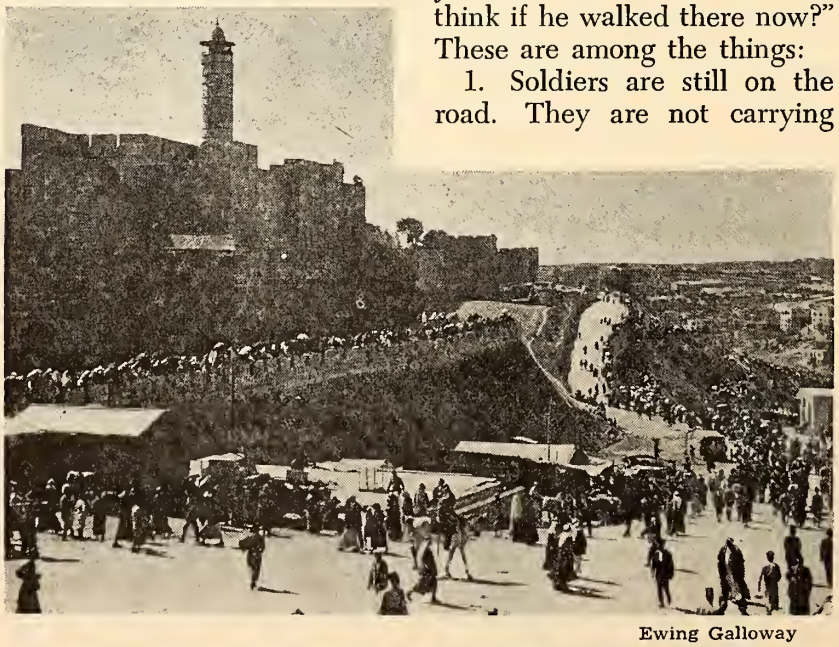
3. He would need to enter the Damascus gate nearby. On top of it are soldiers with machine guns watching his approach. Barbed wire coils over it. Tanks wait nearby.

Would not the Man of Peace pause again to pray in Gethsemane?

But even that is not all. If he joined the throng making a pilgrimage from the Place of the Judgment up to Calvary, he would see people from all lands and in all conditions of affluence and of need. Some carry several expensive cameras and photograph everything. Others wear only a rag; their bodies are emaciated, their feet blistered, but their eyes burn with almost fanatical fervor. These kneel at every station of the cross. They kiss the stones of the street. They pry out a pebble or pick up some straw or trash and shed tears on it as they clutch this holy thing to take with them.

Golgotha is covered by a church. Five church groups grapple for possession of the hill and the tomb. The curious photograph it and go away still wondering and curious. The blind and the hungry kiss it, fall prostrate before it, and go away blind and hungry, just as they came. Something has happened to them, surely, because of their ardor and their faith. But is it enough?

If Jesus walked this way again would not the Man of Sorrows agonize once more in the Garden? Would he pray, "Do not defend my empty tomb with arms! Do not kiss my grave. Follow, follow my teaching!"



Ewing Galloway

At Easter pilgrims from all over the world visit Jerusalem. This shows the people walking around the wall of the Holy City

Speaking Personally

Hiroshima After 17 Years

by Dan West

ONLY one noticeable scar is left in this tragic city where the first atom bomb was dropped on human beings. The "Atom dome" and the Industrial Exhibit building are unchanged, but the rest of the blasted city has been rebuilt. Yet there are scars in or on the bodies of two thirds of the 90,000 "survivors" who were caught too near the blast when the bomb fell. Some are still dying from the effects; 125 of them died last year in Hiroshima. And there are scars of the spirit too.

Yesterday was the big day for memorializing the awful event. For some people it was a chance to make money off tourists. For others it held heavy memories; for some of those there was a possible hope. I had visited the city before, but this time the meaning was deeper, both threatening and hopeful.

Threatening thus: If the biggest bombs in World War II before August 1945 were measured by a twelve-inch stick, the atom bombs then could be measured by the Empire State building in New York City. On the same scale the forty-megaton bomb exploded by the Russians on this August 5 would require a stick 556 miles long. We now live in a world where there are enough bombs to destroy the human race, suddenly or slowly.

Even so, there is more hope and determination than I ever saw before. Many people are becoming aware and active. Early on this August 6 a group of about 500 people assembled for religious services of memory and prayer in the Peace Park. Shinto priests in black and white regalia, Buddhist priests in more colorful robes, Catholic priests with symboled robes, and Protestant representatives (I identified one Salvation Army man) led in the prayer. There were color and movement, bells and chants, songs and incense and prayers. To me it seemed that the Protestant part had more hope; the last song, in Japanese of course, was "How Sweet the Name of Jesus Sounds." It carried much more meaning than when we have "services as usual."

This program lasted over an hour. Then important persons from the city laid wreaths on the altar and touched open hands in prayer before the burning candles. But the most moving part was dramatized by an old woman in a gray kimono who seemed to ignore the planned service. After the others had left the central place, she walked slowly up to the altar, carrying a parasol and handbag and something long wrapped in an old newspaper — a bouquet of flowers. Carefully taking them out of the paper she laid them reverently on the altar beside the bowl of burning incense. Then she stepped back and bent over in silent prayer, longer than any other person had prayed.

While she knelt there the whole group of different religious backgrounds assembled around her for the final meeting. Quietly and modestly she moved back of them and stood until the last prayer was said. Was she one of the mothers who had lost all her family in the blast? Had there been an interpreter near I would have asked her about her meanings.

At another place within half an hour 5,000 or more people assembled for another part of the memorial service. At exactly 8:15 a deep-toned bell sounded. Instantly everybody stopped moving, parasols came down, men's hats came off. There was one minute of silence.

Then the mayor spoke, followed by another speaker. Later a large band played and a larger chorus of children and youth sang. The one theme that united them was "No more Hiroshimas."

That night about dark I stood with several friends on a bridge and watched hundreds of rectangular lanterns of pink, blue, and other colored paper put on the water on both sides of the river. They made a long thin line of light as they drifted slowly down toward the sea. Every candle represented one person who had died as a result of the first atom bomb dropped on people.

If we, the living, do our duty they shall not have died in vain.

From Whence Cometh My Help

BY RUTH GRIGGS

In this holy temple, I seek not
Comfort for life's hurts,
Crutches for life's problems,
Sedative for conscience.

In sacred stillness, I seek
Insight to pierce the barriers between men,
Courage to tackle war's death hold,
Commitment to man's needs unmet.

I bow in prayer to find power to leave
With head uplifted to eternal hills. . . .
God in all and God in me,
From whence cometh help.

A Mighty Fortress Is Our God

Words and music by Martin Luther (1483-1546) No. 75 in The Brethren Hymnal

THE greatest hymn of the greatest man in the greatest period of Germany's history." In this manner James Moffatt once described the first Protestant hymn, A Mighty Fortress Is Our God, with words and tune by Martin Luther.

Whether the period of the German Reformation was the greatest period in German history might be argued, but there can be no question about the titanic changes that were wrought both in church and state as a result of that movement which originated in the conscience and the testimony of one man. As to the greatness of Luther, the man, there can be little question, even though his faults were many. Seldom has the Christian world seen a more capable or more stubborn fighter for what he believed to be true and right. And a significant aspect of Luther's talent lay in his love for music, in his delight in singing, and in his contention that public worship required the participation of the people in hymns of praise to Almighty God.

Of the thirty-seven hymns that Luther wrote there has never been any question as to which was the greatest. One alone stands above all the others as a tremendous statement of faith in God. No wonder it has long been regarded as the "battle hymn" of the Reformation.

The exact time of the writing of A Mighty Fortress is not known. The hymn first appeared in print in 1529 in a collection published in Wittenberg. It bore a title in Latin that indicated it was based on Psalm 46 which begins "God is our refuge and strength."

Undoubtedly the text of the hymn, even though it is rooted in one of the Psalms, reflects the struggles that had engaged all of Luther's energies for more than a dozen years. The conflict had started in Luther's own heart while he was a young monk and a university teacher. It broke into the open on October 31, 1517, when he used the cathedral door at Wittenberg as a place to set forth the controversial theses he was prepared to defend and debate. Within a few years he was tried for heresy, he was excommunicated from the Roman Catholic Church, and he was brought in 1521 before the Diet of Worms, where he refused to retract his charges directed against Rome.

A few years later there was an attempt to force the German princes, most of whom supported Luther, to reject his leadership. At this time it seemed almost as if not only the power of the Roman Church, headed by the Pope, but also the power of the emperor, Charles V, had been arrayed against Luther and his friends. Some biographers think that this crisis, which led to the Diet of Speyer in 1529, was responsible for the actual writing of Luther's famous hymn. With his own faith in God now put to a test, he turned to Psalm 46 and found a new source of courage in its affirmations of trust in a God who is a safe stronghold, "a mighty fortress."

It is always appropriate to read Psalm 46 before joining in singing Luther's hymn. In the original Hebrew poem there were three stanzas, each ending with the Hebrew word *Selah.* Some scholars think that each of the stanzas may originally have had the same refrain, which is repeated in verses seven and eleven.

The first stanza of the Psalm (verses 1-3) offers vivid descriptions of natural disturbances, evidences of change and tumult, in the midst of which, however, God's people need not fear because God is their strength. The second stanza (verses 5-7) shows in contrast the eternal city where God dwells. The last stanza (verses 8-11) points to a time when wars will cease. It contains the familiar command to "be still and know that I am God." If God is exalted among the nations, his presence as a stabilizing factor will be apparent even in the midst of a shaken world.

It is obvious that Martin Luther, though inspired by Psalm 46, made no effort to create a metrical version of it in German, nor did he feel impelled to follow its Hebrew pattern of thought throughout. Rather he took its central theme and made it his own. In his hymn he writes in vivid terms about the evils that surrounded him and threatened him. He speaks of Christ Jesus, "the Man of God's own choosing," and of the eternal Word that has power to overcome every assault of evil.

To sing Luther's great hymn of the Reformation is not only to enter into the spirit of a Hebrew psalm, but also to go far beyond the Old Testament to an affirmation of the eternal kingdom of Christ. To sing his noble lines is

o share in the vigor of Luther's ixteenth-century protest against flood of mortal ills, but singing t today can also take one far eyond the Reformation and inpire one to bear witness to the ame faith in this contemporary vorld.

In our hymnal we use the ranslation from the German made y an American clergyman, Fredrick H. Hedge. The tune is one hat Luther himself wrote, similar n character to folk tunes of his lay, but showing some resemblance also to the Gregorian chants that Luther had heard in the monastery. So familiar has the melody become that it is possible for Christians to join together in singing the hymn even though they sing the words in different languages. At the 250th anniversary services held in Schwarzenau, Germany, in the summer of 1958, Brethren from America could join wholeheartedly with their German Christian friends in singing Luther's hymn as a joint act of worship, whether they sang "*Ein' feste burg*" or "A mighty fortress." — K.M.

BRETHREN WANT TO KNOW

Delegates to the Ocean Grove Annual Conference had an opportunity to direct questions concerning the Brotherhood program and related interests to representatives of the General Brotherhood Board. Not all of their questions could be handled at Conference, but the Board and staff members have agreed to answer the questions through the pages of the Gospel Messenger. One or more such questions will be answered each week. Questions in succeeding weeks will deal with leadership development, Nigeria, and periodical circulation.

Why don't the Brethren grow?

The question as it is posed presupposes that our denomination is not growing. This is not altogether accurate, for the records would indicate that there has been a slight increase in membership in the Church of the Brethren across the years. According to figures published in The Yearbook, 14,706 new names have been added to church membership rolls in the decade 1950-51 to 1960-61, representing an increase of 7 percent.

While we are grateful for this steady growth, we must be concerned about the fact that it has been so very small. We are well aware of the fact that many of our sister denominations have grown much more rapidly during the same decade. If other groups are successfully reaching out and enlisting the support of large numbers of persons, why are the Brethren not doing the same?

This brings the original question into perspective. What are the significant factors that keep us small in the face of significant opportunities in evangelism?

Space limitations make it impossible to do more than suggest three points that seem to have particular relevance.

1. The Brethren are a family church, and tend to be somewhat exclusive. All too often, only those persons who have "Brethren background" are considered to be our responsibility in programs of evangelistic outreach. This would indicate that we have not come to a mature understanding of the nature of the church in the New Testament sense.

2. As a church, we have been profoundly influenced by the "appeal for tolerance." The sense of urgency to "save the lost" was judged to be too narrow, and has been replaced by a philosophy of laissez-faire in matters of faith. We have largely been unable to retain a "zeal for souls" that expresses itself in more positive terms and that does not smack of self-righteousness.

3. We have been unable or unwilling to develop techniques of evangelistic outreach which are effective in our contemporary society. Some have held on too long to outworn forms, while others have given up the old methods and have not developed new ones.

Is it possible to lift up lay evangelism throughout the Brotherhood as we have so effectively lifted up stewardship?

It is fortunate that this question can be considered along with the previous one, for it provides an opportunity to be a bit more positive. If we are not doing an effective job in evangelism, what specific steps can be taken to strengthen the church's program in this area?

The enlistment and involvement of lay persons in this ministry is of vital importance. Dedicated churchmen, by the very nature of their relationships to other persons in the midst of the workaday world, have a rapport with others which enables them to be very effective Christian witnesses. This truth must be proclaimed in every church across the Brotherhood, and thousands of able, deeply consecrated members must be challenged to engage in vital programs of evangelism.

Whether or not this can be done as effectively in evangelism as in stewardship is an intriguing question. One cannot fail to be impressed by the fact that thousands of church members have been enlisted in stewardship programs involving the face-to-face confrontation of persons in every-member canvasses and financial enlistment programs. But more significant than the large number involved in such efforts is the fact that these persons have been trained to share with others an expression of the meaning of the Christian faith and the church in their own individual lives. At its best, the every-member canvass has been a program of Christian witnessing. It has provided an opportunity for Christians to share the good news.

If Christians can speak to other Christians about the importance of Christ and the church in their lives in stewardship enlistment programs, is it too much to suppose that they can be effectively trained to make such a testimony among those who have made no Christian commitment at all? The sense of urgency that motivates so many to participate in a program designed to help persons to experience the deeper joys which come through the committing of their material resources to God through the church should be matched by a sincere concern to be used of God in introducing persons to a way of life that brings wholeness and abiding peace. — *Carl E. Myers, director of ministry and evangelism.*

KINGDOM GLEANINGS

Iran Emergency

Several thousand persons were killed and a hundred villages leveled by earthquakes in northwest Iran last month.

Material aid in the form of food, clothing, and medicines were rushed to the stricken area by Church World Service and the World Council of Churches. Much of the relief material was processed at Brethren centers.

To assist further in rehabilitating the survivors who still face immense suffering, the Church of the Brethren is investing $1,000 in Iranian relief. The gift, voted by the executive committee of the General Brotherhood Board, will be expended through interchurch agencies.

Contributions of $500 each were made at the same time by the General Brotherhood Board to aid recent disaster victims in Hong Kong and in Korea.

Your contributions earmarked for the Brotherhood's Emergency Disaster Fund will make possible continuing and ready assistance to those who sorely need the sustaining arm of Christian compassion. Such gifts may be sent to the General Brotherhood Board, Church of the Brethren General Offices, Elgin, Ill.

Bridgewater and McPherson colleges report increased enrollments for the current academic year. The Bridgewater student body totals 670, with 205 freshmen. At McPherson the freshman class numbers 205 also in a total enrollment of 574.

Five churches in the Elizabethtown, Pa., area — Swatara Hill and Stevens Hill Church of the Brethren and Royalton, Geyers, and Falmouth Evangelical and United Brethren churches have an annual Thanksgiving service. This year the service will be held in the Falmouth EUB church, on the evening of Nov. 21.

L. W. Shultz of 603 College Ave., North Manchester, Ind., would like to secure a copy of Shoup's Ammi — My People, printed in 1905 at West Alexandria, Ohio. Write directly to Brother Shultz if you have a copy you are willing to dispose of. Brother Shultz also reports that orders for Holsinger's History of the Tunkers are coming in well. The book is about ready to be mailed.

The retreat for the men of the Central Region will have as principal leader D. Elton Trueblood. This retreat, sponsored by the regional men's fellowship cabinet will be held in the Memorial Union, Purdue University at Lafayette, Ind., on Saturday and Sunday, Nov. 17-18. Each church is urged to send a group of men to this retreat. Detailed information may be secured from Howard Burnett, Regional CBMF President, 914 Walnut St., Anderson, Ind., or from Mark Schrock, Regional Secretary, Manchester College, North Manchester, Ind.

A Handbook Supplement for Layman's Sunday, Oc 21, is available free of charge by writing to: Men Fellowship Department, Church of the Brethren Genera Offices, Elgin, Ill. The original handbook was circulate recently to pastors and men's leaders; extra copies c the handbook are also available.

Gifts to La Verne College in 1961-62 totale $260,985, including $84,301 in annuities, $25,136 fror corporations through the Independent Colleges Founda tion, and $116,525 from Church of the Brethren individ uals and congregations. Gifts over the past fifteen year have totaled $2,000,000.

Three hundred new students were expected on th Juniata campus on Sept. 10, at the beginning of fresh man days. The incoming class will increase the college' total enrollment to at least 830. Included among th newcomers will be 138 men and 142 women listed a freshmen; twenty-two men and women who attende the summer term are continuing their class work.

Bethany Seminary opened her fifty-eighth academi year with a convocation service held in Bowman chape on Sept. 10, addressed by Graydon Snyder. Twenty-fiv new students are enrolled among the ninety-si registrations for the fall quarter. The incoming student come from nine colleges and four graduate schools an represent six denominations. New members of th faculty this year include Dale W. Brown, associat professor of Christian theology, Donald F. Durnbaugh associate professor of church history, and Marlin Heckman, librarian. Work on the new seminary campu continues slightly ahead of schedule, and it now seem likely that some of the units will be available fo occupancy in the late autumn.

A capital city fresh air program was sponsored by Hollyday House, Washington, D.C., this past summer The main objective was to make an underprivileged child of the capital city a part of a rural Christian family life with its ordinary activities of work, recreation, an worship for a one-week period during the summer. As a result, thirty-seven children and twenty-four families participated in the program and shared in a rewarding experience. Participants included: Maple Spring Church of the Brethren, Hollsopple, Pa.; Linville Creek Church of the Brethren, Broadway, Va.; Berkey Church of the Brethren, Windber, Pa.; Glen Bowlby, Church of the Brethren district office, Western Pennsylvania; and friends or families of Hollyday House BVS workers.

Changes of Address

W. K. Kulp, formerly pastor of the Erie church. Western Pennsylvania, should now be addressed at R. 2. Dunkirk, N. Y.

Irven Stern and his family are now living at 1000 E. Euclid, McPherson, Kansas. The Sterns returned to the States early in the summer because of Brother Stern's illness, from which he is recovering satisfactorily.

The address for *Paul Dilling,* pastor of the Ft. Pierce fellowship, Fla., should have read 812 Atlantic Avenue, instead of 812 Virginia Avenue, in the item in the Sept. 8 issue of this paper.

Anniversaries and Homecomings

Wilburn Lewallen, district executive secretary of Northern Indiana, will speak at the homecoming of the *Pleasant Valley church,* Ind., on Sunday, Oct. 14. Services will begin at 10:30 a.m. and 2:30 p.m.

Panora church, Iowa, will celebrate the one-hundredth anniversary of its organization with a homecoming on Sunday, Oct. 14. Galen Ogden will speak at the morning and afternoon services. At the afternoon session the new organ will be dedicated.

Beaverton congregation, Michigan, will hear Mark Schrock, the new regional executive, at its harvest and homecoming service, Sunday, Oct. 21. It will be an all-day meeting with a basket dinner at noon.

Vernon F. Miller, a former pastor, will bring the morning message on Sunday, Nov. 4, when the *Fresno congregation,* Northern California, observes the fiftieth anniversary of its chartering.

Pastoral Changes

A number of pastors have changed or will be changing locations. We are printing here a list of those pastors with the names of their new charges and their new addresses, according to the information received in the Ministry and Home Mission office.

EASTERN REGION

Pennsylvania, Eastern

Gerald E. Walizer, King Ferry, N. Y. (Lake Ridge, N. Y.)
Milton L. Hershey, R. 3, Manheim (White Oak)

Pennsylvania, Middle

Carmon E. Sollenberger, 539 Freedom Ave., Burnham (Burnham)
Perry B. Liskey, R. 1, Duncansville (Carson Valley)
J. Earl Hostetter, 103 N. Spring St., Everett (Everett)
Raymond P. Gordon, R. 2, Williamsburg (Fairview)
Kenneth R. Blough, R. 2, Box 317A, Duncansville (Leamersville)
Guy S. Fern, R. 2, Lewistown (Pine Glen)
Eldon College, R. 1, Schellsburg (Point)
D. Luke Bowser, Jr., R. 1, Box 150, Everett (Snake Spring)
Daniel M. Brumbaugh, R. 1, Saxton (Stonerstown)

Pennsylvania, North Atlantic

Kenneth L. Franklin, 3601 Garrett Road, Drexel Hill (Drexel Hill)

Pennsylvania, Southern

Paul M. Basehore, Jr., R. 5, Box 282, Carlisle (Huntsdale)
Ronald A. Beverlin, 209 S. Frederick St., Mechanicsburg (Mechanicsburg)
Ordo M. Pletcher, R. 1, Shippensburg (Ridge)
H. James Pearson, Box 72, Rouzerville (Rouzerville)
Irving R. Glover, 241 E. Garfield, Shippensburg (Shippensburg)

Pennsylvania, Western

Raymond R. Boose, 3524 Raspberry St., Erie (Erie)
Lawrence E. Thomas, R. 1, Clymer (Manor)
Glen Weimer, 20 Robinson St., Uniontown (Uniontown)
E. M. Hertzler, R. 4, New Bethlehem (Oakdale)
George L. Detweiler, 313 S. Center Ave., Somerset (Somerset)

The Church Calendar

October 7

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Do Beliefs Matter? Matt. 5:8-14; John 3:17-18; Acts 16:11-15; 2 Thess. 2:13-17; 1 Peter 3:15; 2 Peter 3:14-18. Memory Selection: Always be prepared to make a defense to anyone who calls you to account for the hope that is in you. 1 Peter 3:15 (RSV)

World Communion Day

Oct. 11-14 District meeting, Florida, Georgia, and Puerto Rico, Camp Ithiel
Oct. 12-13 District meeting, Oregon, Medford
Oct. 12-14 District meeting, Western Kansas, Quinter
Oct. 14 Churchman's Week
Oct. 15-18 Central Region conference, North Manchester, Ind.
Oct. 16-18 District meeting, Middle Maryland, Manor
Oct. 16-18 District meeting, Middle Pennsylvania, Burnham
Oct. 18-29 Foreign Mission and Ministry and Home Mission commissions team visits, Southeastern Region
Oct. 18-19 District meeting, North Atlantic, Paoli
Oct. 19-20 District meeting, First West Virginia, Old Furnace
Oct. 19-21 District meeting, Southern California and Arizona, Christian Conference Center, Forest Home
Oct. 19-24 Western Region conference, McPherson, Kansas
Oct. 21 Layman's Sunday
Oct. 21 World Order Sunday
Oct. 25-27 District meeting, Second Virginia, Waynesboro
Oct. 25-28 District meeting, Northern California, Empire
Oct. 25-28 District meeting, Idaho and Western Montana, Weiser
Oct. 26-28 District meeting, Northern Illinois and Wisconsin, Lena
Oct. 26-28 District meeting, Southern Pennsylvania, Camp Eder
Oct. 27 District meeting, Western Maryland, Frostburg
Oct. 27-28 Brethren Service team visits, Central Region
Oct. 28 World Temperance Sunday
Oct. 28 Reformation Sunday
Nov. 2 World Community Day
Nov. 2-4 District meeting, Southern Ohio, Mack Memorial, Dayton
Nov. 3-4 Brethren Service team visits, Central Region
Nov. 7-8 District meeting, Eastern Pennsylvania, Elizabethtown
Nov. 8-10 District meeting, Washington, Sunnyslope

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. E. Lowell Martin of New Enterprise, Pa., in the Windber church, Pa., Oct. 14-21.

Bro. Herald Seese of Somerset, Pa., in the Maitland church, Pa., Oct. 15-20.

Bro. Jesse W. Whitacre of Keyser, W. Va., in the Shrewsbury church, Pa., Oct. 16-28; in the West Goshen church, Ind., Oct. 30 — Nov. 11.

Bro. Stewart B. Kauffman of Huntingdon, Pa., in the Mill Creek church, Va., Oct. 21-28.

Bro. Michael Olivieri of Roaring Springs, Pa., in the Back Creek congregation, Shanks house, Oct. 21-28.

Bro. John D. Mishler of Huntington, Ind., in the Pipe Creek church, Ind., Oct. 22-28.

Bro. Frank Carper of Palmyra, Pa., in the Madison Avenue church, York, Pa., Oct. 28 — Nov. 4.

Bro. Jobie Riley of Elizabethtown, Pa., in the Stevens Hill church, Pa., Nov. 4-11.

Bro. David Rogers of Roanoke, Va. in the Linville Creek church, Va., Nov. 4-11.

Sister Harriett Bright of Decatur, Ill., in the Windfall church, Ind., Nov. 11-18.

Gains for the Kingdom

Two baptized in the Peace Valley church, Mo.

One baptized and two received by letter in the Milledgeville church, Ill. Two baptized in the Nettle Creek church, Ind. Thirteen baptized and twenty-six received by letter in the Piqua church, Ohio.

Thirty-six baptized and four received by letter in the Maitland church, Pa. Three baptized in the Salunga church, Pa.



by Robert A. Hess

WHEN the First District of the Church of the Brethren in Nigeria decided to sponsor a home mission project in an area called Shani, their thoughts immediately turned towards establishing a school. Furthermore, when the time came to choose the teacher for that school they were able to find a person who had been trained for his work and was, in addition to being a teacher, a dedicated minister of the church. He had been trained at Waka Schools.

At the present time, the Church of the Brethren mission is operating forty elementary schools in the area radiating outward from its headquarters and first station at Garkida, Nigeria. These schools have proved to be one of the most productive avenues of evangelism. Nearly all pupils accept Christ before they leave them. There are more than 5,000 children receiving daily instruction in these schools.

Since 1954 our teachers have come from Waka. It is essential for the continuation of these schools that teachers be always available, but it is also imperative that these teachers have Christian training. Waka Teacher Training College was established for the purpose of training men and women in the skills of teaching while also giving them foundations in faith and Christian living.

A visit to the many villages of the area will show to what extent Waka has been successful. It is a common experience to find teachers who also serve as lay preachers or lay leaders in the church. Some have been ordained or licensed as ministers, but many more preach. They can be found serving on church committees or on deacon boards. They contribute by leading worship services or leading singing. In general, the local people of the smaller villages depend upon them, and their wives, to lead the church as well as the school. They are nearly always the best educated people in the village.

It is, therefore, vital that their training include emphasis upon the deepening of faith and devotion. The positions into which a graduate often goes is frighten-

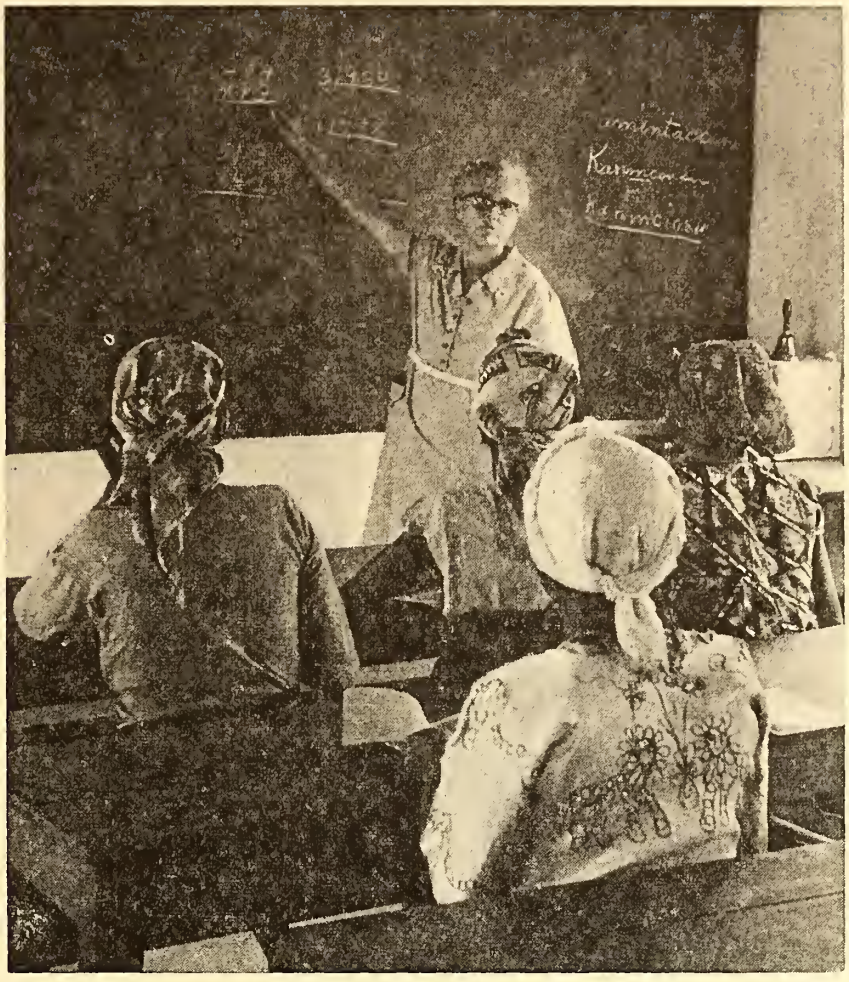
ngly demanding of young, inexperienced, and newly trained graduates. There are, therefore, some failures which are unfortunate for the church. The teachers at the Waka Teacher Training College are keenly aware of the challenge to prepare their students so as to avoid such misfortunes. They face their work in prayerful humility.

Nor is it any less important that the students of the other schools at Waka be trained under the influence of the Christian church. Those in the Women's School will, as wives of the teachers, also be asked to fill important positions among the women of the villages. The women's work programs of the local churches are generally led by the wives of the teachers. It is important that they be prepared for their responsibility and that they be helped in making their homes models of Christian living.

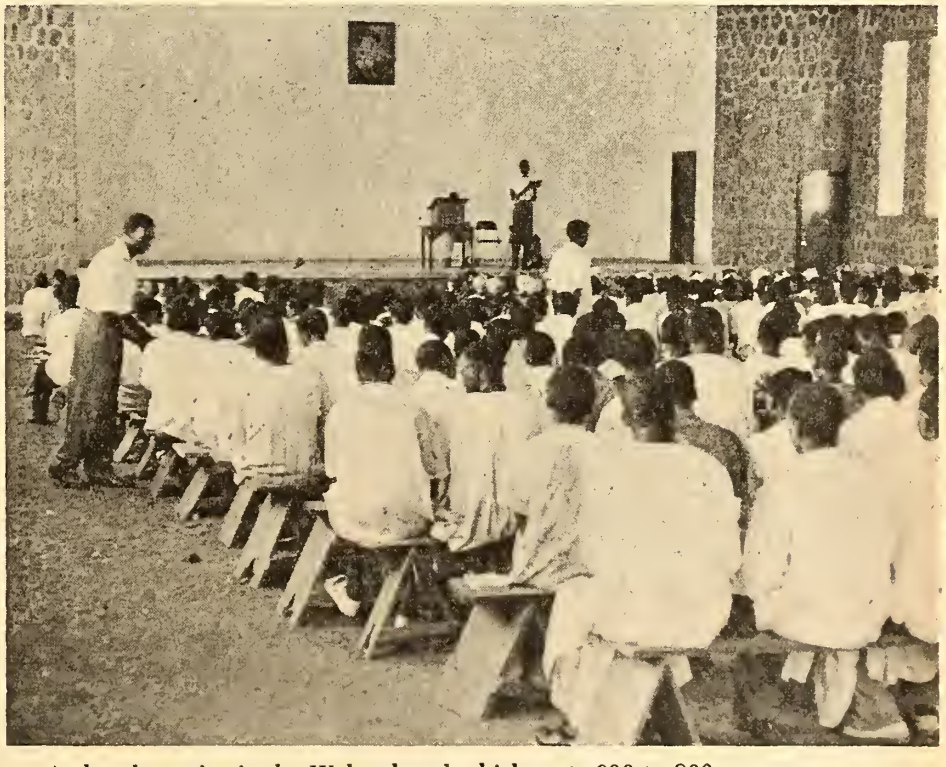
The girls in the Girls' School leave home at the tender age of from nine to eleven years. Education beyond fourth grade had not been available to girls in the villages until just this year, and, therefore, they were forced to go away from home. Hence, their parents are anxious that their school home be one that will instill into them the basis for moral and spiritual maturity. Had not the mission provided a school for them, they would have been forced to enter non-Christian schools in which the influence might even have been anti-Christian.

In the future, the Secondary school may prove to contain the greatest potential of Christian witness. The time will come, of course, in which secondary training will be required for entry into the teacher training college. In this way the Secondary School will become an essential link for insuring Christian teachers for the elementary schools.

But the Secondary School is intended to be the base for entry into all professions and many technical vocations. Future doctors, lawyers, agricultural agents, engineers, secretaries, electrical



Clara Harper (now retired) teaches a class in the women's school



A church service in the Waka chapel which seats 600 to 800 persons

technicians, nurses, and many others will be among the graduates of the school. In a nation so desperately short of people with advanced training, these graduates are bound to have influence far beyond their numbers. By providing schooling with a Christian background, it is our faith that the witness of Christian living will be carried into hundreds of communities and into many influential places of business, industry, education, and civic responsibility.

It is the conviction of the teachers and other staff members at Waka Schools that God has called them to his service in their posts of responsibility. Already the schools have proved to be effective as pillars of witness for Christ, and by God's providence they will develop into yet greater avenues of service. In this development the Church of the Brethren has shared and must continue to share. God has called her to this task.

LA VERNE USES

PEACE WITNESS MATERIALS

IN SUNDAY SERVICE

✚ Harry K. Zeller, Jr., Annual Conference moderator for 1963 and minister of the La Verne Church of the Brethren, endeavored to communicate to his congregation on Sunday morning, July 8, the message and spirit of the Brotherhood peace action project in Washington, D.C., on June 25.

Copies of the peace walk leaflet, Because We Believe, were given worshipers with the morning bulletin. The invocation was that used by Ruth Hersch at the project. The anthem was the Hallelujah Chorus sung at the project by the combined choirs of the Washington area churches.

The morning sermon, Witness in Washington, gave a complete picture of the project, specializing on the peace walk. The responsive reading following the sermon was an adaptation of the project's Closing Moments of Memory and Dedication, conducted by Wayne Zunkel.

Harry Zeller writes, "Generally, we had a quite favorable response to the report and the activities of the peace walk." He says further, "I came away from our day in Washington feeling the stimulus and helpfulness of the effort. I had hope that more people would participate but I am sure it was a meaningfu day for those of us who were present The next time we do it, it will b more enthusiastically participated i and will have the blessing of mos of our leaders — at least this is m prediction."

Pension Plan to enroll lay employees

By action of the 1962 Annual Conference, lay employees of churches and church-related agencies may now benefit from the Brotherhood's pension system.

ELIGIBILITY FOR MEMBERSHIP

Lay employees may apply for membership if they are employed at least half time by a local church or church-related agency (college, home for aging, district board, etc.), after one year of employment.

MEMBERSHIP CONTRIBUTIONS

Each member shall contribute an amount equivalent to 4% of his salary. If, however, he is covered under the Social Security Act, he shall be permitted to make contributions to the Pension Plan in an amount less than 4% but not less than 1% of his salary basis* provided his employer pays the required employer contributions.

* The term "salary basis" shall mean the fixed salary of a member plus (1) 15% of such salary when the employer furnishes the free use of a residence, or (2) the amount of the housing allowance given in lieu of a residence.

EMPLOYER CONTRIBUTIONS

Each congregation or agency shall contribute an amount equivalent to 8% of the lay member's salary basis, except that the employer may elect to contribute the difference between 8% of the salary basis and the Social Security tax when paying employer taxes under the Social Security Act.

WITHDRAWAL PROVISION

If a lay member who has completed less than five years employment should no longer be eligible to participate, his member accumulation shall be paid to him; the employer accumulation to his credit shall be transferred to the supplemental benefit fund.

When a member has been employed more than five years before becoming ineligible to participate further, he may elect to or not to withdraw his personal accumulation. If he elects not to withdraw his personal accumulation, the employer accumulation will remain to his credit.

ENROLLMENT PROCEDURE

Either the lay employee or the employer may write to the Pension Board Secretary, 1451 Dundee Ave., Elgin, Ill., for the employee's and employer's agreements to participate. A copy of the Pension Plan booklet and of the 1962 amendments are available free on request. All questions will be answered promptly in order that lay participation may begin as early as possible.

dateline

Raleigh, North Carolina- A Bethany Biblical Seminary student serving a Negro church here joined two other seminary students, one Negro and one white, in a three-man sit-in in two restaurants that do not serve Negroes.

Philip D. Brown, assistant pastor this summer at Raleigh's 1,000-member First Baptist church, explained that the trio simply entered the restaurants, sat down, and left when asked to do so. "To be seen together was our witness," he said.

"The most interesting part of our adventure was the instant hush that followed our entrance," he added. "Then came the inevitable 'I'm sorry, we don't serve colored people here.' It really makes one feel quite ashamed of being white."

Carrara, Italy- Dante Cricca, a draftsman for a marble firm here, is a veteran of four international work camps, the last one in Germany in 1954. Recently he shared with the Rev. Jacob T. Dick, pastor at Fresno, Calif., and former Brethren Service director in Germany, what the experiences have come to mean. Cricca wrote —

"Jake, I would like to express to you what getting acquainted with Brethren Service and attending international work camps means to me. I really think every person in the world should have such experiences. To assist work camps has meant for me new faith in life and to believe again in people. Such experience canceled from my head all the errors and the pains I had to know during the war since I was fourteen through eighteen years old then.

"Now I will never forget when thirty young people coming from twelve or thirteen different countries, speaking different languages, and professing different religions, lived together as brothers and sisters. I will never forget the mutual understanding developed day by day, the good harmony and good friendship between them as we worshiped together, singing and laughing. It has been a real and substantial experience for my life, and this will surely be a way of life I can teach to my family and others.

"Our life has to be a long work camp; this is what I want for my family."

North Manchester, Indiana- A fifty-year club for alumni of Manchester College was formed recently. Graduates of fifty years or more ago from Manchester and Mount Morris colleges are eligible to become members.

Those present for the chartering of the club were: Ammon Swope '12, Lafayette, Ind.; R. E. Mohler '12, McPherson, Kansas; D. Owen Cottrell '03, Naperville, Ill.; Edward Kintner '12, North Manchester; and H. A. Studebaker '12, Glenville, N. C.

Eight others also were inducted but were not present.

dateline

Elkhart, Indiana- The Church of the Brethren is participating in the development of the Oaklawn Psychiatric Center, a $950,000 Mennonite-initiated project under construction here.

Both the Central Region board and the Northern Indiana district board indicated to the Mennonite Central Committee its interest in the center. A mental health committee of Brethren in Northern Indiana is interpreting the center to the churches and soliciting funds for it. The committee is comprised of Dr. D. Stanley Houser, chairman, Dr. Howard Bosler, Wesley Brubaker, Wilmer Tolle, and John Young. Dr. Bosler also serves on the center's board of directors.

When completed early next year, the center will treat the mentally ill from the sponsoring churches and from the Elkhart community. It will also seek to train ministers in working with the mentally ill.

Bulsar, India- Dr. Fred Wampler, young missionary doctor at Bulsar hospital here, had misgivings about his coworkers who formed the hospital's nursing staff. "They aren't always conscientious about giving baths and they don't empty bedpans," he commented to a friend.

The friend, an Indian Christian doctor, enlightened him. "In other hospitals some nurses won't even bring the bedpan unless the patient gives him a tip, and even then the nurse may wait a long time before doing so. Our nurses may not do all you expect them to, but what they do, they do cheerfully and without asking the patient for money."

About the same time, a non-Christian doctor in a Hindu hospital said to Dr. Wampler, "Our nurses are not good nurses like the Christians. There is a complete difference in the attitude of Christians — a sense of service that others do not have."

A Christian witness is being made, Dr. Wampler observed, even if often not in the way he expected. He concluded, "We are grateful for things like this."

Eugene, Oregon- Why do churches grow? Or not grow?

This is the problem being pursued here at Northwest Christian College by missionaries from all over the world, under the leadership of Donald A. McGavran, noted author and student of mission strategy.

Presenting data on a study made of churches in Nigeria is John B. Grimley, Church of the Brethren missionary now on furlough. His research is based on a study tour made jointly for the Church of the Brethren, the Sudan United Mission, and the Christian Reformed Church.

"We hope that out of our probing here will come guidance in the making of disciplines of the people of the various 'mission fields,'" Mr. Grimley explained. "The study will give us insights as to where the emphasis should be placed when so many needs seem crucial at the same time."

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

Religious Ideas for Arts and Crafts. Russell and Ruth Barbour. Christian Education Press, 1959. 95 pages. $2.50.

The authors have given us here a workbook manual of arts and crafts in symbols of our Christian faith and witness that is most practical and imaginatively stimulating. This is a handbook for all workers in the church who have any opportunity to use symbols. Teachers and club workers especially will find it to be full of creative ideas for visualizing concepts of our faith.

There are two major divisions. The first twenty-eight pages are devoted to articles on the use of arts and crafts in the church. This very valuable section will help one see that we are all artists to some degree and that there are so many ways to use the arts and so many places where they will help us in our work. With the many suggestions for use, statements of philosophy, as well as the rather extensive bibliography this becomes a resource book of considerable merit. The second section is larger section of useful designs. These are always identified and sometimes interpreted or described in more detail. There are selected classic and traditional designs and contemporary designs of many expressions of the Christian faith.

Church building committees and ministers as well as teachers and all those interested in the use of arts and crafts in expressing the gospel will find this manual a most helpful resource for the home, church, camp, etc.

This should be in your church library and in the camp library. — *Vendell Eller, Wawaka, Ind.*

The Wisdom That Does Not Change. Charles P. Robshaw. Abingdon, 1962. 125 pages. $2.50.

This book of twelve sermons is written, as indicated by the author, to inspire a new dedication of American Christians to the historical ideals in which our national future depends. The illustrations are good and show a fresh approach and interpretation to the message of the prophets.

The worth of the individual and personal initiative must characterize the Christian today. This book is relevant to the problems of our day as it challenges the secular ideals and goals of our culture. There is is a need for "loyalty, sacrifice, and moral integrity" in order to keep our leadership in the world. The problems of starvation, injustice, atomic testing, housing conditions, etc., are dealt with in a way which causes us to think deeply and to raise the kinds of questions to which Brethren should be able to give reasonable answers.

While we may not agree with all the presuppositions of the author, there are many good ideas which speak inspirationally and prophetically to the world in which we live. The book carries a note of optimism for a world facing despair. The thought is concisely expressed when the author says the prophets "realized that the ultimate meaning of their efforts were secure in the hands of God, for God is the Lord of history." — *Alan L. Whitacre, Myerstown, Pa.*

***The Twentieth Century New Testament.** Moody Press, 1962. 449 pages. $1.29, paper; $3.50, cloth.

A mother was reading the Scripture to her family. The children did not seem to be interested. They did not understand the wording of the Bible from which she read — the King James Version. She decided to make a translation that would be understandable and of interest to the children. After working on it for some months, she decided she needed help and finally secured the services of some twenty scholars to help her make a translation of the New Testament that could be understood by children. This was in 1889 and 1900 and a revised edition came out in 1904. Since then the Twentieth Century New Testament has been published a number of times in England and the United States.

The Moody Press has brought out a new edition. A number of changes in the text have been made to harmonize with the Moody viewpoint. These changes are listed in the footnotes but it is a little difficult to tell whether the footnotes indicate a change or not, unless you have the Revised Twentieth Century New Testament to make a personal comparison. Some people think these changes have not been adequately noted or explained.

In any event, the Twentieth Century is still one of the best modern speech versions of the New Testament and it is worth having in one's library for study and reading.

We are grateful to Moody for bringing this back on the market. — *Ora Huston.*

The Light of the World. Jaroslav Pelikan. Harper, 1962. 128 pages. $2.50.

In this small book Dr. Pelikan explores the use of light as a symbol of the nature of God and of Christ as his revelation as well as man's need of them. The book is based on the writings of Athanasius, bishop of Alexandria in the fourth century and the great defender of the orthodox view of Christianity as defined in the Nicene Creed, "because of his intrinsic importance in the history of the early church and because of his continuing relevance to the theology of the modern church."

Athanasius used the concept of light to show that God entered into humanity and that in Christ "the radiance of the Father was coequal with God as light . . . and that God had never been without his radiance." Thus he sought to make clear the words of the Nicene Creed, "God, light of light, very God of very God." When the recent World Assembly of Churches at New Delhi selected as its theme, "Christ the Light of the World," it placed itself in a long and honored tradition and thus used an image which has played a major role in the history of theology.

Dr. Pelikan will become professor of ecclesiastical history at Yale University in the fall of 1962. — *Virginia S. Fisher, Elizabethtown, Pa.*

Carpentry for Children. Jerome E. Leavitt. Sterling Publishing Company, 1960. 92 pages. $2.95.

This book was written for the child who is not happy unless he has a hammer in one hand and a nail in the other. Illustrations of the finished product are good and the directions for making fifteen projects are complete and easy to follow. Children can make simple objects such as shoeshine kit, sailboat, flower box, bird feeder, tie rack, etc. It also contains a list of the tools for the junior woodworker's workshop and gives suggestions as to the care of these tools and respect for them.

Excellent in the area of creative activities for children. — *General Council of Children's Work.*

News and Comment From Around the World

Tuberculosis Incidence Among Asian Students Cited

Despite much progress in the past ten years, tuberculosis remains a serious problem among Asian students, according to reports presented by medical officers to the World University Service Asian Conference of Experts on Student Health held in Colombo, Ceylon.

Highest incidence reported was in Hong Kong, where an estimated six percent of students suffer from the disease. Reports indicated that while starvation and gross lack of food intake are no longer found, calorie intake remains subnormal in several countries, and deficiencies of protein and assessory food factors exist in nearly all the countries studied.

World University Service is an international organization concerned with service in and to the university community.

Church-run Kindergartens Choice of Many Parents in East Germany

Increased Communist pressure and discriminatory measures aimed at eliminating all church-run kindergartens in the Soviet Zone of Germany have so far failed, thanks to the loyalty of and financial support by Christian parents.

Despite an ever-increasing number of kindergartens being set up by the state authorities in all municipalities or attached to state-owned factories, church-run kindergartens continue to be preferred by great numbers of parents who are opposed to seeing their preschool age children subjected to communist ideological indoctrination. And they are willing to pay for the absence of communist propaganda in the church-run institutions.

As far back as 1950 the Communist authorities began to reduce, or cut off altogether, state and municipal subsidies and other assistance to all kindergartens operated by the Protestant and Catholic churches in East Germany, while at the same time continuing and even increasing similar grants to the communist institutions of the same type.

United Church of Christ Cites Membership of 2,015,770

The United Church of Christ, the denomination formed by merger of the Congregational Christian Churches and the Evangelical and Reformed Church, reports a membership of 2,015,770 in its first yearbook.

In a review of the merger which was completed last July the yearbook notes that of 5,402 Congregational Christian churches reported by state and regional conferences, 74.7 percent voted to join the United Church. All former Evangelical and Reformed churches are part of the new denomination. The Congregational Christian churches in the union represent 83.4 percent of all U.S. Congregationalists, according to the yearbook.

Mennonite Missionary Slain in Somalia

Merlin Grove, a Mennonite missionary who was slain at Mogadishu, Somalia, by a Moslem fanatic, was engaged in reopening a mission school when he was killed, according to Mennonite officials. He died as a result of stab wounds inflicted by a Moslem who felt that the mission presented a threat to his and the state's religion.

Officials of the Eastern Mennonite Board of Missions and Charities said that Mr. Grove was engaged in registering students for evening English classes when he was attacked and killed. Mr. Grove's wife was seriously wounded when stabbed by her husband's slayer.

Ford Foundation Grant to Aid Quaker Plan for Migrant Workers

The American Friends Service Committee has received a $20,000 Ford Foundation grant for its program of organizing labor cooperatives to improve the conditions of California migrant farm workers. The aim of the program is to organize the farm workers so they can negotiate employment, pay, and working conditions with the farmers. At present this function is handled by labor contractors who are paid a fee of from twelve to twenty percent of the contract.

One of the main attractions of the cooperative is that it makes payments to the state Unemployment Compensation Fund and thus enables its workers to draw unemployment checks. Few farm workers in the country are eligible for such benefits.

Slightly more than $1,100,000 in Federal grants have been allocated for a planned community to be built under Roman Catholic auspices for Mexican migrant families in Texa The project will serve as a pilot stuc for similar housing developmen throughout the country. Plans ca for 125 families to be relocated the first homes constructed. Re will be paid by each family accordir to its means and will be applied t ward eventual purchase of the hous

Priest Says "Dialogue" Has Produced Rediscovery of Bible by Catholics

A Catholic leader recently pointe out that an important result of t current dialogue between Rom Catholics and Protestants has be a rediscovery of the Bible Catholics.

Father Gregory Baum, a Canadi consultant to the Secretariat for Pr moting Christian Unity, said th many Catholics in the past have n appreciated the Bible to the degr Protestants have.

Protestant Ministry to Labor Growing in West Germany

A Protestant ministry among We German factory workers has grov steadily since it was introduced la in 1956 in order to repair a deep r between the church and industr workers. The movement has headquarters near Frankfurt, whe a training center sponsored by t Evangelical Church in Germa prepares Protestant ministers pastoral work in West German industrial areas. Courses at t center last about six months.

During two of the months past take up jobs in factories and indu trial offices to familiarize themsel with the problems and spiritual nee of the workers. Following comp tion of their training, they are signed to ministerial posts in f tories, industrial plants, and simi enterprises, where they keep cont with workers and manageme trade unions, and other industr organizations.

Suspended Presbyterian Minister Will Head Community Church

Maurice F. McCrackin, a minis whose suspension from the Cincinn Presbytery was upheld last May the General Asembly of the Unit Presbyterian Church, has announc that he will become pastor of a n community church now being org ized. The new church, interracial membership, will be located only

few blocks from Mr. McCrackin's former pastorate which he served for seventeen years.

Mr. McCrackin was suspended when he refused to pay income taxes because he opposed use of part of the funds for military purposes. For this stand he was sentenced to a term in the federal prison. He also has been active in Operation Freedom, an organization founded to aid Negro sharecroppers in Fayette County, Tenn.

Amish Social Security Exemption Deleted From Public Welfare Bill

An amendment which would have exempted the Old Order Amish from the provisions of the nation's Social Security system was deleted from the Public Welfare Amendments Act of 1962. Although the amendment was passed by the Senate as part of a legislative "package," it was not included in the House's version of the public welfare legislation.

When the Conference Committee met to develop a common bill satisfactory to both Houses the amendment was dropped as "inappropriate." Senator Robert S. Kerr, chairman of the joint committee, pointed out that an amendment would have to be drafted to the Social Security Act. There are currently one bill in the Senate and three bills in the House, all held in committee, which would grant Social Security exemption to the conservative Old Order Amish.

The Amish have long campaigned for such exemption. Because their religion bars any form of insurance and requires that members care for the aged, sick and infirm, the Amish in many instances have refused to pay Social Security self-employment taxes. In some cases they have had their property seized and sold for taxes by apologetic government agents who said they must comply with the law.

Most of the Old Order Amish live in Pennsylvania, although there are a few colonies in Ohio. They eschew all modern mechanical devices, use horses and buggies, rather than cars. They are conservative to the point that many believe children should not be permitted to attend school beyond the sixth grade. The Amish forbid insurance because, they say, it indicates a lack of confidence in the goodness of God.

Methodist Lay Activities Board Raps Red "Infiltration" Charges

A resolution deploring charges of Communist infiltration in the Methodist Church was adopted by the denomination's General Board of Lay Activities. The forty-member national board condemned "efforts among various groups which have a tendency to divide the church, undermine the ministry, and distort the true facts and purpose of the church, our pastors, our district superintendents, and our bishops."

The board declared that "the churches are the greatest bulwark against communism in America today." The board is made up of leading Methodist laymen from throughout the country.

40 Percent of Germany's Methodists in Soviet Zone

German Methodists now total about 110,000, of whom some 40 percent are in the Soviet Zone. The church has about 1,000 parishes served by 300 pastors and 1,200 lay preachers and maintains 12 hospitals in major cities and 3 deaconess motherhouses with 1,200 nurses.

Now 112 years old, the German Methodist Church was formally established by Dr. Ludwig Sigismund Jacoby in 1850. Methodist work in Germany actually began in 1831, however, when Christoph Gottlob Mueller, at the request of his countrymen, returned from England as a representative of the Wesley Missionary Society.

Swedenborgians Hold Communion Service at Historic Landmark

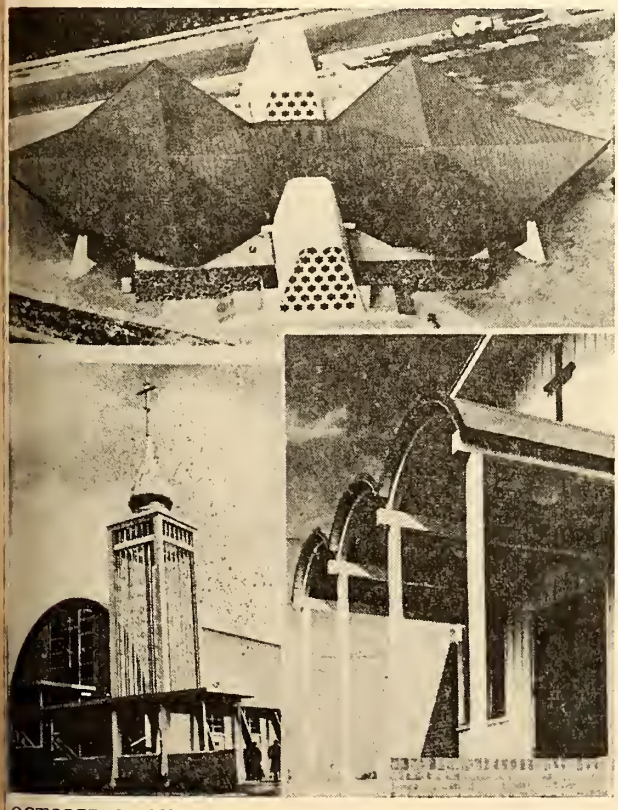
The 139th annual meeting of the Swedenborgian Church (General Convention of the New Jerusalem in the U.S.A.) was held this year in Hutchinson, Kansas. One of the highlights of the convention was a communion service held on Pawnee Rock, a large rock hill rising out of the Kansas plains which was a landmark of the old Santa Fe Trail.

Pawnee Rock is especially linked to the church because the first Swedenborgian minister in the area gave the historic landmark which was located on his farm for use as a state park.

The Swedenborgian Church follows the teachings of Emanual Swedenborg, a seventeenth century Swedish philosopher, scientist, and theologian. It was first established in this country in 1792 and now has some 5,000 members in 56 churches in the U.S.

Polish Catholics in Massive Open-Air Assembly

Hundreds of thousands of Polish Roman Catholics jammed a quarter-mile route in the heart of Warsaw to chant hymns and watch the traditional Corpus Christi procession. Observers said it was one of the largest open-air church assemblies



Many architects are today using roof designs in church architecture to achieve artistic and unusual effects in both modern and traditional church buildings. A roofing material called Terne, an alloy of tin and lead on a base of sheet steel, which is light and flexible and can be painted any color, allows many variations of roof design

Religious News Service

in Warsaw for many years; traffic on or near the procession route stopped for five hours.

Under new state laws governing open-air assemblies, the use of loudspeaker facilities was refused, but Cardinal Wyszynski addressed the crowd through a microphone tied with white ribbon to his crozier. His words were relayed by priests in the crowd.

Christian Education Institute Urges Church Concern With World Problems

Concluding a twelve-day meeting in Belfast, Ireland, delegates to the World Institute on Christian Education urged the church to become more concerned with such problems of a rapidly changing world as the population explosion, technological developments, and the emerging new nations.

These recommendations were summed up in a final report which was the result of study and discussion carried on in small groups by 330 delegates from 81 countries. The institute was sponsored by the World Council of Christian Education and Sunday School Association.

News Briefs

Church services will soon be transmitted directly by telephone to hospitals and homes for the aged in Sweden. The government has given the board of telecommunication permission to provide lines which will be linked up to microphones in the churches.

A final draft constitution and bylaws for the creation of the Evangelical Lutheran Church in Tanganyika was received here by representatives of the seven merging Lutheran bodies. If the constitution is approved, it will become the enabling act for a new 355,000-member denomination, the largest Protestant body in Tanganyika.

The second National Congress of Polish Atheists concluded in Warsaw with a resolution to concentrate its future work among school children, students, and inhabitants of rural areas. A special effort will be made to win over teachers throughout Poland to atheism.

Over twice as many copies of Scriptures were distributed in Puerto Rico in 1961 as were circulated there the year before, according to the American Bible Society. The total distribution for 1961, as reported by the society's Puerto Rican agency, was 517,462 copies.

Anniversaries

Mr. and Mrs. William O. Moomaw celebrated their golden wedding anniversary on Aug. 7, 1962, at Long Beach, Calif. They have two daughters and four grandchildren. Members of the La Verne congregation, they are living at Hillcrest Homes. — H. M. Brubaker, La Verne, Calif.

Mr. and Mrs. Lawrence Welborn of Clearwater, Fla., celebrated their fiftieth wedding anniversary on May 20, 1962, at the home of their son and daughter-in-law at South Bend, Ind. — Mary Schaeffer, St. Petersburg, Fla.

Obituaries

Beery, Clarence C., son of Charles O. and Lu Ella Replogle Beery, was born Nov. 5, 1903, at Elderton, Pa., and died Aug. 13, 1962, at Springfield, Mass. On March 28, 1925, he was married to Ruth G. Kibble. Surviving are his wife, one daughter, two sons, five grandchildren, three sisters, four brothers, and his stepmother. He was a member of the Church of the Brethren. The funeral service and burial were at Springfield, Mass. — Mrs. C. O. Beery, Martinsburg, Pa.

Brallier, Chester A., son of Henry and Catherine Baer Brallier, was born near Pierceton, Ind., Aug. 5, 1880, and died Aug. 5, 1962. He was married to Kitty Danner in November 1901. A member of the Spring Creek church, Ind., he had ministered to the congregation in the days of the free ministry. Surviving are his wife, three daughters, three sons, seventeen grandchildren, and eleven great-grandchildren. The funeral service was conducted in the Spring Creek church by Bro. Arden Ball, and burial was in the Hillcrest cemetery, near Pierceton. — Mrs. Walter Warner, Pierceton, Ind.

Brush, Wilma H., daughter of Samuel and Margaret Steele Fockler, was born in Hopewell, Pa., and died at Johnstown, Pa., Jan. 15, 1962, at the age of sixty-four years. Surviving are her husband, Samuel M., six sons, two daughters, seventeen grandchildren, three sisters, and four brothers. With her husband she served in the office of deacon. The funeral service was conducted by Bro. Joseph Whitacre, and burial was in the Richland cemetery. — Elda Wertz, Johnstown, Pa.

Cober, Leo G., son of Gilbert and Ada Schrock Cober, was born in Somerset County, Pa., April 26, 1907, and died April 22, 1962. Surviving are his wife, Arminta Albright Cober, four daughters, one son, eight grandchildren, and one brother. The funeral service was conducted by Bro. Joseph Whitacre, and burial was in the Richland cemetery. — Elda Wertz, Johntown, Pa.

Cook, Robert, died March 12, 1962, at Westover, Md., at the age of sixty-four years. He was a member of the Green Hill church. Surviving are his wife, one daughter, and two grandchildren. The funeral service was conducted at the Green Hill church by Bro. Elmer Ebersole, and burial was in the Quinton cemetery. — Eva Pusey Westover, Md.

Daugherty, James, died May 10 1962, at the age of forty years. H was a member of the Green Hil church, Md. He is survived by hi wife and three children. The funera service was conducted in Princess Anne Md., by Bro. Elmer Ebersole, an burial was in the Fairmount cemetery — Eva Pusey, Westover, Md.

Early, David Oscar, son of Jona and Mary Kagy Early, was born i Rockingham County, Va., May 1, 1874 and died Aug. 5, 1962, in Richmond Mo. On Feb. 24, 1904, he was marrie to Leota Odessa Temple, who die March 3, 1961. He was ordained t the ministry in 1911 and to the elder ship in 1920. Surviving are two daugh ters, one son, eight grandchildren thirteen great-grandchildren, and tw brothers. The funeral service was con ducted in the Rockingham church b the undersigned and Bro. Milton Early and burial was in the Wakenda cem etery. — Harold G. Correll, Hardin, Mo

Epply, Emma Jane, daughter of El and Ann Mangus Rogers, was born i Johnstown, Pa., March 14, 1875, an died May 14, 1962. She is survive by one son, three grandchildren, an three great-grandchildren. The funera service was conducted by Bro. Josep Whitacre, and burial was in the Grand view cemetery. — Elda Wertz, Johns town, Pa.

Fretwell, Ruby, daughter of Rober D. and Etta Eanes Wimmer, was bor Sept. 21, 1911, at Christiansburg, Va. and died as a result of an automobil accident, July 8, 1962. She was member of the Staunton church, activ in women's work and Sunday school Surviving are her husband, Iven Fret well, two daughters, four sisters, an three brothers. The funeral servic was conducted at the Staunton churc by Bro. Clarence Bowman, and buria was in the Augusta Memorial Par cemetery. — Anna F. Flory, Staunton Va.

Galbraith, Mildred, daughter o Edythe Alexander Moore and the lat Wallace Alexander, was born July 21 1917, at Parkersburg, Pa., and die May 26, 1962. On Sept. 12, 1941, sh was married to Frank D. Galbraith With her husband she served in th office of deacon. She was also a teache in the Sunday school at Bethan church, Philadelphia. Surviving are he husband, her mother, one sister, an two brothers. The funeral service wa conducted at the Bethany church b Brethren Elwood Kirshner and John S Landis, and burial was in the Uppe Octorara Presbyterian cemetery a Parkesburg. — Anna B. Glessner, Phil adelphia, Pa.

Guthrie, Frank, son of Joseph an Hannah Kelly Guthrie, was born Jun 1, 1885, near Hazelton, W. Va., an died March 27, 1962. In 1908 he wa married to Millie Knox, who survives Two daughters, five grandchildren, an five great-grandchildren also survive He was a member of the Terra Alt church, W. Va. The funeral servic was conducted by Bro. Donald Mat thews. — Maxine Whitehair, Terra Alta W. Va.

Hawkins, Luman R., son of Joh and Edith Jackson Hawkins, was bor

in Howard County, Ind., and died May 29, 1962. On Oct. 1, 1933, he was married to Martha Snider. Surviving are his wife, his father, and one sister. The funeral service was conducted by the undersigned at Flora, Ind. — Charles Dumond, Sr., Flora, Ind.

Hershberger, James Warren, M.D., son of George and Alice Boon Hershberger, was born at Everett, Pa., Aug. 10, 1888, and died at Martinsburg, Pa., July 16, 1962. On June 27, 1923, he was married to Looma Kerr. He was a member of the Martinsburg Memorial church. Surviving are his wife, two sons, seven grandchildren, two brothers, and three sisters. The funeral service was conducted in the Martinsburg church by Bro. Floyd Mitchell, and burial was in the Fairview cemetery. — Mrs. C. O. Beery, Martinsburg, Pa.

Hollinger, Andrew B., was born May 8, 1888, in Lancaster, Pa., and died July 5, 1962, at Cando, N. Dak. He was a longtime member of the Cando church, serving as treasurer and church school superintendent. In 1912, he was married to Faye Miller, who survives, together with one daughter and one grandson. The funeral service was conducted at the Cando church by Bro. Edward Murray, and burial was in the local cemetery. — Mrs. Dora E. Patterson, Cando, N. Dak.

Kress, Emma, daughter of Joseph and Amanda Wolf, was born Dec. 11, 1881, and died Aug. 9, 1962. In 1908 she was married to William Kress, who died in 1949. She was a charter member of the Potsdam church, Ohio. Surviving are one stepdaughter, four grandchildren and nine great-grandchildren. The funeral service was conducted by the undersigned, assisted by Rev. Harley Brown, and burial was in the Bethel cemetery. — L. John Weaver, Potsdam, Ohio.

Lauver, Ada Sarah, daughter of James and Mary Black, was born Oct. 17, 1871, near Overbrook, Kansas, and died June 17, 1962, at Long Beach, Calif. On April 20, 1904, she was married to Isaac A. Lauver, who died Nov. 16, 1931. She became a member of the Church of the Brethren while young. Surviving are one daughter, one son, one brother, four grandsons, and two great-grandchildren. The funeral service was conducted by Bro. Orville Chase at the Appanoose church, Kansas, and burial was in the Appanoose cemetery. — Mrs. Wilbur Lauver, McPherson, Kansas.

Lehman, Frank, son of Jesse and Mary Smeltzer Lehman, was born March 9, 1880, in Nappanee, Ind., and died Oct. 14, 1961, in Nappanee. On Oct. 10, 1909, he was married to Nettie Miller. He had served in the office of deacon for many years. His wife, two children, eight grandchildren, and three great-grandchildren survive. The funeral service was conducted by Bro. Leland Emrick, and burial was in the Union Center cemetery. — Hazel Grasz, Nappanee, Ind.

Michael, Richard M., son of Samuel and Catherine Colvin Michael was born March 7, 1898, in Carroll County, Ind., and died Feb. 27, 1962. On May 6, 1922, he was married to Elva Yeater. He was a member of the Flora church, Ind., serving as custodian. Surviving are his wife and two sons. The funeral service was conducted by the undersigned. — Charles Dumond, Sr., Flora, Ind.

Miller, Ira Bowman, son of Robert J. and Kate Miller, was born in Rockingham, Va., Aug. 16, 1885, and died Aug. 3, 1962. He was a member of the Church of the Brethren from early youth and was one of the earliest members of the Oakton church. Surviving are his wife, Mamie Shiflett Miller, one son, four daughters, thirteen grandchildren, and three great-grandchildren. The funeral service was conducted in the Oakton church by the undersigned, and burial was in the church cemetery. — Edward K. Ziegler, Oakton, Va.

Minnix, Catherine Wertz, was born Sept. 27, 1870, in Roanoke County, Va., and died July 23, 1962. On Feb. 11, 1892, she was married to Sylvester Alonzo Minnix, who died Aug. 21, 1952. She became a member of the Church of the Brethren at the age of sixteen. She was a charter member of the Oak Grove church, Va. Surviving are three sons, three daughters, twenty-seven grandchildren, fifty great-grandchildren, and seven great-great-grandchildren. The funeral service was conducted at the Oak Grove church by Brethren Maurice E. Wright and Horace C. Spangler, and burial was in the Sherwood cemetery. — Mrs. Raymond R. Richards, Roanoke, Va.

O'Neill, Martin J., died at Dayton, Ohio, July 5, 1962, at the age of sixty-three years. He was a member of the Mack Memorial church. Surviving are his wife, Lucille, one stepdaughter, two sons, one stepson, and four grandchildren. The funeral service was conducted by Bro. Raymond R. Peters and burial was in the Potsdam cemetery. — Joan Macy, Dayton, Ohio.

Reed, Goldie M., daughter of A. L. and Seadoria Bell Hamilton, was born Sept. 14, 1895, in Montgomery County, Ind., and died July 18, 1962. In 1916 she was married to James W. Reed. She united with the church in 1945. Surviving are her husband, four sons, two daughters, eight grandchildren, and two brothers. The funeral service was conducted by Bro. H. F. Richards, and burial was at Rossville, Ind. — Lillian A. Hufford, Rossville, Ind.

Renneckar, Martha Lovina, daughter of Joseph and Susannah Swinehart Renneckar, was born May 18, 1860, and died June 16, 1962. She was the last surviving member of her family. She was a member of the East Chippewa church, Ohio, where the funeral service was conducted by Bro. Donald Rowser. Burial was in the East Chippewa cemetery. — Bessie F. Coffman, Dalton, Ohio.

Replogle, John M., son of W. Arthur and Barbara Hoover Replogle, was born in Martinsburg, Pa., Oct. 22, 1915, and died July 29, 1962, in Martinsburg. He was married to Mildred Hoffman, who survives. Three children, four brothers, and three sisters also survive. He was a member of the Memorial church at Martinsburg. The funeral service was conducted in the church by Bro. Floyd Mitchell, and burial was in the Fairview cemetery. — Mrs. C. O. Beery, Martinsburg, Pa.

Robertson, Ernest Berry, was born in Fairfax County, Va., July 18, 1892, and died June 12, 1962, in Fairfax, Va. He became a member of the Oakton church soon after his marriage to Minnie Kline. Surviving are his wife, one daughter, and two grandsons. The funeral service was conducted at the Oakton church by the undersigned, and burial was in the church cemetery. — Edward K. Ziegler, Oakton, Va.

Ryan, Cecil Clyde, was born Oct. 28, 1895, and died in a Brazil hospital July 30, 1962. His wife, Marie Culberson Ryan, preceded him in death. The funeral service was conducted by the undersigned, and burial was in the Brookside cemetery near Windfall. — Alva Hewitt, Tipton, Ind.

Schroy, Edith M., died in 1962, at the age of sixty-one years. She was a member of the First church, Harrisburg. Her husband, Samuel L. Schroy, preceded her in death. Surviving are two sons and two grandchildren. The funeral service was conducted by Bro. Wayne Zunkel at Harrisburg, and further services were held in the Bethel Evangelical church at Griers Point, Pa. Burial was in the Griers Point cemetery. — Mrs. John A. Blough, Harrisburg, Pa.

Shilts, Edward Ray, son of David and Margaret Shilts, was born May 9, 1887, and died July 12, 1962. He became a member of the church at the age of eighteen years. In 1919 he was married to Pearl Phillippi. Surviving are four sons, five daughters, and seventeen grandchildren. The funeral service was conducted at the Maple Grove church by the undersigned, and burial was in the Edson Union cemetery. — Walter A. Miller, Mondovi, Wis.

Shuey, Matilda M., was born Aug. 22, 1899, in Maynard, Ohio, and died July 8, 1962, in St. Petersburg, Fla. Surviving are her husband, Edwin J. Shuey, three children, four stepchildren, three sisters, four brothers, and six grandchildren. The funeral service was conducted by the undersigned, and burial was in the Memorial Park cemetery at St. Petersburg. — John W. Meyers, Tampa, Fla.

Shriner, John Albert, son of Charles F. and Nancy Rice Shriner, was born at Salemville, Pa., Dec. 15, 1886, and died May 2, 1962, at Woodbury, Pa. On Dec. 28, 1911, he was married to Clara Frederick. Surviving are one son, two daughters, six grandchildren, two great-grandchildren, and one sister. He was a member of the Woodbury church, where the funeral service was conducted by Brethren Emmert Frederick and Delbert Hanlin. Burial was in the Dry Hill cemetery. — Mrs. Edna V. Snyder, Woodbury, Pa.

Silberg, Walter M., was born July 21, 1897, and died Feb. 3, 1962. He became a member of the Pleasant Chapel church in 1957. Surviving are his wife, Helen Oberlin Silberg, two daughters, one son, and seven grandchildren. The funeral service was conducted at Pleasant Chapel by Bro. Ivan Fry. — Marjorie Reinoehl, Ashley, Ind.

Simpson, Mae, was born Dec. 17, 1878, and died June 23, 1961, in Greensburg, Pa. Surviving are one son, two brothers, three sisters, three grandchildren, and five great-grandchildren. The funeral service was

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conducted by Bro. H. James McClur and burial was in the Lightners cem tery. — Elma Neiderhiser, Greensbur Pa.

Skelly, Ray, son of David and Ma garet Skelly, was born near Ashle Ind., Jan 1, 1891, and died Feb. 1962. He became a member of th Pleasant Chapel church in July 192 Surviving are his wife, Rebah Ree Skelly, to whom he was married May 11, 1912, two sons, one daughte two brothers, and eighteen grandch dren. The funeral service was co ducted at Pleasant Chapel by Brethr Ivan Fry and Israel Gorden. —Marjor Reinoehl, Ashley, Ind.

Smith, Hubert L., was born Aug. 2 1909, and died July 21, 1962. He survived by his wife, Estelle, and o daughter. The funeral service was co ducted at Vienna by the undersigne and burial was in the National Mem rial Park, Falls Church, Va. — Edwa K. Ziegler, Oakton, Va.

Smith, Walter R., son of Andre and Fannie Replogle Smith, was bo at Waterside, Pa., Aug. 26, 1908, a died March 18, 1962, at Pittsburgh, P Surviving is one sister. He was a mer ber of the Woodbury church, whe the funeral service was conducted Bro. Delbert Hanlin. Burial was the Dry Hill cemetery. — Mrs. Edna Snyder, Woodbury, Pa.

Southall, Emma L., was born No 15, 1883, and died June 14, 1962, Arlington, Va. She was a longtim member of the Church of the Brethre Surviving are one brother and o sister. The funeral service was co ducted at Vienna, Va., by the unde signed, and burial was in the Fli Hill cemetery. — Edward K. Ziegl Oakton, Va.

Steward, Stephen Edward, son Hiram and Ida Steward, was bo June 19, 1890, at Ozawkie, Kansas, a died Aug. 15, 1961, in Wasco, Cal He was a member of the McFarla church, Calif. Surviving are his wif Lura, two sons, one daughter, o brother, four sisters, six grandchildre and one great grandchild. The funer service was conducted by Bro. J. Jennings, and burial was in the Was cemetery. — Mrs. Raymond R. Ric ards, Roanoke, Va.

Stong, Walter D., son of John a Emma Stong, was born June 25, 189 in Cando, N. Dak., and died June 2 1962, at Flint, Mich. Surviving are h wife, one daughter, one son, five gran children, two sisters, and two brothe He was a member of the Church of t Brethren. The funeral service was co ducted by Bro. Philip H. Lauver, a burial was in the Sunset Hills cemete at Flint. — Mrs. C. L. Ream, Gra Blanc, Mich.

Talhein, Thelma Virginia, died Au 10, 1962, at Waynesboro, Pa., at the a of thirty-five years. Surviving are h husband, five sons, her mother, o brother, and a grandfather. The funer service was conducted by the unde signed, and burial was in the Re Haven cemetery at Hagerstown, Md. Samuel D. Lindsay, Greencastle, Pa.

Tronchet, Michael R., son of Re and Aaske Tronchet, died June 5, 196 in Johnstown, Pa., as a result of i juries received in an automobile a cident. He was a member of th

nursery department at the Roaring Spring church. Surviving are his parents, one sister and his maternal and paternal grandparents in Holland. The funeral service was conducted by Bro. Berkey Knavel, and burial was in the Brumbaugh cemetery. — Margaret E. Guyer, Roaring Spring, Pa.

Vaughan, Ralph M., Jr., and Martha Ann. Ralph, the son of Ralph M. and Lennis Comer Vaughn, died at Charlottesville, Va., June 16, 1961, at the age of twenty-five years. Martha Ann Vaughn was the daughter of Elmer and Zelda Rogers Higgs, and died the same day as her husband, as a result of the same automobile accident. She was twenty-four years of age. Ralph was a member of the Luray church and is survived by his parents, one brother, and one grandmother. Martha was a member of the Main Street Baptist church at Luray and is survived by her parents, several sisters, and one grandmother. The funeral service for both was conducted by Bro. Ronald Spire, and burial was in the Beahms Chapel cemetery. — Ruth S. Painter, Luray, Va.

Verbeck, Gaylen Hiram, son of Menzo A. and Mary R. Sturdevant Verbeck, was born Aug. 31, 1892, in Chippewa County, Wis., and died May 30, 1962, near Oroville, Wash. In 1928 he was married to Helen M. Kummers. Surviving are his wife, one son, one granddaughter, two brothers, and three sisters. He was an active member of the Ellisforde church, Wash., where the funeral service was conducted by the undersigned. Burial was in the nearby Mountain View cemetery. — Lorell Weiss, Tonasket, Wash.

Waina, William F., died March 24, 1962, at the age of fifty-six years. Surviving are his wife, Auerista Baird Waina, two sons, one brother, and one sister. He was a member of the Greensburg church, Pa. The funeral service was conducted by Bro. W. N. Staufer and burial was in the Westmoreland County Memorial Park. — Elma Neiderhiser, Greensburg, Pa.

Whisman, Marion Charles, son of Charles M. and Margaret Tate Whisman, was born in Augusta County, Va., July 7, 1912, and died July 1, 1962. He was a member of the Staunton church, Va. Surviving are his wife, the former Elizabeth Carper, two sons, one granddaughter, and one sister. The funeral service was conducted at the Staunton church by Bro. Clarence R. Bowman, and burial was in the Thornrose cemetery. — Anna F. Flory, Staunton, Va.

Williams, Alta M., daughter of Emmanuel and Mary Netzley, was born in Warrenville, Ill., and died at Aurora, Ill., July 9, 1962. On June 18, 1913, she was married to E. B. Williams. She was a member of the Bethel church, Naperville. Surviving are her husband, two daughters, and seven grandchildren. The funeral service was conducted by the undersigned in the Bethel church, and burial was in the Naperville cemetery. — Alvin C. Cook, Naperville, Ill.

Winand, Ervin B., was born Oct. 17, 1882, and died March 30, 1962. He was a member of the Black Rock church in the Upper Codorus congregation, Pa. Surviving are his wife, nine children, twenty-three grandchildren, twenty-four great-grandchildren, one sister, and two brothers. The memorial service was conducted at the Black Rock church by Brethren Earl K. Ziegler and N. S. Sellers, and burial was in the adjoining cemetery. — Lydia M. Resser, Manchester, Md.

Wissinger, Nora, daughter of Jeremiah and Mary Ann Berkey Pebley, was born in Somerset County, Pa., April 22, 1883, and died July 19, 1962, at Johnstown, Pa. Surviving are her husband, Curtis H., two daughters, three grandchildren, one great-grandchild, one sister, and one brother. The funeral service was conducted by Bro. Joseph Whitacre, and burial was in the Richland cemetery. — Elda Wertz, Johnstown, Pa.

Church News

Southern Missouri and Arkansas

Mountain Grove — After the death of the pastor, L. M. Baldwin, in May, Bro. Alfred Alling, one of the deacons, preached. The new pastor, Bro. R. L. Gass, arrived on Sept. 1. The children gave a program on Mother's Day. Bro. Ralph Egge and his wife showed slides of mission work in Nigeria, where Mrs. Egge had been a missionary. We have Bible study on Sunday and Wednesday nights. Several from the congregation attended camp at Sheltering Heights near Springfield, Mo. Lawrence Lehman and Paul Myers showed slides of Puerto Rico on May 8. Four have been received into the membership since our last report. Several hundred pounds of clothing were sent on the truck for overseas relief. The women are quilting and tacking comforters for relief. — Mrs. O. H. Atkins, Mountain Grove, Mo.

Texas and Louisiana

Nocona — Joe Long and Mary Spessard of the Elgin staff visited our congregation in January, as well as other churches in the district. A number of persons attended the World Day of Prayer service in our church in March. A group of the Falfurrias young people with their pastor, Archie Patrick, were overnight guests on their way to the youth conference at McPherson College. The lay members were in charge of the pre-Easter services except for one night, when Rev. Roy Sanders, pastor of the Central Christian church, preached. The daughters were in charge of the program for the mother and daughter banquet. Paul Myers of Lititz, Pa., told about his experiences in Puerto Rico, illustrating his talk with slides. Bro. Edward Murray held a two-week revival in June. Six were baptized and several rededicated their lives. The pastor, Marion Stern, died in June. He had been president of the Ministerial Alliance. Robert Sooby of Osceola, Mo., became pastor on Sept. 1. — Mrs. Albert Harris, Nocona, Texas.

Southern Illinois

Walnut Grove — Bro. Clinton Kessler moderated the council meeting on Aug. 4, when new church and Sunday school officers were elected. G. H. Ridgely was elected moderator because Brother Kessler is moving from the area. G. H. Ridgely and Charles Rothrock, Jr., rep-

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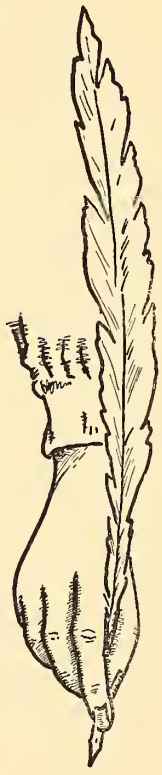
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FORT WAYNE, INDIANA

resented the congregation at the district meeting. After the council meeting there was a farewell party for the Kesslers. Brother Kessler preached his last sermon on Aug. 19. Two were baptized in the afternoon. Five youth attended the conference at Estes Park. Our congregation was host to the sectional meeting on the fifth Sunday of July. In September the meeting will be at Allison Prairie. — Mrs. D. A. Ridgley, Parkersburg, Ill.

Middle Indiana

Roann — The men gave $100 for blankets for the needy. In February Mr. Brightbill and the junior choir from North Manchester gave a program of music. The men sponsored a family night program in March. The film, Split-level Family, was shown. On two Sunday evenings in March there were special services for the children, and on two Sunday evenings special prayer services. We also had cottage prayer meetings for four Wednesday evenings preceding Holy Week. Bro. William Eberly was the guest minister on April 1. Melody Eikenberry, daughter of missionaries in Nigeria, was the speaker on the evening of May 6. On that day we also had a dedication of babies. Three have been baptized, and one received by letter. We cooperated with two other churches for a two-week vacation Bible school. Reverend Sullivan was the guest minister for two Sundays while the pastor and his wife attended Conference. The women sent forty-four comforters to relief, as well as clothing. — Edith Hoppes, Wabash, Ind.

Eastern Pennsylvania

Reading, Wyomissing Hill — Sunday school attendance has increased until we have crowded rooms. The church attendance is also increasing. The pastor, Donald Robinson, started a children's membership class. The pastor also conducted a teacher training course. The congregation was host to two hundred junior highs from the Eastern District. Guy West was the speaker for a Lenten service. Mrs. Mark Keeney, a missionary on furlough from Nigeria, was the speaker for the mother and daughter banquet. Some of the junior highs and youth went on a trip to Juniata College. Six children were dedicated on May 13. The chancel choir sang at the Neffsville Home. The Elizabethtown College choir gave a program on April 28. The three choirs of our church gave a program at the Mohlers church. A number of the women attended the regional workshop at the Spring Creek church at Hershey. Two of our Boy Scouts who are working for their God and Country awards have participated in the worship services. One of the Sunday school classes had a weekend family camp at Camp Swatara. Three young people graduating from high school were honored at a morning worship service and each was presented with a new English Bible. Since the coming of the pastor, Donald Robinson, more than twenty have been received into church membership. A committee has been appointed to begin preliminary planning for a new Christian education plant. Fifteen of the youth and their advisers attended the National Youth Conference. Nevin Zuck, Donald Rummel, James Flora, and William Longenecker have been guest speakers since Easter. — Mrs. LaRue H. Bassler, Sinking Springs, Pa.

Brethren Placement Service . . .

This column is conducted as a fre service in the interests of assistin individuals or families to relocate c secure employment in Brethren con munities. It does not provide for th advertising of goods or property fc sale or rent. Information on paid ac vertising may be obtained from th Church of the Brethren General Office

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Middle Pennsylvania

Aughwick — The youth of the Sug Run church presented an Easter pla and the children participated in th exercises. Sister Zelda Love was in stalled as a deaconess in the Germa Valley church by Bernard King, th district executive secretary. Bro. Geral Walizer conducted an evangelistic ser ice at the Germany Valley church April. The pastor, Bro. Albert Haugh exchanged pulpits with Herman Balile pastor of the Tyrone church. The past was also a district visitor to sever churches in the self-allocation prograr The congregation responded to sel allocation with the following amount Germany Valley, $100; Sugar Ru $600, for the Brotherhood Fund. Seve al of the youth in both churches partic pated in the National Youth Wee Sunday services. The women of th Sugar Run church had a mother ar daughter banquet. A dedication servi for the babies was held at both church on Mother's Day. Twelve of the wome attended the spring fellowship banqu at Huntingdon, Pa. Several of th youth went to campus day ar the youth banquet at Juniata Co lege. The pastor and twenty membe gave a program at the Morrison Co Home, and the Sugar Run choir san Each community had a vacation Bib school. Barbara Zuck, the youth work in the district, visited the congregatic in July. The pastor participated in th peace walk in Washington; he also a tended the summer session of the Bet any extension school at Elizabethtow College. Clarence Rosenberger spol to the Sugar Run youth on vocation Guy S. Fern, pastor of the Pine Gl

church, was guest minister for the homecoming on Sept. 2 at the Germany Valley church, which marked the 126th anniversary. Bro. Lee Weaver of Curryville conducted the evangelistic services at Sugar Run, Sept. 16-23. — Mary Hancock, Mount Union, Pa.

Hollidaysburg — A play was given following the mother and daughter tea. Mrs. F. J. Byer, Shelocta, Pa., was a guest. Eleven attended camp at Camp Blue Knob, and Jane Meadows served as a counselor. We had an outdoor vesper service at the home of the Brubakers in August. Bro. Roscoe Wareham was the speaker for that occasion. Six of the youth attended the conference at Estes Park along with two adult advisers. We had the stewardship congregational dinner on Sept. 20, with Don Snider as the speaker. A visitation among the members followed. Bro. D. I. Pepple, pastor of the Albright church, will be the evangelist for the meetings, Oct. 21-28. We expect to have as our guests on Nov. 4 a BVS unit from New Windsor. — Mrs. John N. Werking, Duncansville, Pa.

North Atlantic

Parker Ford — Members of the church chartered a bus for Annual Conference at Ocean Grove. Bro. Alvin Alderfer, the pastor, conducted evangelistic services at the Piney Creek church at Taneytown in August. Eight youth spent a week at Camp Swatara, and three of our members served as staff workers. Plans are being made for the family weekend retreat at the camp in October. Isabel Tyson has returned after a year of volunteer service at the New Windsor Center, where she has been receptionist. Two have been baptized and five received by letter. During the pastor's absence, Bro. Henry List, a lay member and prospective ministerial student, filled the pulpit. Other guest speakers have been Brethren Claude Wisler, Donald Rummel, Morley Mays, Dean W. Crouse, Donald Prizer, Harry K. Gerlach, William A. Weber, and Ralph W. Schlosser. Brother Schlosser will return in November for a Bible institute. The Harvest home offering of $400 exceeded the goal of $350, and was given toward building schools in Nigeria. The offering of $113.51 taken at the vacation Bible school was sent to the Pocket Testament League. We continue to hold seasonal services with three other churches in the township. An offering of $143 was given to buy surplus food. Twenty-five persons attended the North Atlantic District men's and women's fellowship banquet, and twenty-one were present at family day at Camp Swatara, which was sponsored by the North Atlantic and Eastern District men's fellowships. We will soon begin the fifth year of holding weekly prayer meetings with the women. The undershepherd plan has also been in effect for nearly three years. During the Sunday evening adult Bible study, the pastor is leading a study of the Book of Revelation. Our congregation cooperated with the other churches of the community in a vesper service. The women's fellowship sponsored a family night dinner which was attended by more than one hundred persons. The love feast will be observed on Oct. 7. — Mrs. R. L. Willauer, Parker Ford, Pa.

DEVOTIONAL SELECTIONS

From George Matheson

Edited by Andrew Kosten

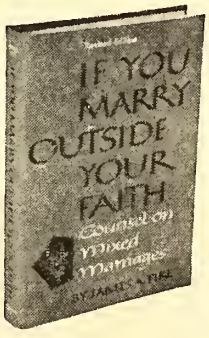


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$3.50 cloth; $1.25 paper

Church of the Brethren General Offices, Elgin, Illinois

Florida, Georgia, and Puerto Rico

St. Petersburg — During the year we had two love feasts and two morning communions. The Methodists of a nearby church joined with us in an Easter sunrise service by the lake on the grounds of the church. In May we had a family night service consisting of a

MY NEW ADDRESS IS . . .

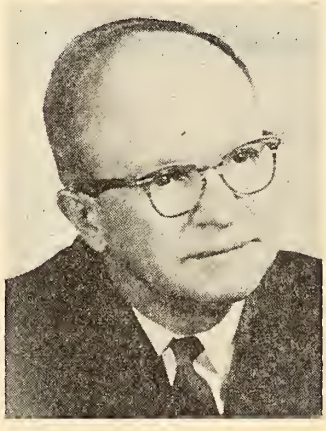
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covered dish supper followed by the play, Our Family and God. This was sponsored by the women's fellowship. Mrs. Frank Younkin directed the Bible school, June 11-15. The men have painted the parsonage. On most any day one or more of the men can be seen around the church, working to keep the grounds beautiful. Bro. Ray Wine has been elected to the deacon board for a period of four years. While the pastor attended Conference, Bro. Omer Maphis filled the pulpit. Six juniors attended camp at Camp Ithiel.



JESSE H. ZIEGLER

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From the science of psychology Brethren author Jesse Ziegler surveys and interprets that which is most relevant and important for Christian education. He proceeds by reviewing the main trends in psychological theory about personality and progresses to learning theory, group process, and developmental psychology. This book is a significant contribution that will be of immediate value to any teacher or educator. *$2.75*

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Ill.

Classified Advertisin

PORT CHARLOTTE Church of th Brethren fellowship, Fla., whic meets in Scout House, Conway an Olean, invites all who live or vis in the vicinity to attend Sunda school, 9:30, and morning worshi 10:30. Pastors, please send nam and addresses of folks moving Florida to Rev. Frank Williar, 4 E. Gardner, Port Charlotte, Fla.

FREE CATALOG listing turban bonnet material, coverings, cove ing materials in all grades, lingeri long sleeve dresses, and all styl of hosiery. Write: Ida M. Myer 342 W. Market St., York, Pa.

During the year one was baptized a four received by letter. — Mary Schae fer, St. Petersburg, Fla.

Northern Virginia

Valley Pike — Moderator L. M. Hel ley conducted the council meeting. W decided to have two love feasts ea year instead of one. The homecomi date has been changed from the four Sunday to the first Sunday of Octob The women are installing curtains all the windows of the Sunday scho rooms and are buying carpet for t platform and aisles of the church. Br Carl Smith of Manassas, Va., conduct the revival. Thirteen were baptize Two juniors attended Camp Brethr Woods this summer. There is progre in finishing the church basement a installing the choir loft and new pe in the main church. The pastor, Ce O. Showalter, served on Standing Co mittee at Annual Conference. — Glen Showalter, Woodstock, Va.

Southern Virginia

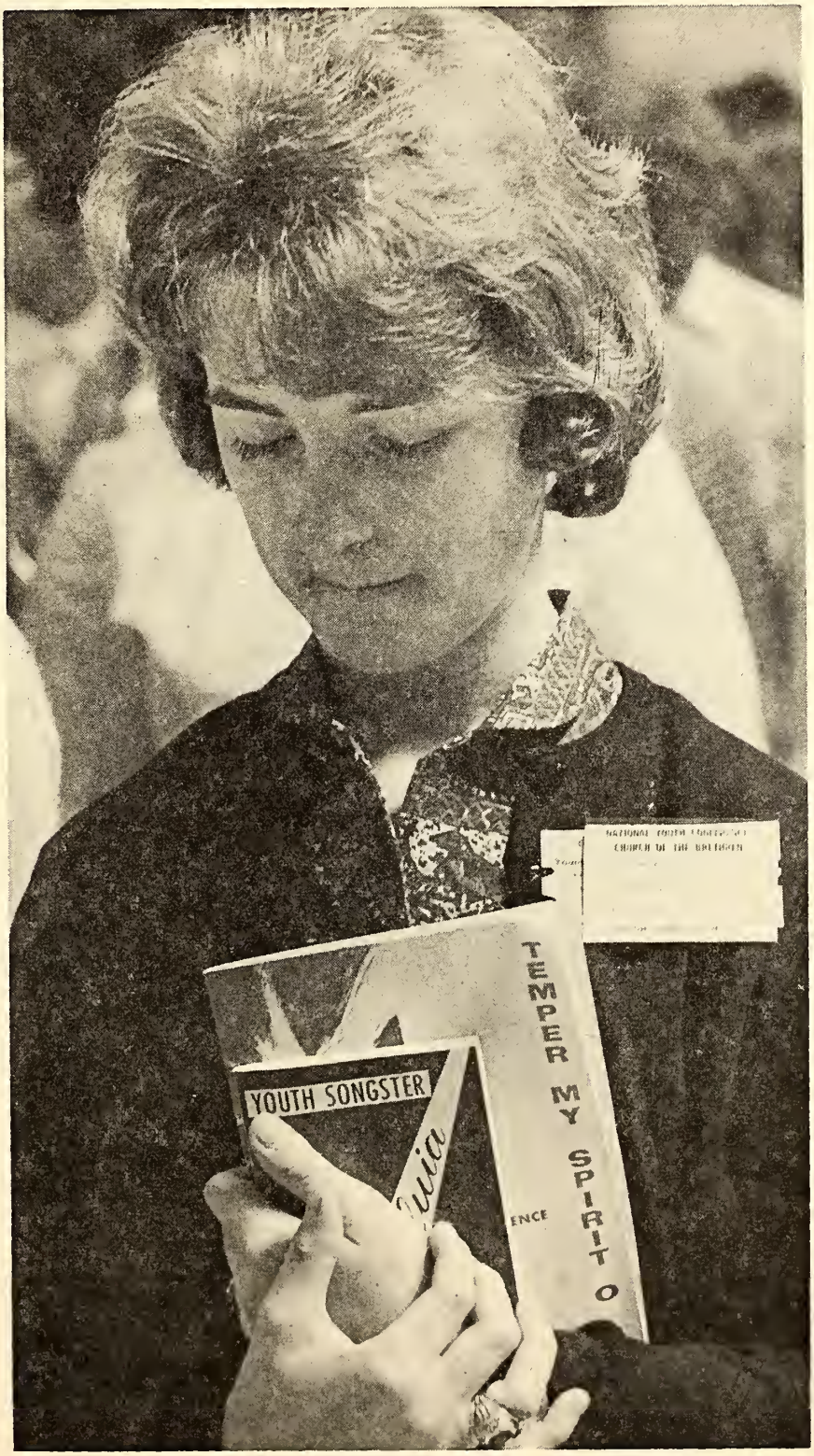
Beaver Creek — Bro. Frank Laym was in charge of the service for t installation of the deaconess, Mrs. Per Reed. The youth have had charge worship services on special occasio such as Christmas and Easter. Sixte blankets and one comforter were co tributed for relief. The film, How t Bible Came to Us, was shown in Febr ary. Six junior highs attended the ral at the Spray church in May. The Map Grove church at Lexington, N. C., pr sented three pulpit chairs to our co gregation. The mothers had charge the worship service on Mother's D Mrs. Graham Sowers gave a sermonet The Rainbow in Your Life. The past has been conducting classes in stewar ship. Bro. Edgar Martin of Christia burg, Va., held a revival in July. T youth were hosts to the Laurel Bran group for a weiner roast. Mrs. Laure Reed directed the vacation Bible scho which was held in cooperation wi Laurel Branch. One has been baptize Mrs. Effie Thomas and Mrs. Percy Re were delegates to district conferen Bro. Graham Sowers, after a year service here, has been called to ser the Fairview-Goodwill churches. B William Sweitzer will serve as part-ti pastor for the coming year. — Mrs. I dia Dickerson, Floyd, Va.

Church of the Brethren
Gospel MESSENGER

OCTOBER 13, 1962

YOUTH: You Have a Glory

A review of the third National Youth Conference



Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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OCTOBER 13, 1962

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Our Contributors

Cora W. Helman, living now at Onekama, Michigan, was formerly a member of the Manchester College faculty.

Howard E. Royer is the director of news service for the Brotherhood.

• • •

"Rejoice, O young man, in your youth, and let your heart cheer you in the days of your youth; walk in the ways of your heart. . . .

"Remember also your Creator in the days of your youth."

Eccles. 11:9; 12:1

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

The Way to Happiness

My work is in crime prevention among youth. I was telling a mother about my work, and she was so thrilled at some of my experiences that she said, "I have an article that may help you a bit." She gave me this formula, The Way to Happiness:

Keep your heart free from hate,
Your mind from worry.
Live simply; expect little.
Do much; fill your life with love;
Scatter sunshine, forget self;
Think of others,
And do as you would be done by."

At first I could not see any connection, but the more I reread and studied it, the more I could see a close connection. Everyone wants to be happy, not only youth, but elderly folk as well. But how to attain it by this formula was something else. As I reread these seven short lines, I kept asking myself how anyone could be happy observing this formula even if he were strong enough. So I looked at the negative side and every line ended in unhappiness, shame, and remorse.

But when I read these lines in the affirmative and in the light of truth, I could see that this is truly the way to happiness. — Hiram W. Peters, North Manchester, Ind.

Basin and Towel Ceremony

Years ago I knew an elder who had dropped all references to the "feet-washing ceremony," preferring to use instead "the basin and towel ceremony." This appealed to me and I much prefer it. Interpreting John 13 on one occasion, we arranged the bread and the cup as a worship center and, on a lower level, a basin and towel. My opening comment was, "These symbols before us were given by the same Teacher to the same group in the same evening and at the same meal. Our human nature is inclined to reverence and esteem certain of these symbols and disdain the humbler symbols. Our Lord felt that his disciples needed both."

I remember a young man saying, "The decades of the 40's have been a decade of death; for the decade of the 50's we are needing 'red cross' religion to carry a ministry of healing to mankind." We had begun to use then the cup engraved with clasped hands, and the motto, "For the glory of God and my neighbor's good."

Messenger subscribers read of th Pennsylvania builder who explaine installment payments for homebuild ers to government officials in Indi U.S. Point 4 technicians sponsc homebuilding projects in twenty three nations. An Indian ex-farme is a one-man peace corps for refuge villagers in Laos. These an manifold variations of this multifor humanitarian ministry are bette comprehended in the symbol basin and towel as an ordinance an ceremony than by any other a symbol, vocabulary symbol, ritu symbol, or any other device.

Whenever a project child is bo into the Brethren fellowship, appears to deserve a name th identifies it with the basin ar towel ministry. There is somethir about Christian outreach in respon to human needs (basin and towe that challenges us to remember ar give thanks for what God has do for us (the cross, the bread, and t cup) and for all mankind who w receive his Son. Our Savior p both symbols together. — Galen Bar doll, Copemish, Mich.

Obey God, Not Men

I beg to differ with Wayne Kell in regard to his answer to the que tion, "Can Christians Violate Law (Sept. 22, Readers Write). To s that a Christian must keep eve law of his nation without questi would virtually mean that all w live under a Communist regir would need to renounce God a become atheists.

There are some requirements demands which Caesar (governme does not have a right to make. The are some things that I must deci for myself, even though it may se to make me more of an anarch than a patriot. Adolph Eichma defended his actions by saying, merely carried out orders. Wh would we have been if everyone h thought things out in those day But what would become of Christi ity if everyone acted like Eichma

The early Christians follow Peter and chose, where there wa conflict, to obey God rather th men.

But I agree that it is import that "time and energy should devoted to political action in rec nized and accepted channels." Floyd M. Irwin, Star Route, Box 6 Eustis, Fla.

When a Communist Came to Church

A BRIEF article in this issue of the Gospel Messenger tells of the evangelistic witness of Indian Christians, under the leadership of a Church of the Brethren minister, in an industrial city in India. There are fifteen Christian families in Bilimora, members of several Christian denominations, but they work and worship together, they commune together, and they offer a united witness through their evangelistic center.

Gersham Jivanji Waghela, the evangelist, tells how sometime ago a communist came to their Sunday service. He listened to the Christian message. He began to study the Bible. Later, in another town, the communist was baptized; and now he is interested in preaching the gospel.

Let us pause here a moment to inquire about our own attitudes toward having a communist attend church. To judge by many of the fearful reports that are current in our land, the presence of communists in any of our churches is always an indication of subversion — and, therefore, the job of Christians, so some are saying, is to root out the communists, to expose anyone who might have the slightest tinge of pink about his ideas, even if in so doing a few innocent persons might suffer because they have become objects of suspicion.

Behind this attitude of conspiracy-hunting and heresy-hunting, there seems to be a feeling that if you permit a communist and a Christian to sit side by side, the communist is always able to subvert the Christian. But there is a growing body of evidence, of which the report from India is but one example, that to put a communist alongside a Christian may often result in the conversion of the communist. And why not?

It is tragic that so many American Christians, rightfully concerned about the dangers of subversion, have concluded that the only way to oppose communism is to build up military power, to withdraw from all association with people living under the communist system, and to resist any efforts to appeal to communists as human beings. Yet an active party member may be just as capable of responding personally to the claims of Jesus Christ as a dedicated capitalist, an ardent nationalist, a convinced Democrat or a lifelong Republican.

Thank God for the courageous witnessing of Christians in India. Here in the United States, in the all-too-pagan communities where many of us now live, we have the same opportunities to testify to God's love for all men. May we have the same courage to witness and worship, praying always for the transformation that Jesus Christ can work in the hearts of men, including the communist. — K.M.

A Call for Career Christians

WHEN volunteers for foreign mission service are accepted and assigned to a post overseas, they are regarded as "career" missionaries. This is to distinguish those whose calling appears to be "for life" from others, who may be equally dedicated but who, for various reasons, can only agree to serve in a mission capacity for a designated term of a few years.

Increasingly in recent years the church has found new avenues of service for short-term workers. Some go as teachers, some as young men on an alternative service assignment; others for specified jobs of limited duration. But, even so, the work of the church overseas still needs the steady, repeated help of those who fully expect to make such service their lifework. For them, this must be more than an interruption of a few years in their normal schedule, for this is truly their career — so they are known now as "career" missionaries.

These servants of Jesus Christ deserve our continued support and the undergirding of our gifts and our prayers. What we ask of them often requires a kind of sacrifice that the rest of us are seldom expected to make. Yet we will not fully share in their work unless we too are quite sure about the nature of our careers, in brief, unless we also are "career" Christians.

The nature of our calling, as it is set forth in the New Testament, is such that no true disciple of Jesus Christ can ever be a "short-term" Christian. Some have tried to think of their Christian responsibility as if it could be dispensed with on one day a week, by a brief membership in some church organization, or even by a sizable contribution, made once and for all. But this is not our calling. Jesus Christ asks for our lives, full-time, lifetime service, for our entire careers. Of course, we do not all fulfill that calling in the employ of the church or necessarily under church auspices. Yet this is our essential calling — to be a disciple, a career Christian. — K.M.

WHO DOES *Your* THINKING?

by Cora W. Helman

RALPH WALDO EMERSON once said, "Thinking is the hardest work in the world." John Dewey said, "Nobody thinks until he has to," and Jane Austin remarked that many people never think, who think they do. "Everybody else thinks so" may be reason enough for a child or a moron, but adults with normal intelligence need better justification for their opinions.

Socrates of ancient Greece was revolutionary in that he taught those who came to him to think for themselves, instead of mouthing traditions and opinions of others. Young men came to him because they resented blind acceptance of current customs, yet were not satisfied with the iconoclastic philosophy of the Sophists.

Since Socrates did not think it possible to think clearly on a hazy idea, he taught them first to formulate their questions concisely. Then he guided them in unbiased investigation and the assembly of relevant facts and principles concerning the matter in hand. Finally, he encouraged them to arrive at a well-formulated judgment of their own.

Sometimes standpatters came to argue or dispute with him. He listened patiently as they quoted traditional sayings or the opinions of noted Sophists. Then he humbly asked them to explain that he might better understand. Usually the more they tried to explain, the more involved they became. Some, confessing bewilderment, were ready to do some thinking on their own, but dyed-in-the-wool standpatters hated the man who asked for reasons for the traditions and opinions they voiced.

When he was but twelve years of age, Jesus of Nazareth astonished the doctors and lawyers of Jerusalem with his mental grasp. His contemporaries were astounded again and again at the wisdom of this unlearned man, at his penetration of the traditions of the elders, at his exposure of sham. The henchmen of his enemies who came to arrest him wer so amazed at his teaching tha they returned without hin exclaiming, "Never man spak like this man!" The multitude hung on his words because h taught them as one havin authority, whereas the religion ists of their day suffocated the with rabbinical interpretation

The survival of the fittest nowhere more true than in th realm of thought. A cup hemlock or a cross may be th fate of the thinker; the truth h advocates may be "crushed earth." But, phoenixlike, th truth will rise again to confu its persecutors; the eternal yea of God will vindicate it. In poem entitled An Inspiratio Ella Wheeler Wilcox has refrain saying:

"No question is ever settled
Until it is settled right."

It may be trite to say that th world has never needed cle thinking more than it do today, but there never was time when straight thinkin concerning human relationshi was more urgent than now. Y

Jesus enunciated the principles of human brotherhood two thousand years ago! The dilemma of our day is the result of the failure of mankind to think clearly and act intelligently concerning the truths he taught. The struggle between modern ideologies stems largely from the fact that Christians have not taken his teaching concerning the worth of the individual seriously enough.

During World War II, I heard a radio commentator assert day after day that all Japanese, whether born in Japan or in America, were alike – none were to be trusted. At the time, we had living in our home a Japanese-American girl who had been released from a barbwire detention camp to attend college. A finer person and a truer American would have been hard to find! Less brazenly, but just as insidiously, prejudice is directed toward Negroes, Mexicans, and other minorities.

In a book entitled The Art of Straight Thinking, by Clarke, the author relates that some years ago the Chicago Commission on Race Relations made a critical study of the treatment of matters relating to the Negro in the city for a year previous to a race riot. They found that 534 articles involving Negroes had appeared in 3 newspapers during that year. The articles highlighted unsavory incidents; crimes, radicalism, intermarriage, and the like were presented in a manner which, by repetition and accumulating significance, presented an unfavorable picture of the Negro.

One paper published 145 unfavorable articles; 84 dealing with sports and personalities, which were more or less neutral; none that were commendatory. Front-page space amounting to 158 inches was given to unsavory incidents; 11 inches to neutral ones; none to really commendable ones. The effect was insidious; the reader was quite unaware of what was happening to his thinking on the race problem.

News is frequently garbled to mold public opinion, or to suit wishful thinking, by toning down or eliminating unpleasant facts and building up favorable ones. This is particularly true of war news (be it a hot war or a cold one). In a hot war atrocity stories keep the public fighting mad. When the war is over, it may be discovered that the same kind of stories were circulated on both sides of the line.

Matters in which business has a stake are likewise often presented in a one-sided manner. The public seldom knows the real facts concerning trouble between management and labor, urban interests and the so-called farm block, and other matters involving human relationships. As for advertising – keeping a name before the public makes its impress, even though the claims for the article may be ridiculous. It would be interesting to know how many women fall for "the magic hour of unfettered joy" that may be had by milady if she uses a certain perfume that "defies imprisonment."

Needful as clear thinking is as a defense against predatory interests and misleading propaganda, its greatest contribution is positive rather than negative. God made man in his own image, with a high potential for

Continued on page 18

GOD IS THERE

BY RUTH GRIGGS

God,

You are there . . . universal lights take faithful paths,
Life goes on and on in tiny floweret and great oak,
In heaven-sent babies, human love . . .

There you are!

God,

You are there in heart meeting heart,
In need touching concern,
In moving concern reaching need,

There you are!

God,

You are there in divinely born spirits
Lifting, loving, helping each other
Find warmth for blooming in your plan . . .

There you are!







Some 2,100 youth and workers with youth from every district came to Estes Park to "share that up-reaching desire"

Youth:

"You Have a Glory"

A REVIEW OF THE THIRD NATIONAL YOUTH CONFERENCE

THE five days spent by Church of the Brethren youth in the Rockies at Estes Park, Colorado, in August was far more than a social fling with a spiritual guise. The closing speaker, Paul M. Robinson, himself deeply moved by the week's events, summed up the third National Youth Conference by comparing it to Jesus' own experience upon the Mountain of Transfiguration. "Here we are in the mountains, apart from the world as Jesus was," he said. "Here we have been in prayer and worship as he was. Here we have been led to new heights of fellowship with God. For a brief moment, at least, we have discovered a self we have scarcely known. All that is cheap and unworthy in us suddenly has fallen away and it seems we do have a glory deep within us."

Mr. Robinson explained further: "You are made for a glory, and God has a glory he wants to put in your life. He wants to work through you."

Indeed, this glory at times seemed almost visible amid the 2,100 participants who, by the close of the week, had taken the conference theme, Temper My Spirit, O Lord, and had made of it a fervent, personal prayer.

BY HOWARD E. ROYER. PHOTOS BY WILLIAM SMITH, RICHARD COFFMAN

GENERAL SESSIONS were held in the brand new, barely finished auditorium of the YMCA of the Rockies. The group was the largest ever to convene at the camp

YOUTH CONTINUED



WHY HAVE WE COME? poses drama enacted by Weyland Beeghley, Dean Beery and Donna Garver. Reply: "To be vaccinated with spiritual renewal"



KEIKO AIHARA, left, exchange student from Amagaski, Japan, now living at Dayton, Ohio, was one of seven youth representing overseas countries



ARAPAHOE INDIAN performance gave background on the culture of the Old West. The troupe was comprised of students from a reservation in Wyoming



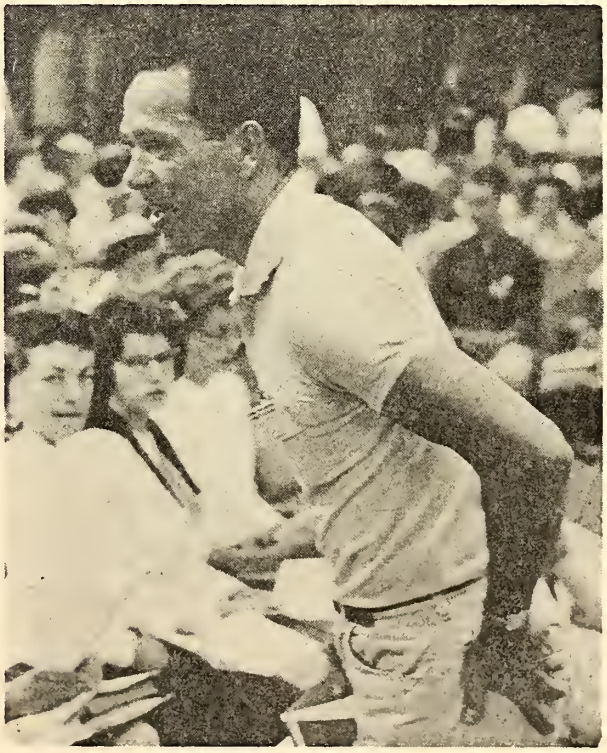
CONFERENCE EXHIBIT set forth a challenge t Brethren youth, described as "members of a shook up generation" and "heirs to a shook-up world



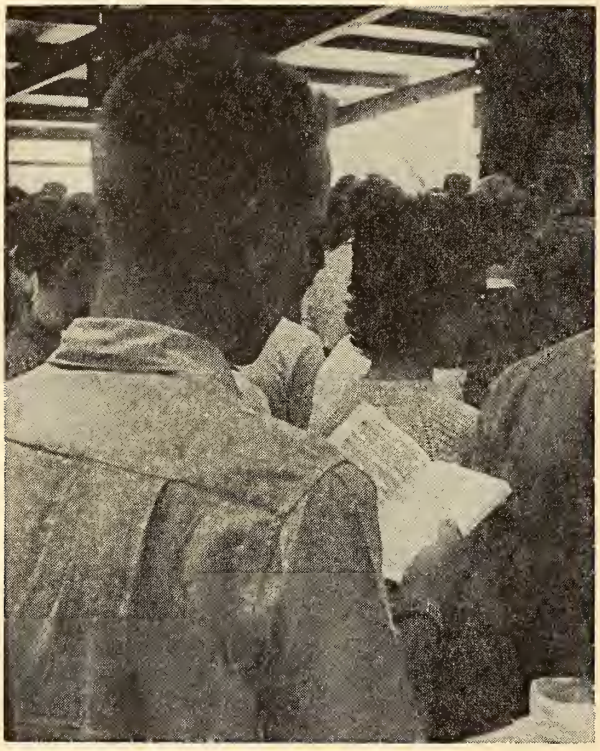
BUT WHICH ONE IS MINE? was recurring question as more than 30 buses of youth unloaded at the YMCA camp grounds. Nearly 850 of the group came by special conference train from Baltimore or points en route. A fleet of 20 buses completed the additional 65 mile trek to Estes Park



SURPRISE BIRTHDAY GIFT of $500 for Nigeria was presented by Will Nolen, national youth chairman, to Rosa Page Welch, on behalf of conferees



REHEARSALS for choral choir, speech choir, and orchestra filled the time of some 400 youth. Above, Gerry Pence, La Verne, California, at choir warm-up



ALLELUIA, newly revised youth fellowship songster, made its debut at Estes Park. Dave Albright, pastor, Fort Wayne, Indiana, led group singing



BUD TULLY, BVS'er who spent a year planning the conference, relaxes after final session. Las month he joined national youth department staf



WORSHIP coordinator was Ralph McFadden, Lafayette, Indiana, pastor. Included in the worship experiences was a well-explained liturgical service



PERPLEXED rail officials check the first of three uncouplings which occurred during the return o the special 20-car conference train from Denve

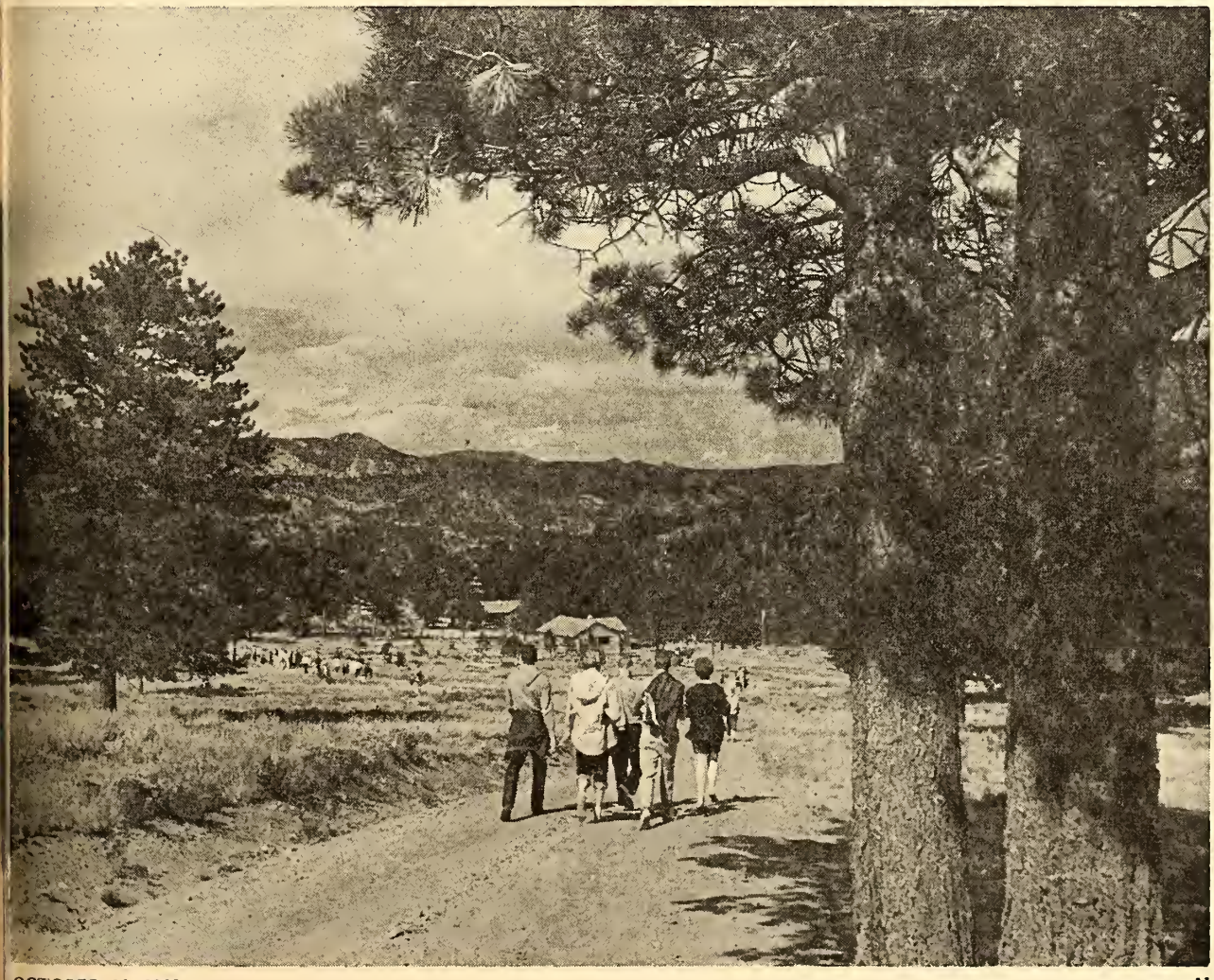


A JAUNT into the Rockies is complete only with a full-scale hike. For conferencegoers, the opportunity came in midweek when a major part of a day was given to treks to nearby and not-so-nearby lakes and summits bordering Rocky Mountain National Park.

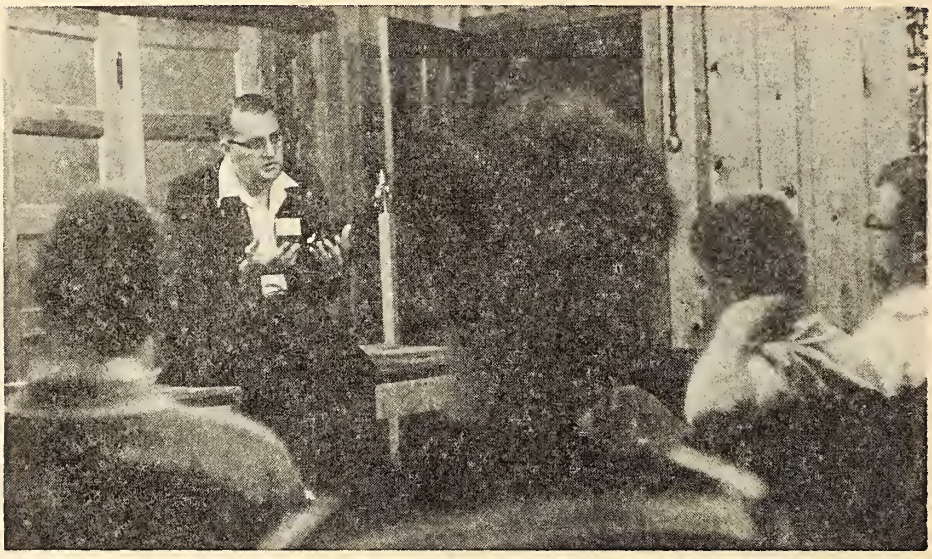
Eighteen groups of hikers, each with approximately 100 persons led by trained hike masters from the YMCA camp, took off on trails in every direction. Two truckloads of sack lunches had been handed out earlier. Mountain showers and even hail pelted the explorers.

But the storm only heightened the beauty of the Rockies' panoramic sky. Otherwise, throughout the week the 8,500-foot high camp proved true its claim: "Air conditioned by nature, with sunny days and cool, refreshing nights."

"I love the mountains"



A Sharpened World View



THOUGH Youth Conference to a degree was a retreat from the world, its speakers urged youth to prepare to meet the world head on. "The world with its gigantic struggles, its deep wounds, its high hopes is precisely the world God loves," said Norman Baugher. "This very condition of the world is why Jesus Christ is so relevant." Donald Clague said religion and science conflict only when either becomes too dogmatic or attempts to take the place of the other. On man's eventual development of a living substance, he said, "Man has not created and will not create; he will arrange and rearrange." Insight into the Christian mission was offered by Rosa Page Welch. "We never help somebody but that we receive greater help in return," she declared. "That's how God works." But she pleaded that "unless we Christians do a more effective job of witnessing to our faith in this country, those abroad to whom we have been sending the gospel will have to come to America and evangelize us." C. LeRoy Doty made clear that the deeper crisis behind the world's explosive situations is materialism — "the desire to make things the only dimension of life." "It exists on both sides of the Iron Curtain." In a lighter but convincing vein, Wilbur Howard spurned popular youth images and urged his hearers to learn something about "the wisdom of withdrawal."

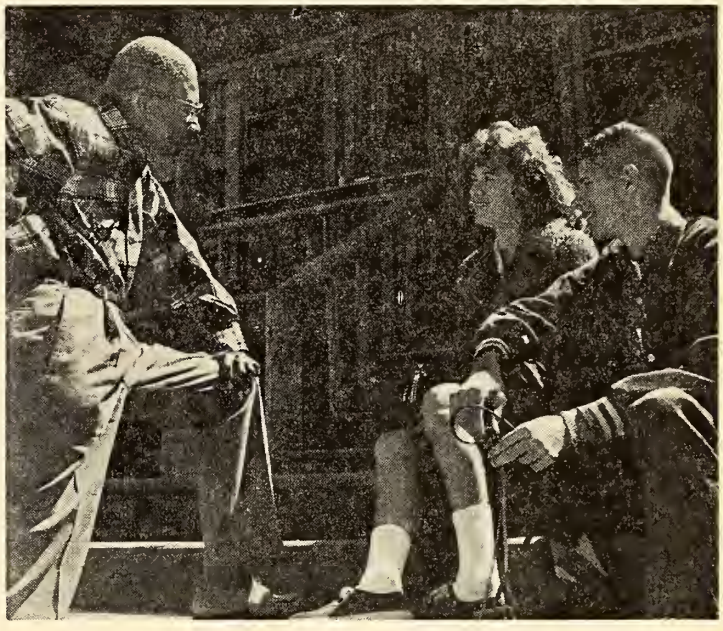




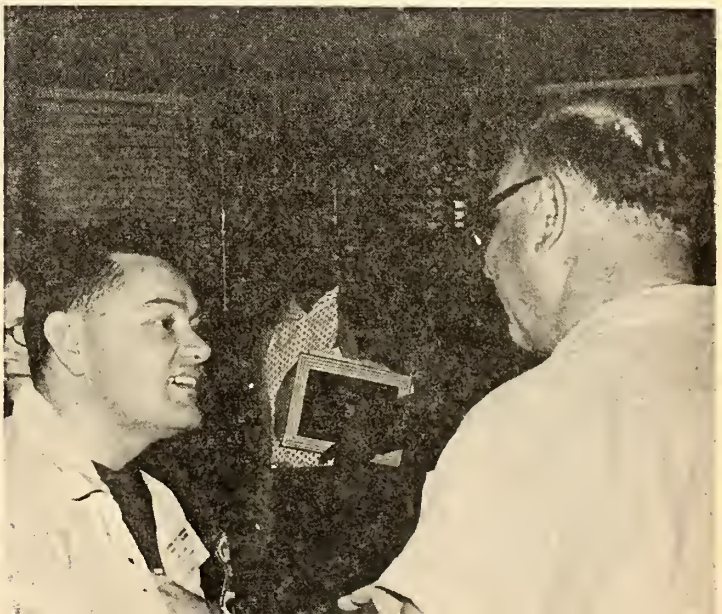
CONFERENCE SPEAKERS. Above, Norman J. Baugher, general secretary, Church of the Brethren. Top center, Mrs. Rosa Page Welch, noted church leader, singer, and missionary in Nigeria. Bottom center, W. Donald Clague, dean of students and professor of natural science, Bridgewater College. Extreme right: top, C. LeRoy Doty, Jr., pastor, Long Beach, California; center, Wilbur K. Howard, youth editor, United Church of Canada, Toronto; and bottom, Dale W. Brown, professor of theology, and Paul M. Robinson, president, Bethany Seminary





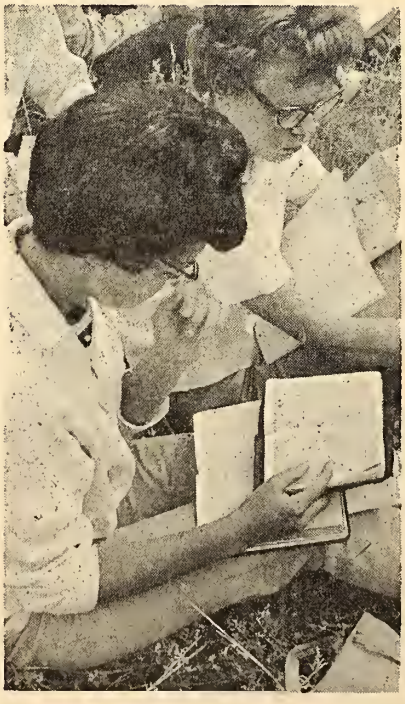












2,100 Tempered Lives

WE LIVE in a world which demands that we do not piddl around with trifles, but that we come to the very source o life and of power itself, namely, the Spirit of God."

Thus Dale Brown opened the first of four Bible hour lecture on the meaning of the Holy Spirit. In 95 informal, youth-directe discussion groups each day, youth and adult workers togethe poured over many of the 300 New Testament references to th Spirit. But the Spirit of God was more than talked about. I was praised . . . listened to . . . felt.

Its sway was seen moving upon individual youth — 1,087 o them — who stood and publicly declared their intention to ente Brethren Volunteer Service or other church work.

Its presence was discerned in the community of thos gathered at Estes Park to worship, in repeated experiences whic for young and old alike were high moments of a lifetime.

Its power surely will long be felt upon the Church of th Brethren and bring to it a special glory — the glory of God i action through its youth.

"The Holy Spirit . . . God in Action"





KINGDOM GLEANINGS

Hong Kong Disaster

The General Brotherhood Board has given $500 toward aiding the thousands of Chinese refugees in Hong Kong left homeless by Typhoon Wanda. The typhoon hit the Crown Colony on Sept. 1. Church World Service immediately began the distribution of milk, biscuits, rice, blankets, and medicine among the 41,000 refugees driven from their shelters.

The Brethren gift will augment interchurch efforts to bring continuing relief assistance to the homeless in Hong Kong.

Contributions are continually needed in support of the Brotherhood's Emergency Disaster Fund, which made possible this gift and similar responses recently to disaster victims in Korea and Iran. Earmark your gift for the fund and send it to the General Brotherhood Board, Church of the Brethren General Offices, Elgin, Ill.

Two long-time workers in the General Offices retired from active employment on October 12 — Harry Richardson, engineer for twenty-two years, and Merlin C. Shull, a former pastor, after twenty-four years service, most of them as a supervisor in the mailing department.

Dr. Heinrich Grueber, dean of Lutheran cathedral in Berlin, Germany, was the recipient of an honorary degree at Bethany Biblical Seminary on Sept. 28. He spoke at the convocation held in his honor at Bethany and also addressed a luncheon at the General Offices in Elgin. A fuller account on Dr. Grueber will appear in a forthcoming issue of the Messenger.

Charles Stouder, Jr., pastor of the Second church, South Bend, Ind., was struck down by an automobile on Sept. 17, suffering a compound fracture of the thigh bone and a laceration on the head. Although his condition is not critical, he will be confined to Room 404, Memorial Hospital, South Bend, for some time.

The World Order Sunday Message, In a Changing World — Christian Hope, was sent to pastors on Sept. 28. For the first time, a comprehensive group of resource materials has been created for the observance of World Order Sunday, Oct. 21. They can be ordered from the National Council of Churches, 475 Riverside Drive, New York 27, N.Y.

The World Day of Prayer for 1963 is to be observed on March 1. The theme is More Than Conquerors. A complete order form is available from the Church of the Brethren General Offices, Elgin, Ill. A basic packet of materials priced at 50c may be obtained from the Department of Publication and Distribution, National Council of Churches, P.O. Box 323, Cathedral Station, New York 25, N. Y. Cash must accompany the order.

Rev. Fred L. Joder, 5002 Ogden Ave., Peoria Heights, Ill., wants to obtain a copy of the book Descendants of Jacob Hochstetler, published in 1912 Anyone having a copy to dispose of, write Reverend Joder at the address given.

The deadline for 1963-64 applications for two-way overseas high school student exchanges is Oct. 22, 1962 The deadline for one-way exchanges is Feb. 15 Churches interested should contact the Student Exchange Office, Brethren Service Center, New Windsor, Md. Wake Up, a promotional poster on the exchange program, was sent to pastors Sept. 14.

Pastors and laymen are finding the new church program calendar a valuable tool. Suitable for the desk or for hanging on the wall, the calendar covers sixteen months, from September 1962 through December 1963 It lists significant days of the Christian year and provides additional space for writing in local events. Sample copies were mailed to pastors; single copies are $1.00 ten or more, 75c each.

The Peace Corps has received requests for up to 1,500 volunteers for assignments that can be filled by men and women who have recently retired or are contemplating early retirement. Needed are teachers in all levels of schooling; health workers, doctors, dentists nurses, laboratory technicians, sanitarians, plumbers well drillers; community development workers, agriculturists, building trades people, 4-H Club leaders mechanics, electricians, surveyors; other professional workers, engineers of all kinds, CO-OP and building and loan organizers, foresters, social workers, town planners etc. Here is an opportunity to give service where it is badly needed. If you have skill and experience to offer write for the folder, Senior Citizens and the Peace Corps and for the volunteer questionnaire to the Peace Corps Senior Manpower Recruitment, Washington 25, D. C

Ministers' Peace Retreat

A retreat for ministers will be held Jan. 7-11 at the Brethren Service Center, New Windsor, Md. The purpose of this retreat is to increase peace convictions and to become acquainted with tools and handles to promote the peace cause. The retreat is being limited to fifty persons (ministers only). Cost: $3.00 per day for board and room or three hours of work per day in processing relief clothing plus transportation cost to New Windsor and return.

Classes and leadership for this retreat include: The Biblical Basis of Pacifism, Chalmer E. Faw, professor of Biblical studies, Bethany Biblical Seminary, Chicago Ill. Theological Basis of Pacifism, W. Harold Row executive secretary, Brethren Service Commission, Elgin Ill. History of Pacifism in the Church, Lorell Weiss pastor, Ellisforde church, Tonasket, Wash. Political Aspects of Pacifism, E. Raymond Wilson, editor of the FCNL Washington Newsletter, Washington, D. C Peace Education and Action in the Local Church, Ralph E. Smeltzer, director, peace and social education, Brethren Service Commission, Elgin, Ill. Preaching Peace Today, M. Guy West, pastor, First church, York, Pa.

Mr. and Mrs. James Lichty and daughter, Patsy, of the First church, Harrisburg, Pa., are on a year's assignment in Madrid, Spain. Mr. Lichty is helping prepare plans and specifications for a highway in Northern Spain.

Fellowships for persons who plan to pursue adult education careers in religious institutions are being made available by the Bureau of Studies in Adult Education of Indiana University, Bloomington, Ind. Preference will be given to advanced students studying for the doctor's degree but well-qualified candidates for the master's degree may be appointed. Stipends may vary in amount from $500 to $1,500. Applications for 1963-64 must be in by Feb. 15, 1963. For application forms and further information write to the Bureau of Studies in Adult Education at the address given above.

Homecoming and Dedication

R. C. Wenger will speak at the homecoming at the *Bethany church,* Northern Indiana, on Sunday, Oct. 21. Services are scheduled for 10:30 a.m. and 2:00 p.m.

Shade Creek (Ridge) congregation, Western Pennsylvania, will dedicate its new educational building at the homecoming on Sunday, Oct. 28, when T. F. Henry will preach the dedication sermon at 2:30 p.m. The morning message will be brought by Clarence Rosenberger. Meetings will be held the week preceding the dedication. The following pastors have been scheduled to speak: George L. Detweiler of Somerset, John Byers of Rummel, Joseph E. Whitacre of Walnut Grove, Howard Whitacre of Maple Spring, Olin Brougher of the Scalp Level Home, John Ellis of Moxham, and Arthur Hunn of Meyersdale.

Radio and TV Programs

National Radio Pulpit (NBC, Sunday, 10:05-10:30 a.m., ET). Dr. David H. C. Read, pastor of the Madison Avenue Presbyterian church, New York City, began the fall and winter program on Oct. 7 and will continue through March 1963. His topics for the remainder of October are: Unexpected Guests, Dedicated to What? and Giants and Grasshoppers.

Art of Living (NBC, Sunday, 9:15-9:30 a.m. ET). Dr. Norman Vincent Peale's topics for the remaining Sundays in October are: Three Ways to Be a Happy Person, How to Enjoy Your Own Self, Christ Still Heals People.

Look Up and Live (CBS-TV, Sunday, 10:30-11:00 a.m., ET). A new series, Man and His Gods, begins on Oct. 21. This five-program series will portray the different ways men have stood before their gods. Oct. 21 — The Bacchae, by Euripides (a dramatization). Oct. 28 — Excerpts from three or four Shakespearean tragedies, comparing the Shakespeare world view to the Christian world view. Nov. 4 — The Master Builder, by Ibsen. Nov. 11 — The Misunderstanding, by Camus. The world wholly without God. Nov. 18 — Readings from Camus' Resistance, Rebellion, and Death. An attempt to portray Christian faith by showing some alternatives to it.

Directions '63 (ABC-TV, Sunday, 2:00-2:30 p.m. ET). On Oct. 7 the theme was Revolution — From Christ to Communism. Themes for Succeeding Sundays through October are: Parallels: Contrasts and Methods; What to Do: Peril of the Extreme Right; What You Can Do and What Is Being Done. For maximum benefit from this program series, it is suggested that wherever possible, viewing groups be set up for subsequent discussion and/or action.

The Church Calendar

October 14

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: God. Gen. 1:1, 27, 31; Ps. 145:8-20; Isa. 40:28-31; Matt. 6:9; John 4:23-24; Acts 10:34; 17:22-29; James 1:16-18; Rev. 4:11. Memory Selection: Truly I perceive that God shows no partiality. Acts 10:34 (RSV)

Oct. 14 Churchman's Week
Oct. 15-18 Central Region conference, North Manchester, Ind.
Oct. 16-18 District meeting, Middle Maryland, Manor
Oct. 16-18 District meeting, Middle Pennsylvania, Burnham
Oct. 18-29 Foreign Mission and Ministry and Home Mission commissions team visits, Southeastern Region
Oct. 18-19 District meeting, North Atlantic, Paoli
Oct. 19-20 District meeting, First West Virginia, Old Furnace
Oct. 19-21 District meeting, Southern California and Arizona, Christian Conference Center, Forest Home
Oct. 19-24 Western Region conference, McPherson, Kansas
Oct. 21 Layman's Sunday
Oct. 21 World Order Sunday
Oct. 25-27 District meeting, Second Virginia, Waynesboro
Oct. 25-28 District meeting, Northern California, Empire
Oct. 25-28 District meeting, Idaho and Western Montana, Weiser
Oct. 26-28 District meeting, Northern Illinois and Wisconsin, Lena
Oct. 26-28 District meeting, Southern Pennsylvania, Camp Eder
Oct. 27 District meeting, Western Maryland, Frostburg
Oct. 27-28 Brethren Service team visits, Central Region
Oct. 28 World Temperance Sunday
Oct. 28 Reformation Sunday
Nov. 2 World Community Day
Nov. 2-4 District meeting, Southern Ohio, Mack Memorial, Dayton
Nov. 3-4 Brethren Service team visits, Central Region
Nov. 7-8 District meeting, Eastern Pennsylvania, Elizabethtown
Nov. 8-10 District meeting, Washington, Sunnyslope

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. David J. Markey of Baltimore, Md., in the Maple Grove church, Md., Oct. 15-21.

Bro. R. C. Wenger of North Manchester, Ind., in the Bethany church, Ind., Oct. 19-28.

Bro. W. Hartman Rice of Conemaugh, Pa., in the Carson Valley church, Pa., Oct. 29 — Nov. 11.

Bro. Walter Coldren of Canton, Ohio, in the Douglas Park church, Ill., Nov. 5-11.

Bro. Graybill Hershey of Manheim, Pa., in the Chiques church, Pa., Nov. 11-25.

Bro. C. O. Brubaker of Bellefontaine, Ohio, in the Silver Creek church, Ohio, Oct. 21-28.

Gains for the Kingdom

Seven baptized and one received by letter in the Mt. Etna church, Iowa. Seven baptized and four received by letter in the Eden Valley church, Kansas.

Six baptized in the Cerro Gordo church, Ill. One baptized in the Hamilton church, Ohio. Seventeen baptized and eighteen received by letter in the Heatherdowns church, Toledo, Ohio. Three baptized in the New Philadelphia church, Ohio.

Five baptized in the Oakdale church, Pa. Two received by letter in the Carson Valley church, Pa.

Who Does Your Thinking?

Continued from page 5

critical evaluation and judgment. If he does not exercise that potentiality, it degenerates into little more than a vestigial reminder of its inherent possibilities.

The capacity for incisive thinking is not developed as a general power, but by critical evaluation of specific things. One area of specific thinking relates to the choices we make; consciously or unconsciously, we are constantly choosing. Are our choices controlled by sentimentality, by caprice, or by considered judgment? Decent folks have progressed far enough in moral responsibility to choose good rather than evil; Christians have a more exacting yardstick—they choose the better in preference to the good.

It has been said that the backwardness of a people is determined largely by their contentment with the status quo, that is, by the slowness with which relatively good things are discarded for those which are better. Even in America, there are those who cling to old ways because "they have always done it that way." There are others like the men of old Athens — always on the alert for something new. Folks who use their capacity to think will choose neither the old nor the new for the mere reason that it is old or new, but because it is better.

"The old-time religion," which is supposed to be good enough for me, recalls my great-grandfather, who was an old man when I was in my teens. His religion was very real to him and quite adequate for his pioneer experience, but its horizons were narrow.

He was not troubled with problems of world brotherhood, for the world was big in his day and with room to live and let live. Problems of management and labor were beyond his ken, for he lived in a society that was largely self-sufficient and in which every man was his own boss. And so with many other matters. There was an element of simple faith and trust in his religion that I may well emulate, but my religion must emerge from the chrysalis of bygone days if it is to be adequate for a modern age.

What about our use of leisure time? There are so many interesting and worthwhile things to do that one marvels at the emptiness and frivolity of much leisure-time activity! People indulge in harmful or questionable amusements largely for the reason that they can think of nothing better to do. How barren many lives are in areas that might be rich in satisfaction and effective in service!

How do we choose the books we read? The organizations we join? For what do we sacrifice time and effort? Does habit or proficiency dictate our methods of work? How do we mete out rewards and punishments to those under us — be they children or employees?

A prime function of education is the development of the capacity to think. One of its faults is too much emphasis on rote learning — not enough on constructive thinking.

No Alcohol to the Peace Corps

Several weeks ago, Mrs. Jacob T. Dick wrote the President of the United States regarding information she received about the Peace Corps. The President's office referred the letter to a Mr. Lloyd Wright whose answer in full follows.

Peace Corps
Washington 25, D. C.

Dear Mrs. Dick,

The President's office has referred your letter about the Peace Corps' overseas operation to our office. Let me tell you how deeply we appreciate your keen interest in our program, particularly since the experiences of you and your husband make you extremely well qualified to analyze reactions of people overseas.

Of course, we do not know where you got the information about the liquor situation, but I am happy to tell you that the information is in complete error. In no instance have Peace Corps volunteers been provided alcoholic beverages. Part of the intensive training program which all volunteers go through includes careful instructions on the importance of their maintaining proper public conduct and personal habits. I wish I could share with you some of the reports from these dedicated Americans as well as from the people with whom they are working in developing nations around the world. Perhaps the best indication of the success of the program to date is the fact that every country in which we have volunteers working has doubled and tripled requests for more volunteers.

You might also be interested in knowing that the Peace Corps is not a youth operation. We have a number of people in their sixties serving around the world. There is no upper age limit for Peace Corps service and we feel that these mature Americans can contribute greatly to the objectives of the Peace Corps.

Thank you again for your interest. And as a former full-time worker with a religious denomination, I can appreciate even more the work you and your husband did in Europe.

Sincerely,
Lloyd Wright
Office of Public Affairs

Editor's Note: The above item appeared in the Fellowship News of the Church of the Brethren in Fresno, Calif., where Jacob T. Dick is the pastor.

COINS FOR THE KINGDOM

By RONALD E. KEENER

THE injection of "commercialism" into the observance of major religious seasons is the cry from the pulpit and pew alike at various times in the year. And there is good reason for the outburst and concern.

The spirit and message of the Christmas season is undoubtedly lost at times in the laugh of Santa Claus, the exploits of Rudolph and the chipmunks, and the rush in gift buying because "it is expected of me." And the Easter bonnets, the chocolate candies, the rabbits and chicks often obscure the true meaning of Good Friday and Easter to both children and adults.

The commercial part of the religious holiday has its part in the observance. It is to the individual to decide how large that part will play. With this we do not argue.

And, yet, these same cries of "commercialization" which come from those who officiate in the church in pastoral and lay duties may seem a bit hollow. Items such as these can be seen in any newspaper:

- Following morning church services Sunday, a bake sale will be held in the fellowship hall.
- The proceeds of the ham supper in the church Saturday evening will go toward the building fund.
- The youth group is selling candy and will hold a car wash Saturday in order to send several of the members to the youth conference.
- The women's fellowship group will sponsor a bazaar and card party Saturday to raise funds for its program.
- The bingo game in the church hall Tuesday night is being planned by the men's group.

Does this not smack of hypocrisy and the double standard? Can the church decry the commercialization of its special observances, while at the same time encouraging fund-raising projects and moneymaking schemes within its own congregation? We think not. Not in good conscience.

Undoubtedly, these projects and activities have their place within the life of the congregation. If they encourage fellowship and communion within the congregation, they have value. Dinners for the young adults and car washes by the youth help mold those Christian values of service, fellowship, and working together in a common effort.

It is not that common effort with which we argue. It is the end toward which it is directed.

What then is the alternative? If such worthwhile projects as a building fund, an outreach program, and current expenses of the church are to be continued, how are they to be supported?

In reply, we counter with another question: "How much is your religion worth to you?" One dollar? Fifty cents? Divide the sum of Sunday's offering by the number of parishioners present that day, and we suspect that the average giving per member is seldom above one dollar.

The answer to fund-raising projects lies in the church member's responsibility and response to the church's needs as an act of worship. The church has a term for it — *stewardship*.

One source defines it as "the practice of the Christian faith and life in a person's total existence." One part is financial stewardship.

Youth often lead the way. A national council of young people representing a major denomination has stated, "Youth stewardship recognizes that 'commercialism' has no place in any Christian stewardship program." Their elders would do well to recognize the same.

Most faiths recognize the systematic act of giving according to one's means and blessings as an accepted response in support of the congregational budget and program. Until each individual member attains that goal for himself, can the church maintain an effective voice in speaking out on the materialism and commercialism which surrounds its major observances as it rightfully must do? We suggest that perhaps it cannot.

How much is your religion worth to you?

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Glendale Women Have Home Mission Project

by Thelma Heatwole

BACON grease, scraps of new material, and genuine friendliness are common denominators of a project among migratory workers at Arrowhead Ranch, north of Glendale, Ariz. They provide media for service by a small band of women from the Glendale Church of the Brethren. The women, knowing that they need not cross the ocean to find the hungry and do practical missionary work, have for years made the labor camp their special project.

At Easter and Christmas times they stage special parties for the children in the camp. On regular visits they arrive with toys for the enjoyment of the tots at the camp. Before the play period, Mrs. Maude Weigold, seventy-five, a Sunday school teacher at the local church for forty years, gathers the children about her to tell them Bible stories, using flannelgraphs for emphasis.

Meanwhile, some of the mothers busy themselves piecing tops for quilts with scraps of material provided by the churchwomen. Others work on tacking the quilts, and the goal now is for each family to have soon a bright new quilt in the home.

Workers also take out serviceable items of clothing, which they sell to camp mothers for tiny sums. With the proceeds, material is bought for the backs of quilt tops and is given to the women.

Some of the money buys treats for the holiday parties. No budgeted church money is used for the camp project. It is self-supporting with contributions. Mrs. Alvin Swartz, director of the camp work, says the work is a continuing project, which, because of the need, never runs out.

Each time a new baby is born in the camp, the Brethren women present it with a little quilt and six diapers. The bacon grease is used by the camp mothers to fry tortillas, potatoes, and vegetables.

Others in the church and in the community may help the project by contributing fresh bacon grease or bits of new material.

The church women became interested in the project through a speaker from the Arizona Council of Churches migratory mission work. The quilt project developed when local workers heard camp mothers tell that their children cried because there were not enough covers to keep them warm.

Mrs. Swartz said the camp work does the church women good, too. "We get much more, in terms of the joy of helping, than what we put into the project."

A RADIO VOICE FOR THE GOSPEL



RAVEMCCO

Suad Nadeem and Faith Hamadain (right) arrive on the bus which carried participants to the radio writers' workshop in Khartoum last April. The dry desert summer with its heat and dust had already set in

FAITH HAMADAIN, woman of the Sudan, patiently roasted coffee beans over a charcoal fire. Later in the day she snatched minutes from precious time she wanted to spend learning to write radio scripts to pound the roasted beans into a fine powder. When it was finished, she was satisfied. She had a plan.

Counting Faith, there were thirty persons at the radio writers' workshop in Khartoum. They had come by bus from nine cities and towns of the Sudan to study six hours a day for a week. The reason was the new Christian radio station, Radio Voice of the Gospel, only Christian station in the vast area from Monaco in Europe and Liberia in West Africa to the Philippines in the Far East.

It was to be the responsibility of these thirty persons to prepare programs in Arabic for the station. But for Faith responsibility did not end there. As a member of a small Sudanese Protestant church, she was much burdened with the problem of helping her



Cecil Prather

Practical missionary work is found close at home for a band of women of the Glendale Church of the Brethren, Arizona. Here the members assist mothers in a migratory work camp in tacking quilts. Fifth from the left is Mrs. Alvin Swartz, and to the right of the Mexican woman in front of the window is Mrs. Glenn Harmon, wife of the Glendale pastor

church to find money to put into the radio project. Air time is expensive; recording programs and answering letters are expensive. American churches, it was said, had already given as much as they could to the project through the Division of Foreign Missions of the National Council of Churches. This money had gone to the Lutherans to help build the station with its two powerful 00,000 watt transmitters.

Faith Hamadain had not seen the transmitters or the tall antennae erected outside the city of Addis Ababa in Ethiopia. But she had heard the test signal coming to the Sudan, loud and clear. Faith and the others had talked about the new station and what they must do to make the best use of this instrument God had given them for speaking to their countrymen, but the test signal suddenly made action more urgent. On the evening of May 7, the first clear signal ever to be sent from RVOG came through with the psalmist's message, The Lord is my Shepherd. Faith was glad when the dates for the workshop were announced. Now she could use her gift of storytelling and her knowledge of the Bible to reach more people than her students at the American mission or the boys in her boardinghouse.

The explanations of how to write for radio were interesting. Faith listened patiently as the American writer and his wife, who had come as a gift of the Presbyterian Church to lead the workshop, analyzed script after script. In fact, she listened twice; once in English, which she understood, and again in Arabic, her own language.

After the introduction came the discipline of writing, and finally four fifteen-minute scripts were chosen for production. It was in the midst of all this activity that Faith conceived the plan and took the time to roast coffee beans. Finally, at a break in preparation for the Maundy Thursday program the group was preparing, she began to brew the coffee. The delectable odor tickled the noses of the hard-working crew. When they gathered around, Faith offered each a cup of fresh Sudanese coffee, subtly flavored with cardamon, for the price of 15 piastres (about 15 cents in American money). Faith smiled at the surprised look on the faces of her companions. "It is for the Radio Voice of the Gospel," she said.

Thirty times fifteen, $4.50, a small amount for a radio program, yet it would fill one of the little radio boxes to be placed on the church offering plate. It would help. Perhaps more than that, it would inspire. It was an act symbolic of the total love and dedication of the Christian people of the Sudan, and the people of Egypt and Lebanon, Jordan and Iran.

What this station means to the people of the Near East has been reflected in the voices of a group of young blind girls as they thought up suggestions of programs they would like to hear and that might appeal to others of their age. It was reflected in the tears of a mother's eyes as she told a missionary of her gratitude for the station and her

eagerness to have her children come under the influence of the station since they were living in an area of so many conflicting ideas. It is reflected in the letters of all who work for the project.

Radio Voice of the Gospel, owned and operated by the Lutheran World Federation, will go on the air in February of 1963. Its signal will blanket the Near East, stretch across Africa, and perhaps, if there is enough money, reach into India. By the time the station goes on the air it will have cost a million and a quarter dollars and the dedicated efforts of many Christian men.

Several U.S.A. and Canadian denominations are contributing over $250,000 through RAVEMCCO, the radio, visual education and mass communication committee of the Division of Foreign Missions of the National Council of Churches to the project. Most of the remainder has been raised by Lutheran churches around the world.

The station is a dream of fifteen years come true. "It will proclaim the gospel of Jesus Christ to the center of two of the world's ancient religions — Islam and Hinduism — and to the heart of Africa, where Islam and Christianity have met the modern mission movement of communism in a three-sided spiritual struggle for the enlightened minds of the people of two continents," wrote Reformed Church missionary, Edwin M. Luidens, who is in charge of the non-Lutheran phase of operations.

Programing on the station will be in ten languages. It will be composed of devotional material, Christian music, Bible study, world news, children's programs, women's features, thought-provoking plays, book reviews, entertainment, panel discussions, and sermons. The relevance of the gospel to the life of laborers, students, intellectuals, housewives will be brought out as fully and as powerfully as possible. It is hoped that what these people hear on the station will help to change their lives.

BRETHREN WANT TO KNOW

Delegates to the Ocean Grove Annual Conference had an opportunity t direct questions concerning the Brotherhood programs and related interest to representatives of the General Brotherhood Board. Not all of their question could be handled at Conference, but the Board and staff members have agree to answer the questions through the pages of the Gospel Messenger. One o more such questions will be answered each week. Questions in succeedin weeks will deal with Nigeria, Response 62, and the budget of the Genera Brotherhood Board.

What is being dreamed and planned in the area of leadership development?

There is a lot of dreaming! Many are seeing visions of a new day for the church. The dreams gather around the need to discover more effective ways of releasing the God-given personal abilities of our members and relating them to our common life so that the world is informed by and reshaped by the gospel.

Major planning for a frontal attack on this challenge is under way, although it proceeds slowly and painfully. The ways we can help one another best in our Christian experience are not fully known to any of us. But some of us are convinced that we can assist one another in discovering more effective ways to make our individual lives and the witness of our congregations tell the story of God's redeeming love in today's world. The terribly difficult word in the question is the first one — *What!* What is required for faithful, meaningful discipleship in your life and mine?

Many are dreaming about: a more Christian view of leadership; clearing up misunderstanding between roles of clergy and laity; and ways to express our love, our witness, and our service through our daily relationships.

Some are dreaming of the day — when each congregation is truly a redemptive fellowship in its group life; when seventy-five to ninety percent of the members of each congregation will be vitally involved in the church's ministry to the community and world; and when each member will live as a deeply committed, responsible Christian.

To put it differently, we are dreaming and planning for a broadly based program of leadership development that will seek to encourage an increased understanding of:

1. The genius of the Christian faith — What is it? What does i mean to me? How can I live it?

2. Ourselves as persons — Wh are we? Why we act, feel, and thin as we do? What are the "tru springs" of life and action? What i my relationship to God?

3. Our relationships with othe persons — Are our relationships ave nues of learning, loving, and witness ing? Can the fellowship of th church be guided by the Holy Spirit Can small groups — the total fellow ship of the church — be agents o God's redemptive activity?

This direction will take us beyon the routine items of positions organizations, and know-how skills and confront us with a reexaminatio of the foundations of our faith, th meaning of our life and response, th nature of our motivation and com mitment, and the life of love an freedom which should be develope through our relationships.

The General Brotherhood Boar has approved a program of leade ship development that will stres Christian motives, understandings and relationships. The responsibilit for the program has been lodge with the Christian Education Com mission, with the understanding tha the program will cut across a program lines in an effort to develo and release the personal resources o our members in a vital Christia witness.

We are not yet in a position t announce in detail what the plan will be. We can share the basi direction, as approved, at this time

The General Objective

The general objective of th leadership development program i to encourage congregations to be come more effective in their ministry

1. By seeking new ways t develop the inherent resources o their members for the church witness;

2. By developing plans for significant increase in the percentag

of members involved in the church's witness in the world and;

3. By providing opportunities for representative adult members to participate in specific experiences of growth in the areas of Christian meanings and relationships.

The Overall Plan

The plan calls for a commitment to an initial two-year program of leadership development on the part of each participating congregation.

Features of the Plan

At this stage of our planning, we are proposing two related features to the congregations of the Brotherhood wishing to engage in this program:

1. One will involve each participating congregation in a consultation designed to develop definite plans for using its personnel resources (leadership potential) more effectively in its total ministry; and

2. The other will involve representative adult members from each participating congregation in a series of informal small group experiences designed to encourage a deeper understanding of the Christian faith as they explore ways of establishing more meaningful relationships with God and with other persons.

At present, the staff is engaged in the difficult task of developing the content, the training design, and the necessary interpretation that will give promise of approximating these goals. The prayers and suggestions of many Brethren will aid in this task. — *S. Loren Bowman, executive secretary, Christian Education Commission.*

To Win Racial Justice

by Martin Luther King

1. Use active nonviolent resistance to evil.
2. Never seek to defeat or humiliate your opponent, but to win his friendship and understanding.
3. Seek to defeat the forces of evil, not the persons who happen to be doing evil.
4. Avoid external physical violence but also internal violence of spirit (hating the opponent).
5. Accept suffering without retaliation.
6. Have confidence that the universe is on the side of justice.
7. Recognize that the center of nonviolence is the love of God operating in the human heart.

— *Promoting Enduring Peace*

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

As Seeing the Invisible. D. T. Niles. Harper, 1961. 192. $3.50.

A number of fine books have issued from the pen of D. T. Niles, the great Christian statesman and evangelist from Ceylon. This book is no exception. While it is not a commentary on the Book of Revelation, it is a most helpful and stimulating introduction. Dr. Niles begins with an introduction to the book designed to help the reader interpret the message of the author for his time. This is followed by a new and invigorating translation with a minimum of helpful notes and divisions. The author contributes to the understanding of the book in a third section where he demonstrates the liturgical nature of the construction of Revelation. Finally, he stimulates and inspires with a series of theological meditations on the various sections. This introduction to one of the Bible's most difficult books is well worth the reading for all Christians. — *Graydon F. Snyder, Chicago, Ill.*

Family Worship for Special Days. *Edward D. Staples.* The Upper Room, 1960. 64 pages. 35c.

This is an ably written little booklet summarizing the ups and downs of Bible study in the twentieth century, tracing the various movements of thought, men, and crises, in this history. Every major aspect of the problem (Catholic, Protestant, European and American) is covered in brief compass, presenting an invaluable perspective for anyone who would teach, preach, or write competently about the Bible. The picture is not a rosy one, but helpfully realistic, showing some signs of "renewal" without what is often claimed to be actual "revival" of Biblical study. Quickly read and digested and modestly priced, this little study booklet is seriously recommended for every minister, teacher, and writer in the field. — *Chalmer E. Faw, Chicago, Ill.*

***Seeking a Faith of Your Own.** E. Jerry Walker. Abingdon Press, 1961. 109 pages. $2.00.

The material included in this book by the former pastor of St. James Methodist church in Chicago is in the form of a series of eleven talks which were delivered before youth meetings across the country. The author in his writing tries to cope with the problems, perplexities, and frustrations of the modern day teen-ager. In words which youth can easily understand he offers a life of Christianity in a most unusual manner, exploring what Christ has to say to the teen-ager who will dare to be different.

The material is excellent for teachers or youth group leaders, helping them understand the maturing mind. Teen-agers themselves will find it a source of personal inspiration and an effective aid in meeting what the author calls "life's greatest challenge — choosing a faith to make the most of his life." —*Robert Carl Tully.*

Sangster's Special Day Sermons. W. E. Sangster. Abingdon, 1962. 160 pages. $2.50.

This book of sermons for special days in the church year is not just a random collection. There are several themes which pervade all these messages: Christ's relevance for our day; the urgency for Christian consecration; the miracle of redemption; the correlation between the truth of the Biblical message and what experience teaches us.

The writing is not too difficult for laymen; nor is it oversimplified. It is not brilliant throughout, but it has occasional spotlights that illumine new truth. It is stimulating in its handling of some texts. It has many very usable and provocative illustrations.

Its chief value for Brethren is that it calls our attention to the storehouse of sermon material that is to be found in preaching on themes in harmony with the unfolding of the church year. — *Ronald K. Morgan, Hutchinson, Kansas.*

Endor (play). Howard Nemerov. Abingdon, 1961. 32 pages. 75c.

This is a one-act play dealing with the incident in the life of King Saul when he visits the Witch of Endor with a request to see the prophet Samuel again in order to get his blessing so that he may go to battle in peace. The question arises between Saul's minister and his commander: Is it ever wise to try to find out what the future holds? — *Mrs. Dan Fierheller, Polo, Ill.*

News and Comment From Around the World

Quaker Spokesman Suggests "Space" as Source of UN Revenue

A Quaker spokesman has urged Congress to study methods which would insure a steady income for the United Nations. These include United Nations control and taxation in space, below the oceans, and in polar regions.

Elton Atwater, head of the department of political science at Pennsylvania State University, spoke on behalf of the Friends Committee on National Legislation. He urged congressmen to study a proposal which suggested that the United Nations be given exclusive authority to regulate the use of outer space and to tax outer space traffic and communications.

He suggested also that the United Nations be given special rights to royalties from the production of raw material resources found in the oceans or under the ocean bottoms beyond the territorial jurisdiction of national governments. Also that the United Nations be authorized to regulate and tax the exploitation of resources or transportation routes in the polar regions.

EKID Group Plans Expansion of Telephone Counseling

Plans for intensifying and broadening pastoral counseling by telephone were outlined at a conference of pastors and others working in this field under the auspices of the Evangelical Church in Germany.

Started in Germany by the international Order of St. Luke the Physician, the telephone pastoral services have spread to almost all major West German cities.

One of the main objects of the telephone centers which are operated by teams of clergymen, physicians, psychologists and lawyers, is to check the mounting suicide rate in the country. Since the end of World War II, the rate rose by 140 percent in West Germany.

The work of the telephone samaritans who answer calls at any hour of the day and night has won high praise from West German religious and secular leaders for having saved the lives of thousands of would-be suicides.

According to statistics compiled by the centers, physical and mental illness as well as disappointment in love and marriage account for the largest numbers of suicides and would-be suicides.

The statistics also show that for every married person contemplating self-destruction, there are two unmarried, three widowed, and six divorced. Atheists, it was said, account for the largest number of suicides or would-be suicides.

Canada's Catholic Population Up 37.5 Percent in 10 Years

Canada's 1961 census revealed a 37.5 percent increase in the number of Roman Catholics over the period of a decade. The Roman Catholic population has soared nearly eighty percent in the city of Toronto.

The census reported that 45.7 percent of Canada's population was Roman Catholic. Next in numbers was the United Church of Canada with 20.1 percent. Third was the Anglican Church of Canada with 13.2 percent of the total population.

Chinese Churches Grow Despite Communist Oppression

Churches in mainland China are slowly beginning to grow again after twelve years of humiliation, persecution, isolation, and regimentation, according to a Methodist mission official. Dr. Tracey K. Jones said that it is miraculous that churches have survived and even show signs of growing under these conditions.

Dr. Jones said, "There are no Christians left in China except those who are absolutely devoted to Christ. The hangers-on and the so-called rice Christians are gone. The story of the churches in China is the story of the stubborn survival of Christianity under persecution, and it has implication for all of Christendom."

Crucifixion Painting Draws South African Police Investigation

Ronald Harrison, a twenty-two-year-old Negro artist, was interrogated by police in Capetown, South Africa, because his painting of the crucifixion was regarded as an attack on the South African government's racial segregation policies.

The painting shows Christ represented by 1960 Nobel Prize winner Zulu Chief Albert Luthuli, a Christian who is an ardent opponent of segregation. Two almost life-size Roman centurions depicted at the foot of the cross have the faces of Prime Minister Verwoerd and his minister of justice, Baltazar Vorster. The former is shown piercing Christ's side with a lance, and the latter holding a vinegar-soaked sponge to the lips of the Crucified.

Taken to the police station by detectives, Mr. Harrison was asked to make a statement on his motive in painting the picture. He was quoted as replying that, as in the past when he painted various religious pictures, his motives were spiritual, not political. The artist was released and no charges were lodged against him.

Congo Methodists Urge Return of Missionaries

The Central Congo Annual Conference has issued an urgent call for Methodist missionaries to return to the areas from which they were evacuated early in 1961.

All missionaries were evacuated from the Central Congo in January and February of last year because of the fighting between Katanga and the central government forces. African church leaders asked the missionaries to leave then because of fears for their safety. Now they are asking for missionaries to return.

Lutherans in North America Report Membership Gain

Lutheran Churches in North America have reported a total 196 membership of 8,611,068. This represents a gain of 1.8 percent over the 1960 figures.

Annual Lutheran statistics are based on information supplied by fifteen Lutheran Church bodies plus the Negro missions conducted by four churches associated in the Lutheran Synodical Conference. Ten of the bodies recorded advances in membership, three reported no change, and two suffered losses.

Comprising the third largest Protestant denominational grouping in America, Lutheranism is exceeded in size only by Baptist and Methodist groups.

U.S. Juvenile Delinquency at Record Pace in 1961

J. Edgar Hoover of the Federal Bureau of Investigation has reported that juvenile delinquency in the United States continued at a dismaying record-breaking pace in 1961.

In his annual report on uniform crime statistics, Mr. Hoover said that arrests of young people who had not

et attained their eighteenth birthay increased four percent over 1960 o reach an all-time high. Arrests f children under eighteen accounted or fifteen percent of all police arests, both in large cities and in mall rural areas.

Mr. Hoover declared, "The inreasing participation by young eople in vicious crimes year after ear continues as one of the major roblems plaguing law enforcement. 'ailure to reverse this trend could esult in serious consequences for he future of our country."

Holly Wreath to Decorate U.S. Christmas Stamp

The proposed Christmas stamp to e issued by the U.S. Post Office Department will not have a religious esign. It will probably feature a olly wreath on a door symbolizing he observance of Christmas in merican homes.

Holly was associated with the ncient pagan winter festivals of Germany and central Europe, acording to historians. The holly tree as an object of worship among the agans because it stayed green all inter and thus seemed miraculously ble to resist the ravages of winter.

Holly gradually became adopted s a symbol of Christmas after Chrisan festivals replaced the earlier agan rites. However, it does not ossess any particular religious conotation, and hence postal officials elt it to be suitable for use on the tamp.

First Protestant Chaplain Appointed to U.S. Citizens in Moscow

The first Protestant chaplain to merican residents in Moscow has een appointed by the National Council of Churches. Named to ll the newly created post was Donld V. Roberts, pastor of the First resbyterian church in Tonawanda, N.Y. He will minister mainly to U.S. iplomatic and press personnel and heir families in the Russian capital. Other English-speaking foreign resients of the city and tourists who umber about 10,000 annually will e welcome at the services.

The American community in Mosow totals about 280, of whom 235 re attached to the U.S. embassy. Until now the only Protestant servces in English have been held at he British embassy. A visiting Anlican priest from Helsinki, Finland, onducts the services once a month nd a lay leader fills in on other Sunays.

Christian Converts Jailed in Nepal

Authorities in Nepal, the remote kingdom in the Himalayas, have jailed several converts to Christianity, according to reports reaching New Delhi, India.

Nepal has Hinduism as its state religion. Until about a decade ago, Christian missionaries were not permitted in the country. They have been allowed to enter since then on provision that they not attempt to convert natives of the country. According to the reports, several Nepalese citizens who were converted by Protestant missionaries were imprisoned without a trial. These converts were said to have petitioned the king of Nepal for their release.

Israel Prohibits Pig Raising Except in Christian Areas

A law outlawing pig raising in Israel, except in certain specified areas with large Christian communities, was approved by the Israeli parliament by a vote of forty-two to fifteen. Both Jewish and Moslem religious teaching condemns the eating of pork.

The exempted strongly Christian localities are Nazareth and six centers in Galilee.

Honolulu Church Council Opens Drive on Legalized Gambling

The Honolulu Council of Churches launched a move to reactivate the Hawaii Citizens Committee for the Prevention of Pari-mutuel Gambling. The aim is to coordinate the work of groups in an educational campaign designed to keep legalized gambling out of the state. A study of legalized gambling for Hawaii is being conducted by a special committee of the state legislature.

The Citizens Committee, with the backing of several religious leaders, successfully resisted an effort by the legislature to legalize pari-mutuel dog racing in 1961.

50,000 Participated in German Evangelical Academies Last Year

More than fifty thousand people, twenty-five percent more than during the previous year, participated in courses and seminars held at the Evangelical Academies of the Evangelical Church in Germany during 1961.

The academies are not schools in the American sense, but centers for discussing theological questions as well as social, political, vocational, and other current problems in the light of the Christian faith. Pioneered by the regional Evangelical Churches in Germany after the war, the Evangelical Academy movement has spread during the past several years to Norway, Sweden, England, Holland, France, Switzerland, and Japan.

Tractors for the Hungry

Specially designed tractors and plows to help raise food production in areas of hunger or underfeeding are to be shipped to Africa and the Far East by Inter-Church Aid and Refugee Service as gifts from Christians in Britain.

The tractors and plows are being supplied to church-run agricultural training centers so that farmers can be instructed in their use as a part of more general training in modern agriculture. Later, these will start revolving-loan funds to enable further tractors to be bought on easy terms by local farmers and used on a cooperative basis for the benefit of the whole community.

Prisoners Construct Own Pool for Baptism by Immersion

Fifteen inmates of the Eastern Correctional Institution, a state prison, built their own baptismal pool so they could be immersed for baptism by the prison's American Baptist chaplain.

Thought to be the first such baptism in a Pennsylvania state institution, it was conducted by Leonard Smalls, the first Negro to be appointed an official state prison chaplain.

Those baptized were from an interracial group of twenty-six converted by the chaplain after six months of religious instruction.

Religion Shows Gains, Red Paper Admits

Party Life, the organ of the Central Committee of the Communist Party in the Soviet Union, reported that the recent intensification of atheistic propaganda in the U.S.S.R. had resulted in some "sectarian organizations" being put out of existence and "churches and Baptist prayer houses being closed at the demand of former churchgoers."

However, it admitted that the influence of religion continues to be strong. As an example it cited a big textile factory in the central Yaroslavl region, where young workers went to church last Christmas. The magazine also complained that

many people, although usually passive toward the Russian Orthodox Church, "always show up for services on such occasions as Christmas and Easter."

Other publications in the Soviet Union including Pravda, influential party daily, have also expressed concern over the persistence of religious "superstition" despite the new build-up in atheistic propaganda. Pravda declared that there are still "too many churches and monasteries in the central Soviet cities."

Clergymen Assist Pilot Project to Erase Juvenile Delinquency

Religious leaders in New York City are participating in a $12,600,000 mass social experiment on the city's lower east side to strike at the roots of the nation's juvenile delinquency problem.

Two Protestant ministers, a Roman Catholic priest, and a rabbi serve on the policy-making board of the three-year project, called Mobilization for Youth, which will be supported jointly by federal, city, and private funds.

In Washington, President Kennedy announced federal participation in the plan which calls for turning the lower east side into a giant laboratory to attempt to reform social patterns of an entire neighborhood as a way of guiding youth into conforming with accepted behavioral traits.

Grant Will Provide Study of Church-Related Colleges

A critical study will be made of 775 American church-related colleges and universities through a grant provided by the Danforth Foundation. The study will be directed by Dr. Manning Mason Pattillo, Jr., executive director for education of the Lilly Endowment, Inc.

The purpose of the study is to appraise the present quality and status of colleges and universities related to churches, to investigate their problems, and to provide guidelines for their future roles in American higher education.

Church-Related Colleges Requested to Participate in National Study

The U.S. Office of Education has asked the cooperation of major religious groups sponsoring colleges and other institutions of higher learning to cooperate in the study of college education.

The purpose of the study is to compare the administration of church-related institutions with the administration of state and municipal colleges and universities. This is the first time that such a study has been undertaken on a national scale.

Grants From American Organization to Provide Homes for Homeless Indians

Homes for otherwise homeless Indian people will shortly begin rising near Bombay as a result of the first grant-in-aid from the Shelters for the Shelterless fund administrated by the Fellowship of Reconciliation. The program emphasizes the constructive aspect of human shelters as an alternative to fallout shelters. Assistance will be offered in the construction of other homes in Somalia, Tanganyika, and Brazil.

Six Protestant Candidates Elected to Japan's Upper House

Six out of nine Protestant candidates were returned to their seats in the 250-member House of Councilors, the upper house of the Japanese Parliament, in the national election.

Among those reelected was Junzo Sesamori, a cabinet member in the government of former Prime Minister Katayama, who is also a Christian.

The most sensational aspect of the election was the victory of all nine candidates of the fanatical Buddhist sect, the Soka Gakkai, which now has fifteen members in the Upper House, making it the third largest group. One of the social and "new religions," it is a well-organized body which carries on an intensely militant membership campaign. Its basic policies are expected to include opposition to nuclear weapons and to the proposed revision of the constitution.

Anglican Leaders Seek Approval for Changes in Prayer Book

The Archbishops of Canterbury and York have launched a campaign to win parliamentary support for proposals to introduce experimental changes in the Church of England's Book of Common Prayer. They have sent personal letters to every member of the House of Commons and House of Lords explaining the proposed changes.

The archbishops indicate that many church people feel that there is a need for a more modern version of some of the Prayer Book services. The official form of the Prayer Book now in use dates back to 1662.

7,000 French Youth Suicides Each Year

Suicide continues to be one of the primary causes of death of French youth. Statistics issued in Paris show that in 1960, 6,923 youth under the age of 20 took their own lives. The reasons for suicides in this age group were examined by the sixth International Congress of Mental Health. The congress report listed four main causes, romantic disappointment, family discord, professional failure, either in work or at school, and sorrow over a death.

Japanese Christians Call for Test Ban

Japanese Christians from the island hit by the second atomic bomb in World War II are now calling on the United States to work with the Soviet Union to end nuclear weapons testing.

This request was contained in a statement addressed to the Christian churches of the United States by the Miyazaki Council of Christians for the Abolition of Nuclear Weapons. Miyazaki is located on the southern Japanese island of Kyushu. It was a sister city, Nagasaki, that was hit by the second atomic bomb dropped on Japan by the United States in August 1945. Members of the council include the pastors of all of the Protestant churches in Miyazaki.

Mennonites Commission 56 for Foreign Mission Work

The Mennonite Church's Board of Missions recently commissioned fifty-six missionaries for service in seventeen countries and approved a $1,600,000 budget for next year at its annual meeting in Harrisonburg, Va. Included in the appropriations are allotments for overseas missions in forty nations, home missionary work, health and welfare activities, broadcasting and literature production.

Canadian Anglicans Ask More Health Training for Clergy

The Anglican Church of Canada has called for adequate training for clergy of all denominations "to fit them for their part as members of the health team." The Anglicans urged the federal government to invite and recognize the formation of a joint committee of members of the Canadian Medical Association, the Canadian Council of Churches, the Roman Catholic and Jewish groups to establish and safeguard high standards of clinical pastoral training

Obituaries

Molsbee, Robert Samuel, son of Onie Pearson and Barbara Pilant Molsbee, was born Oct. 20, 1913, and died June 8, 1962, near Nocona, Texas. On Feb. 6, 1949, he was married to Billie Louise Shelton. He was a member of the Nocona church. Surviving are his wife, one son, one daughter, and four sisters. The funeral service was conducted in the Nocona church by Bro. Ed Davis, and burial was in the Molsbee Chapel cemetery. — Mrs. Albert Harris, Nocona, Texas.

Ott, Julie Lynn, daughter of Charles and Elaine Tracy Ott, was born June 4, 1959, and died Aug. 7, 1962, at Lima, Ohio. The funeral service was conducted in the Dupont church by Bro. Robert Heeter. — Mrs. Oren Shafer, Continental, Ohio.

Stern, Marion, son of Charles V. and Pearl Ross Stern, was born March 14, 1913, at Hines, Minn., and died June 10, 1962, at Nocona, Texas. He was ordained to the ministry in 1941, and was serving as pastor of the Nocona church at the time of his death. Surviving are his wife, one son, one daughter, two grandchildren, his father, and two sisters. The funeral service was conducted at the Molsbee chapel by Bro. Glenn Harris and Reverend Craig of Nocona. Burial was in the Molsbee Chapel cemetery. — Mrs. Albert Harris, Nocona, Texas.

Studebaker, Myrtle Alma, daughter of Otto and Nettie Folk Orth, was born in Montgomery County, Ohio, Feb. 2, 1899, and died May 2, 1962, in New Carlisle, Ohio. Her husband John Studebaker, died in 1957. Surviving are two daughters, one son, seven grandchildren, two sisters, and one brother. She was a member of the New Carlisle church, where the funeral service was conducted by Bro. John C. Middlekauff. Burial was in the New Carlisle cemetery. — Mrs. William Nors, New Carlisle, Ohio.

Temple, Maggie May, daughter of Samuel K. and Frances Shirkey Newsam, was born in Rockingham County, Mo., April 12, 1877, and died Sept. 28, 1962. On March 14, 1901, she was married to George Taylor Temple, who died in 1947. Surviving are two sons, three daughters, twelve grandchildren, and eighteen great-grandchildren. She had been a member of the Bethany church, Mo., since 1896. The funeral service was conducted in the church by E. W. Mason and the undersigned, and burial was in the Wakenda cemetery. — Herbert Zeiler, Norborne, Mo.

Travis, Emery, son of David and Mary Marckel Travis, was born near Defiance, Ohio, July 25, 1872, and died July 28, 1962, in Fostoria, Ohio. On June 28, 1898, he was married to Stella Piet, who died in 1953. One brother survives. The funeral service was conducted by Bro. Floyd Emrick, and burial was in the Evansport cemetery. Mary C. Garner, Stryker, Ohio.

Wolf, Harry Garber, son of William A. and Lizzie Garber Wolf, was born in Frederick County, Md., and died in Frederick, Md., Aug. 15, 1962, at the age of seventy-three years. Surviving are his wife, one sister, and four brothers. He was a member of the Union Bridge church, Md., where the funeral service was conducted by Rev. Glen M. Baird, assisted by Bro. Berkley Bowman. Burial was in the Pipe Creek cemetery. — Glen M. Baird, Union Bridge, Md.

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Church News

Southern Pennsylvania

Huntsdale — During the Lenten season the church had cell group prayer services which preceded the revival service conducted by Bro. Wildred N. Staufer. Thirteen were baptized. Raymond Eller of York, Pa., was the speaker for family night in May. The CBYF helped to clean up the camps at Swatara and Eder and attended their camps during the summer season. They also had a representative at the National Youth Conference. Several babies were dedicated at a Sunday morning service. Summer vespers were held at the various churches of the community. The pastor resigned July 2, having accepted the call to the Leamersville church. During the month of August the following ministers filled the pulpit, Wm. Eisenberger, Arthur Smith and C. B. Sollenberger. The women's fellowship meets every other month and the ladies' aid meets every week to quilt and make comforters for relief. The newly elected pastor, Bro. Paul M. Basehore, began his work here on Sept. 2. — Mrs. O. J. Hassinger, Carlisle, Pa.

York, Second — The pastor, Bro. James D'Amico, conducted the installation services for deacons at the Calvary church, Philadelphia. Mrs. Earl Ziegler, wife of the pastor of the Black Rock church, was the speaker for the mother and daughter banquet. During the winter months we had an activity program for the children each Friday night. This included Bible stories, games, and refreshments. In June there was a weekend family camp at a local YWCA camp, a new experience for the congregation. The church chartered a bus to take members to Annual Conference on Sunday. Several of the youth attended Camp Eder for the weekend camp. One of the

PAUL
TOURNIER

Guilt and Grace

Here the author of the best-selling *The Meaning of Persons* presents another work of major importance. Drawing upon a wealth of human experience as a practicing physician and psychiatrist, Dr. Tournier probes behind our daily irritability, aggressiveness, and indifference to expose the hidden source that gives rise to these attitudes: guilt. In a very personal, vivid, and warm style, strikingly illuminated by the Bible, the author shares with the reader his compassionate understanding. $3.75

Church of the Brethren
General Offices
Elgin, Illinois

HANDBOOK
on Brethren Hymns

Ruth B. Statler and Nevin W. Fisher

Each hymn written by a Brethren author and each hymn set to a tune by a Brethren composer is discussed by Mrs. Statler as to its spiritual implications and, in many cases, as to its origin and history. Following each such discussion is a set of suggestions, written by Mr. Fisher, for the song leader in order that the most effective use may be made of the hymn. A brief biographical sketch of the authors and composers is also included. **$1.50**



CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is a part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 573. Wanted. A married couple of retirement age, who would be interested in church custodian work in a midwest church. House provided in addition to wages. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

CONGO CRISIS
AND Christian Mission

ROBERT G. NELSON

This is a report of the Congo crisis in particular and mission efforts in revolutionary areas in general. Thirty-two pages of on-the-scene photographs. $1.50

Church of the Brethren General Offices, Elgin, Illinois

teachers of the Sunday school attended the Eastern Region laboratory school. While the pastor was on vacation, Bro. Elmer Gleim filled the pulpit. — Mrs. Robert A. Sipe, York, Pa.

Western Pennsylvania

Berkey — Twelve have been baptized. We had a Bible school for one week in June. Ivan Berkey represented the congregation at the Annual Conference. The ladies aid donated two quilts to the Church of the Brethren Home at Scalp Level. Some of the women have given a day helping at the home. — Mrs. Mildred Miller, Windber, Pa.

Hooversville — All the churches of the community joined for the World Day of Prayer service in our church. The Christian church and our congregation had a daily vacation Bible school. There was a mother and daughter banquet in May. Clothing and medical kits were sent to New Windsor for relief. The women also made draw sheets for the Brethren Home at Scalp Level. Several of the women attended the district women's fellowship at Camp Harmony on Aug. 22, and the auxiliary meeting of the Home on Aug. 3. Two of the boys attended camp at Camp Harmony. Several of our members have filled the pulpit on Sunday mornings. — Blanche Hershberger, Hooversville, Pa.

Mardela

Immanuel — The congregation broke ground for the first unit of the church on Aug. 12. Those officiating at the service were: Wilmer Q. Crummett, executive secretary; Dwight L. Miller, chairman of the Mardela district commission on ministry and missions; Richard A. Smith, moderator of the congregation and pastor of the church at Denton, Md.; Francis A. Schwaniger, district treasurer; Roy K. Miller, chairman of the commission on ministry, missions, and evangelism of the local church; David E. McKalips, chairman of the board of administration; and Dale E. Rummel, who is now serving as full-time pastor of the congregation. The construction began on the first part of August and we expect to occupy it by Jan. 1. The fellowship was organized Dec. 15, 1957, with twenty-nine charter members. It is the seventh church in the district on the Eastern Shore of Maryland. — Wanda J. Blaxsten, Elkton, Md.

Northern Virginia

Linville Creek — Mrs. Mearl Gordon was the director for the vacation Bible school in June. Seventy-five children were enrolled. On Sunday, June 24, Andrew Holderreed, missionary to India, spoke and showed slides about the work there. On one Sunday evening in August M. R. Zigler was the guest speaker. The senior citizens in this congregation were recognized during the morning worship service on Aug. 12. Four of the youth attended the National Youth Conference. A dinner meeting for the workers and those interested in the Bridgewater Home was held in our church. The educational unit to the church will soon be completed. — Mrs. W. Wallace Hatcher, Broadway, Va.

Mountain Grove — The pastor and his wife attended the spiritual life in-

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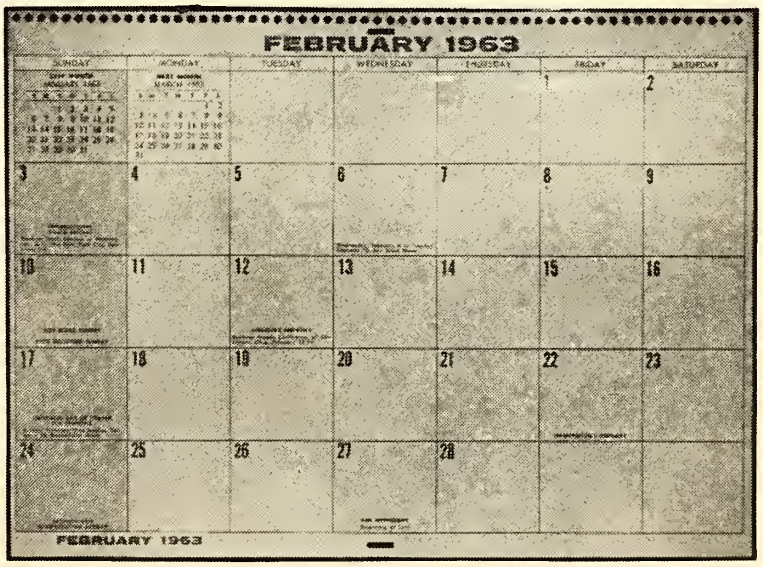
Publisher of THE INTERPRETER'S BIBLE

stitute at Bridgewater in February. The congregation joined with the EUB church in the World Day of Prayer service. We had a homecoming in May. On Mother's Day there was a baby dedication. Several of the members attended the dedication of Camp Brethren Woods in May. The Jordan Valley chorus gave a program in our church. Four have been received by letter. The youth district rally met in our church in July. In July the women's fellowship spent a day at New Windsor processing clothing. A number of the members attended the district meeting. Richard H. Hackman of Bareville, Pa., conducted the revival meeting, Sept. 16 to 23. — Thelma L. Dettra, Fulks Run, Va.

Second Virginia

Buena Vista — On May 27, Bro. Guy Stump brought the morning message when Hardy Henson was licensed to the ministry, and Brother and Sister Lewis McCormick, and Brother and Sister Burton Floyd, and Brother and Sister Earl Rowsey were installed into the office of deacon. On June 2, the men's fellowship honored the high school graduates at a banquet. Each graduate was presented with a copy of the New Testament. Several of the youth attended Camp Brethren Woods during the summer. During the summer months the women's work groups had combined programs. At the August meeting the ladies' aid honored Mrs. Byrd with a shower of gifts and presented her with a quilt. On Aug. 12 the pastor, Robert L. Byrd, gave his farewell message. The church had a picnic for the pastor and his wife

Continued on page 32



CHURCH PROGRAM CALENDAR 1962-63

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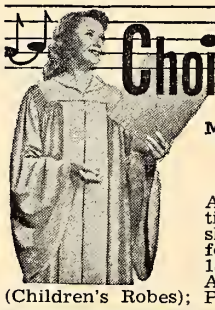
Continued from page 29

in appreciation for the years of service in the church and community. Guest speakers during the summer months have been: Hardy Henson, Doris Byrd, Lewis McCormick, Mayo Rowsey, Charles Kurtz, Earl Rowsey, and Herschel Gilbert. On Sept. 2, Beverly Smith was installed as the new pastor. Clarence Bowman presided at the council meeting on Sept. 9. A love feast was held on World Communion Day. — Doris A. Byrd, Buena Vista, Va.

Southern Virginia

Antioch — Some of the women attended the district conference at the Fraternity church. During the service on June 3, the high school seniors were recognized. We had a one-week Bible school in June. Mr. and Mrs. C. M. Key, Mr. and Mrs. John E. Flora, and Herbert Bowman attended Annual Conference. A number of the youth attended Camp Bethel. An installation service for the new deacons and their wives was conducted by Brethren F. B. Layman, Sr., and S. H. Flora. Bro. Paul White held a one-week revival in August. — Blanche Jamison, Boones Mill, Va.

Topeco — Two have been baptized, and one was rebaptized. Three babies were consecrated on June 10. Bro. A. L. Warner held a day camp for the children the week of June 4. This was followed by vacation church school. While the pastor was attending Annual Conference, the youth had charge of the morning service. The officers for the coming year were elected at the council meeting on July 8. Delegates to district meeting were J. W. Weddle, Kate Ratliff, and Elva Thomas. One week in July Bro. Rufus McDannel led the congregation in a study of the church program. Bro. Enos Griffith was the evangelist for the meeting Aug. 3 to 13. Two await the rite of baptism. Following the Sunday morning worship on Aug. 19, there was a dinner in honor of Elder A. N. Hylton, who had observed his ninety-seventh birthday on Aug. 15. In the afternoon Bro. Carson Key spoke concerning the home for the aged which is being built to serve the First and Southern districts of Virginia. — Hattie Keith, Willis, Va.



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Church of the Brethren
Gospel MESSENGER

OCTOBER 20, 1962



Dag Lellki, boy from Sweden, finds friends from many nations in UN school

Three Lions

HARMONY ON FIRST AVENUE
— the United Nations International School

IN A CHANGING WORLD -- CHRISTIAN HOPE
— a Message for World Order Sunday

WOMEN AROUND THE WORLD
— they are curious, talkative, busy

HOW SHALL THEY HEAR?
— a missionary looks at communication

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
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Ruth Baugher accompanied her husband, Norman, general secretary of the General Brotherhood Board, on his trip around the world at the time of the New Delhi Assembly of the World Council of Churches and writes of her observations of the life of the women she met.

Robert A. Hess, missionary on furlough, has been serving the church in Nigeria.

Robert S. Zigler is chief of party for an IVS community development project in Laos.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Christians' Primary Loyalty to God

I would like to respond to Bro. I. Wayne Keller's letter to the editor entitled "Can Christians Violate a Law?" (Sept. 22 issue), which dealt with those who refuse to pay income taxes and those who participate in peace marches. His letter is important not only because he feels as he does but also (from what I can determine) because it is representative of a large number of our brethren.

These people who do such radical things do them because they are shocked by the thinking of government officials which allows them to rely upon nuclear war as an alternative solution to our problems. Many of them have tried the "recognized and acceptable" channels to express their views, only to have been met with apathy or outright resistance.

Mass media of communication often give coverage to racism and warmongering but deny space to those working for peace; e.g. when nuclear testing was resumed by this country, the New York Times refused to print a letter to the editor from Nobel Prize winning scientist Linus Pauling concerning the harmful effects of the radiation which would result from the testing.

Government officials who personally favor stronger disarmament legislation confess in private that they are afraid to speak out in Congress for fear of the repercussions. The marriage between big business and the military machine continues to grow and thrive with every new threat of war as illustrated by the decline in the Wall Street stock market with each new "threat" of peace, that is, a thawing of the cold war. Many scientists predict war within ten years at the rate the armaments race is going today contrasted with the little progress toward peace.

In the light of these and other facts, can any concerned person afford to wait for the impossibly slow and uncertain channels of government to take their course? Certainly we should find out what our government leaders think about peace issues and vote accordingly, and it is encouraging that more candidates are running on strong peace platforms. It is doubtful however that these men could have come to the fore were it not for those who exhibited their concern by taking part in demonstrations for peace.

"Carrying placards and walking in a public place are the methods of radicals, pressure groups, rioters, and anarchists" we are told by Brother Keller. If there isn't some radically new and creative approach to our present attitudes and modes of resolving tensions, we will succeed in exterminating ourselves. I hope that government officials will always feel the pressure of those who work for a world without arms. Rioters is an unfair term to apply to the peace walkers and one man's nonconformity is labeled anarchy by his opponent.

In contrast to the view that church people should move only as fast as the government, I would suggest that we have done that long enough, and that right poorly. Public schools will reflect the racial mixtures of their communities long before the Christian churches will. The church has lost its voice as an effective means of correcting injustices in our society because our people have been more preoccupied with conforming than with doing what is right. If criticism is due the Brethren peace walk, it should be on the basis that Brethren had to be prodded and gently persuaded to take part.

Jesus did not say anything about disobeying the law of the land. He didn't have too. His whole life was a living judgment upon the church and state of his day. So aware were the early Christians of their primary loyalty to the laws of God rather than man's laws when the two conflicted that for 300 years they were persecuted for disobeying the laws of the land.

They would not worship the emperor, nor would they take part in war. They would not bow down to the military state because they knew that it was a stupendous and terrifying god of destruction which froze men into fearsome obedience while proclaiming to be their only salvation. Those who refuse to pay income tax which feeds the insatiable hunger of this false god of 20th century America also refuse to pay homage to the same god. — Robert Fritter, 3560 Congress Parkway, Chicago 24, Ill.

Continued on page 21

Layman's Sunday and World Order

PITY the poor preacher who tries to recognize all the seasonal emphases that are promoted by various church agencies. While he can safely ignore many of the commercially sponsored "days" and "weeks," he cannot so easily bypass the observances that are vigorously promoted by his denomination.

In some respects seasonal emphases serve a good purpose. There are churches — and some preachers — who could easily forget about their responsibility to relate the Christian message to the modern family, to race relations, to the laboring man, or to problems of world order. Having a set day in the calendar to lift up a major concern of Christians often helps a church — and its pastor — to maintain a more balanced diet than might otherwise be provided.

But as the number of observances increase, who can blame a pastor for wondering whether he can ever find an unplanned week or an undesignated Sunday. No wonder some church leaders are insisting that there should be time to center on some Christian truths that may not be related to a program emphasis. What shall it profit a church, they say, if it dutifully marks every special day, but has none left over for the more simple proclamation of Christ's gospel?

One illustration of their problem is at hand this weekend. If a church follows the suggestion of United Church Men, the interdenominational agency for men's councils in the churches, October 21 will be observed as Layman's Sunday. There is a "handbook" for the occasion that proposes that laymen should conduct the regular worship service, planning it, leading it, witnessing in it. Surely this is a good proposal, especially in the light of the theme assigned for this year, "As Good Stewards."

However, if the same church looks to the Department of International Affairs, another agency of the National Council of Churches, for guidance it will discover that October 21 is also World Order Sunday. In this case the related department offers not a handbook but a "blueprint" for the observance of World Order Sunday. This is the time to look at the United Nations, to think seriously about the Christian basis of world order, and to pray earnestly for the kind of world stability that will assure peace.

What to do? Well, one solution may be to take one observance one year, another the next. Indeed, this is frequently the way in which the Gospel Messenger handles the abundance of "days" and "weeks" that threaten to overrun our pages. Some years we lift up one, other years another. Churches may have to do the same.

Another solution is to adjust the church calendar by moving ahead or holding back for one of the emphases. The trouble here is that if you move up a week or hold off a week you run into another scheduled observance. For example, the next Sunday in October will bring up at least two other special occasions, for it is observed by some as World Temperance Sunday, by others as Reformation Sunday. So there you are.

Perhaps the best solution would be to set not only the men of the church but women as well to work on the problem of world order, looking at it from the viewpoint of a dedicated Christian layman. What does world order mean to all of us, as Christians? Do not we, as citizens, as workmen, as businessmen, as farmers, as homemakers, all have a stake in world peace?

It just could happen that by using the good handbooks and blueprints and by their own study of the Bible, men and women who get up to lead worship and speak on Layman's Sunday would have some fresh new approaches to the question of world order. One thing is sure, these same lay members are the ones who as voters and citizens will help to decide whether we have world order or world chaos. If a special Sunday will help to make every member of the church aware of his own responsibility for peace in our world, then it is indeed worthwhile.

Several features in this issue of the Gospel Messenger may prove of value to laymen and laywomen confronted by world disorder. There is an excellent statement emphasizing the place of Christian hope in a changing world. One of our homemakers reports on her contacts with the women she met on a round-the-world trip. There is information about opportunities to witness to Washington on specific legislative measures. And there is an appeal, from one of our missionaries, for more effective communication — all around the world — of the good news of Christ.

So go to it, laymen. As good stewards you can make the most of World Order Sunday. — K.M.

WOMEN AROUND THE WORLD

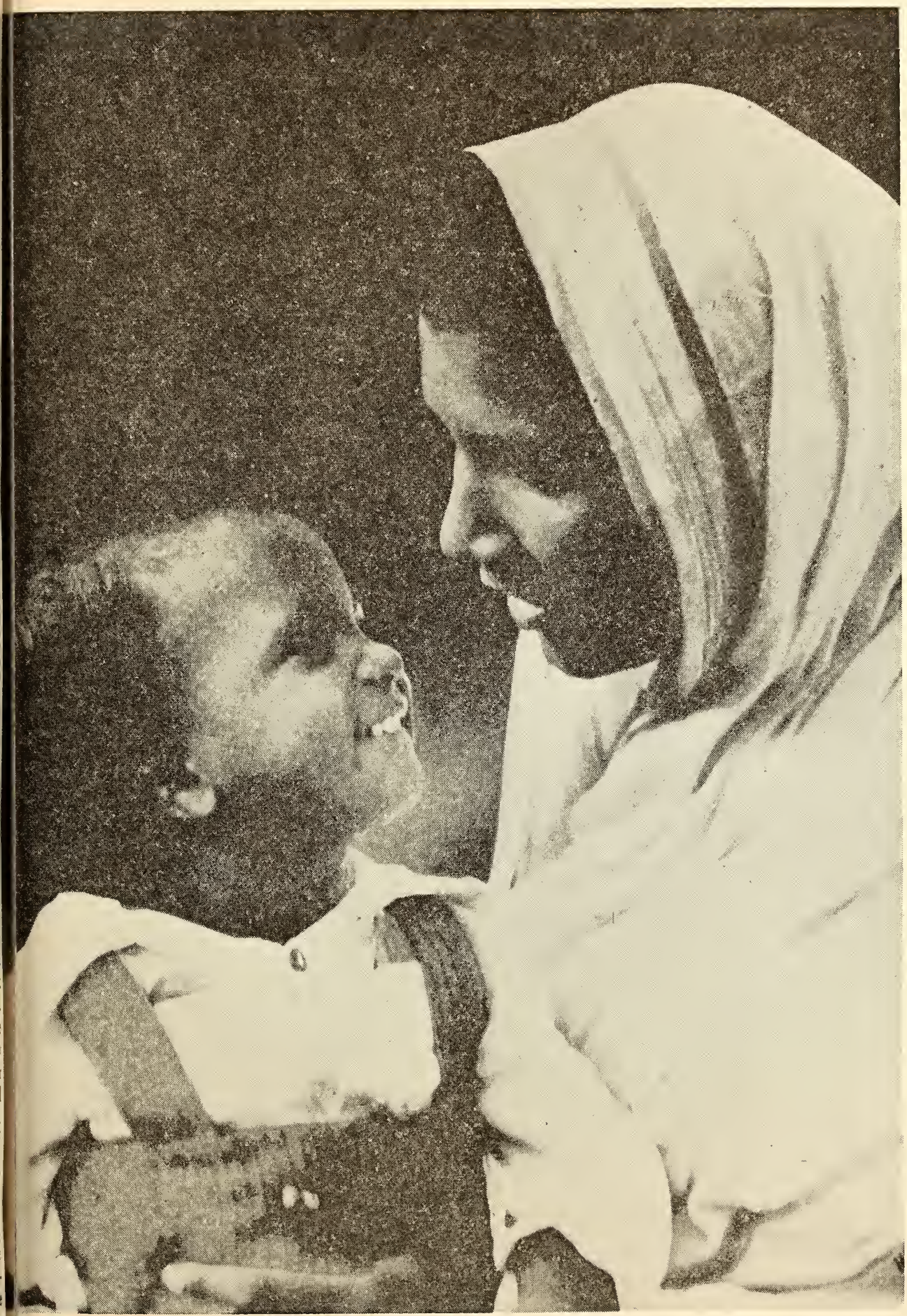
by Ruth Baugher

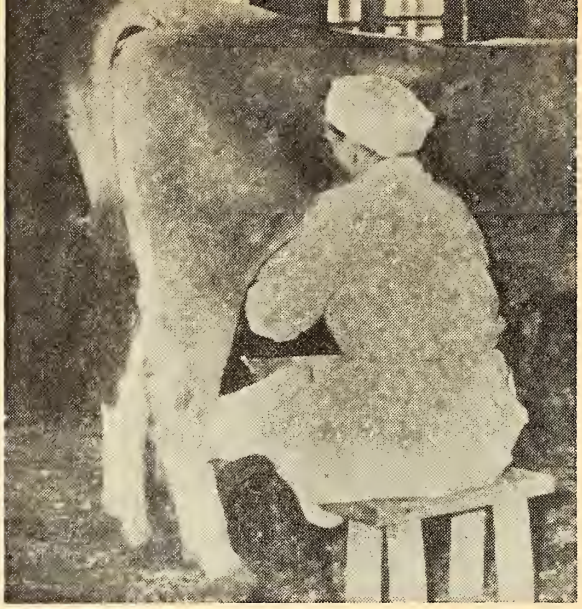
WOMEN the world over are pretty much the same . . . curious, talkative, and busy. They have all kinds of questions to ask. They are always eager to talk. And women are busy in many occupations — homemaking, teaching, church work, and hospital work.

I would like to introduce you to some of my friends who are engaged in these various activities.

First of all, I would like you to meet Tamara, who lives in Moscow, Russia. She has a husband, a small son less than a year old, and a job as a guide for the In-tourist Service. We enjoyed knowing Tamara, and after being with her quite a bit we asked her a few questions about her family. She told us what kind of work her husband does and that his vacation and hers do not always coincide so that last summer he went off by himself to the seashore. Then because of the baby she did not get to go. anywhere for her vacation. Tamara proudly showed us pictures of her little boy and told us how big and strong he is for his age. Does not that sound familiar?

But then we asked more questions about her beliefs and she very bluntly told us that she does not believe in God. We asked why not, and she really could not give a very good reason, except that her mother does not believe in God and, therefore, she does not. We asked whether any one of the family believes in God and she said, "Well, my grandmother did." Apparently grandma's faith was not strong enough to withstand the teachings of the party; so now her granddaughter feels no remorse when she







Women at work around the world: on a collective farm in Russia, in a hospital in India, building road in Vietnam

says, "I do not believe in God."

Tamara's god is the state and the party which promises her everything she might desire. She has complete faith in the belief that Russia will be the number one nation of the world and that this is enough.

During the assembly of the World Council in New Delhi, India, wives of the delegates were entertained by women of the YWCA of Delhi. My hostess was Mrs. Jaipal, the vice-president of the Delhi YWCA. She was a very attractive lady, spoke good English, and was married to a man who worked in the government. Her home, a small flat in a government housing area, was spotless and airy. A buffet table had been arranged with many Indian goodies — fruit bread, finger sandwiches of liver paste, a filled pastry with a very highly seasoned filling, a mixture very much like our cereal and nut mix except that hers seemed to have ground hot peppers added!

Mrs. Jaipal had invited four other ladies in to meet with us and the allotted time was much too short for the questions that flew back and forth. I was particularly pleased with the naturalness of the ladies. One of them came in very late and very apologetic. Hot and hurried, she said she knew she should have worn a silk sari, but because she was warm, she put on a cotton one and hoped we would forgive her. She also had to leave early because her children would be coming home from school. Does this sound like anyone you know?

I was asked to meet with and speak to the women's fellowship of our church in Anklesvar, India. This meeting was held in the home of the Earl Ziglers. The women were especially interested in hearing about the types of meetings we have at home. After we had talked quite a while they asked questions about how we get women to attend the meetings when they are so busy and whether a woman has to attend every meeting in order to be a part of the group. These are not easy questions to answer!

I told them about a program during a study we had on India several years ago in the Elgin church, when we wore saris and yard goods draped like saris, sat on the floor, and ate Indian delicacies. They liked this, laughed about it, and said they thought it would be great fun to have an American program.

Traveling out from Anklesvar one evening, we came to the little village of Kickakui, where in a dark house, lighted only by a lantern, we watched the progress of a class in adult literacy. The teacher? None other than the wife of the village pastor. These women had worked in the fields until dark and then gathered in this room to learn to read and write. Some had slates, some had books, and some used sticks to mark in the ground floor. They were of various ages — one a young bride who had just come to this village; others whose children were helping them to learn.

While in India, we visited the Jitali congregation of the Church of the Brethren to participate in a love feast service. When we arrived at the church we found that the service was to be held outdoors under an arbor type of arrangement. Before the love feast we were to be served refreshments in one of the homes of the village — a typical farmhouse we were told.

The house was composed of



three rooms. In one the animals were quartered; in the middle room were large earthen jars of stored grain and chickens roosting on the rafters. A baby was asleep in a hammock swinging between two posts. The third room was the kitchen, dining room, living room, and bedroom for the family, and in it were more jars of stored grain. In the center of the room in the clay floor was a tiny stove made by building up three sides with mud. Here, over the open fire, the oldest son was boiling water for tea.

When we were seated on mats on the floor, the mother of the family placed small dishes of papaya in front of us and apologized for not having any spoons. After we had eaten and had our tea she came with a cup of water and poured it over our fingers and dried them with a towel.

Then we went to the love feast. This was very similar to our love feast at home. To wash feet, women went out two by two and found a chair and basin of water prepared and washed each other's feet. Then two others went out. For the meal, boys passed among the people seated on the ground and gave them large teakwood leaves, then a deacon spooned a large helping of rice onto the leaf, and another deacon poured a sauce of meat and vegetables over the rice. This the people ate with their fingers.

After the meal and the customary scripture and prayer, the bread and the cup were passed. The bread was the usual unleavened flat bread which they eat all the time, called *chapati*, very similar to a tortilla. This the deacon tore into pieces and passed to the people. We made cups of the palms of our hands and the wine — which was raisin juice — was poured into our hands. The love feast was a very meaningful and thrilling experience to us.

In Laos we had a different kind of experience (although we also had communion in Vientianne at the International Chapel there). Most of our contacts in Laos were with village people who were mostly Buddhists. Again, we found them very friendly and very curious. The houses in the villages are built on stilts perhaps ten feet high and under the house the animals are kept, the children play, and the women do their weaving.

We visited with a group of women until we felt well enough acquainted to ask permission to climb the ladder and see the inside of the house. Again it was very clean, the sleeping mats were neatly rolled up and stacked against the wall, and the cooking utensils were stacked in the tiny alcove which served as the kitchen. Here we saw a large container full of the tiniest fish I have ever seen — they really looked like minnows — but the homemaker was going to prepare them for a meal.

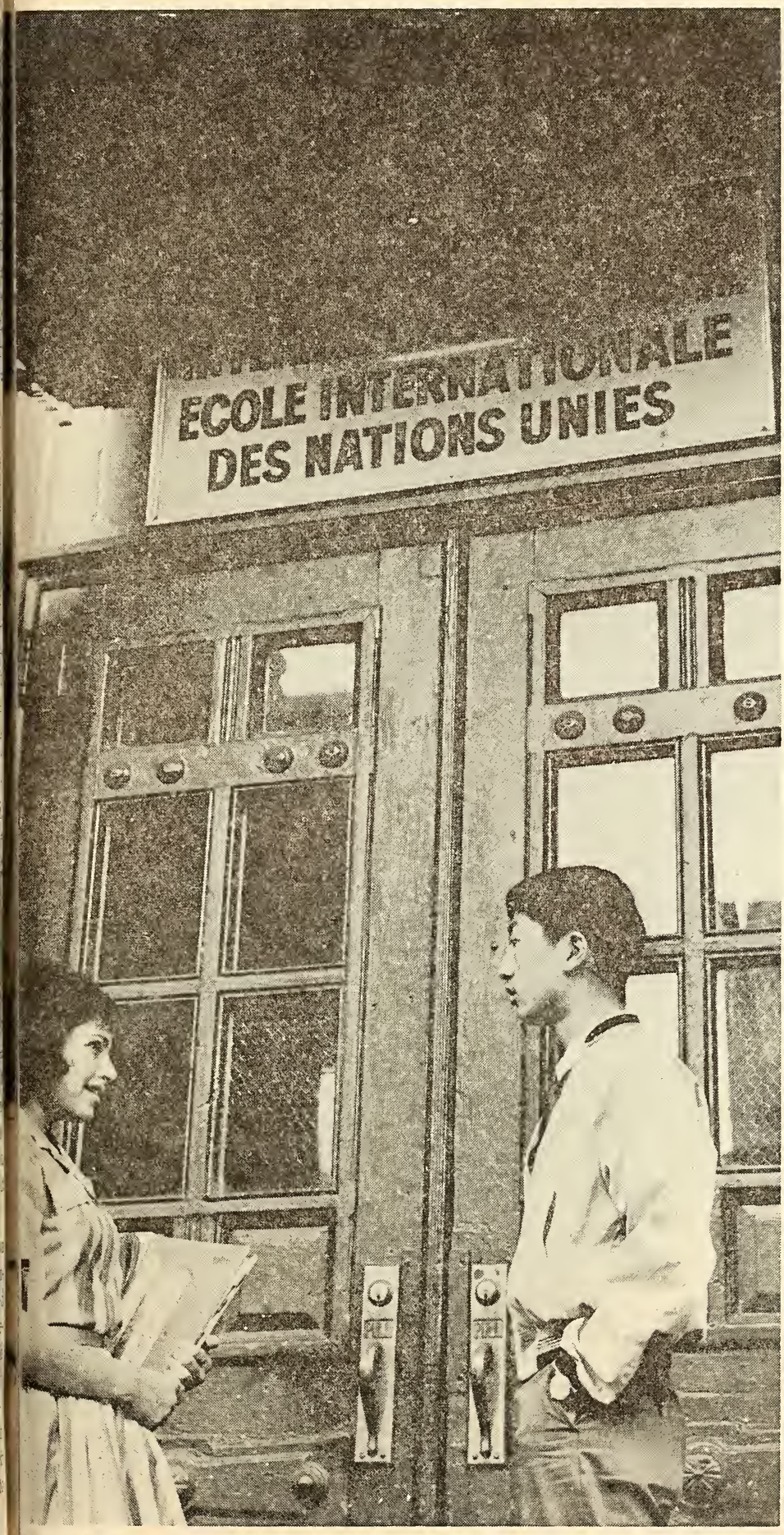
Mrs. Hon Bing Kong is the wife of the pastor of a Chinese church in Surabaja, Indonesia. Imagine receiving a phone call telling you that two Americans will be passing through your city and asking you to take care of them overnight. Any minister's wife can put herself in Mrs. Hon Bing Kong's place except for one important difference, Mrs. Hon Bing Kong has two servants. But the whole situation struck me as being so typical that I immediately felt at home.

We arrived at her home just before the evening meal and found that her husband was attending a church conference on another island and would not return before we had to leave the next day. And she had to go to a committee meeting which she had tried to change but could not; so she asked us to please excuse her. She said the maid or nurse would feed the children and put them to bed and then would serve us our dinner. She would eat when she came home. With that she zoomed out of the driveway in her jeep and the children entertained us until their meal was ready. The children were three, four, and five years old, two boys and a girl, and they had a wonderful time crawling on the back of the couch and jumping onto the seat.

Just as we were finishing our meal, Mrs. Hon Bing Kong returned and joined us. She remonstrated that we had not eaten much and asked if we did not like the food. It was not so much that we did not like it as that we just could not take it in the quantity she did. We had eaten a helping of rice with a little fish, and a helping of each of the other dishes. But she showed us how it should be done. She helped herself to a large portion of rice and fish, ate it, and then another combination of rice and some other dish which I cannot name. This was typical throughout Southeast Asia; we were continually amazed at the amount of rice the people ate, but then that was the main part of their diet.

Mrs. Hon Bing Kong was a very intelligent and well-informed person. She asked many questions about the recent meeting of the World Council of Churches and about church life in the United States. She told us that one of their greatest concerns is for their people who have gone back to

Continued on page 18



HARMONY ON FIRST AVENUE

Photos by Three Lions

FOR a comfortable sixty-five-year-old public school building on First Avenue in New York, times have changed. The former city school now houses a potpourri of teachers and students from all over the world in the United Nations International School.

Dedicated to the needs of children living away from their homelands (primarily the offspring of the United Nations employees or children of international business people) the school offers an intercultural program ranging from kindergarten to proper preparation for college entrance.

French and English

Fritz Feist, an American girl, talks with Chien Hwa Ling from China at the entrance to the United Nations International School

Harmony on First Avenue continued

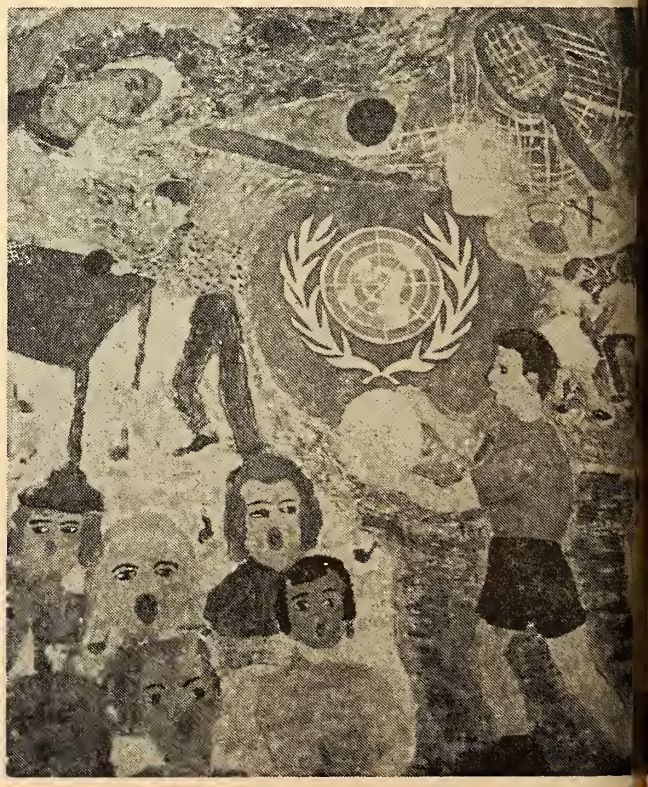


The United Nations International School provides an intercultural curriculum from kindergarten to college entrance levels. In the picture here the teacher shows a first grade pupil from Ghana an interesting picture

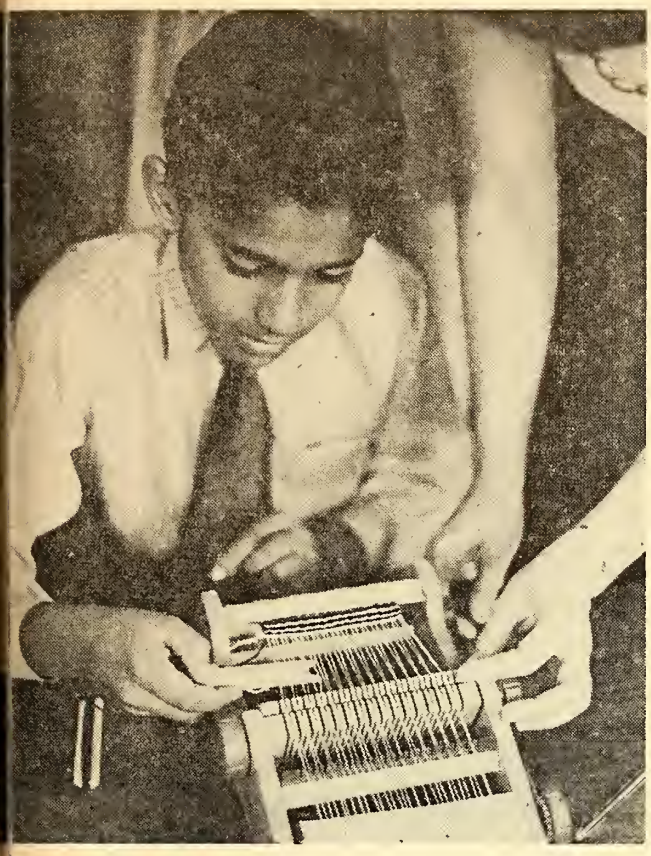
are the two basic languages used in the school although other languages are taught. For the language barrier is one of the many walls broken down in the International School, which has been successfully operating for over ten years.

The school hopes to prepare these children to return to their homelands and pick up where they left off here without any problems. Meanwhile, over 300 children are offered the educational ideas of teachers from many countries. As a matter of fact, the International School is a clearing house for the exchange of educational procedures and standards between American and overseas schools and colleges.

American youngsters are also enrolled in the school by farseeing internationally minded parents. Indeed, the school is based on the true spirit of the United Nations: making no distinc-



A joint effort by the children of the art class, this mural has the United Nations emblem as its core. The school has existed for more than 10 years



This boy from Ceylon studies weaving. The United Nations International school serves as an exchange of educational procedures from all over the world

tion as to race, sex, language, or religion and laying the foundation of a truly international education. In the library Chinese Chien Hwa Ling reads a Spanish book; at lunch a Polish girl lunches with a friend from India; and in the courtyard a blonde Swedish boy is surrounded by a group of dark-haired and admiring young ladies. Many people are fascinated by the work of this institution and want to visit it. It is no wonder, for the United Nations International School serves as a good example of harmonious living in a world where international understanding is essential.

osephine Lee from Vietnam shares a book with a young nan. The United Nations International School is housed n a sixty-five-year-old former public school building it First Avenue and Seventieth Street in New York City



HOW SHALL THEY HEAR?

by Robert A. Hess

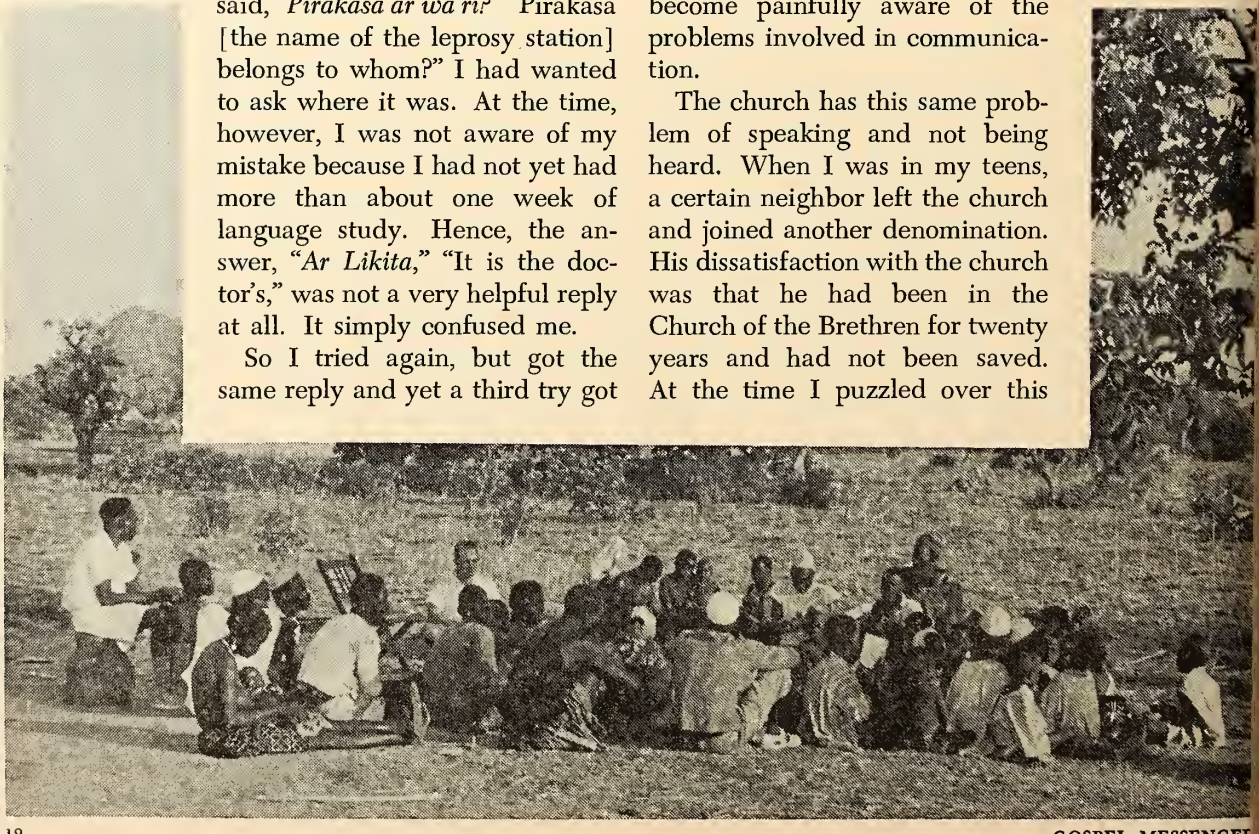
ONE evening, shortly after going to Nigeria, I went along with Dr. Paul Petcher to visit a leprosy treatment center near Garkida. During the time he was examining patients, I took my gun and went for a stroll through the corn fields in search of guinea fowl. Since Nigerian corn is not planted in straight rows and since the paths are very narrow and twist meaninglessly through the fields, I became lost.

When I came to a group of huts, I attempted to ask directions. I said, "*Pirakasa ar wa ri?*" "Pirakasa [the name of the leprosy station] belongs to whom?" I had wanted to ask where it was. At the time, however, I was not aware of my mistake because I had not yet had more than about one week of language study. Hence, the answer, "*Ar Likita,*" "It is the doctor's," was not a very helpful reply at all. It simply confused me.

So I tried again, but got the same reply and yet a third try got me no further. At that point the man turned to his companion and said something, then began to walk up a narrow path, motioning for me to follow. Soon we saw the red jeep of the doctor in the clearing ahead. My friend had heard what I was trying to say in spite of my wrong choice of words.

Perhaps you have never been alone among people whose language you did not know. If you have, you know that the experience makes one feel helpless. You become painfully aware of the problems involved in communication.

The church has this same problem of speaking and not being heard. When I was in my teens, a certain neighbor left the church and joined another denomination. His dissatisfaction with the church was that he had been in the Church of the Brethren for twenty years and had not been saved. At the time I puzzled over this



statement. Recently, again another man said that the church had not taught the doctrine of fellowship with the Spirit and that therefore he had to go elsewhere. In both of these cases, I have come to believe, the trouble is as much a problem of hearing as it is of telling. In many cases ministers have attempted to teach but have not been heard. Hearing does not necessarily follow speaking. How then shall they hear?

GOD SPEAKS

This is God's problem. *God wishes to speak to men.* The Bible is the record of God's attempt to speak to men. It is also a record of man's obtuseness, of his failure to comprehend. In his attempt at communication, God used numerous means. He used holy men who spoke for him; he used judges and kings and prophets and priests; he used signs and wonders and temples and captivity; and finally he sent his Son. Heb. 1:1-2 (RSV) says: "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son."

Jesus spent his life in an attempt to make men hear, and his life was finally spent in the all-out attempt on Calvary. He spoke, he healed, and he lived in an attempt to communicate his message. He washed feet and rode on a donkey. He took bread, ordinary bread, and broke it that men might be drawn to God. Finally, he gave himself.

He knew, of course, that men found it difficult to understand his message. Even such a man as Nicodemus could hear only in terms of his own experience. Hence Jesus said to him, "If I have told you earthly things and you do not believe, how can you believe, if I tell you heavenly things?" And he said also "Are you a teacher of Israel, and yet you do not understand this?" The problem remains, How shall men hear?

MEN MUST HEAR FROM MEN

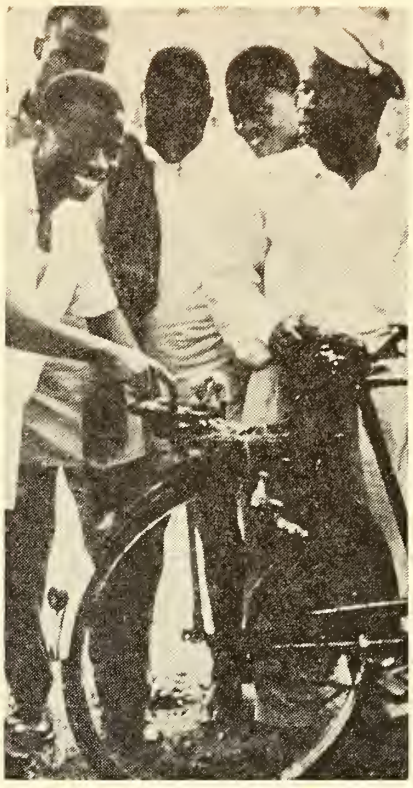
Obviously in these days, the chief way in which men may hear is from other men. It is our mission to make it possible for men to hear. I have said that it is God's problem, but it is our problem also.

Paul suggests that the sending of messages is involved. He says in Romans 10, "How are they to hear without a preacher? And how can men preach unless they are sent?" This we have done. We have been sending men into many parts of the world in order to preach. It has been one of the exciting experiences of the church, and it ought to continue.

There are, in fact, many people both in America and other parts of the world who have not yet heard. In Nigeria there are villages asking for schools and clans ready for the message, if only the church will make it possible. Nevertheless, even in many American schools, in both country and city, less than half the children may ever have been to Sunday school.

One of the errors into which we have often fallen is to assume that telling and hearing are one and the same thing. Very often Christians have assumed that a single telling of the story of the gospel discharges our obligation to the people involved and that henceforth the responsibility lies with them. There have even been groups who have industriously sent men out to play records in villages and have broadcast by radio so that all men might "hear" quickly and that the Lord might come soon. We can be thankful that God has not dealt so with men. Hearing does not necessarily follow speaking. Hence, the problem remains, How shall they hear?

I have personally witnessed cases in which missionaries knew the language of their audience so imperfectly that the people found it impossible to understand. Far oftener, however, I have seen preachers, both in America and in Nigeria, assume that their audience was acquainted with the ideas upon which their sermon was based and therefore, made no effort to explain themselves, but went on to build lessons upon these unexplained ideas. Obviously, we have put too much confidence in telling.

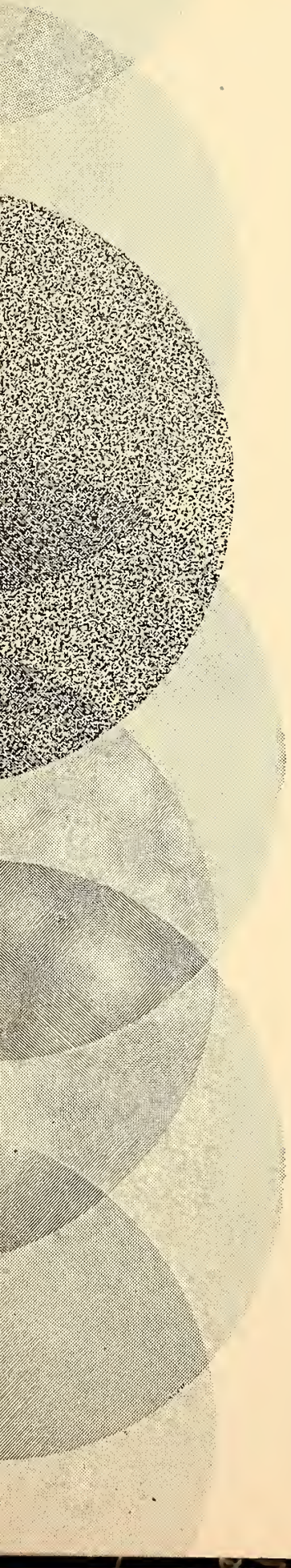


Religious News Service

African boys at Ganta in Liberia listen to a Scripture recording played on a plastic phonograph, operated by finger power, which has been developed by the American Bible Society. The record player consists of a sound unit arm, a base, a turntable, and a "finger arm," which is used in rotating the record

When Jesus gave us the great commission he gave us an assignment to communicate. His charge was to make disciples of all nations by teaching. Now, by definition, teaching involves learning. If no learning has taken place, neither has there been teaching. Teaching is not the same as telling. In fact, it is more than the sharing of ideas by speech. It involves anything that brings about learning. It is a matter of communication by any means which might be best understood. Hence, the mis-

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In a Changing World

UNDER God, who "makes all things new," our world is changing dramatically. People around the globe face new responsibilities, frustrations, and opportunities. Dynamic forces are working as many people strive for better days for themselves and their children. Some nations and systems threaten the cherished values, institutions, and lands of others.

Our country faces new world responsibilities and opportunities. Some in our land are frustrated because our nation, "victorious" in two wars, cannot now quickly resolve world crises in our favor. Some wish they could retreat into a bastion, secure between two seas. Others are troubled because the United States cannot alone control the world as seemed possible when it had sole possession of atomic power; they chafe because the nation now must act largely in concert with many other countries allied, friendly, neutral, and even hostile.

Frustrations arise in people learning that they are not fully the arbiters of their own destiny. Even the most powerful nations cannot control the world. No nation is God.

Frustration underlies much seeming apathy or paralyzing despair. It also lies beneath extremes of fear, unreasoning reactions, or a sense of futility.

Christians from around the globe assembled at New Delhi by the World Council of Churches, placed an accent on hope: "Knowing that Christ has overcome the world, Christians should approach the dark crises of our times with an invincible hope, a conviction that new and more promising beginnings are possible in the affairs of nations."

Christian hope has meaning for the individual and for the world; for this life and for the life to come. Part of our hope is beyond history, but we also have hope within history for the life of peoples here and now, because this is God's world.

The Christian gospel brings us such "good news" of God: He is Lord over all men and nations. He is Love. He wills peace with justice and freedom. He sent his Son as the Savior of the world, with a mission "to preach good news to the poor . . . to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

The gospel brings new hope and lessens anxiety under the weight of responsibility. God is Sovereign over the world and history, and he cares for all people of all races and nations. Our responsibility as his creatures and as Christians becomes clearer; we cannot ultimately design destiny, but in faithful obedience we are to serve the will of God for the world.

Our faith in God and his will, revealed in Jesus Christ, the Bible, and Christian thought, leads us to the conviction that war is not inevitable, that war being man-made can be averted by man working with God.

Working with God moves us to repent of our part in those things which make for war and to pledge ourselves anew to work with others in those things which make for peace.

We need to deal with the facts of international life in this revolutionary, changing-cold-war, nuclear-space age. There are

-- christian hope

many frustrations in knowledge, but more in ignorance or fantasies. When we study relevant facts, we can reduce frustrations even as we become more effective instruments for peace.

Essential for genuine hope, as against illusion, is understanding of facts, even the hardest facts. The world power struggle will likely continue for the foreseeable future, assuming we can avoid thermonuclear war. It will vary in intensity as crisis follows crisis. It will demand continuing perseverance, time, thought, energy, money, imagination, and life – beyond what we have given – if we are to endure and break through it by Christian means.

Other facts are more encouraging, as part of our ground for hope: development of many new lines of cooperation around the world as in Europe and in the Atlantic community and Latin America; increasing achievement of the United Nations; new influences and structures at work for disarmament and for world economic and social development.

The ecumenical life of the church can help us in our learning, as we read and share in international Christian fellowships. Our thinking can be informed with a wider world view, so that we understand better the convictions and strivings of other peoples.

By our knowledge of God in Christ and our understanding of this changing world, we perceive that God is at work in our midst opening new doors and pointing new directions for human endeavor. Christians, knowing that the incarnate God dwells and suffers with men amidst troubles and changes, are on the alert, listening with sensitivity to what God may say and looking to see what he calls us to do. Many ways of work await us. We need to understand them so that we do not think that we can do too much or that we are doomed to do too little.

We can help to change the climate of public opinion around us. We can have wider impact on our own communities and beyond. We can fulfill our political responsibilities as Christian citizens. We can express our views to those representing us in government and at the United Nations. We can support constructive initiatives for peace by our own government and by others. We can seek to meet others' needs for food, clothing, health, education, and larger opportunities. We can share more fully of our faith, our know-how, and our material wealth.

We can give, more responsibly, of time, thought, and money for church work in Christian mission, in world service, and in international affairs.

In these ways and more, in faith, with a sense of reality related to the facts of international life, we can act – and hope.

More power than we have yet realized resides in the church of Jesus Christ and in God's world. Let us, therefore, rededicate ourselves, in Christian faith, to follow the facts of international life, then to act more effectively, under God, for what we believe to be his will. In hope, we may work out many of our frustrations and, we dare to believe, make more effective contributions toward a world of larger justice, freedom, and peace.

"Lift up your hearts: We lift them up unto the Lord."

World Order Sunday Message issued by the Department of International Affairs, National Council of Churches

KINGDOM GLEANINGS

Korean Disaster

Early last month flash floods struck Sunchon, Korea, and swept 12,000 residents from their homes. In response, Church World Service distributed clothing, food, and medical kits among the victims and invested $10,000 in resettling the homeless. An additional $5,000 was forwarded for similar help from the World Council of Churches.

The Church of the Brethren, through its Emergency Disaster Fund, has given $500 in support of these interchurch efforts in Korea. The same amount was given at the same time by the General Brotherhood Board for relief work among the refugees of Hong Kong, where a typhoon in September left 41,000 homeless. Also, $1,000 was given toward the rehabilitation of survivors in the hundred villages in northwest Iran crumbled by earthquakes last month.

The Emergency Disaster Fund is set up to make possible ready assistance to such victims. Your contributions earmarked for this fund will enable the church to continue its work of Christian compassion among those who sorely need it.

Gifts for the fund are to be sent to the General Brotherhood Board, Church of the Brethren General Offices, Elgin, Ill.

Mr. and Mrs. J. Richard Myers, of the York Center church in Northern Illinois and Wisconsin, are spending a year in Glasgow, Scotland, where Mr. Myers is teaching English under the Fulbright teacher exchange. Their address is Woodside Senior Secondary School, 900 Woodlands Road, Glasgow C-2, Scotland.

John Kline, a Brother in Reality, by E. Parker Dupler, has been reprinted by permission of the author. This is a peace emphasis play based on the life of John Kline during the Civil War. The play is now available from the Church of the Brethren General Offices, Elgin, Ill., at 75c per copy.

Wesley DeCoursey, professor of chemistry at McPherson College, has received a second research grant from the Petroleum Research Fund of the American Chemical Society. Under the terms of the grant one or more undergraduates work on research during the school year and are paid $25 per month.

Harry K. Zeller, Jr., moderator of the Church of the Brethren and pastor at La Verne, Calif., will appear on television Nov. 11, 2:00 to 2:30 p.m., Pacific Coast time, in a program depicting the history, beliefs, and work of the Church of the Brethren. One in a series called Covenant, the program will originate over Station KRCA in Los Angeles and will be broadcast over many of the West Coast stations affiliated with NBC.

Geraldine Martin of Ashland, Ohio, left for Ecuador on Sunday, Oct. 7. A registered nurse, Miss Martin will serve on a volunteer basis in the Ecuador mission program for a two-year period.

Bob Richards, Brethren minister and director of Wheaties Sports Foundation, was one of the speakers at the national conference on family life of the Methodist Church, held in Chicago, Ill., Oct. 19-21. Other speakers included Bishops Kennedy and Warner, Dr. Dan Dodson, Ralph Edwards, and Nels Ferré.

Brethren Colleges Begin a Busy Year

As a new college year got under way last month Brethren colleges reported new records in enrollment, progress in initiating and completing new building programs, changes in teaching personnel, and new education services. In addition to reports already released in these pages the following developments on Brethren campuses can be noted:

At the beginning of the year *La Verne* had enrolled 452 students; *McPherson*, 603; *Bridgewater*, 670; *Juniata*, 846; *Elizabethtown*, 904; and *Manchester*, 1217.

Ready for use this fall are: a new dormitory for men at *La Verne*, a student center and new women's residence at *Elizabethtown*, and a women's residence at *Juniata*. *La Verne* recently broke ground for a shower and locker facility, the forerunner of a new physical education plant. *Manchester* has awarded contracts for the construction of an addition to East Hall, residence for women. The erection of a new library for *Juniata*, to be erected at a total cost of $603,000, is now under way. The college is currently seeking capital funds for a new science center.

New faculty personnel announced for *Elizabethtown* are Richard W. Bomberger, English; Robert Cohee, reference librarian; M. Evelyn Poe, English; Jack Slater, cataloging librarian; Richard T. Hise, business; Joel West, psychology; Joseph P. Zaccano, Jr., history; Ronald M. Copeland, business; and Hazel M. Neff, assistant to the Dean of Women. At *Juniata* new teachers include Richard B. Hickman, music; Patricia Lommock, physical education; Elmer H. Maas, philosophy; Clayton Briggs, English; Donald C. Hope, English; Charles Bailey, history; Thomas J. Russo, chemistry; Anne C. Catlin, director of libraries; Young W. Kuhl, history; Mary Louise Selker, home economics; and J. Peter Trexler, geology. *La Verne* has secured the services of Dr. Charles Morris, physics; William Hilton, life science; Earl Johnson, journalism; Thomas Schultz, music; Catherine Forman, English; and Glen Crago, social work.

At least three Brethren colleges will sponsor television courses for credit this year. *Elizabethtown* will offer a course in general linguistics on a Lancaster station. *Manchester* and *McPherson*, as well as *Elizabethtown*, are providing local coordinators to assist with a nationally televised course on the American economy which will run for thirty-two weeks.

McPherson College is one of ten liberal arts colleges in Kansas to receive a grant from the W. K. Kellogg Foundation for the purchase of books to improve the quality of the teacher preparation program.

Year-end reports show a gain in Brotherhood Fund giving. The $1,617,147 contributed from Oct. 1, 1961, to Sept. 30, 1962, is $51,345 more than was given the previous year. The per capita increase was from $7.82 to $8.04. Soon to be released is an annual report listing for each congregation the giving to Brotherhood Fund and Bethany Seminary Development as well as self-allocations for 1962-63. Pastors will receive the report in the pastors' packet. Other persons interested in receiving a copy should address their request to the Department of Interpretation, Church of the Brethren General Offices, Elgin, Ill.

Brethren delegates to the Fourth National Study Conference on the Church and Economic Life at Pittsburgh, Pa., Nov. 8-11, will be Mrs. B. M. Addington, Kingsport, Tenn., Dale Detwiler of Roaring Spring, Pa., Albert Gray of Berea, Ohio, Robert Greiner, W. Harold Row, and Ralph Smeltzer of Elgin, Ill., Charles W. Wampler, Jr., of Harrisonburg, Va., and Richard Watson of Middlebury, Ind. The conference theme is Ethical Implications of Rapid Economic Change in the U.S.A. It is sponsored by the Department of the Church and Economic Life of the National Council of Churches.

Changes of Address

Lyle Albright has begun his work as district executive secretary of Iowa and Minnesota. His new address is Box 13, Dallas Center, Iowa.

Garnett E. Phibbs, formerly executive secretary of the Trenton Council of Churches, Trenton, N. J., has become the executive secretary of the Toledo Council of Churches. His address is 3423 Gallatin Road, Toledo 6, Ohio.

Licensed and Ordained to the Ministry

Barry Shaffer, licensed in the Quakertown church, North Atlantic District, Pa.

Leon C. Neher, ordained by the Western District of Kansas.

Donald Kussart, licensed in the Cerro Gordo church, Southern Illinois.

Marion Petry, ordained in the Hamilton church, Southern Ohio.

Homecomings

Early Wakeman of Luray, Va., will be the speaker at the homecoming at the *Pleasant View church,* Northern Virginia on Sunday, Oct. 28.

Sunnyside congregation, Wash., has scheduled Mrs. Donald Anderson as the speaker for the homecoming and harvest festival at 1:00 p.m., Sunday, Oct. 28.

T. Wayne Rieman, a member of the Manchester College faculty, will speak both morning and afternoon at the harvest meeting and homecoming at the *New Haven church,* Mich., on Sunday, Nov. 4.

Silver Creek congregation, near Pioneer, Ohio, will have an all-day harvest and homecoming meeting on Sunday, Nov. 4. The pastor, Howard D. Breneman will speak at the morning worship at 11:00 a.m. Mrs. Helen Whittern of Pittsford, Mich., a returned missionary to Alaska, will give an illustrated talk, beginning at 2:00 p.m.

A special thanksgiving service will mark homecoming day at the Pontiac church, Mich., on Sunday, Nov. 18.

Mrs. F. C. Heinbaugh, 907 S. Twenty-sixth St., Arlington 2, Va., is interested in obtaining a copy of the Inglenook Cookbook. Anyone having a copy to dispose of should write Mrs. Heinbaugh at the address given.

The Church Calendar

October 21

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: The Son of God. Matt. 16:13-17; Mark 10:45; Luke 19:1-10; John 3:16; 6:35-40; Ephesians 3; Phil. 2:5-11. Memory Selection: The Son of man also came not to be served but to serve, and to give his life a ransom for many. Mark 10:45 (RSV)

Oct. 21 Layman's Sunday
Oct. 21 World Order Sunday
Oct. 25-27 District meeting, Second Virginia, Waynesboro
Oct. 25-28 District meeting, Northern California, Empire
Oct. 25-28 District meeting, Idaho and Western Montana, Weiser
Oct. 26-28 District meeting, Northern Illinois and Wisconsin, Lena
Oct. 26-28 District meeting, Southern Pennsylvania, Camp Eder
Oct. 27 District meeting, Western Maryland, Frostburg
Oct. 27-28 Brethren Service team visits, Central Region
Oct. 28 World Temperance Sunday
Oct. 28 Reformation Sunday
Nov. 2 World Community Day
Nov. 2-4 District meeting, Southern Ohio, Mack Memorial, Dayton
Nov. 3-4 Brethren Service team visits, Central Region
Nov. 7-8 District meeting, Eastern Pennsylvania, Elizabethtown
Nov. 8-10 District meeting, Washington, Sunnyslope
Nov. 8-11 Conference on Churches and Economic Life, Pittsburgh, Pa.
Nov. 13-15 Pennsylvania State Pastors' Conference, Harrisburg
Nov. 18 Brethren Service — SOS Offering
Nov. 22 Thanksgiving Day
Nov. 22-25 Brethren Student Christian Movement Conference, McPherson College, Kansas

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. C. O. Brubaker of Bellefontaine, Ohio, in the Silver Creek church, Ohio, Oct. 21-28.

Bro. Hiram Gingrich of Annville, Pa., in the Florin church, Pa., Oct. 21-28.

Bro. Oscar R. Fike of Rossville, Ind., in the Lower Deer Creek church, Ind., Oct. 21-28; in the Marion church, Ind., Nov. 4-11.

Bro. George Jeffrey of Ridgeley, W. Va., in the Pontiac church, Mich., Oct. 28 — Nov. 11.

Bro. Henry Hunsberger of Mercersburg, Pa., in the Graybill house, White Oak congregation, Pa., Oct. 28 — Nov. 11.

Bro. Jesse Whitacre of Keyser, W. Va., in the West Goshen church, Ind., Oct. 29 — Nov. 10.

Bro. Howard Bernhard of Mt. Joy, Pa., in the Indian Creek church, Ind., Nov. 5-18.

Bro. William Smith of New Enterprise, Pa., in the Longmeadow church, Md., Nov. 11-18.

Bro. X. L. Coppock of McPherson, Kansas, in the Osceolo church, Mo., Oct. 28 — Nov. 3.

Bro. Lee Weaver of Curryville, Pa., in the Roaring Spring church, Pa., Nov. 4-11.

Bro. L. W. Blackwell, the pastor, in the New Haven church, Mich., Oct. 21-28.

Women Around the World

Continued from page 8

mainland China because they are not made to feel welcome in Indonesia. Now she and her husband are receiving letters and news from these people, telling about the terrible famine conditions and their desire to come back to Indonesia.

To return would mean they would have to leave everything behind in China and renounce their Chinese citizenship. Since Indonesia and every other country is very slow to grant them citizenship, it would mean also that they would be stateless. Perhaps even the hope of returning from China has been changed now since we talked about this in January. We find ourselves remembering people like these as we read of the refugee situation in China and Hong Kong.

Another outstanding woman in Indonesia is Mrs. Marentika. Her husband is the general secretary of the Council of Churches of Indonesia, and they live in Djakarta, the capital city. Mrs. Marentika does volunteer work in a hospital which is operated by the Council of Churches; while it is called a Christian hospital, the majority of doctors and nurses are either Moslems or Hindus. And the patients are non-Christian as often as they are Christian, but the visitors, like Mrs. Marentika, pray and talk with all the patients and make a witness through their service.

Patients can see a difference in the treatment they receive from a Christian doctor or nurse as opposed to a Mohammedan or Hindu and often request a Christian doctor to care for them. Services are held each morning in the chapel on the hospital grounds, and the chapel is nearly always full.

While we recognized a bond with these women around the world because of our common interest in the church, we also felt how much more is demanded of them than is demanded of us. To go back to Tamara, in Moscow. While she is one whom we met who does not believe in God, there are others in the Baptist Church and the Orthodox Church who are working full-time on the church staff. And there are thousands more who are trying to follow the teaching of Christ in their daily life. They are not following the popular way and we know, even without having it put into so many words, that life is not easy for them. Do you sometimes feel it is difficult to maintain Christian principles and ideals in your family life because of the outside pressures of friends, movies, literature, television, public policy, etc. How much more difficult must it be in a country where the official position of government and education is a denial of God, where to try to live a Christian life is not only difficult but dangerous.

When we asked the leaders of the Baptist Church in Moscow how they account for the fact that the church is growing when they are not allowed to have Sunday school or youth organizations of any kind, they told us the church is growing because of Christian instruction in the home and because of the personal witnessing of all its members. As high as sixty percent of the members of the Baptist Church are having their children baptized when they reach the age of eighteen.

The church in Russia is not dead or dying; services are crowded with sincere worshipers. We are deeply moved by the emotion displayed during the communion service which we attended in the Baptist Church in Moscow. Men and women alike were openly weeping while the minister spoke of the sacrifices Christ made for us and many people sent requests for prayer to the pulpit. Some of these were requests for prayer because of illness, and some were expressions of gratitude for blessings received.

We do not need to travel around the world to find people who need friendliness, a helping hand, or new hope for the future. As followers of Christ we have these things to share. As we think of these women in every country of the world, even behind the Iron Curtain, being representatives of Christ on earth, we experience a new feeling of oneness. It is these little dots of light around the world that keep the Great Light — Christ, the Light of the World — glowing.

How Shall They Hear?

Continued from page 13

sion upon us is to lead men to hear, but how shall they hear?

OTHER WAYS SPEAK TOO

The healing of the sick has often been the best way to have men hear. The testimony of the blind man was, "Whereas I was once blind, now I see!" The pioneer missionaries always took medical supplies with them when they visited villages. Now the people have centers to which they come. Last year in Nigeria 3,623 people were treated in our hospitals. There were 801 major operations, 829 minor operations, and 624 deliveries. In addition, more than 9,000 people were treated in leprosy centers which are supervised by our doctors. Village clinics took care of thousands of other patients.

What has a mother with a record of more than six futile efforts at childbirth *heard* about Christianity when she finally comes to the hospital and walks home with

her first baby? What has the leprosy patient *heard* who is despised and ill-treated by his relatives but is shown loving care by foreigners at a Christian leper colony? I can judge only by what has happened in the lives of such people. Some of the most faithful Christians have been won in this way.

And what about teaching? There are now more than 5,000 children in the schools who are taught the Bible every day. Nigerians want education and the church is there to help when other help is not available. It is there to offer education at the hands of teachers who have a Christian concern for the pupils. The result is that nearly all children become Christians before they finish Class VII.

And, of course, we preach. Missionaries are there to exhort Nigerian leaders in their work, to help to organize the church, to train in worship, to feed the flock, and to lift up the fallen. These efforts might be stated much as in Acts 14:22, which says, "Strengthening the souls of the disciples, exhorting them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God."



Through the mobile Bible school teams teachers and evangelists get practical training in presenting the gospel story by means of pictures

MEN MUST HEAR NOW!

Let us now look briefly at some special challenges before us for making a stronger witness. These are times when we as Christians need to pay increasingly close attention to making our voices heard. More and more there is a danger that the church speaks but is not heard. Our mission is to make men hear. How shall they hear in times of such rapid change?

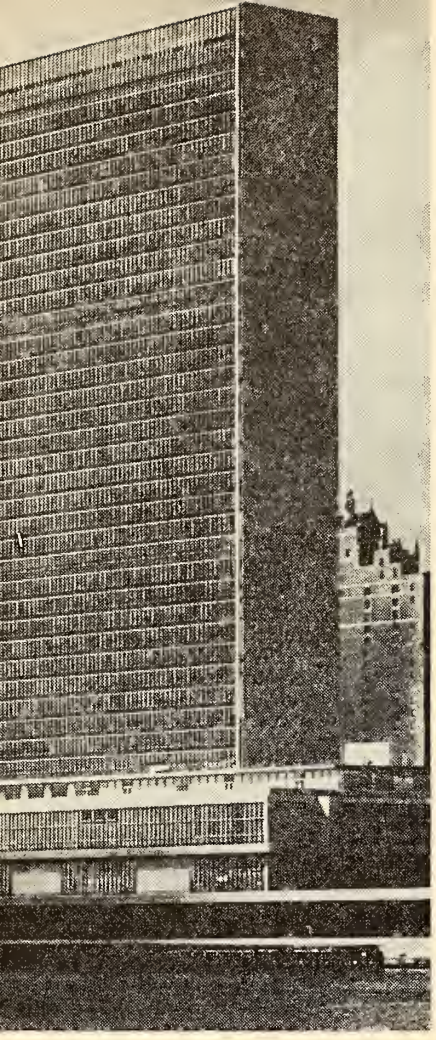
In Nigeria, the old village life is rapidly breaking down. Young men no longer find themselves guided by the ancient taboos and mores of the past. Nor are they content to be subsistence farmers and remain in the villages. The city lures with its faster tempo of life, its new ways of making a living, its promise of more possessions, and its freedom from tribal restrictions. In the city a man can assert himself as an individual without the constraint of the clan or family. Youth are rebelling against the control of their parents whom they regard as a millstone around the neck of Nigerian progress. Being better educated, they tend also to despise the ignorance of older men.

Modern Nigerians have been delivered from the chains of superstition by an exposure to the elementary concepts of scientific reasoning, but they may lose their souls. They have become devoted to the material things in life. Morality is in danger of slipping. Old men have fretted to me about this breakdown of family and village patterns and of the unfettered ways of the young.

Fortunately, in our part of Nigeria, the church, or at least Christianity, is looked at as being among that which is modern. One teacher explained to his pupils one day that they now had bicycles and kerosene lamps and square houses because Christ had come to Nigeria. The truth of this statement may be doubted, but the assumption is clear; Christianity is to be thought of as modern!

The church has been fortunate also in being in the forefront of education. For a long time the church provided nearly all of the education in Nigeria and even today sixty percent of the children in Nigerian schools are in those operated by the church. The church has found a task also in the training of teachers for supplying its own and government schools. Recently too, the church has moved into high school education. Hence, many young men find that the church provides them with the best preparation for life which is possible in the new age. It trains him to understand better the new Nigeria and teaches him to live in it as a Christian.

Nevertheless, far too few youth enter the schools. Many villagers are yet without schools and few have the opportunity to go beyond fourth grade even if they do find their way into an elementary school somewhere. Only ninety



Signs of Hope

SINCE 1945 the world has tottered repeatedly on the edge of the abyss of general war. In Europe, Asia, Africa, and even Latin America, communist and noncommunist powers have clashed again and again. At times, some whose faith and determination were weak have declared war inevitable. Yet such awful predictions have not been fulfilled; instead, a combination of factors including the United Nations, fear of a nuclear holocaust, and the will of the people have worked together to avert general war.

Today some signs of hope are visible in the gray landscape of our divided world. They may seem no larger than a man's hand, but they are real and full of possibilities for the future.

Social and Economic Signs

More than 800,000,000 people have emerged from colonial rule since the end of World War II. Thus a large share of mankind looks forward to the dignity and opportunity which self-government can bring.

Important victories are being won in the worldwide struggle for human rights. While public attention has focused on changes in race relations, great gains have been made in such areas as the rights of women and the administration of criminal law.

The program of the UN Educational, Scientific and Cultural Organization (UNESCO) has brought new light to the minds of human beings in scores of nations. Progress in literacy and in fundamental education is being made at a faster rate than at any time in the recorded history of the race.

The Freedom From Hunger Campaign launched by the UN Food and Agriculture Organization is an important step in a greater effort to meet the growing food needs of the world. The campaign combines and coordinates the work of private groups and individuals around the globe to improve food production in the developing nations.

The use of surpluses in a Food for Peace program offers a new approach to old problems. Human hunger can be met with more concern for the need of persons and less for political and military considerations. Increased agricultural production achieved through scientific and technological progress can become a blessing to mankind instead of a problem for the American people.

Successful cooperation in reducing barriers to international trade is one of the major achievements of the last decade. It has brought Western Europe unprecedented economic prosperity. It has helped Japan and Germany to stage amazing recoveries from the crippling effects of defeat in World War II. It has resulted in a tremendous expansion of foreign

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students are admitted into either Waka Teacher Training College or Waka Secondary School each year. Those who do not have these advantages drift into the cities unprepared, exposed to the strange winds of a confusing new way of life. In the midst of such a breakdown of established ways of life and in an age of many voices calling young Nigerians, how shall the church be heard?

The issues are therefore clearly before us:

1. God has made supreme efforts that man might hear. Christ was the ultimate effort.

2. Christians have also been given this purpose. Their mission is to have men hear. We have seen how the church has attempted to bring this about in Nigeria.

3. Our present time brings us the challenge of paying closer attention to making the message heard, for, unless we do so, men will not listen.

The past generation saw a great enthusiasm for missions to pagan lands. When men were sent they often went to die of tropical diseases — and a few were martyred. But they went with enthusiasm and optimism, and the results were spectacular. Nigeria is an example of the results of such a sense of mission.

Today the challenges to the church are not those of geography. These are battles for the minds of men, and they break out startlingly all over the earth. In a world of voices, who will be heard?

trade for the United States and has brought strong, sustained, bipartisan support for further tariff reductions. Most important, the prospects for healthy economic growth and for the maintenance of stable economies in the noncommunist world have been improved.

The Alliance for Progress represents an important step toward the improvement of United States' relations with Latin America. The provision of capital assistance on condition that urgently needed social, economic, and political reforms are undertaken could literally change the course of history. Violent revolution may be averted, and our neighbors to the south may be able to enjoy both economic and political freedom.

Political Signs

The problem of the Congo, which has shaken the financial and political foundations of the United Nations, could lead to important new steps. The need for the UN to have adequate means of enforcing its decisions is abundantly clear. Serious study is under way of the means by which the machinery, staff, and procedures of the UN could be strengthened in dealing with localized conflicts.

A gradual moderation in the policies of the Soviet Union seems to be taking place over a period of years. An important factor contributing to this is the development of an educated middle class of Russians with an interest in stability and greater personal freedom.

Related to this is the easing of the Berlin situation which was so tense in 1961. The withdrawal of the Soviet deadline on a settlement has led to a tempering of attitudes on both sides. There appears to be more readiness to negotiate and to take into account the reasons for the positions of the other side.

The prospects for international cooperation in space programs are encouraging. Spokesmen for both the United States and the Soviet Union have stressed the importance of insuring the peaceful use of outer space. In view of the tremendous potential of future developments in this area, such cooperation could be of great significance.

Military Signs

Support for what is called "general and complete disarmament" is steadily growing among people around the world. There seems to be widespread acceptance of the need for all nations to join in such an agreement with a system of international inspection and control providing essential safety with a minimum of interference in internal affairs.

The disarmament proposals of the United States mark an important step forward. Such proposals and corresponding counterproposals offer more of a basis for genuine negotiations than has previously existed.

The creation of the U. S. Arms Control and Disarmament Agency provides an essential instrument for the study of problems and the formulation of policy. With adequate appropriations and vigorous leadership this agency could play a significant role in removing the awful threat of the nuclear arms race.

Cultural Signs

The exchange of musicians, artists, scientists, athletes, and other persons between the Soviet Union and the United States has led to increased appreciation on the part of the people of these countries for each other's accomplishments. The renewal of the exchange program should provide more opportunities for the continued growth of knowledge and understanding.

The recent admission of the Russian Orthodox Church to the World Council of Churches will mean new contacts and greater communication between the Christians of the Soviet Union and Christians of the United States and other countries. The common worship of the same God and the acceptance of the same Lord and Savior provide a basis for the development of true fellowship. The strengthening of ties among the members of the body of Christ across national and political divisions offers hope in a fragmented world.

Christian Hope

Through the ages Christians have known danger, persecution, and death. Today's world presents no new peril for the individual, though it holds a threat of serious damage to the human race, if not its destruction.

The Christian believes firmly that God is sovereign over every nation, that he still rules this world. Such faith brings encouragement to every effort to bind the wounds of mankind and to unite men in the search for peace with justice.

Readers Write

Continued from page 2

Misconceptions

A letter in the Sept. 22 issue of the Messenger expresses Bro. Wayne Keller's opposition to the Brethren peace walk and the refusal of some Brethren to pay taxes for military purposes. I share Brother Keller's concern that we as Brethren should not drift into irresponsible disrepect for law and order, but his conclusion that Christians are morally bound to obey all laws is, it seems to me, based upon several misconceptions.

Christ, the letter states, violated no laws, and this is substantiated by Pilate's statement that "I find no crime in him." Yet Jesus was frequently in trouble with the Jewish authorities, both for things he did and things he said, and when brought before Pilate he was condemned by the Jews with the words, "We have a law and by our law he ought to die" (John 19:7). Jesus was a Jew and as such the Jewish laws were regarded by his people as far more binding upon him than the Roman laws. If we had been law-abiding citizens in his day, we would have raised our voices with the others calling for his crucifixion — or perhaps have remained silent, content to let the law take its course.

Furthermore, the point of view that as Christians we must accept laws which we may feel are wrong overlooks one of the most vital areas of American democracy: that is the fact that one segment of our democratic machinery does not go into action until a law has been broken.

Continued on page 25

Speaking personally . . .

A LETTER TO DAD

Correspondence from Robert S. Zigler in Laos to M. R. Zigler in Virginia

Times here [in Laos] are on the verge of exciting challenge. The coalition government is almost a reality. The people of Laos seem to want peace. The problems divide into these:

1. The typical free world-Communist tensions that are introduced from the outside.

2. A problem of minorities within the country. We have Kha, Kho, Black Thai, White Thai, Meo, Vietnamese, Chinese, etc. This is one that will have to be solved inside.

3. Starvation. It is unlikely that everyone will get in a rice crop this year. This means that the next few weeks are going to be tremendously important. If these people don't get rice planted this spring, that means they will have to be fed until November of 1963.

There has been such a shortage of food stuffs that the rats are now eating young rice plants in the fields in areas where plantings are being made.

4. I doubt whether the free world will be able to mobilize significant efforts in Laos to make much of an impression. Mennonites put some canned beef and blankets in. The Catholics have been carrying on a program. Christian Missionary Alliance have been doing a little. The Red Cross comes in and makes a token effort. The country is so land locked that typical solutions to shipping problems do not fit here.

5. This is a unique situation in that a neutralist country has been formed. It is a possible laboratory for free world ideas and actions. What we need is a real effort on the part of the free world and voluntary agencies in particular to rise to the occasion.

6. We need some men and women, now in their twenties and thirties, forties and fifties, and even sixties, to come in here and do things. There is no substitute for competence in the simple hand machine skills that comes from years around machines, farms, livestock, etc.

These should be veterans – ex CPS men, farmers and preachers who never had to be drafted – that's what we need for leaders. If we could get some leaders into this business and some team members to support them we really could make hay here.

I am now more convinced than ever in this business. We have a man here (for one month only), that has shown one division of the Lao government how to use a certain kind of machine that is used for killing lice, bugs, mosquitoes, etc. (a fogger). These machines were never used. For over three years they have been in Laos! No one was around who could teach. Here comes a twenty-six-year-old farm mechanic who picks his teeth with a piece of grass and gets them going.

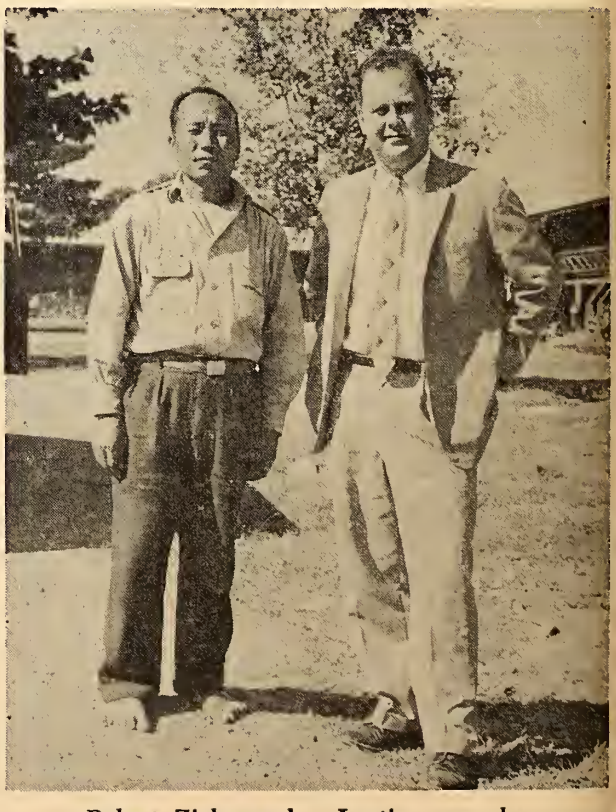
If we had three teams of good solid types, we could put them into a real challenging situation. We would put them right up against the provinces of Laos that are controlled by the Communist section of the coalition government. And we would be driving on into that area if we got a chance.

I would bet that if we did a good job there we couldn't be stopped. But now more than ever we need men and women.

The mere physical presence of an American out in these countrysides makes an unbelievable impression.

I've got a Laos man – trained under Dr. Dooley – running a dispensary in a village of 7,000 refugees. He averages 40 persons a day. He has no help. But he has a sheer determination, a confidence, a belief that makes him go on. He worked on this job for six months without a single payday. No one knew what he was doing. He came into Vientiane and thought that he was employed, but he wasn't. So IVS paid his back salary, and he's on the payroll waiting for an American to work with!

And so if the free world is to do anything, the time is as always . . . now!



Robert Zigler and a Laotian coworker



Meet Your Missionaries

HOWARD AND CAROLE OGBURN

✚ Howard Levi Ogburn was born in Gettysburg, Pa., Feb. 23, 1933, but when he was seven he and his family moved to Bladensburg, Md., where his parents still live. He is the second of four sons born to Mr. and Mrs. Ray Ogburn. The family became active in the University Park Church of the Brethren, where Howard was called to the ministry and was licensed in 1950. He entered BVS in January 1953, spending six months in Kassel, Germany, and a year in Vienna, Austria. In the fall of 1955 he entered Manchester College and graduated in 1959. In May 1962 he graduated from Bethany Seminary and in June was ordained by the University Park church.

Howard served summer pastorates at Cart Creek, Ind., while in college and in Cloverdale, Va., in 1961. He also served one year as assistant minister at Doremus Congregational church in Chicago.

Carolee is the daughter of Mr. and Mrs. Clarence Liechty of South Bend, Ind., who are members of the Broadway EUB Church. After completing high school in 1955, she entered Manchester College and graduated in 1959. She and Howard were married in 1958 and have two daughters, Karen Sue and Sandra Lynn, ages 2 years, and 2 months respectively. Carolee taught one year in Villa Park, Ill.

The Ogburns flew from the States on September 17 to join the staff in Nigeria as career missionary churchmen.

Colorado Springs Church Burns Mortgage



► The Colorado Springs church, Colo., held a homecoming and mortgage-burning service at the church on Sept. 2.

The Colorado Springs church began as a mission point on Feb. 16, 1909, and was formally organized as a congregation Jan. 18, 1910, by Elders D. A. Crist of Kansas and L. F. Love of Denver, Colo. The first church building was dedicated June 8, 1913, by Bro. Ernest F. Sherfy. This building served the congregation until 1949, when it was desirable to change to a new locale. The building was sold to the Mennonite people and later the parsonage was also disposed of.

Until 1951 the congregation met in various places. That year they purchased a house at 422 E. Bijou, which served as both a parsonage and meeting place. This location housed the congregational activities until Sept. 27, 1953, when the present church plant was completed sufficiently to permit removal to that site in the Knob Hill addition at 627 N. Circle Drive.

Since that time a number of improvements have been made by the congregation. An organ was purchased for the sanctuary in 1955. A new parsonage was bought at 1517 Edith Lane in 1958. A nursery was built in the church in 1959. That same year the council adopted the unified budget system and a constitution. A pastor's study was also built in the basement of the building. In 1960 owing to the widening of the street in front of the church the entrance had to be changed to the south side.

Pastors who have served the Colorado Springs congregation are, in order of tenure: Brethren A. C. Root, J. Hugh Heckman, J. C. Groff, L. H. Root, B. R. Miller, E. F. Sherfy, LeRoy Crist, H. F. Crist, S. J. Heckman, J. A. Mitchell, J. O. Click, S. G. Nickey, J. C. Young, David Hamm, C. H. Hinegardner, D. D. Harner, Lee Kendall, Lloyd Slater, Oscar Slifer, Clarence McConkey, Lester R. Fagan, I. J. Sollenberger, H. M. Coppock, Van B. Wright, Jack L. Havice, and the present pastor, Samuel J. McCaman.

The church has received support from both the district and the Brotherhood. Beginning with the new year the congregation will be self-supporting.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

The Worshipping Church. James Earl Massey. Warner Press, 1961. 106 pages. $1.50.

This little paperback offers a guide to corporate worship that some laymen will find useful. It is practical and inspirational rather than scholarly and theological. The author gives a brief account of the meaning of worship and then relates this meaning to the experience of the worshiping congregation.

While the book contains much that is helpful, this reviewer wishes it contained more theological meat. A short book on corporate worship, written in language that laymen could understand, would be an invaluable tool to present to new church members and others. This book is readable, but centers too much on the mechanics of worship and on the need for piety in worship; it does not concern itself enough with the meaning and end of worship. — *Richard A. Bollinger, Topeka, Kansas.*

The Making of a Man of God. Alan Redpath. Fleming H. Revell, 1962. 256 pages. $3.50.

The author's studies in the life of David consist of twenty-seven sermons taken from various texts in 1 and 2 Samuel, Psalms, and 1 Chronicles. While the author does not purport to give us a sequential study of David, the sermons are in a progressive order and so are held in unity by the chronology of David's life. Dr. Redpath, pastor of Moody church, is surprisingly true to the Biblical text even though his sermons move quickly into modern application. He does not try to make more of David than does the Old Testament itself but uses the failures and weaknesses of David to point to our own situation and then to show how great is God's mercy that he uses man's weakness to his own glory. Nevertheless, the preacher sometimes overcomes the scholar, and, for example, we have a missionary sermon based on the military heroes of 2 Sam. 23:1-39. — *Graydon F. Snyder, Chicago, Ill.*

Perspective on Man. Roland Mushat Frye. Westminster, 1961. 207 pages. $4.50.

The book is based on a series of lectures given at Princeton Theological Seminary in which the author "shows how vitally Christian doctrines are illumined and reinforced by the great literary works of mankind." Frye draws upon the Greek tragedies, Dante, Milton, Shakespeare, and Goethe as well as Shaw, Faulkner, Eliot, and Williams in illustrating and describing his themes and arguments. The book provides a very interesting and illuminating insight into the relationship between Christian thought and literature, both modern and classical.

"The first section of the book shows that Christian theology is served by understanding how literature treats history and conveys truth. The second section is concerned with literary affirmations and questionings that are universally important to man, regardless of his creed. The final section is devoted to specific applications of the world's great books . . . to various Christian themes." — *Robert McFadden, Bridgewater, Va.*

The Baby Jesus. Mary Alice Jones. Rand McNally, 1962. 29c.

The first Christmas — told with reverence — for children two to four years old. The pictures, too, will make this a treasured book, affording opportunity for conversations about this great event. — *Hazel Kennedy.*

Next Month

Thinking About Christmas?

Coming in November are many very helpful and useful ideas that your church may put to work. They include a new song that children can learn, a story by Heywood Broun to tell, the three-act play, The House on a Rock, by Joe Van Dyke, which may be read, a worship service in which the church is decorated by everyone, a poem, a Christmas silhouette to make, and other hints.

Beware of Hidden Hazards in Teaching

Mrs. Chester Harley explains the pitfalls that await anyone who teaches primary and junior children. See page 13.

How Wide Is Your Family's World?

"There is the story of the little boy who said to his mother, during the London blitz, 'Mother, if you could just sing a little softer, I could hear the bombs better,'" starts this article by Mrs. Earl Garver in which she shows how the family can learn what it means to heal the broken.

How Much Time Can a Pastor Give to the District?

Some would say that he has no responsibility to the district at all. Careful thought would reveal that he has many responsibilities in district work and his church should encourage his taking time to care for them. But how much time? See page 10.

What Are Congregational Conversations?

The questions of What? Why? When? Who? How? are answered and resources are listed in the lead article starting on page 3.

IN THE NOVEMBER *Leader*



CIVIL DEFENSE Don Snider, director of Brethren Volunteer Service training, testified on behalf of the Church of the Brethren in opposition to the proposed civil defense appropriation before the Senate Appropriations Subcommittee on Independent Offices on Aug. 14.

Emphasizing the ill effect of civil defense upon other nations of the world, Don Snider said: "It is difficult for those of us who are Americans to understand why Europeans, Africans, and Asians do not regard our intentions in international affairs as strictly honorable and peaceful. Having lived in Europe in conquered Germany for three years I can bear witness to the fact that our action as a nation looks quite different when viewed from another perspective. The building up of a vast shelter system will mean to the peoples of the world that we anticipate war and not peace, and all too many of them will be willing to conclude that we not only plan to participate in all-out war but are willing to be the aggressor.

"Unfortunately, there are statements of supposedly responsible people to which they can point to support their fears. This we as a church deplore. . . . The only security for us and the rest of mankind is peace. Our faith in the future impels us to encourage our government to support those activities which will accomplish the kind of peace with justice and freedom which the world has not yet known. It is true of nations as well as of individuals that, 'Whosoever will save his life will lose it but whosoever will lose his life for my sake the same shall save it.'"

Action of the Senate Appropriations Committee included $93.8 million for shelter research, development, and construction, which was passed by the Senate. An amendment of Sen. Stephen Young of Ohio to provide only $10 million for study and research on civil defense measures was rejected. The House had earlier passed an appropriation bill with $10 million for this purpose.

The final version of the appropriation bill will be worked out in a House-Senate Conference Committee and then presented again to both houses for action.



Don Snider, director of BVS training, New Windsor, talks with Senator Gordon Allott of Colorado, member of the Senate Appropriations Committee

MIGRANT LEGISLATION Congress has passed a new program for health care of migrant farm workers. This was the first major action by Congress to improve living conditions of the nation's million migrants who each year stream through thirty-one states to harvest crops.

Sen. Harrison A. Williams of New Jersey, chief sponsor of the bill, hailed it as "a landmark in the history of American social reform." A Senate subcommittee headed by Senator Williams was created in1959 to begin working on the migrant problem.

The bill authorizes Federal grants of up to $3 million a year for the next three years to finance local health services for migrant families. Contagious diseases have been one of the most serious problems afflicting migrant workers in the barrack villages where they are usually temporarily housed.

Others bills to aid migrants sponsored by the Williams subcommittee are now lodged in the House Rules Committee. These would extend child labor safeguards to migrant children; provide educational aid to migrant children and adults; create a national advisory council on migrant labor; and require registration of migrant crew leaders. This is a matter on which Christians ought to express their opinions to their senators and representative. We can hope that if not in this session of Congress certainly in the next session of Congress further progress can be made.

The passing of the migrant health care bill was acclaimed by some as a "triumph for the conscience of this nation."

UNITED NATIONS BOND BILL The house passed the United Nations bond purchase bill on Sept. 14 by a vote of 256 to 134. The Senate had earlier passed a "compromise" measure, approving a loan of $25 million with authority to match purchases by other nations up to an additional $75 million. The UN is trying to sell $200 million in bonds to member nations, and President Kennedy had sought authority to buy $100 million.

The House bill specifies that bonds may be bought only in amounts matching the purchases by other nations. This could reach $100 million if all the bonds are purchased. At present about $28 million have been purchased by nineteen nations.

Adlai E. Stevenson, U.S. ambassador to United Nations, issued a statement calling the House action a "victory in which the whole free world can rejoice."

Readers Write

Continued from page 21

We must all be familiar with the need for a "test case" under many circumstances. Some of us can recall the NRA legislation of the 1930's, in which a President and the Congress enacted into law a measure unduly controlling businesses large and small. The law remained in force until it was broken, whereupon the Supreme Court could act to protect the rights of the people. Much more recently we have seen this same procedure in action, bringing justice and equality a few steps closer for our dark-skinned Americans.

If Brother Keller means that a Christian is morally bound to obey laws that do not violate the higher laws of God, I agree with him wholeheartedly. — James M. Martin, 310 S. Oak St., Annville, Pa.

News and Comment From Around the World

Forty Work Camps Sponsored by Christian Peace Service

The Christian Peace Service, an international Christian movement, is currently operating forty work camps in Algeria, Belgium, France, Germany, Greece, Israel, Morocco, and Switzerland. An international congress of the group held at Arnoldshain, Germany, was attended by more than 100 delegates from eleven countries.

The Protestant organization is a loose consolidation of Christian young people largely from Belgium, Denmark, Germany, France, the Netherlands, Austria, and Switzerland. It was founded by Etienne Bach, a French World War I officer. During the occupation of the Rhineland he won fame for his efforts toward a reconciliation of peoples on the basis of the common profession to the gospel.

Implications of U.S. Economic Changes to Be Studied

More than 400 Protestant and Orthodox clergy and lay delegates will consider the ethical implications of rapid economic change in the United States at the fourth National Study Conference on the Church and Economic Life to be held in Pittsburgh, Nov. 8-11.

The four-day meeting will be sponsored by the National Council of Churches' Department of the Church and Economic Life. The last such study conference was held in April 1956. Conferees will form six discussion groups to seek answers to perplexing questions posed by today's changing economic trends as they affect the family, the nation, and international relations.

Influence of Church in East Germany Grows

There has been an extraordinary growth of influence in the Evangelical church in East Germany since the erection of the Berlin wall last Aug. 13, according to the president of the Council of the Evangelical Church in Germany, Dr. Kurt Scharf.

He said the church's message is now carrying increased conviction right up to the frontiers of the Soviet Union. He refuted the widespread idea that Christian confirmation had been completely superseded by Communist "Youth Dedication." He said after the youth dedication many young people registered for confirmation.

Dr. Scharf asserted that the church is "the only social and economic body which is still autonomous," and that since the closing of the Berlin frontier, the spiritual life of the church has been more active and its thought more independent. Christian student groups with 400 members are not uncommon. Many young people are critical of Marxist ideas.

The organizational unity of the Evangelical Church has also been maintained. Order of worship, education, church law, and salaries in East and West have been brought more in line with one another.

Three Orthodox Seminaries Closed Down in Russia

The number of theological academies and seminaries conducted by the Russian Orthodox Church has been reduced by three in the last two years.

The official magazine of the church published in Moscow noted in its most recent issue that theological academies are maintained in Moscow and Leningrad and seminaries in Moscow, Leningrad, Minsk, and Volynsk. This is three less than the number reported in 1960. A spokesman for the Patriarchate confirmed that seminaries had been closed at Lutsk, Saratov, and Kiev.

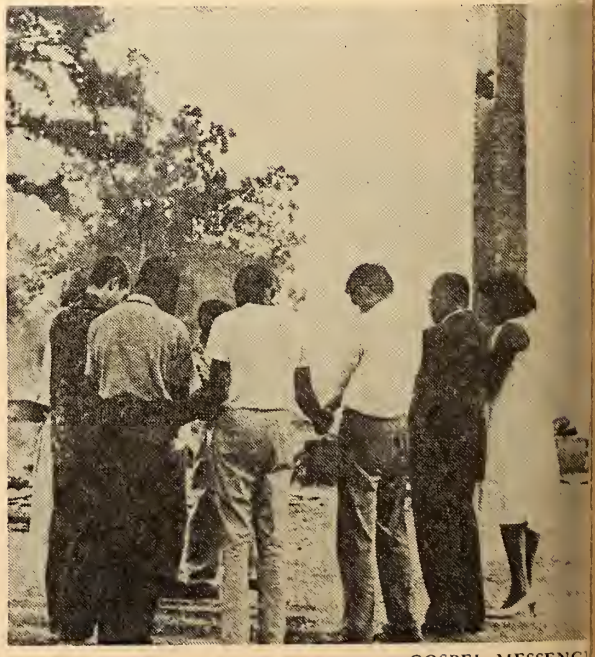
The magazine gave no reason for the shutdown of the seminaries, but an official version expressed by Russian Orthodox Church figures indicate that fewer applications are being received from young men. Many youths have been influenced by the expanded atheistic campaign of recent years.

In addition to atheistic propaganda sponsored by the government, the publications of the Young Communist League also serves as a factor in discouraging vocations to the Russian Orthodox priesthood. Seminaries now require an additional certificate of a youth applying for entry. It must stipulate that the applicant has no previous arrest record, a safeguard against accusations sometimes made against divinity students by the Soviet press.

World Conference on Church Unity Planned for 1963

A world study conference devoted to church unity has been announced for 1963. More than 500 leading Protestant, Anglican, and Orthodox theologians from throughout the world are expected to attend the Faith and Order Study Conference which will be held in Montreal, Quebec, July 12-26, next year. The conference will deal with the theological and organizational barriers to Christian unity.

The Montreal conference will be the latest in a series of such world study conferences on faith and order. More churches and countries are expected to be represented in Montreal than at any such conference in the past.



Negro and white students join hands in a prayer circle before the ruins of the Mount Mary Baptist church in Chickasawhatchee, Georgia. This church and the Mount Olive Baptist church in nearby Sasser were destroyed the same night. Both churches and another one burned several weeks before had figured in the voter registration drive

Religious News Service

British Christian Youth Conference Stressed Need for Church Unity

Delegates to the third British Conference of Christian Youth stressed the necessity for church unity in a final statement they adopted. One of the highlights of the conference, which was sponsored by the British Council of Churches, was an open Anglican communion service in the local cathedral.

All baptized delegates, no matter what their church affiliation, were invited to attend the service. This was the first such open Anglican service ever to be held in connection with an ecumenical youth conference in Britain.

Mennonite Says Churches Fail in Mission to Iron Curtain Countries

Delegates to the seventh Mennonite World Conference held at Kitchener, Ontario, were told that Christians lost their opportunity to disseminate truth to people behind the Iron and Bamboo curtains.

Dr. C. N. Hostetter, Jr., of Grantham, Pa., asked: "How much have the Christian churches done to publish the gospel among people of Communist-controlled countries? Have we forgotten that for the first three centuries Christianity was an illegal religion in the Roman Empire? The task must be carried on humbly and with utter dependence on God."

A Mennonite professor closed the conference with a speech in which he suggested that Christians who oppose the world power struggle and nuclear weapons might consider withholding payment of taxes which would be spent for military purposes. Dr. Edward G. Kaufman, professor of religion and philosophy at Bethel College in Kansas, said this would be an effective means of preventing nuclear war, but he conceded most people would not adopt his plan.

Lutheran Bishop of Berlin Hits Red Wall as "Sinful"

Dr. Otto Dibelius, Bishop of the Lutheran Church of Berlin-Brandenburg, broadcast a statement on the first anniversary of the Communist-built wall dividing East and West Berlin in which he denounced the red regime for a "sinful" act.

He condemned their division into two parts against the will of the population. He based his condemnation of the East-West wall on 1 Cor. 10: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

The bishop stressed that it was "sinful forcibly to tear asunder that which belongs together before God and men, such as a people, their city, and their families."

Further Restrictions Proposed for Mission Work in Sudan

A bill to be brought before the Sudan Parliament in December will subject land owned by the church and personal property of missionaries to strict state control. Social work by missionaries and church collections will also be under government supervision.

The new bill will restrict religious instruction to the children of baptized Christians, curtail the distribution of religious printed materials, and make necessary police permits for the performance of baptisms. In recent years some missionaries have been forced to leave and mission schools have been taken over by the state.

Attendance Grows at Evangelical Academies

More than 50,000 persons, 25% more than during the previous year, participated in courses and seminars held at the Evangelical Academies of the Evangelical Church in Germany during 1961.

The Academies are centers for discussing theological questions as well as social, political, vocational, and other current problems in the light of the Christian faith. Pioneered by the regional Evangelical churches in Germany after the war, the Academy movement has spread to Norway, Sweden, England, the Netherlands, France, Switzerland, and Japan.

Anglican Bishop Expelled From Ghana

Dr. Richard R. Roseveare, Anglican Bishop of Accra in Ghana, was expelled from that country after immigration authorities canceled his residence permit.

The action climaxed press attacks on the bishop stemming from the charges of "godlessness" that he made against the Young Pioneers, a regimented youth movement

BRETHREN WANT TO KNOW

Delegates to the Ocean Grove Annual Conference had an opportunity to direct questions concerning the Brotherhood program and related interests to representatives of the General Brotherhood Board. Not all of their questions could be handled at Conference, but the Board and staff members have agreed to answer the questions through the pages of the Gospel Messenger. One or more such questions will be answered each week. Questions in succeeding weeks will deal with Response '62, allocations for Brethren colleges, and administrative expense.

Is the Brotherhood aware of values of using aircraft in Nigeria not only for transportation but also for agriculture and public health? Are there any plans for providing a helicopter for Nigeria?

This question has been reviewed by our mission staff in Nigeria on several occasions during the past five or ten years. The most recent study was reviewed in December 1961, at which time the mission voted to ask the General Brotherhood Board for a grant of $16,800 to add air facilities to its transportation fleet. However, this request was placed seventh in a list of twenty-four items and it did not reflect the costs of adding a missionary pilot to our staff. The Board had funds to care for only the first item on the list!

There is little question about the value of air transportation for our work in Nigeria. Several neighboring missions have been using planes and have found them a great asset in their work. Thus far there have not been sufficient funds to implement this improvement in facilities for our mission. Further, neither the mission nor the Board have thought that the improvement would be so great as to justify a reduction in program in order to invest personnel and funds in air facilities.

The question of a helicopter has also been investigated. But when compared to the cost and usefulness of a small plane it is rather clear that the helicopter would not be the best investment. *J. Henry Long, executive secretary, Foreign Mission Commission*

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sponsored by President Kwame Nkrumah's Convention Party. Early in August he told the fourth synod of his diocese in Ghana that the youth movement had shocked all religious leaders in Ghana because it deified President Nkrumah as a redeemer.

Leaders of the Methodist, Presbyterian, and Evangelical Presbyterian churches of Ghana openly backed the bishop in his criticism of the Young Pioneers and pledged to support him.

New York Protestants Urged to Aid Integration

More than 1,600 churches affiliated with the Protestant Council of the City of New York were called upon to encourage members to sign open occupancy pledges against housing discrimination in the greater metropolitan area.

Dr. Dan M. Potter, the council's executive director, said that by signing the pledge, the church members would indicate that they would "welcome minority groups into their neighborhood and support all measures to facilitate their acceptance."

Anniversaries

Brother and Sister O. Clark Anspach celebrated their fiftieth wedding anniversary on Oct. 19, 1962, at Lafayette, Ohio. They are members of the Lima church. They have one daughter, two grandchildren, and one great-child. — Mrs. O. C. Anspach, Lafayette, Ohio.

Mr. and Mrs. J. Edwin Jarboe of La Verne, Calif., celebrated their sixty-second wedding anniversary on Aug. 15, 1962. They have one son, one granddaughter, and two great-grandchildren. — James Wm. Jarboe, Arcadia, Calif.

Mr. and Mrs. Lawrence Smith of Garrett, Ind., celebrated their fiftieth wedding anniversary on June 16, 1962. They have been members of the Cedar Creek church for forty-seven years. They have one daughter and four grandchildren. — The daughter and family.

Mr. and Mrs. Trenary celebrated their fiftieth wedding anniversary on June 30, 1962. They have eight children, fifteen grandchildren, and two great-grandchildren. They have been longtime members of the Shoal Creek church in Missouri. — Mrs. Wilber Erisman, Fairview, Mo.

Obituaries

Brown, Blanch A., was born Sept. 1, 1897, in West Virginia, and died Aug. 16, 1962. She was married to John Hoy Brown, who preceded her in death. Surviving are six children, seven grandchildren, and ten brothers and sisters. She was a member of the University Park church, Md. The funeral service was conducted at the church by Bro. Philip E. Norris, and burial was in the Arlington National cemetery. — Mrs. Irene Smith, Hyattsville, Md.

Brubaker, Anna Mary, daughter of Samuel and Barbara Crist Frantz, was born Dec. 20, 1866, in North Hampton, Ohio, and died July 26, 1962, at McPherson, Kansas. On Nov. 20, 1892, she was married to Benjamin F. Brubaker, who died in 1952. She was a member of the Church of the Brethren. Surviving are four daughters, two sisters, one brother, five grandchildren, and several great-grandchildren. The funeral service was conducted by the undersigned, and burial was in the McPherson cemetery. — Harold Bomberger, McPherson, Kansas.

Cool, Newton David, son of Philip and Anna Sanger Cool, was born May 29, 1874, near Sangerville, Va., and died July 28, 1962, at Harrisonburg, Va. On June 18, 1901, he was married to Daisy A. Cline. Surviving are one son, two daughters, and one grandson. He had been teacher, treasurer, and business manager at Bridgewater College. He was an ordained elder and had served the Bridgewater congregation in that capacity for a number of years. The memorial service was conducted in the Bridgewater church by Brethren Paul H. Bowman and Warren D. Bowman, and burial was in the Oak Lawn cemetery. — Mattie V. Glick, Bridgewater, Va.

Eidemiller, Nora, daughter of Isaac and Mary Snell Studebaker, was born in Miami County, Ohio, July 4, 1880 and died in New Carlisle, Ohio, May 30, 1962. Her husband, Howard Eidemiller, died in 1945. Surviving are two daughters, two sons, fourteen grandchildren, six great-grandchildren, two brothers, two sisters, three half-sisters, and two half-brothers. She was a member of the New Carlisle church where the funeral service was conducted by Bro. H. H. Helman. Burial was in the New Carlisle cemetery. — Mrs. William Norris, New Carlisle, Ohio.

Eller, John W., son of John B. and Sarah Weddle, was born Nov. 2, 1890 at Wirtz, Va., and died Aug. 26, 1962 at Independence, Mo. On July 4, 1917 he was married to Marie Gibson. He served in the office of deacon since 1945. Surviving are his wife, two daughters, one son, five grandchildren and nine great-grandchildren. The funeral service was conducted at the Messiah church, Kansas City, Mo., by Bro. Ira Gibbel, and burial was in the Floral Hills cemetery. — Mrs. Gertrude Gaba, Kansas City, Mo.

Greene, Thomas A., Sr., son of James B. and Chloe Medella Gibson Greene, was born near Dixonville, Pa., May 1, 1902, and died Aug. 30, 1962, in Pittsburgh, Pa. Surviving are his wife, Cora E. Brickell Greene, four sons, five daughters, twenty-five grandchildren, three brothers, and seven sisters. He was a member of the Purchase Line church, where the funeral service was conducted by Rev. Ira Lydic and Bro. J. I. Thomas. Burial was in the Ruffner cemetery, near Tanoma, Pa. — Mrs. Lyle Wise, Clymer, Pa.

Hall, Elzina, daughter of Aaron and Mary Smith Miller, was born July 2, 1876, in Elkhart County, Ind., and died July 13, 1962, in Nappanee, Ind. On Aug. 20, 1892, she was married to Richard Hall, who died in 1928. Surviving are two sons, three daughters, eighteen grandchildren, and forty-seven great-grandchildren. The funeral service was conducted by Bro. Leland Emrick, and burial was in the Union Center cemetery. He had been a member of the Church of the Brethren for many years. — Hazel Grasz, Nappanee, Ind.

Harshbarger, Lillus Olive, daughter of Jacob E. and Elizabeth Goodbar Lidikay, was born near Ladoga, Ind., Aug. 16, 1878, and died July 5, 1962. John A. Harshbarger, son of William R. and Anna Peffley Harshbarger, was born April 21, 1877, near Ladoga, Ind., and died Aug. 9, 1962. The couple were members of the Ladoga church, Ind. Surviving are two children, five grandsons, and three great-grandchildren. The funeral service for Mrs. Harshbarger was conducted by Bro. Leo H. Miller, and for Mr. Harshbarger by Bro. Lewis Deardorff. Burial was in the Ladoga cemetery. — Albert E. Harshbarger, Bainbridge, Ind.

Holsopple, Betty Jean, daughter of William J. and Edna Mae Weaver Hill, was born Aug. 21, 1942, and died July 26, 1962. Surviving are her parents, her husband James, one sister, and one brother. She was a member of the Berkey church, Pa., where the funeral service was conducted by Brethren Wayne Eberly and Boyd Lehman. Burial was in the church cemetery. — Mildred Miller, Windber, Pa.

Horner, Albert, was born Aug. 28, 1879, in Mt. Pleasant, Pa., and died July 30, 1962. He was a charter member of the Pittsburgh church, Pa. Surviving are his wife, Rachel, one brother, and one sister. The funeral service was conducted by Brethren Russell Bixler and Stanley Fadley, and burial was in the Allegheny Memorial cemetery. — Mrs. Jack Walter, Verona, Pa.

Link, Alonzo Adam, son of Frank and Amelia Heister Link, was born May 13, 1886, in Paulding County, Ohio, and died June 28, 1962, in Defiance, Ohio. On Nov. 5, 1909, he was married to Mary Ann Snyder, who died Sept. 5, 1947. Surviving are six children, thirteen grandchildren, three great-grandchildren, one brother, and one sister. The memorial service was conducted by the undersigned, and Bro. Floyd E. Emrick in the Defiance church, of which he was a member. Burial was in the Defiance cemetery. — Orville Noffsinger, Defiance, Ohio

Miller, Jacob H., son of Abraham and Hanna Butterbaugh Miller, was born on March 4, 1869, near North Manchester, Ind., and died at the age of ninety-three years. In 1891 he was married to Anna Weaver, who died in 1940. Six years later he was married to Alice Grogg, who died in 1961. He was a member of the West Manchester church. Surviving are three children, one grandchildren, nineteen great-grandchildren and one great-great-grandchild. — Mrs. L. G. Hoover, North Manchester, Ind.

Miller, Ruth G., daughter of Mr. and Mrs. Jacob Fisher, was born Feb. 9, 1889, in Mexico, Ind., and died July 25, 1962, at Phoenix, Ariz. In 1907 she was married to Roy E. Miller, who survives. One son, one daughter, three granddaughters, and two great-grandsons also survive. The funeral service was conducted by Bro. E. Ikenberry, assisted by Bro. Walter Coffman, and burial was in Phoenix, Ariz. — Mrs. E. L. Ikenberry, Phoenix, Ariz.

Painter, Mary Truslow, died July 22, 1962, in Buena Vista, Va., at the age of seventy-two years. Surviving are her husband, Reeves Painter, one daughter, one son, five sisters, and two brothers. The funeral service was conducted at the Buena Vista church by Bro. Robert L. Byrd, and burial was in the Green Hill cemetery. — Doris A. Byrd, Buena Vista, Va.

Sehwary, Salome Ann, daughter of William and Barbara Detweiler Fetter, was born Sept. 6, 1879, and died Aug. 1962. Surviving are her husband, Charles, one foster son, two grandchildren, and three sisters. She was a member of the East Chippewa church, where the funeral service was conducted by Bro. Guy Buch. Burial was in the church cemetery. — Bessie F. Coffman, Milton, Ohio.

Sheaffer, Hattie C., daughter of George W. and Wilhelmina Neidigh Sheaffer, was born Sept. 4, 1904, in Perry County, Pa., and died Aug. 6, 1962, near Huntsdale, Pa. She was married to J. Ralph Sheaffer forty years ago. She was a member of the Huntsdale church. In addition to her husband, she is survived by two daughters, four sons, four brothers, and nine grandchildren. The funeral service was conducted by Bro. Kenneth R. Blough, and burial was in the Prospect Hill cemetery at Newville. — Mrs. O. J. Hassinger, Carlisle, Pa.

Sheets, Anna Aldinger, daughter of Jacob and Eliza Sprinkle Aldinger, was born Oct. 27, 1862, and died April 29, 1962, at York, Pa. She was the last of the charter members of the First church, York. Her husband, George Edgar Sheets, preceded her in death ten years ago. Surviving are six daughters, six grandchildren, and six great-grandchildren. The funeral service was conducted by Bro. Guy West, assisted by Bro. Joseph Baugher, and burial was in the Greenmount cemetery at York. — Ruth L. Oberdick, York, Pa.

Snively, Anna E., daughter of George and Florence Hoffman Oller, was born April 13, 1886, and died Aug. 16, 1962, in Waynesboro, Pa. On Sept. 7, 1909, she was married to Jason P. Snively, who died in 1950. She was a member of the Waynesboro church, Pa. Surviving are one son, two brothers, and one sister. The funeral service was conducted by Bro. G. Forrest Collier, and burial was in the Green Hill cemetery. — Thelma M. Widdowson, Waynesboro, Pa.

Springer, Mary Louise, daughter of Fred and Wilhemina Brinkmeyer, was born Nov. 29, 1889, at Chanute, Kansas, and died Aug. 26, 1962, at Independence, Kansas. On Feb. 28, 1912, she was married to Clarence Springer. She was a member of the Church of the Brethren. Surviving are one daughter, one son, eight grandchildren, and one brother, in addition to her husband. The funeral service was conducted at the Independence church by Van. B. Wright, and burial was in the Oak Hill cemetery at Elk City, Kansas. — Van B. Wright, Independence, Kansas.

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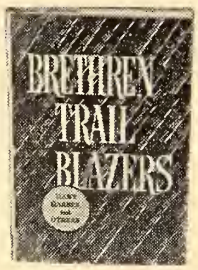
Oregon

Medford — Two have been baptized. There was a baby dedication on Mother's Day. The women had a buffet supper for the mothers and daughters at which the speaker was an exchange student from Africa. The project of the vacation Bible school was powdered milk; the children gave $26.24 for this. The men have been putting new siding on the church building and making other improvements. Some of the women attended the district women's rally at Albany in April. Representatives of the church attended the junior high, young people's and family camps at Camp Myrtlewood. The pastor was on the TV program, Morning Visit, for several mornings. During the pastor's vacation, the pulpit was filled by a speaker of the Gideons and by one of the young men who will soon be leaving for college. Carl Simmons was elected elder at the council meeting and Ray Pence his associate. The district conference will be held in our congregation in October. — Mrs. Ray Pence, Medford, Oregon.

Portland — Since the last report four have been baptized and two received by letter. Nine deacons and deaconesses were installed during the year. The Christian education commission sponsored a family night banquet in May. Several of the women attended the district women's rally at the Albany church. In July the pastor and five of the junior highs attended camp at Camp Myrtlewood. Some of the families attended the family camp and a goodly number of youths the youth camp. The vacation Bible school was held in August. Two of the youths attended the National Youth Conference. — Reba M. Mitchell, Troutdale, Oregon.

Iowa-Minnesota

Lewiston — Forty-six were enrolled in the vacation Bible school. Two



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children attended Pine Lake Camp at Eldora, Iowa. James Schrock of the Root River church moderated the August council meeting. While the pastor was on vacation, Deacon Don Wilson conducted the worship services. Mrs. Julian Gromer showed slides of her visit to the missions in South America. Guy Lewis and Clarence Mundt represented the congregation at district meeting. — Mrs. William E. Wright, Utica, Minn.

Panora — Two new deacons and their wives were consecrated. We had a vacation Bible school in June. John E. Thomas is now serving as the pastor of this church. Several of the youth attended camp at Pine Lake. Some of them will be attending college again this year. The district conference was at the South English church. — Alma E. Austin, Panora, Iowa.

Northeastern Kansas

Lone Star — We had a dedication service for the new communion table and pulpit presented in memory of John and Sarah Flory and their daughter, Winona Ward. The dossal, a memorial to John Daggett, was also dedicated. A carload of women attended the women's rally at McLouth. The love feast was held the first Sunday in October. While the pastor, Theodore E. Whitacre, conducted worship services at the Topeka state hospital, Bro. Robert Detwiler, a student at Bethany Biblical Seminary, filled the pulpit. The pastor attended Annual Conference, and Lola Flory and Dorothy Fishburn were delegates to the district conference. We had an every-member canvass. — Dorothy Fishburn, Lawrence, Kansas.

Southeastern Kansas

Mont Ida — Five children were consecrated on Palm Sunday. The children's Sunday school classes are contributing toward the support of an orphan in Korea. The birthday offerings given at Sunday school are helping an orphan. Bro. Ralph Loshbaugh, the pastor, and a group of young people attended the National Youth Conference. During his absence Bro. John Mohler of McCune preached. Lelia Wiley and Maggie Watkins were delegates to the district conference at Verdigris. We have been having hymn festivals in our own and surrounding congregations. — Mrs. M. C. Shaefer, Garnett, Kansas.

Southern Missouri and Arkansas

Peach Valley — The executive secretary for the district, Bro. Lawrence Lehman, conducted the preaching mission in the spring. Bro. Fred Bastin officiated at the love feast. Five of the youths attended their district rally in the Springfield church. Four adults were present at the Christian education workshop in the Cabool church. In May, Paul Myers, who had served in BVS in Puerto Rico, gave a talk illustrated by slides, about his work there. On another occasion, Brother and Sister Ralph Egge told about Brethren service and mission work in Nigeria. They also illustrated their talk with slides. Elmer Fike, who is co-ordinator of religious affairs in the Albuquerque Indian school in New Mexico, spoke to various groups when he was visiting in the congregation. Don Fike, home from his work as pastor of the Castañer church, Puerto Rico, gave a talk about his work there. A community vacation Bible school was held in our church with Vada Woody as the superintendent. The offerings were given to the project, Feed the Hungry. Seven attended the district camp. We had a farewell for Juanita Fike before she left for the Hillcrest School in Jos, Nigeria. Two have been baptized. A number attended the district meeting at the Shoal Creek church. The 1963 district conference will be in our congregation. — Mrs. R. A. Haney, West Plains, Mo.

Shoal Creek — Robert Sifrit served as summer pastor again. We have enlarged the church kitchen, which can also be used for classrooms. We entertained the district conference in August. Two young people dedicate their lives at the district camp. Tw have been baptized and one receive by letter. Since Brother Sifrit ha returned to the seminary, we are with out a pastor. The laymen have charg of the worship services. — Mrs. Wi bert Erisman, Fairview, Mo.

Middle Indiana

Andrews — Pastor Chalmer Shu represented the congregation at ou Annual Conference. Delegates to di trict conference were Velma Frushou Zella Harris, Susan Shull, and Gold Priser. Four babies were dedicated o Mother's Day; one letter has bee received. Bro. Vernon Stinebaugh w the speaker for the harvest and hom coming service on Sept. 16. Bro. Rol ert Eby will serve as a moderator f the coming year. — Goldie Priser, A drews, Ind.

West Manchester — The congreg tion helped with a community chur school in the spring. Some of o members joined the peace walk Washington in June. On several Su day nights we studied different r ports in the Gospel Messenger, whi made an interesting and enlightenin service. The youth enjoyed a f camp schedule during the summ months. In July day camp was he for the first year juniors. We coo erated with the Roann church in t venture. Several of the young peop attended the National Youth Conf ence. The women and girls are co pleting "Kits of Goodness" to enri their spiritual life. Some of the wo en attended the fall fellowship me ing on Sept. 19 at Roann. We he the love feast on Oct. 6. — Mrs. L. Hoover, North Manchester, Ind.

Northern Indiana

Goshen City — The children of t Sunday school collected 109 bars soap to be sent to Tibet. This summ they participated in a Bible scho The Pilot club visited a Jewish tem to learn more about Jewish custor In June they invited their families a picnic. The junior highs had a c camp for one week. The ninth gra class is studying the Bible and chu history this fall. A ping-pong ta has been donated to the young p ple's department. The youth meet casionally with the youth of a nea Baptist church for worship and rec ation. They also aid in the work a local rescue mission. Two yo attended the youth workshop at No Manchester, and eight attended conference at Estes Park. One of adult classes meets once a month a course of study. Tulip Festival v the theme for the mother-daugh May fellowship. Special progra during the last six months have cluded the Church of the Breth in South America, by Galen Wh head, Latin America at the Crossroa by Charles Ainlay, the Religion Life of Indians in South America, Merle Schwalm, an evening of insp tional music by David Albright, weekend family institute, the story the Mexico Brethren Home, by Orv Sherman, The World As I See It, M. R. Zigler, and a program of mu slides, and movies on Hawaii,

David Hoke. — Mrs. Lewis Dixon, Goshen, Ind.

Mt. Pleasant — Guest speakers for Holy Week were Eldon Morehouse, Opal Pence, Jack Kline, and Wesley Brubaker. The love feast opened by a showing of the triple slide of the life-size painting of Christ's crucifixion which is on display at the Forrest Lawn Memorial Park at Glendale, while the drama "Were You There — You Were There" was presented. The young people of the Walnut and Camp Creek churches were guests of our youth at the Easter sunrise service and breakfast. A number of the women attended the rally at Goshen College. The district men's rally and the children's workers meeting were held in our church on the same Sunday in April. The film, Golgotha, was shown at the family night program. Our church cooperated with the other churches of the community in a vacation Bible school. During the absence of the pastor, Ralph McBride and Howard Dickey brought the Sunday morning messages. We had a Children's Day program on the evening of June 17. Three youth attended the National Youth Conference. Bro. Ralph Petry was the leader for the evangelistic meeting in August. On the last Sunday of the meeting, a fellowship dinner was served, honoring Bro. A. F. Morris, who had resigned as pastor, and his wife. They were presented with a gift in appreciation of their six years of service. Brother Arthur G. Heisler is now our pastor. Dr. Barbara Nickey was the speaker at the local W.C.T.U. meeting which was held in our church. Three babies have been consecrated. One of our youth, Clara Mae Flory, entered BVS. A retired couple, Brother and Sister Willard Sellers have volunteered for a year of service at New Windsor. — Mrs. Forrest Wiedeman, Bourbon, Ind.

Southern Indiana

Beech Grove — The pastor, Bro. Charles Petry, spoke at the pre-Easter service. Several men attended the father and son banquet at Anderson, Ind. Our women were host to the area meeting in April. Sister Harriett Wright spoke at the mother and daughter banquet in May. Three have been baptized. The Sunday school and church officers were elected at the council on Sept. 14. — Doris Young, Noblesville, Ind.

Lafayette — We met with a group of students from Manchester College for fellowship and recreation. They worshiped with the congregation on Sunday morning. The church responded to the request for blankets for refugees. We have two groups meeting and continuing studies in Faith and Life, taught by our pastor, Ralph McFadden. The church cooperated with the Fairview, Rossville, and Pyrmont churches in the series of Sunday evening pre-Easter services. The pastor with six other ministers in Lafayette appears on the local radio station program, One Minute for Living, which is broadcast twice each week-day. Several of the youth attended the youth conference at the Union Grove church. Mrs. Ralph Petry from Pyrmont church was the speaker for the mother's and daughter's banquet. We had the vacation Bible school the latter part of July and the first part of August. During the summer the adult Sunday school class had talk backs on the sermon and lessons from the quarterly when the pastor was absent. During the absence of the pastor, Prof. J. B. Peterson of Purdue University spoke at the Sunday morning worship hour. Fourteen juniors and junior highs attended Camp Mack. The congregation was host to the Southern Indiana women's fellowship, at which Anna Warstler was the leader. Four of the youth and the pastor and his wife attended the National Youth Conference. For nine months, beginning the first Sunday in September, our church services will begin at 9:30, and Sunday school at 10:30. During the summer months we will have our services at nine o'clock. While the pastor was at the National Youth Conference, Rev. Kenneth Ewing of the Baptist Student Foundation at Purdue University, and Rev. Phillip Van Zandt, Baptist minister, were the guest speakers. — Mrs. Byrel Leslie, Lafayette, Ind.

Southern Ohio

Piqua — Several of the youth and their leaders attended the youth work camp at Woodland Altars. They also went to Camp Sugar Grove. Since Jan. 1, thirteen have been baptized and twenty-six received by letter. The total membership is now 354. We had an average attendance of 150 in vacation Bible school. On July 8, there was a reception and potluck supper for the new members. Since the moderator, Leonard Carlisle, moved to

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WALLACE DENTON

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Southern California, the church elected Ray Porter as moderator. Some improvements have been made on the church: new pews have been put in the balcony and new chairs have been purchased for the basement. The book, A Promise Fulfilled, by Edith Iredale, has been added to the church library. This was a gift of the author. — Mrs. Wm. Brubaker, Piqua, Ohio.

Eastern Pennsylvania

West Greentree — The church observed a family night, at which Bro. Charles Hevener was speaker. A group of twenty-five assisted in the processing of clothing at New Windsor. We had a dedication service for five babies on Mother's Day. The average attendance at vacation Bible school, directed by Harold Hollinger, was 155. The project of the school was supplies for the schools at Waka, Nigeria. Guest speakers have been James Berkebile, Curtis Weddle, and Wilbur Lehman. At a recent council meeting Arthur Gish was licensed to the ministry. Two have been baptized. — Mrs. Abram N. Eshelman, Mt. Joy, Pa.

North Atlantic

Quakertown — Bro. Clarence Rosenberger brought the message on Juniata Day. Some of the women attended the district women's fellowship prayer retreat at the Ambler church. Our congregation was host to the women's fellowship spring rally, at which Virginia Fisher of Elizabethtown, Pa., was the speaker. Kathryn Hossler, a missionary to Rhodesia, was the speaker at the mother and daughter fellowship dinner. Dr. Fred Brenneman of Souderton spoke at the father and son Fellowship dinner. Several of the teachers attended the district demonstration school at the First church, Philadelphia. The pastor, Luke H. Brandt, conducted an adult class for members and nonmembers on the basic doctrines of the faith and practices of the Church of the Brethren. He also had a similar class for children. Bro. Wilbur Martin, missionary to Nigeria, was the evangelist for the Christian commitment services. The Elizabethtown College choir gave a concert in our church. We had a Children's day program. The vacation Bible school closed with an open house for parents and friends. The pastor participated in the service of the Flatland Mennonite church in observance of their 125th anniversary. Some our members attended the men's a women's fellowship picnic at the Pa er Ford church. The youth gave program at the Fraser mission in Ph adelphia. The CBYF have sponsor monthly services at which Kenne Bauman, missionary to India, spo and at which we had hymn singi and testimonies by Richard Andes; t films, A Mighty Fortress, and Teen-a Loyalty, were shown. There was a a play, Jesus First. The youth a their counselors had a weekend retr at Camp Ocean View near Sea I City, N. J. A carload of our yo attended the National Youth Conf ence at Estes Park. During the sence of our pastor the pulpit v filled by Robert Wilkins, John Moy John Lengle, and Robert Lloyd Mrs. Blondell Ludwick, Perkasie,

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Church of the Brethren
Gospel MESSENGER

OCTOBER 27, 1962



Jack and Bini Moss from Black Star

THE CHURCHES AND THE PEACE CORPS

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

F. Burton Nelson is a minister in the Evangelical Covenant Church. His article is reprinted by the permission of the Covenant Companion.

Theodore A. Braun is associate director of the Peace Corps office, National Council of Churches.

Front Cover: John King, Peace Corps physician in Tanganyika, is surgical resident of the male clinic at a hospital in Dares-Salaam.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Sequel to a Former Article

In my article entitled "We Pass This Way But Once," which was published in the July 14 issue of the Gospel Messenger, reference was made to the so-called deathbed repentance and how this marvelous doctrine of divine forgiveness, which has brought joy and comfort to many, may sometimes cause some to defer living the good life.

To illustrate the danger of one's depending on late-in-life repentance and thus postponing the good life, I said, "I well remember, when I was a lad, hearing a wicked man declare that all the time he wanted or needed to make things right with God was five minutes before he died. Though he is now well in the nineties, as far as I know he is still waiting for that last five minutes."

I received a number of comments concerning the article, and some inquired if the old gentleman is still living and, if so, whether he is still waiting for that last five minutes to make his peace with God.

During August I visited in the neighborhood where this man lived when I was a boy. While there I learned that he had returned a few months ago and was living with a relative. I set out at once to visit him. When I arrived I found him drinking beer. He seemed glad to see me and talked about my father and mother.

When I inquired concerning his spiritual welfare, he informed me that he had never joined a church nor changed his way of living. As we talked on, I felt that he was giving the matter serious consideration. Therefore, I arranged with him to bring a minister to his home the next day. The following morning a local minister accompanied me to his home and we had a very interesting and uplifting meeting with him. Arrangements were made to baptize him that same evening. As the nearest baptistry was some thirty miles across the mountain and as he had several hours to think the matter over after we left him, none of his neighbors believed he would go. Both the minister and I were convinced that he was sincere. We believed that he would. He was baptized and came up out of the water praising God. — J. M. Bennett, Wyoming, Del.

Medical Care for the Aging

Some letters in your paper hav made false statements regardin proposals for medical care for th aging.

The King-Anderson Bill settin out the federal medicare plan health insurance under which insu ance premiums in the form of tax are paid by workers in the averag amount of about 20c to 30c p week out of wages until age sixt five, at which time they are ful insured for the rest of their live

After age sixty-five these worke or beneficiaries are entitled hospital care, nursing home care, a home health services (with certa limitations), all of standard qualit the entire cost of which will be pa by medicare, except a minor porti of the hospital cost which is to paid by the beneficiary.

The amount of the health ca obtainable after age sixty-five wit out cash outlay by the worker much more than could be obtainab through regular health insuran purchased after retirement for t same investment, because the wo er's employer contributes an equ amount to the insurance fund a the entire fund is accumulated o the earning life of the worker compound interest until health c claims must be paid out of the fu for the worker or other cover beneficiary after age sixty-five. I sides, after age sixty-five, no ins ance premiums need be paid.

The U.S. Department of Heal Education, and Welfare states c cially that the medicare plan w have "no effect on the relations between the doctor and his patie It is not "socialized medicine. N would it lead to socialized medici It is simply a national program o help older people pay hospital a related health care bills." Patie s "would continue to choose their o doctors, just as now." "Ben it payments would cover the cost of ll services, drugs, and supplies wh hospitals customarily furnish for e care of patients."

In my opinion, this is the m st satisfactory and effective type of p n for providing health care benefits r persons over sixty-five, and I rec - mend that it be supported by ll persons now, and hereafter to e, covered by social security. — C. I. Yohn, J.D., 1011 Regent A ., Clearwater, Fla.

Give Generously - but Give Wisely

CHRISTIANS are not always wise in their giving. Frequently they grow weary of supporting the church programs they should know best, and then they direct their generosity toward persons and causes that seem to have more emotional appeal. As a result they sometimes find themselves in the position of contributing to what is little more than a racket.

From time to time this paper and others have warned against supporting charities and seemingly good causes that give no accounting of the way they spend their money. Some highly organized movements, proposing to help veterans or fight disease or promote a campaign against a specific evil, use most of the money they receive for promotional expenses, with little direct aid going to the persons they claim to benefit. A few are entirely fraudulent, with no other purpose than to fill the pockets of the promoters. Let the giver beware.

But there are religious rackets also. Brethren would do well to heed the warning of a Mennonite home missions secretary who points out that Mennonites (and the words can apply just as well to Brethren) have been giving multiplied thousands [of dollars] to religious rackets, fake and deceptive preachers, healers, evangelists, and so-called faith programs which really do not operate by faith any more than a denominational program, nor use their money conscientiously."

The Mennonite leader went on to cite the example of a well-known California evangelist, recently murdered, who not only appealed for money under false pretenses, but was involved also in a sordid extramarital situation that led to his violent death. Yet thousands of sincere Christians, impressed by the fight he claimed to be waging against liberalism and communism, had supplied the money with which he built quite a fortune.

Examples of religious racketeering are all too common. Over a year ago a number of our local churches opened their doors — and their pocketbooks — to a visitor who seemed to have knowledge of Brethren mission work. In most cases he left town promptly after he made his speech and pocketed some of the offering. But his "take" was small compared to the income received, often quite legally, by some big-time radio preachers who talk their way into the homes and hearts of sincere Christians — and never forget to ask for a personal letter with a small gift in it. The small gifts soon multiply into quite a steady flow of cash — so much so that one such radio preacher, put off the air by the changed policy of a radio station, complained that he would be losing several thousand dollars a week as a result.

These words of warning regarding a few shady characters are not meant to discourage generous giving. Quite the contrary. We have our own church agencies engaged in doing the Lord's work — and they can always use more of our gifts. Indeed, for many of us there is no need to turn to outside agencies or personalities, because we believe that God calls us to give our time, our talents, and our money through the church. Furthermore, we know that, as members of the church we help to determine its policies, to establish its budgets, and to select its personnel. We know that our General Brotherhood Board and its commissions are responsible to Annual Conference, to which our churches send delegates. We are expected to examine the accounting of its stewardship that the Board offers to Conference every year. What is more, we are in a position to inquire and learn how every dollar is spent, by whom, and for what purpose.

But some persons are not satisfied to give through their church. They think they have good reasons for supporting other persons and other causes. If so, they ought to require a financial statement from any speaker or organization seeking substantial gifts. They ought also to inquire whether their gifts will be used primarily for the cause in which they believe or merely to build up a prominent personality. They will need to be alert lest they aid the work of religious racketeers.

By all means give generously — but give wisely. — K.M.

Before October Ends

IN THIS issue we did not overlook Martin Luther and Reformation Day, and we have included an article especially for Temperance Sunday. There are other seasonal reminders, but we almost forgot Halloween. If we had space we would reproduce a cartoon showing two children comparing the results of "trick or treating." One child says, "So far I've gotten three apples." The other child, who is collecting for UNICEF, says, "So far I've saved three children." Should not everyone remember the United Nations Children's Fund — and help save the lives of children? — K.M.

WE LIVE IN A BROKEN WORLD



by F. Burton Nelson

IN ONE of his moving and provocative plays, the French writer, Gabriel Marcel, has one of his characters say:

"Don't you feel sometimes that we are living in a broken world? Yes, broken like a broken watch. The mainspring has stopped working. Just to look at it, nothing has changed. Everything is in place. But put the watch to your ear, and you don't hear any ticking. You know what I'm talking about: the world, what we call the world of human creatures . . . it seems to me it must have had a heart at one time, but today you would say the heart has stopped beating."

"Don't you feel sometimes that we are living in a broken world?" There seem to be the perennial marks of brokenness that cannot help but jolt the sensitive soul: children around the world continually crying for bread; families living in indescribable squalor and poverty; whole nations almost squashed under the tyrannical thumb of power-thirsty rulers; numberless masses misled by empty promises and bloody threats; millions of people for whom Jesus Christ shed his blood outside of his redeemed community.

All this is tragic enough. In this jet-propelled space age, however, the brokenness of the world is acutely sharpened by the grim seriousness of international conflicts. Berlin, Laos, Cambodia, Quemoy and Matsu, Cuba, and a dozen other spots could be the unwelcome spark that ignites a raging fire of destruction. A world smashed to smithereens by the tumultuous explosive power now availab to the nuclear nations would b the ultimate in sheer traged yet the threat of such a remors ful spectacle is the realist context in which we must liv and work.

In the light of this conte peppered with tragedy ar with broken dreams, how c we find meaning in our dai vocations? Is it purely ac demic and grossly sentiment to think of our work as "ca ings"?

The highest and supreme revelation of God has come us in the Word Made Fles the Carpenter from Nazaret At Joseph's workbench Jes learned by sheer perspirati the problems and complexit of a first-century workingma His hands were not the fr feminine hands of a tea-dri

We carry on our work and worship God in the context of the world's tragedy and broken dreams

ing parson, but the calloused, scarred, and sturdy hands of a manual laborer. Is there a significant relevance in this for us as we seek to discover the inner meaning of our work in the context of the world's tragedy today?

It is to the tentmaker from Tarsus, Paul the Apostle, that we owe the first formulation of the principle that a man's daily work may be ordained for him by God. In his Corinthian correspondence, Paul considers the difference between the circumcised Jew and the uncircumcised Gentile, between slavery and freedom, between marriage and virginity, as one of vocation (1 Corinthians 7). Each of these conditions, Paul suggests, is a state in which we must "abide" and a sphere in which we must serve and glorify God. He uses the term *klesis*, or "calling," meaning the outward call of God. When the Latin translation was made, the term *klesis* was rendered *vocatio*, from which we derive the word *vocation*. We can consequently conclude that our work may be considered a mission directly laid upon us by God himself. Or is this clothing a down-to-earth subject with overly celestial language?

One of the striking developments within the medieval church was the rise of monastic orders. A double standard of devotion and vocation was established in which the monks and nuns, living in homogeneous communities, followed a prescribed ethical pattern, while the rank and file of Christians followed a second standard. In opposition to this double standard, Martin Luther and John Calvin recovered the concept of *vocatio*, "the divine calling." Their position proclaimed that worship and work belong together, that the adoration of God should be integral to everyday life, not sundered from it.

Luther states this viewpoint vividly: "It looks like a small thing when a maid cooks and cleans and does other housework. But because God's command is there, even such small work must be praised as a service of God far surpassing the holiness and asceticism of the monks and nuns. For here there is no command of God. But there God's command is fulfilled that one should honor father and mother, and help in the care of the home" (*Works*, Volume V, p. 102).

Recent years have brought a resurgence of interest in this ancient doctrine of Christian vocation, anchored in the Scriptures, recovered in the Protestant Reformation, and reflected in the Pietistic insistence upon the priesthood of all believers. Through the contributions of these sources, as well as such contemporary spokesmen as Robert Calhoun, W. R. Forrester, John Oliver Nelson, and Elton Trueblood, we should be enabled to codify some helpful principles for making our work most meaningful in the widest possible context.

Intertwined with the Christian doctrine of vocation is the life of Christian piety, that new life in Christ which imparts wholeness and soundness to the doctrines we believe to be central. A historical framework helps us to formulate the pressing queries which confront us today.

Just three centuries ago, Philip Jacob Spener, a Lutheran minister in Germany, was disappointed and disillusioned about the church life of his time. He himself was as orthodox as the day is long, and so were many of the members of his congregation. The preaching which he carried on week by week was doctrinally sound, and people agreed with his emphases generally. There was, however, no authentic ring to the Christian profession of many of his flock, and of most other flocks with which he was acquainted. In 1670 he began to hold small circle meetings in his home, "assemblies of piety," as they were called. On these occasions he often repeated his sermons informally, sometimes expounded informally on passages of Scripture, offered his people the opportunity to ask questions, express their feelings, and give vent to their opinions.

It was this pulsating movement of the Spirit which helped to renew the life of scores of churches in 17th and 18th century Germany, spilled over to Scandinavia and other European countries and which played such a giant role in the shaping of the early life of our denominational fellowship. It is unfortunate and inaccurate to think of this movement as primarily individualistic, in which doctrines are relegated to unimportance. Actually, doctrines were extremely important, but not to the point of riding roughshod over the feelings and the disagreements of flesh-and-blood people. In the therapeutic circle of Christian fellowship, the shared life of the New Testament community was made alive.

One of the most probing,

Continued on page 11



New friends meet at a get-acquainted tea held in the fall at the Ann Arbor Community Center

Student wives from many countries join with local homemakers as

International Neighbors

by Sarah Fike Pletcher

Photos, courtesy of the author

AT A time when the world is torn with hatred and misunderstanding, a group of women in Ann Arbor, Michigan, are sharing in an international fellowship. We call ourselves "International Neighbors" and though each of us lives in Ann Arbor at the present time, our group comes from many countries and from several states in the United States.

Though only three years old, International Neighbors is heard of around the world because it has brought joy and friendship to many persons. Recently a couple from Egypt arrived at the University of Michigan. When the husband went to the International Center to seek information about housing, he asked about entering his wife in International Neighbors. "But haven't you just arrived from Egypt?" he was asked. "Where did you learn about International Neighbors so quickly?" "In Cairo," was his reply.

Last year the University of Michigan enrolled more than 1,640 international students from 91 countries. More than three hundred of these students brought their wives or have married since they came to the United States. It was for the international wives that the International Neighbors was born.

Mrs. Arthur Dunham, wife of a professor in social work, is a Quaker lady whose interest is people. One day she invited to her home for tea a group of twelve Ann Arbor and international wives and their children. The international guests were enthusiastic and very appreciative.

While their husbands had been busy with classes and studying, the wives in many cases had little contact outside of their homes. They had few opportunities to speak English to make friends, or to see American home life. Because of their lack of ability in the language they were afraid to venture from their tiny apartments even to do the family shopping.

Many were kept in by sma

children or by lack of transportation. Some faced having a baby in a strange land far from their families who would ordinarily help them, and in a strange hospital where they did not understand the language and did not know the food and customs. Many were homesick and lonely for lack of friends.

The next step was a larger tea at the International Center of the University of Michigan. More than one hundred wives and thirty children shared in this event. From these beginnings International Neighbors has grown until today there are a great variety of activities and more than four hundred participants plus children. About half of these are student wives from forty-five different countries. The other half are homemakers from Ann Arbor — wives of doctors, professors, businessmen, students, — who enjoy sharing their time and homes with others.

In the fall of each year we plan a large tea to which all are invited. An American hostess is assigned one or more international guests. Before the day of the tea, she telephones or visits her guests to tell them about the program of International Neighbors, to see if they have any needs or questions as they are getting settled in a new land, and to invite them to the tea.

On the day of the tea the hostess goes to the home of her guests. If the weather is fair and the trees are aflame with their autumn colors, she may take her guests for a short "color drive" before or after taking them to the tea. The tea is a happy time. The women meet other persons from their own country and make new friends. (This is true of the American women as well as the guests.) They go home with a feeling of friendship and belonging. There is happy anticipation, too, for they learn of other activities that will soon be taking place.

To provide for smaller, more intimate group fellowship, there are ten tea groups which meet monthly, or in one case weekly, for fun and fellowship in homes of Ann Arbor hostesses. These groups average about twenty in number plus several preschoolers with an average of two international guests for each Ann Arbor hostess. The hostesses provide transportation for their guests and take turns in opening their homes for the occasion.

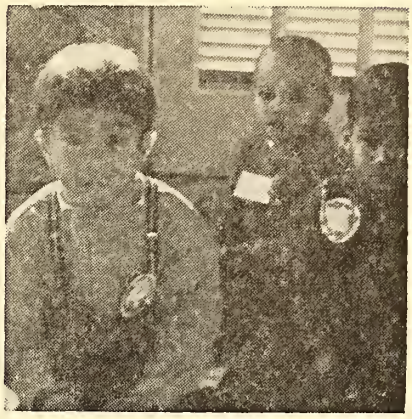
Many times the group simply enjoys talking and eating to-

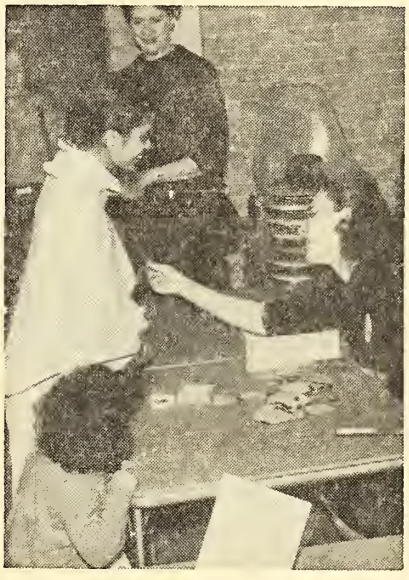
From top:

A Japanese and two Venezuelan boys at the get-acquainted tea for local wives and wives of foreign students

A guest at the international day luncheon receives her name tag

Wives of foreign students learn English in conversation groups







gether and the fun of seeing an American home. At other times they may play games, celebrate a special holiday, share hobbies, decorate Easter eggs or Christmas cookies. (Easter eggs and Christmas cookies with Japanese artistry and characters are very lovely!)

Some groups have enjoyed cooky exchanges with each lady taking cookies to the tea. What fun to taste *kahk* from the United Arab Republic, *tafahije* from Yugoslavia, *kedi dili* from Turkey, and others from Argentina, Japan, and the U.S.A.!

Some times the guests have asked to serve as hostesses, and we have been entertained in their homes with Turkish coffee, Japanese tea, etc. After a morning of fellowship with a tea group, a newcomer to Ann Arbor said, "Well, this morning was very good for me. I found out one very important thing. American women are human beings. They are not movie stars."

Another small group activity and a very important one is the conversation class. There are several of these groups whose purpose is to give the wives an opportunity to speak and to listen to English. These groups are formed in the various student housing areas and transportation is not a problem. Usually they meet in the evenings so the husbands can baby-sit if there are children.

The women are grouped according to their English ability – beginning, intermediate, or advanced. One or two American women meet with six or eight women from several countries. They learn vocabulary, phrases to use when meeting people, when shopping, when going to the dentist or doctor. They learn sentence structure and grammar. The groups meet weekly and the women take turns in serving as



When International Neighbors meet, the nursery resembles a miniature UN



The Japanese women have a traditional tea ceremony at a meeting

hostesses. This gives each woman a chance to make something from her country and to share it with her friends. She is stimulated to try her English when the other women enjoy her refreshments and ask how they are made.

Though most of the participants are young wives and mothers, grandmothers and maids have also taken part in the conversation groups. A shy Venezuelan maid with only three years of education in her own country returned jubilant from her first meeting. Though not usually demanding, she was so enthusiastic that she approached the three-hundred pound man of the house to as for a notebook, pencil, an dictionary so that she coul learn English.

Some husbands have bee disappointed when they foun the groups were only fo women. One, a refugee whos English ability prohibited hi from securing employment, i sisted that he was "a hous frau" and should be allowed t attend. "Where did you lear English?" an Argentine gue was asked when she accon panied the International Neigh bors' president to a nearby tow to tell about our activities. "I

my conversation class," was her reply.

For those who have a good command of English, the groups are formed as discussion groups. Wives, and in one case couples, discuss such subjects as religions, politics, cultures, roles of women, social problems, and other topics of interest.

Many rewarding friendships have been started through contacts first made in International Neighbor activities. American women as well as those from other countries have found new friends from their own country. Women from countries whose governments are unfriendly, such as Indonesia and The Netherlands, have become friends. A woman from Argentina is teaching some of her friends how to play the guitar and to sing Spanish songs. She is also teaching a Spanish class. A Japanese woman is teaching a Chinese-American woman Japanese. When she returns to Japan, she will seek housing for this Chinese-American woman and her husband who are going to Japan to live.

The joys of International Neighbors go to many countries as the women return to their homes. A Dutch friend wrote, "Everywhere we go we show your pictures and tell about our good friends in America." A Yugoslavian friend said goodbye with tears in her eyes. Later she wrote that she had been so happy here that it seemed as if she were in her own home. After returning home a girl from Finland wrote that she had found one hundred other persons who had been in the United States. They wanted to have a Halloween party, and she wrote to a friend in International Neighbors to send her complete information on how to plan the party; decorations, games, and refreshments.

Numerous invitations are extended to Americans and to international friends who might be traveling in other countries to visit in the homes of the women who are returning or have returned to their own countries. Because of the interest of the guests in sharing their own homes and countries, plans are being made for an International Neighbors Abroad.

If Amos Came Back From Tekoa

by D. W. Bittinger

ON OUR way up toward Tekoa recently we thought we saw Amos hurrying down to Jerusalem. His appearance was striking even on a road crowded with donkey caravans, sheep, goats, and hurrying people. All of these were dodging cars and trucks which drove both with motor power and horse power.

"Amos" was different from the others. His face was weathered and hard-set. He leaned forward in his hurry. He looked only toward Jerusalem. A wisp of his turban trailed in the breeze he created. His bare feet covered the road rapidly.

Why did "Amos" in 1962 hurry once more from his orchard to the city?

The evening previously we had left our lodging just below "Zion" at the edge of the Kedron valley and zigzagged our way down into the valley. Beyond the valley was Olivet and the road to Bethany. Across the valley at its farther edge was Gethsemane. But the valley was unsanitary, a place of refuse. Nevertheless, it was a habitation for the very poor.

On one of the larger paths which cut into the valley a merchantman had his tent and was purchasing watermelons which were then in season. He was using a balance scales. On one side he placed the melon being purchased from the farmers who brought them by headload and by donkeyback. On the other side of the scale he had a broken auto gear, assorted nuts and bolts, and a variety of stones.

He weighed the melons, barked a price, and tossed them in the pile. The farmers protested and pleaded. His language in reply was explosive. The farmers took what was given them and left, shaking their heads. Occasionally, one would throw dust or a bent piece of tin can lid at the trader's feet. This dealing was not upright and honest; it would not measure up to the "plumb line" of Amos.

We saw other things in Jerusalem that would have disturbed Amos. We looked about for him. We were glad to meet him on the Tekoa road the next morning!

Since then we have been thinking about Amos in other parts of the world, including our own land, America. What would bring him away from his farm and orchards to the places of injustice? The same things which concerned him then would concern him now.

1. Any mistreatment of one's fellowmen; all forms of discrimination; the downgrading of any man. For are not all men made in the image of God?

2. Any disrespect for the law of honesty, fairness, and uprightness in one's dealings.

3. Any lack of self-respect which would cause any man to behave as if he also were not made in God's image.

Amos, go back to Jerusalem and to every city and every land, for we all need you!

CONVERSATIONS with a purpose

by S. Loren Bowman

CONGREGATIONAL Conversations! What are they? Why is the General Brotherhood Board commending them to local churches as a vital activity during this year?

Well, "congregational conversations" offer a way of inviting members of our congregations to engage in serious discussion about the meaning and purpose of the church. The conversations are to be in terms of meaning for the individual member, the congregation, and the world. And they should take place in small groups of persons.

But why spend time talking about the church?

We belong to the church. We know it well, we work in it, and we have pledged our lives to it. We are aware that the church has a long history. It has been a significant factor in human history and has been supported by the lives and efforts of countless persons. We assume that the church will be a vital witness in the world of tomorrow.

These facts and assumptions may be true. Surely many of us take them for granted. However, these facts and assumptions about the church may take on new life for us if we join a few of our Brethren in an honest effort to articulate their meaning in our individual experiences and in the life of today's world. If a number of persons should discover new meaning in the church through this serious group searching, the ministry of a congregation to the world could be revitalized. And a deeper sense of mission could develop across the Brotherhood.

The idea of congregational conversations was tested in eleven congregations last winter in various sections of the Brotherhood. Members of the Goals and Program Committee of the General Brotherhood Board and members of the Administrative Committee of the Brotherhood staff served as consultants in these initial conversations. On the basis of the findings of these groups, and the continuing need for an increased understanding of the church's mission, the General Brotherhood Board commends congregational conversations to the Brotherhood.

In setting forth the proposal, it is suggested that congregations deciding to initiate this small group study should involve in the conversations a number equal to 50% of their average church attendance. The discussion groups should be composed of eight to fifteen members and should meet for six to eight consecutive weeks. At the close of their study, groups should refer their findings to the congregation for consideration and action. Referrals should also be made to the district and Brotherhood.

Suggested areas for group exploration include: The Church and Me; The Mission of the Church; The Brethren and Other Christians; The Shape of the Brethren Program; Our Resources in the Church.

The plan allows sufficient freedom for each discussion group to select the areas it wishes to explore, and to set its own pace in pursuing these specific interests. In each area the discussion guide raises probing questions which may

serve as "idea starters" for the group. These are not inclusive and should not restrict the group in any way.

Sample questions such as these from only a few areas may indicate the serious nature of this proposed inquiry: What do I want from the church? What would I miss most if I did not attend church? What is the main task of the Christian church? How well does our church measure up? What do you consider our special values? Are they pertinent to the world today? On what basis do we decide our relations to other Christians? In what ways may our church life be endangered if we relate ourselves closely to other Christians?

The Board further suggests that district field secretaries assist congregations in launching these conversations. Materials have been developed to aid congregations in organizing and implementing these small group conversations. Five copies of each item — *Procedures in Congregational Conversations; A Discussion Guide;* and *A Guide for Small Group Chairmen* — will be provided free to each congregation giving consideration to congregational conversations. Send your requests for materials to the Christian Education Commission at the Church of the Brethren General Offices, Elgin, Illinois.

Finding ways to state the meaning and mission of the church for your life can be a thrilling adventure. And the informality and mutuality of small groups can supply new dimensions to your faith as you seek to make the gospel relevant to life today. These are conversations with a purpose — let them encourage spiritual renewal in your life and in your congregation.

We Live in a Broken World

Continued from page 5

provocative questions confronting us who are the children of this Pietistic heritage is this: Can the format of early Pietism live again today in the context of the world's tragedy? Can we cultivate twentieth-century "assemblies of piety," inner circles of sharing and witness, of prayer and praise, of Bible study and spiritual therapy? Is the Christian cell movement, as lauded by Elton Trueblood and Robert Raines, the contemporary answer to our lacklustre and colorless Christian lives?

The Pietists also sought to recover another basic New Testament note: the warm heart and personal piety. It was the fond hope of Philip Spener to see his people as more than orthodox, more than participants in worship, more than dabblers in religion. He longed to see people whose hearts burned with the flame of Christian devotion, who were glad with eternal joy because they lived in Christ. It is unfortunately true that as Pietism settled down into a way of life, for many people it became fossilized into a legalistic system. One ought not to look at the worst examples of a movement, however, and thereby judge the whole.

The arresting question for us now is: What is the composition of genuine Christian piety today? How can we walk the tightrope between excessive scrupulosity on the one hand, becoming lost in the flurry of daily details, and, on the other hand, a sophistication which merely grins and yawns at those who seek godliness in even the small things of life? How can we preach in daily living without being "preachy"? How can we be pious without being sickly? How can we be childlike without being childish?

Halford Luccock once told of a first grade boy who was asked by his teacher to draw a picture of his world. Four main blobs constituted the structure of the young scholar's work of art; to his teacher he explained that these represented his house, his church, his school, and the local confectionery store! Permissible for a first grader, but tragically inappropriate for adulthood! No other context can suffice for our vocation and for our piety than the broken world itself, to the greater glory of God!

BEFORE SNOWFALL

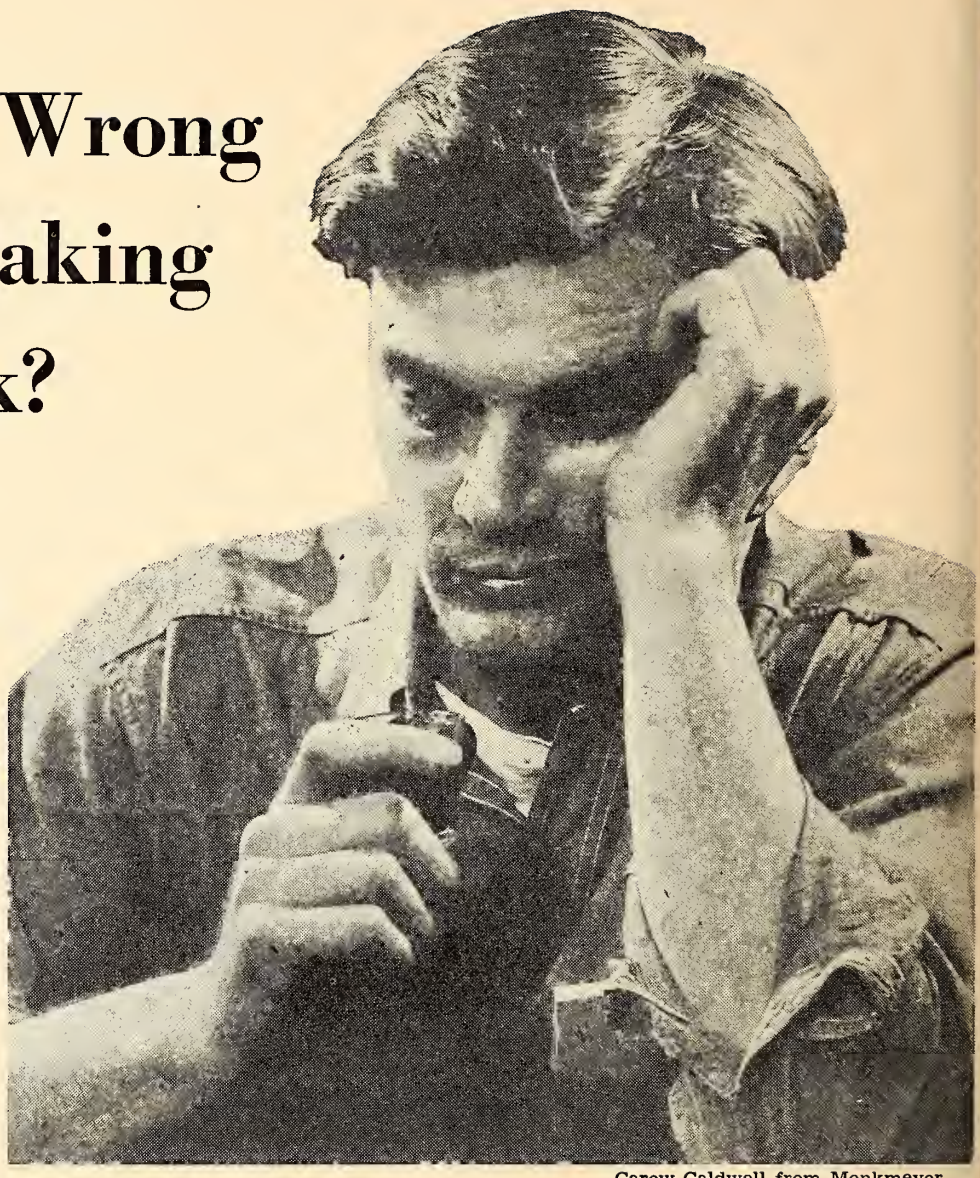
JEAN HOGAN DUDLEY

The sky has gathered wisps of cloudlets curled,
Still moisture soft and overarching gray,
Yet soon to loose upon their earthward way
The flakes of snow that drift like white stars swirled.

Come now into God's quietness, apart,
And gather there great handfuls of his peace,
To scatter like the snow stars, and release
For healing, on each longing, lonely heart.

What's Wrong With Taking a Drink?

by Donald Shank



Carew-Caldwell from Monkmeyer

A COLLEGE girl who was experiencing some difficulties with a social problem, wrote the following letter: "Dear Mother: I am in a dilemma. Most of the girls in the sorority that I belong to drink. I know that neither you nor Dad indulge in alcoholic beverages, but is there really anything so very bad about social drinking? Please write soon. Love, Mary."

There are many people today, both young and old, who are asking that same question, and many of these people are within the church. The old taboos concerning liquor are fast disappearing, and suddenly we find ourselves in a culture where it has become sophisticated to use alcohol widely and freely.

What is wrong with taking a drink? Perhaps the logical place to begin is to ask ourselves a prior question, why should people want to drink?

There are a great number of physical, social, and emotional factors which, it would seem, lead a person to drink. May I mention just a few.

It is, for instance, rapidly becoming the accepted social pattern in many homes to serve cocktails before a meal. In like manner, many business transactions and discussions are held over a highball. Many people regard the serving of alcoholic beverages to their guests as the ultimate in social dignity. Thousands in our land feel that above all else they must be socially respectable, and since the liquor industry has largely succeeded in creating a particular image of what is socially acceptable, we can look for this practice to continue to grow.

A person may be afflicted with a severe inferiority complex. Perhaps he has been plagued by these feelings for most of his life. Then one day, in a moment of deep depression, he takes a drink, then a second, and a third. He feels a new self-assurance and confidence sweeping over him. He stands his ground in an argument with a fellow employee and instead of apologetically retreating, as he had always previously done, he now speaks with complete authority and persuasion, and wins the argument. He has found the

answer, or so he thinks, in the bottle.

Closely related to this person are those who use alcohol as a crutch in a difficult situation: as a balm for a broken heart, as freedom from a strict moralistic code, and as an escape from a difficult problem. These are just a few of the reasons why people drink.

What is wrong, then, with taking a drink? Almost any one of the five million alcoholics in our nation would say, "Nothing, if you do not care about your life." And they can speak from experience. Needless to say, not one of these would have become an alcoholic had he never taken the first drink.

The latest figures indicate that there are at least seventy million adults in the United States who drink alcoholic beverages. The most marked increase in the proportion of drinkers is observed among younger adults, from the late teens through the early twenties. It has been noted that two thirds of all alcoholics start drinking during high school age. At the present time, seven out of ten adults between twenty and thirty say they drink alcoholic beverages, according to a recent survey.

The drinking of liquor has become the direct or indirect cause of more problems in the home than perhaps any other single thing.

A man I knew very well had sterling qualities of character that earned him respect in the community and in the church of which he was a member. He was an exceedingly likable man, one who was unusually kind to his family and thoughtful of other people. Though he had only a limited education, he was a man who was not afraid of hard work.

He had left the farm and entered the automobile business. It was while attending a sales convention that he was first introduced to alcohol. It was served to all of the dealers as a part of the evening's entertainment.

That was the beginning. He happened to be one of those persons who had an insatiable thirst for liquor, and once he began drinking, there was no stopping. He recognized the problem immediately, but the damage had been done. The hideous lion had been uncaged to stalk and to prey upon this man for the rest of his days.

For a period of perhaps two or three months, this man would be a good husband and father, a faithful church worker, and active in community and civic affairs. And then one day, the cycle would begin all over again. In varying degrees of intensity this went on for a period of twenty years, until after one desperate situation he recognized that he was slowly killing himself and bringing shame and disgrace upon his wife and family and his faith.

He sought out professional help and working through Alcoholics Anonymous was able to abstain from alcohol for the six years prior to his death. In this period he came to "live again."

We do well to think on the words of the Apostle Paul when he said, "Do you know that you are God's temple, and his spirit dwells in you? If any man defiles this temple, God will destroy him [how many alcoholics would attest to the truth of this!] for the temple of God is holy, which temple you are."

My concern is this! We have now well established the fact in most circles, and rightly so, that alcoholism is a health problem and as such must be treated as an illness. This has been a good corrective to the concept that it was entirely a moral problem.

But in this new understanding, must we now omit the moral issue entirely? The Christian church must hold alcoholic drinking before its people as both a sickness and a sin, and it is a sin both in what it does to us and what it does to others.

Presently America spends ten and one-half billion dollars a year on intoxicating beverages, while the total amount given to all churches in the United States is only three and one-half billion. For every dollar given to the church, seven dollars are given to the liquor industry.

Perhaps you are one of those who can take a drink and never develop a thirst for alcohol, and this would never be a problem with you. But then again, you really cannot tell until it is too late and you are hooked, and the bottle becomes your god. You may think that you can control your drinking, and perhaps for a period you can, but then you, too, may find one day that you cannot live without it.

What's wrong with taking a drink? Nothing, if you really do not care what happens to your life. "He that has ears to hear, let him hear!"

TODAY'S GIANTS

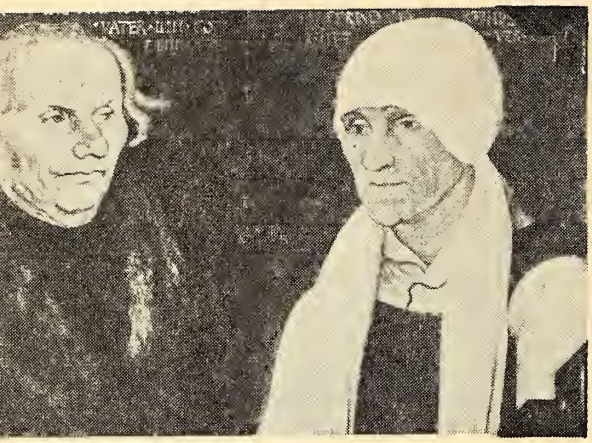
BY MILDRED JEFFERY

Goliaths stalk the earth, and men look on
And sigh for David with his sling to go
Against the enemy, and hurl the stones
That stop their boasts and lay them low,

Forgetting that "the battle is the Lord's,"
The earth is his, and all that is therein;
He "saveth not with sword and spear," or gun,
Whose gift is love, whose enemy is sin.

God give us ruddy youth upon the earth
Who know the Lord, and understand his power;
Through whose bright faith the giants of today
Appear as grasshoppers in this, our hour!

MARTIN LUTHER



Martin Luther, the father of the Protestant Reformation, was born at Eisleben, Saxony, November 10, 1483, the second son of Hans and Margaret Zeigler Luther. His father, a miner of peasant stock, by thrift and hard work raised himself to a place of respect in the community. At the insistence of his father, Martin began the study of law at the age of twenty.



Two months later near death when he was struck by lightning during a thunderstorm, he vowed to become a monk. To the distress and bitter chagrin of his father Luther entered the Erfurt monastery.



After one year as a novice Luther took the vows of obedience, poverty, and chastity. While pursuing his theological studies in preparation for his ordination as a priest he submitted to the drudgery of begging in the streets. He was ordained a priest in 1507.

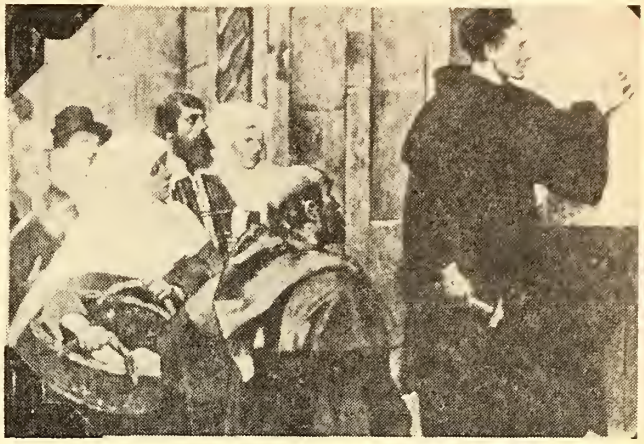


While at the monastery at Wittenberg, where he was assigned in 1511, Luther's study of the Bible gave him the clear understanding that salvation was a free gift from God through Christ by faith alone. He objected to the selling of letters of pardon (indulgences) by Pope Leo X.

Religious News Service

ther of the Reformation

Luther wrote out ninety-five arguments (theses) against this practice and posted them on the church door at Wittenberg. He continued his attack on the Pope and the Roman Church through his writings which were spread widely by the newly invented printing press.



In Leipzig he debated the main issues of his writings with the noted scholar, Dr. John Eck. The debate lasted several days. Dr. Eck accused Luther of heresy and false teachings. Pope Leo X ordered Luther expelled from the church if he did not retract his views in sixty days.



At a trial in the city of Worms (Diet of Worms), presided over by Emperor Charles V, Luther was asked to take back his writings. His dramatic refusal is one of the great scenes of history. He was banished and condemned by both the emperor and Pope Leo X.



Luther found safety at Wartburg Castle. There with the help of Philip Melancthon (left) and other associates he translated the Bible from Latin and Greek into the language of the German people. This became the foundation for his teaching and preaching. Soon he had many followers. New churches were formed. The Reformation movement had begun.



KINGDOM GLEANINGS

Walter and Marie Miller of Nappanee, Ind., started their volunteer service on Aug. 19, at the Church of the Brethren Home for the Aged, Mexico, Ind. Both Mr. and Mrs. Miller are schoolteachers. Their responsibilities will include working with the residents, taking care of the programs, and some domestic work.

The Brethren Student Christian Movement will hold its annual student study conference at McPherson College, McPherson, Kansas, Nov. 22-25. The theme of the conference will be Christianity Contesting Communism and will feature the following guest leaders: Dr. John Swomley, Jr., St. Paul School of Theology-Methodist, Mr. Robert Love, Wichita, Kansas, and Ralph Smeltzer of the Brotherhood staff. College and university students throughout the Brotherhood are invited and welcome to attend this stimulating conference. Copies of the detailed program can be secured by writing to the Youth Department, Church of the Brethren General Offices, Elgin, Ill. The cost for the conference is $21.00 and is payable at the time of the conference. Persons planning to attend should send their names to Robert Hess, McPherson, Kansas, no later than Nov. 9.

Dedication and Homecoming

The new church building of the *Waka congregation*, Texas, will be dedicated at the 2:30 p.m. service of an all-day meeting on Sunday, Nov. 11. Harley Stump of McPherson, Kansas, will deliver the dedicatory address. The morning service is scheduled for 11:00.

Ellis Guthrie of Eaton, Ohio, will be the guest speaker at the harvest and homecoming service at the *Beech Grove church*, Southern Ohio, on Sunday, Oct. 28.

Pastoral Changes

We are printing a subsequent list of pastors and their new charges according to information received in the Ministry and Home Mission office after original lists by regions were printed.

CENTRAL REGION

Illinois, Southern
Edgar O. Slater, Beecher City (Kaskaskia)

Indiana, Northern
Eleanor Painter (associate), 304 E. Cleveland, Apt. 4, Elkhart (Elkhart City)

Indiana, Southern
Merrill C. Branson, 276 Kilgore Ave., Muncie (Buck Creek)

Ohio, Southern
Delmar H. Moyer, R. 2, Greenville (Harris Creek)
Leon Neher, 3237 McKinley Ave., Columbus 1 (Charleston)
Lee F. Spitzer, 706 Webster Ave., Hamilton (Hamilton)
Ernest H. Walker, Creekville, (Flat Creek)

EASTERN REGION

Pennsylvania, Western
Wayne J. Eberly, 2010 Route 286S, R. 1, Indiana (Indiana)
Carl Phillips, R. 1, Marianna (Ten Mile)
Dean Shetler, R. 4, Berlin (Berlin)

WESTERN REGION

Iowa and Minnesota
Harvey Hess III, R. 3, Albia (Monroe County)

Kansas, Northeastern
Lyle Dobson, 1000 E Euclid, McPherson (Rock Creek — Sabetha)
Charles Dumond, Sr., 109 W. 9th St., Ottawa (Ottawa)

Missouri, Southern, and Arkansas
Ramie L. Gass, R. 4, Mountain Grove (Greenwood — Mountain Grove)

North Dakota and Eastern Montana
Edward L. Murray, Box 686, Cando (Cando)

Oklahoma
W. B. Brant, 103 Acoma Drive, Clovis, N. Mex. (Clovis)
Raymond Risden, 1738 N.W. 38th St., Oklahoma City 18 (Oklahoma City)

Texas and Louisiana
Robert L. Sooby, R. 1, Nocona (Nocona)
Phillip Zinn, Box 588, Roanoke, La. (Roanoke)

The Church Calendar

October 28

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: The Holy Spirit. John 14:16-17, 25-26; 16:4-15; Acts 2; 4:7-10, 13; Rom. 8:1-27. Memory Selection: Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. Acts 2:38 (RSV)

Reformation Sunday

World Temperance Sunday

Nov. 2 World Community Day
Nov. 2-4 District meeting, Southern Ohio, Mack Memorial, Dayton
Nov. 3-4 Brethren Service team visits, Central Region
Nov. 7-8 District meeting, Eastern Pennsylvania, Elizabethtown
Nov. 8-10 District meeting, Washington, Sunnyslope
Nov. 8-11 Conference on Churches and Economic Life, Pittsburgh, Pa.
Nov. 13-15 Pennsylvania State Pastors' Conference, Harrisburg
Nov. 18 Brethren Service — SOS Offering
Nov. 22 Thanksgiving Day
Nov. 22-25 Brethren Student Christian Movement Conference, McPherson College, Kansas
Nov. 26-27 Pennsylvania State Council of Churches Faith and Order conference, Carlisle

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. **Wendell H. Tobias** of Marion, Ohio, in the Adrian church, Mich., Oct. 28 — Nov. 4.

Bro. **Donald Leiter** of Paoli, Pa., in the Snake Spring church, Pa., Oct. 29 — Nov. 4.

Bro. **Donald E. Ritchey** of Mexico, Ind., in the Sugar Creek church, Ind., Oct. 29 — Nov. 4.

Bro. **Glen W. Petcher** of Citronelle, Ala., in the Spindale church, N. C., Nov. 4-11.

Bro. **Hubert Newcomer** of North Manchester, Ind., in the Milledgeville church, Ill., Nov. 5-11.

Bro. **David Ockerman** of Hollansburg, Ohio, in the Salamonie church, Ind., Nov. 11-18.

Bro. **Carl Zeigler** of Elizabethtown, Pa., in the Hanoverdale house, Big Swatara congregation, Nov. 18-25.

Bro. **Frank Carper** of Palmyra, Pa., in the Mountville church, Pa., Nov. 19-25.

Bro. **Ray A. Kurtz** of Richland, Pa., in the West Greentree church, Pa., Nov. 21 — Dec. 2.

Bro. **Howard Bernhard** of Mt. Joy, Pa., in the Diehl's Cross Road house, Clover Creek congregation, Pa., Nov. 25 — Dec. 2.



C. Harbutt from Black Star

Robert Taylor instructing in livestock care attracts people in Pakistan

The Churches and the Peace Corps

by Theodore A. Braun

Photos, courtesy of the Peace Corps

IF THE age we live in is remembered a thousand years from now, it will be remembered not only for its nuclear peril and threat of mass destruction, but for the revolutionary role its young people played. In Japan, Korea, Spain, Cuba, and even in the Soviet Union, the voice and actions of youth have brought about radical changes, and, in our own country, future history will give an important place to those who participated in such direct action movements as the sit-ins and freedom rides.

Moreover, history is now adding another headline to its record book — a headline which features



Rowland Scherman

Gene Hunter discusses with Dr. Sessing of the agriculture department of St. Lucia in the West Indies his plan for an experimental vegetable project

the Peace Corps. A little over a year old, this people-to-people program has not only surprised congressmen by revealing the mettle and ingenuity of American youth, but it has surprised the world as well with a new image — Americans as a servant people.

We are now just beginning to grasp the impact caused by volunteers arriving to live in a foreign country, already speaking the local language, familiar with its customs and traditions, prepared to live on a local standard of living and under the laws of the host country. This antipode to the Ugly American does not try to make a profit from a business venture or interfere in political affairs, and does not even try to change his hosts' religion. He has come to minister to their needs as they interpret them.

The response has been tremendous. By the end of 1962, there will be 5,000 volunteers in service in 39 countries, and by next year, 10,000. Although the bulk of these are people young in physical age, there are also dozens of volunteers who are over sixty. In a short year's time, the Peace Corps has become one of the most promising and important instruments in American foreign relations. And at the same time, it has become one of the important channels of service in the world for Christia today. Here we find a ministry of the towel a washbasin, a sharing of the cup of cold water the well, a healing ministry along the Jericho Ro

In the meeting of basic needs and the strivi together for a more abundant life, the work human reconciliation is carried on, and elemen peacemaking takes place. This is the crucial are where faith moves into action, and thus the Pea Corps becomes an important supplement rat than competitor to church missions — all the m exciting because of governmental commitment a involvement.

The church has been watching the birth a development of the Peace Corps with great int est, for over the past decades it has sought challenge its youth, and more recently its old people, to enter short-term service. For ma years, the churches have sponsored work cam and this summer over 300 young people served a dozen countries. Since 1947 American stude have been active in ecumenical voluntary servi projects around the world, with over 200 particip ing in these projects in 29 countries this summ And since 1958, Operation Crossroads Africa h challenged students to participate in work proje in Africa. This summer there were almost 3 Crossroaders living and working in 17 countri

However, in many ways the Peace Corps star in indictment of the churches. Why have we n been able to challenge more of our Christian you people and older people to live on the overse frontier? Have we thought of overseas missions too narrow vocational terms? Have we de-empl sized the hard life and cost involved, and therefo lost the challenge which has so touched the hea of today's adventurers? Is the Peace Corps n revealing the failures of our Christian educati programs and the impotency of the church's l and mission when divorced from the headline sues of the day?

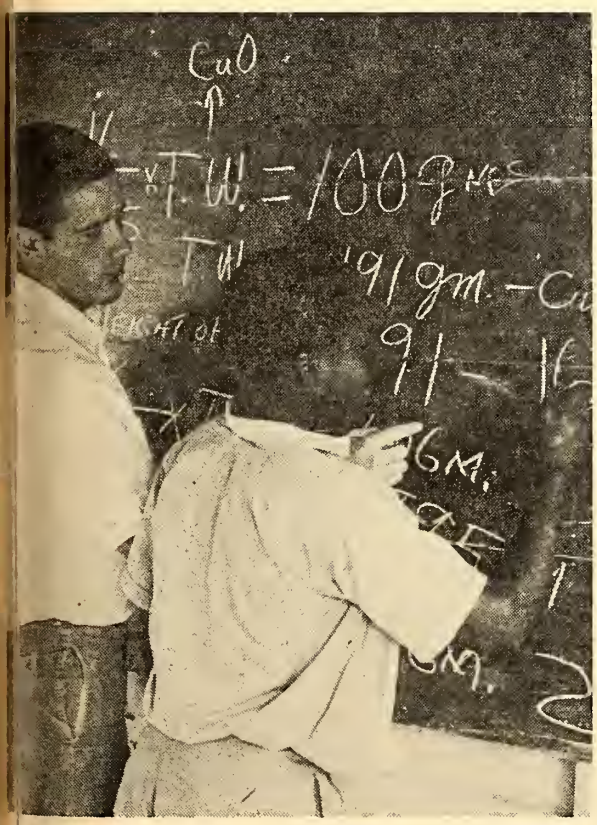
Many volunteers have joined the Peace Co rather than church missions because they are n quite sure of their own faith and feel more secu in a "secular" organization; some join because th have rejected the stereotype of an old-time missio ary with a Bible under one arm and Weste culture under the other; others join because t local church they have known is not very releva to the world found in the daily newspaper; and s others join up because this is the first challen they have heard (or listened to) and the first ti they have been confronted by needs which th can help answer.

Or is there another more encouraging reas Is the great involvement by Christians in the Pea Corps testimony to the fact that the message of t

carnation has finally gotten through to us — that e now know that the earthly is a fit avenue for e divine, and that the political, social, and eco-mic arenas of life are the very spots where we e to serve God and man! Certainly the Peace rps offers areas and channels of service to Chris-ns never before open to us.

The Peace Corps, although prohibiting the vol-teers from proselytizing, does allow them to take rt in the life of the local church in the country here they are working. Already countless volun-rs have discovered the exciting reality of the umenical church and a new meaning to the mmunion table. And some have even found their in locus of service to be a mission school, where ey have been invited by the government of that untry. In fact, several of such mission schools West Africa have expressed disappointment in e fact that some of their Peace Corps volunteers re not Christians, and, therefore, were never lly integrated into the life of the school.

In addition to this new experience of Christian mmunity, countless volunteers are also discover-g a new depth to service, as they initiate "second-le" projects in their free time — organizing operatives, running nursery schools, giving adult ucation lessons, building model homes, and put-



Jack and Bini Moss from Black Star

chael Shea teaches chemistry at the Abua Rva State llege secondary school in Kibi, Ghana. He is also ior games master at the school, coaching sports

ting their money and time into innumerable worthwhile projects. In fact, many volunteers are discovering to what great extent they are able to give witness to their faith through work! Both worship and work can convey the reality of divine love and redemption, and those local residents who work (even though they do not worship) with the volunteer may come to a special awareness of the love of God.

So far, the Peace Corps has had a record remarkably free from incidents. The most famous, perhaps, was the lost postcard in Nigeria last October, written by a volunteer before she had come to know the Nigerians as family members, and picked up and read by them before they had come to know her as a fellow servant. What aroused emotions to such a keen pitch was not the truthfulness of her comment concerning "primitive" condition, but the exaggeration which spoke to them of Ugly Americanism. ("Everyone except us lives in the street — cooks in the street, sells in the street, and even goes to the bathroom in the street . . . We are excessively cut off from the rest of the world.") But after the volunteers had come to be known as persons, and after one of them had saved a Nigerian from drowning, the image changed radically.

Next summer the two-year terms of the first volunteers will be completed, and then will begin one of the new and most interesting chapters in the Peace Corps story. Volunteers will begin returning to towns and cities all across the country to share their experiences with their fellow citizens. They will be able to interpret the newspaper headlines and give the story between the lines. They will be going into classrooms as teachers — and how intriguing will history, social studies, geography, and political science then be for their pupils! Many of these returnees will also be wide open to challenges to continue on the overseas frontier through church missions, government service, or business opportunities. Let the churches be prepared!

One way the church has already expressed its interest in the Peace Corps is through a Peace Corps office which was established by the National Council of Churches in January. This office acts in a liaison capacity for the sharing of information and interpretation between the churches and the Peace Corps and as a center for consultation among the churches. Through letters, articles, and talks, the office seeks to relay to the churches not only basic information on the Peace Corps but an interpretation of Christian perspectives as well. In turn the office relays to the Peace Corps basic information on church missions and also grass-roots questions and suggestions.

During the past few weeks, a ministry to the Peace Corps volunteer himself has been developing. Some briefing on the religious situation in the host country is built into each Peace Corps training program but the official curriculum cannot get into the more specific questions concerning faith and practice which arise for Protestants. Therefore the Peace Corps office has asked a college chaplain at each training campus to serve as a liaison person vis-a-vis with the volunteers. The Peace Corps is permitting this chaplain to meet with the volunteers in voluntary sessions to discuss questions such as worship life and responsible Christian living abroad, and to invite them to fill out a religious affiliation information sheet so that each denomination might have a list of its members serving in the Peace Corps. This summer this ministry is reaching volunteers who are training on thirty-six campuses across the country.

Persons interested in further information on the Peace Corps and the church's concern and ministry in this area may write to the Peace Corps Office, Room 753, National Council of Churches, 475 Riverside Drive, New York 27, New York.

Even more important than the orientation of volunteers before they leave our country is the support and nurture we give them while they are far away. And here each congregation has a responsibility. What devotional resources will t volunteer have who is located far from a Christian congregation? What stimulating readi material will he receive to keep him up-to-date what is happening on the religious frontier and broaden his understanding and deepen his fait Each congregation would do well to send members who are in Peace Corps service not or its church newsletter but devotional booklets, a the Gospel Messenger.

The first year of life of the Peace Corps has be a very exciting one, and the second promises to even more so. There were some people a year a who predicted that it would be a "peace corpse" now, but today we see much rigor and vigor but sign of mortis. As more and more Americans a Christians become involved in its peacemaki efforts, and a reservoir both of goodwill and informed world citizens is built up, the outcome c only be good. Increasingly, perhaps, the Pea Corps will be seen as unique evidence th God-in-history was moving across and through t troubled waters of our time.



Jack and Bini Moss from Black Star

Dick Van Loenen and Alan Tamura, Peace Corps volunteer geologists, are at work in Tanganyika. They work with the Geological Survey Division of the Tanganyika government, preparing a geological map of the country

HEALING THE BROKEN

BY RUTH GRIGGS

Broken in spirit,
Wasted in body,
He waited for help,
And Jesus came by.

"Me lift you to the pool?
I have a better gift for you . . .
Belief in yourself . . .
Renewed touch with God and hop
Rise up and walk!"

The broken one studied his face.
"Me walk? Alone?
Me? Whole again?
You have more faith in me
Than I have in myself!"

The faith-filled eyes never faltere
"There is more of God in you
Than you know.
Grasp the truth, the power,
Act on it."

Held by the trust
He tried the wasted legs . . .
"More of God in me than I know? . . .
Power to be more than I am? . . .
Yes . . . Yes! . . . I walk!"

Brethren Are Serving in the Peace Corps

More than a dozen Brethren have entered the Peace Corps in the first fifteen months of its existence. While no official record of Brethren participants is available, the following data has been gleaned from various sources of information. Further information on the individuals listed below, and particularly on additional Brethren who have entered the Corps, will be welcomed by the Brethren Service Commission at the General Offices.

Ann Aukerman, West Alexandria, Ohio. Former work camper in Europe and in Morocco. Entered summer 1962. Assignment: Togoland.

Clark Bashore, Jonestown, Pennsylvania. Former work camper in Ecuador and member of the Brethren mission tour to Ecuador last December. Entered July 1962. Assignment: Ecuador.

Myrtis Becker, Elkhart, Indiana. Former BVS'er in Germany and former work camper in Ecuador. Entered July 1962. Assignment: Bolivia.

Dr. Merlin L. Brubaker, Los Angeles, California. Former Nigerian missionary. Entered July 1961, working with U.S. Public Health Service to inaugurate a medical program for underdeveloped countries through the Peace Corps.

J. Ralph Buffenmyer, Florin, Pennsylvania. Former BVS'er in Italy. Entered June 1962. Assignment: building construction superintendent, Tunisia, North Africa.

Maurice Flora, Tacoma, Washington. Former BVS'er at Waka, Nigeria. Entered April 1961. Assignment: training director, Arecibo, Puerto Rico.

Judy Harman, Kansas City, Kansas. Entered 1962. Served in Washington headquarters while awaiting assignment to Costa Rica.

Larrie Kline, Linville, Virginia. Entered 1961. Assignment: Colombia.

John S. Noffsinger, Washington, D.C. Retired executive director of International Voluntary Services, Inc. Now employed at the Peace Corps headquarters in Washington, D.C.

Rebecca Petre, Mubi, Nigeria. Daughter of Nigerian missionaries. Entered July 1962. Tentative assignment: Cameroon, West Africa.

Rosalie Replogle, Bremen, Indiana. Scheduled to enter summer 1962. Tentative assignment: Costa Rica.

Wendell and Frances Rolston, Dundee, Illinois. Former Brethren Service workers in Europe and International Voluntary Services chief-of-party in Laos. Directed a Heifer Project Peace Corps unit at St. Lucia in the Caribbean until July 1962.

Murray Wagner, Jr., Quarryville, Pennsylvania. Former BVS'er in Poland. Employed at Peace Corps headquarters in Washington, D.C., until entering Bethany Biblical Seminary this fall.

Larry West, Goshen, Indiana. Entered July 1961. Assignment: teaching at Huiscopi, Chile.

Claude and June Wolfe, North Manchester, Indiana. Former Brethren Service workers and missionaries in Ecuador and directors of work camps there. On leave of absence from Manchester College. Entered July 1961. Assignment: field liaison representative for Heifer Project Peace Corps unit in Bolivia.

Christian Witness in an Indian City

by Gershom Jivanji Waghela

OUR Brethren in India founded churches mostly in villages remote from the railway. We have had very few churches in the larger towns and cities. The leaders of the church, both Indians and missionaries, have come to feel that we must witness and preach in these larger places. Therefore, we have two evangelistic centers recently opened in railroad towns. One of these is in the city of Bilimora.

Bilimora is situated nineteen kilometers north of Bulsar, on the Western railway. It is within the limits of the Bhat church, a seaside village church about eight miles west of Bilimora, and the evangelistic center is under the direction of the Bhat church. The population of Bilimora is 22,493, of whom 12,218 are literate and 68 have high technical knowledge. There are 373 industrial factories, large and small, within the municipality.

At present fifteen Christian families live in Bilimora. They are members of different denominations — Brethren, Presbyterian, Methodist, and Salvation Army. In spite of their different backgrounds, they all live in peace and harmony with one another and willingly cooperate and help in the work of the Church of the Brethren. Each year we celebrate the Lord's Supper, including the feet-washing service, in which all take part even though they are from different churches. Here we already feel the atmosphere of a united church.

We hold regular services on Sunday, and sometimes non-Christians come and take part in these services. My family and I live in a rented house, and we hold these services in one room of that house. I am working as the evangelist and doing pastoral work, under the plan of the First District pastors' and evangelists' committee.

About two months ago the women organized a women's fellowship. They sent some exhibits of their sewing and knitting to the annual

women's conference of the First District held at Bulsar in May, and they won first prize among all the women's groups for this exhibit. Their cabinet has decided to visit each family in order to discover the problems of the women and help them to grow in the Lord.

Here are some examples of how we witness in this city:

One fine family in Bilimora has a salary hardly adequate to meet the needs of the family members, yet they set aside a certain number of rupees from each pay to give to the Lord's work. If they should not be present on Sunday, they remind the pastor of it when he calls and give him this sum. This example is inspiring to all the other members.

My daughter Grace is a student in the eleventh standard (senior year) of one of the high schools in Bilimora. Mrs. Vidyaben, the principal of the high school, asked her for a picture of Christ to put in the prayer hall of the school. For, although pictures of other religious leaders and gods were there, there had never been a picture of Christ. Grace took the best picture we had, and it was placed in the prayer hall.

Since that time many of the non-Christian girls of the high school have become interested and are buying Gospel portions to learn more of the Lord Jesus. One day the principal asked Grace to sing a religious chorus, and she sang, "Somebody's knocking at your door." They enjoyed the song and were eager to hear more.

Two months ago I visited the assistant principal of another large high school. I found him thirsty to learn about Christ. As a result of my visit, he bought and is reading a Bible.

Five months ago a communist came to our Sunday service and heard the message of Jesus Christ and his power to save sinners. After that he came often to visit me and took lessons from the Bible. He was about ready to take baptism when he was transferred to the city of Surat. But I was happy to learn that he was baptized in the Presbyterian church there, and I have recently read in our Gujarati church magazine, *Kristi Baddu*, that he is interested in preaching and spreading the gospel. Praise the name of the Lord! (See editorial in the October 13 issue, When a Communist Came to Church.)

Last year when the wife of the municipality chairman died, the Christian families went to his home to console him. I read a suitable portion of the Bible and prayed with him. We all felt that he had received strength and consolation, even though he was of another religion. A brightness had come to his face and he seemed to be comforted as he said good-bye to us.

There is one family in our group who live in the midst of non-Christians. In this environment they have persecution, temptations, and many difficulties. Still they are growing in the Lord and witnessing for him. I visit them as frequently as possible, and they seem to get strength and joy from this.

A part of my work is the regular visiting of Christians, and non-Christians as well. I am trying my best to uplift and encourage the Christian families and to witness for my Lord. There is a real opportunity to work for Christ in Bilimora. During my two years here I have baptized five persons, and have performed one marriage ceremony.

Bilimora is growing day by day, as the industrial work is growing. Thus the opportunity for preaching the Word of God also increases. We request all you readers to remember us in your prayers that we may be mightily used for him in Bilimora.

A Holiday Break for Travelers

by Milton Early

► Tourists who stopped at Four-mile Corner, at the intersection of US 36 and US 75 four miles south of Sabetha, Kansas, on the 1962 Labor Day holiday weekend were greeted with a sign in color saying, "You Are Morally Responsible for Safe Driving."

It was at this roadside park corner that a traveler's break was set up by four congregations of the Church of the Brethren. The four churches were from Sabetha, Rock Creek, Granada and Morrill. The purpose was to provide free coffee, milk, a cool drink, and cookies to travelers as they passed the corner. Attention was drawn to it by flare-lighted signs placed about a quarter of a mile each way from the corner.

The cookies were prepared by the women of the congregations; the coffee was brewed by the Nemaha creamery as needed and provided by the group; and the milk and cool drink were kept available as v needed. The Brown-Atchison El tric Co-op made the electric available without cost. Farmers the churches furnished tarpaul which were placed on three sides the park shelter house to keep the rain and cold at night. The t way radio car of George Fowler Sabetha was present most of time as a Red Cross first-aid u

The four churches under the rection of Richard McNett, chairm of the Sabetha men's fellowsh were organized to provide teams serve for three of the three-h shifts each of the four nights, beg ning on Friday night, and all day Labor Day. There were at all tir not less than eight persons on du

Many interesting experiences w reported by those who served coffee. One case cited was tha trucker rolled to a stop near the trance of the roadside park wit breakdown of his large trailer tru After having driven the night bef during the morning and into the m dle of the afternoon, he could go farther. Coffee was offered the d er, and then a mechanic was c tacted who soon put the truck b on the job.

This was the second attempt offer a holiday break in driving. I year on Labor Day weekend it learned that there was only one o such project in the United Sta This year Oklahoma had a num of stops, and Illinois had one on west edge of Springfield. It is ho that next year many will be fo throughout the country.

After securing the cooperatio the state highway commissio Kansas and the northeast divisio the highway patrol, members which visited the spot many t during the four nights, plans w carried out carefully under their rection. Two brochures were pa out, one authorized by the high department and another by Church of the Brethren. It is in esting to learn that nearly 800 sons registered; they drank over hundred cups of coffee and served dozens and dozens of coo as well as milk and a cool drink.

Appreciation is expressed to r stations KTNC of Falls City, KF of St. Joseph, WDAF of Kansas C and WIBW of Topeka, as well a the news press service which g time and space to urge safety traveling and to the offer of coffee at Four-mile Corner, for are all "Morally Responsible for Driving."



lew Haven Fellowship Dedicates Church

The day came when our prayers were answered — ly 15, 1962 — the day of dedication for a new fellow- ip in a new church building, in a growing com- unity. Representatives from eleven churches of South- n Indiana, the county council of churches, and sister nominations of the community were gathered with e New Haven members and the district commission ministry and missions to dedicate to God the land, e newly acquired church building, and the people. The speaker for the day was Mark Y. Schrock, regional secretary-elect. The Holy Spirit led in a marvelous way all through the service and dedication.

New Haven started as a fellowship in the home of the Carnie Carpenters. The first meeting was called on Sept. 9, 1961. The Brethren in the greater Louisville area were invited to come and consider starting a fellowship. Twenty folk indicated a keen interest and pledged their loyalty to help establish a church. The fellowship met regularly week by week in the Carpenter home. The need for a church location was felt by everyone. In answer to their prayers the opportunity to purchase a Lutheran church in Jeffersonville became possible.

The district at a specially called district meeting, Jan. 28, 1962, approved the purchase of the new church site — Eighth and Center Streets, Jeffersonville, Ind. The local fellowship raised $5,000 and the district paid $10,000 with the understanding that the local fellowship would get a gift of $5,000 when they repaid $5,000 to the district.

The fellowship under the able leadership of Carnie Carpenter as pastor has worked diligently in the community as well as in painting and repairing the building. The New Haven fellowship is located in an area of growth: there are many new homes being built all around the church location and many other home developments are being planned.

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eviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessar- constitute an unqualified recommendation. Purchase can be made through the urch of the Brethren General Offices, Elgin, Illinois. Titles recommended for urch libraries are marked with an asterisk (*). —Editor.

***Light for the Gentiles.** Leland mison. Westminster, 1961. 91 ges. $1.50.

Among the many good books on ul is this one, by a former universi- classmate of the reviewer. This tle volume in the valuable West- inster Guides to the Bible rates as very readable, compact summary of e ministry and literature of Paul. puts together what we know of ul both from Acts and his extant istles and realistically faces the oblems of differences which arise. the negative side the reviewer uld note that considerably more ention is given to the Paul of Acts n to the profound impact which ul made through his letters and t in dealing with the messages of e various letters there is rather re emphasis on literary form and nstruction than on theological or ical thought. — *Chalmer E. Faw, icago, Ill.*

Some of My Best Friends. Benja- n R. Epstein and Arnold Forster. rrar, Straus, and Cudahy, 1962. 4 pages. $4.50.

This well-documented book un- ls the practices of discrimination against Jews in the United States, for which the title phrase is often used as an excuse. Numerous examples and statistics are given of the widespread but little understood and oft unidentifiable patterns of anti-Semitic discrimination in fields of social life, housing, education, and employment.

The authors point out that whereas most minority groups in this country are still largely concerned with bread and butter discrimination, the Jews, having risen faster economically than any other recent immigrant group (in spite of discrimination) are now eager to throw off the shackles of social exclusion, for which they are singled out in many places.

Especially enlightening is the authors' explanation of how social discrimination against the Jews, while it seldom in itself deeply affects the economic status of the victim, nevertheless forms the groundwork for other forms of discrimination and for discrimination against other minority groups. Specifically, when social groupings in a community are kept "homogeneous," the attitude is fostered that other ethnic groups are "different" and, therefore, may be avoided or treated as inferiors.

For those who have done little reading on the problems of prejudice, this probably is not the best book to start with. However, those who consider themselves fairly well versed on the subject may find this well-written book to be an additional eye-opener. — *Esther Ho, Chicago, Ill.*

The Cross as Symbol and Ornament. Johannes Troyer. Westminster, 1961. 126 pages. $4.50.

Here is an especially attractive book in that the author has not only drawn all the illustrations but has also hand lettered the text.

Through his classification, The Precursors, The Dissembled Cross, The Latin Cross, and The Greek Cross, Troyer has succeeded in bringing together images of the cross which will be helpful in any study of Christian symbolism. Although informative to every Christian who has an interest in Christian symbolism the greatest benefit might come to professionals dealing with this subject — the architect, the graphic designer, the printer, and many other craftsmen.

This is not a fact book as such, yet through its brief text and many fine drawings a great deal of information is communicated. It is very interesting to note that crosses were

BRETHREN WANT TO KNOW

Delegates to the Ocean Grove Annual Conference had an opportunity to direct questions concerning the Brotherhood program and related interests to representatives of the General Brotherhood Board. Not all of their questions could be handled at Conference, but the Board and staff members have agreed to answer the questions through the pages of the Gospel Messenger. One or more such questions will be answered each week. Questions in succeeding weeks will deal with ministers' salaries, administrative expense, and the Washington Peace Action Project.

What is the present allocation for Brethren colleges and what is the prospect for the future?

The present allocation from the Brotherhood Fund is $2,000 to each college or a total of $12,000 per year. However, in the case of the seminary, the basic operating budget is provided by the Brotherhood Fund.

There is no plan to change this pattern of Brotherhood support at this time. The matter has been discussed frequently in recent years and the general feeling has been that the colleges should find their basic support in the areas which they serve. This direction was given support in the 1960 action of Annual Conference which urged congregations to move as rapidly as possible toward an annual contribution of $5 per member to the college of their area.

As conditions change the church will need to review its relationship to its colleges. Currently some of our colleges are securing increased support from area campaigns. However, in most cases funds from industry and loans from the federal government are increasing more rapidly. Enrollments are on the increase, too. The day may be near when we will need to face some basic questions more frankly and courageously than we have up to this time: How long can our colleges remain church related, if support from industry, foundations, and government increases much more rapidly than from the church? What is the relationship of adequately supported denominational colleges to the church's intellectual and leadership needs? — *S. Loren Bowman, executive secretary, Christian Education Commission.*

Why were Central America, the Caribbean, and South America not included in program for Response '62?

The General Brotherhood Board has recently given attention to increased program in Ecuador and to supply of personnel and support to relief work in Haiti through Church World Service.

In considering what might be the response of the Church of the Brethren to unlimited opportunities in 1962, the Board felt that as a small denomination we needed to attempt significant work in a few areas rather than to spread too thinly in many efforts throughout the world. Response '62 was an effort to bring into focus particularly urgent ministries and not an effort to move forward in all ministries of the Brotherhood's witness. Nigeria and the international situation seemed to be most crucial, but the emphasis on these carries no implication of minimizing the strategic importance and tremendous need of the Latin American area.

Also projects chosen for Response '62 are generally short-term and, therefore, will not require continuing financial resources. It is difficult to set up significant short-term projects in new areas. If personnel and financial support were less limited, the General Brotherhood Board would be happy to anticipate a greater witness in many areas of the world. — *Norman J. Baugher, general secretary, General Brotherhood Board.*

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in use long before Christ, however, more as ornament than as symbol; whereas since Christ the use has reversed to the greater emphasis on the symbolic display of the cross.

The Cross as Symbol and Ornament would certainly be an attractive as well as informative addition to a minister's personal library. — *Wendell Eller, Wawaka, Ind.*

The Earliest Lives of Jesus. Robert M. Grant. Harper & Brothers, 1961. 134 pages. $3.50.

The author, a professor of New Testament at the University of Chicago, is at home in his knowledge early Christian thought. It is out his competence in this field th Grant makes available in this bo knowledge regarding scholarly me ods employed by the early Christi fathers, notably Origen, in Bibli interpretation and more specifica in interpreting the Gospels. T thrust of this book opens upon t avenues of modern concern in Bil cal studies. Grant clarifies an ea chapter in the history of Bibli interpretation, revealing criti methods used in an early age wh have much in common with the m ern approach of historical criticis Secondly, Grant's illumination early critical approaches to Jesus' l has a bearing upon the present newal of concern for the rediscov of the historical Jesus.

This book will be stimulati reading for serious New Testam students who are concerned with problems of the nature of the thority of the New Testament and interpretation. — *David G. Metz, Bridgewater, Va.*

*** Burning Conscience.** Clau Eatherly and Gunther And Monthly Review Press, 1962. pages. $4.00.

This is the record of the co spondence between Claude Eathe pilot who flew the lead plane o Hiroshima and gave the go-ah signal to drop the first atomic bo and Gunther Anders, a Gern philosopher of Vienna, Austria. correspondence brings out the gr sense of guilt Claude feels beca of his part in the destruction 200,000 Japanese persons in fraction of a minute. The co spondence also reveals his cond and mental turmoil in light of guilt feeling. Trying to repent compensate for his responsibility the bombing of the Japanese c Claude, who does and says m things which seem to be irrationa some of his friends and the milit forces, is declared insane. Gunther considers that "only abnormal do not behave abnorm in such abnormal situations."

Back of the facts and frustrati of Claude, the new age in which live is described. Most of us unaware of the new age. correspondence also brings forth sin of which we are all guilty. book helps us clarify our thinking and understanding of age in which we live. If you do want to think, do not read the b — *Ora Huston.*

News and Comment From Around the World

erman Churches to Provide ospital for Indonesian Island

The largest single project yet un-rtaken by the German Evangelical hurch's Bread for the World cam-ıign will begin soon on the Indo-esian island of Nias, west of ımatra. Here an outmoded and de-riorated mission hospital will be zed and replaced by a modern ructure built from prefabricated rts made in Germany.

Two ships sailed for Nias last May rrying with them the materials for complete hospital. The cargo will ıen be carried by truck eight miles the site of the $500,000 project. he construction work was to take out five months for completion. he hospital will then provide medi-l facilities and care to about 60,000 ople in the southern areas of Nias, malaria-infested island.

Now in its third year, the Bread r the World drive is conducted der the auspices of the Evangelical hurch in Germany and the German vangelical Free Churches. Funds llected during the campaign's first vo years totaled more than $10 illion.

lennonites Progress in ussia Despite Oppression

Despite the Soviet government's ntinued drive against religion, the lennonite Church in Russia is grow-g. In a report to the seventh Men-nite World Conference, Peter J. yck, director of the denomination's uropean work, said there are now me 45,000 Mennonites in Russia. his is about one tenth of the urch's total worldwide member-ip of 400,000. However no dele-ates from the Soviet Union were lowed to leave that country to at-nd the meeting in Kitchener, ntario.

Mr. Dyck said that even though rsecution of church members in ıe U.S.S.R. is not now as harsh it was during the Stalin regime, ıe government continues to harass ligious groups. Open evangelism impossible, but each church mem-r is expected to have three to five ople "to whom he tries through rsonal dialogue to bring Christ and s church."

The bulk of the Mennonites in ussia went there in 1788 seeking ligious freedom and a better life ıan they had had in Poland and Vest Prussia. For almost one hundred years they enjoyed relative freedom and prosperity, but by 1874, when it became clear that the young men would no longer be exempted from military service the Mennonites began to emigrate in large groups.

The Communist government ended this exodus in 1930 by refusing to grant passports. During the purges of the following years Mennonites, along with other Russian citizens, were tortured, sent to slave labor camps, and slain by the thousands.

Dean Grueber, German Churchman, on Speaking Tour of U.S. Cities

Dean Heinrich Grueber, German Lutheran churchman who became internationally known for his efforts to aid Jews during the Nazi persecution, is on a seven-week speaking tour of major cities in the United States.

Dean Grueber was most recently in the spotlight of world attention when he was the only German clergyman to testify against the great Nazi war criminal, Adolph Eichmann, during his trial in Jerusalem.

During the Nazi era, Dean Grueber founded the "Bureau Grueber," an agency sponsored by the anti-Nazi Confessional Church to aid Jews. For his efforts on behalf of the Jews, the clergyman was finally arrested and spent three years in concentration camps at Sachsenhausen and Dachau.

After World War II, Dean Grueber worked to build up Hilfswerk, the welfare arm of the Evangelical Church in Germany. Dean Grueber has been a leader in efforts to better Christian-Jewish relations and has visited Israel four times in this connection.

U.S. Agency Drops Plan to Aid Church-Related Schools Abroad

Fowler Hamilton, administrator of the Agency for International Development (AID), has announced the withdrawal of a policy statement on the relationship of religious agencies in the United States overseas program. The statement had stirred criticism in Protestant circles.

Mr. Hamilton announced that he has rescinded a document which authorized the use of foreign assistance funds to help religious schools in underdeveloped nations. He said it had given rise to misconceptions and that the agency was reverting to the policies which it and its predecessor agencies have followed for ten years. These policies would insure complete separation of church and state.

LCA Committee Named to Study More Inclusive Lutheran Union

A ten-member standing committee on approaches to unity has been appointed by the Lutheran Church in America's governing executive council. Its function is to work for a "more inclusive union of all Lutherans on this continent."

The council approved two sound principles to govern the church in its relations with other Lutherans and with other Protestant bodies. These were "an evangelical principle" and a "representative principle." The evangelical principle "means that official relations with interdenominational agencies will be established only with such agencies as are composed exclusively of churches which confess Jesus Christ as divine Lord and Saviour."

The representative principle "means that in interdenominational associations the official representatives of churches should never be expected to sit on a parity with individuals who represent only themselves or, at most, with organizations which are less than churches."

Baptist Bible Fellowship Backs Development of Nuclear Weapons

The development of nuclear weapons as a security measure against Communist aggression was endorsed by the Baptist Bible Fellowship International, a fellowship of Baptist churches with headquarters now in Springfield, Mo.

In a resolution adopted at its annual meeting, the fellowship said it assured "our government that we are favorable to every measure necessary to the security of the free world against the international communist program of imperialism which would destroy individual freedom from the earth. This includes the further development of adequate nuclear deterrents, essential to the preservation of peace."

In another action, delegates reaffirmed their "positive and unyielding loyalty to the Word of God in the Holy Bible as the sole and final authority in all matters of faith and practice."

Marriages Between Couples of Same Faith Have High Survival Rate

A recent study made of inter-religious marriages and divorces as indicated in the public records and statistics of the state of Iowa offers new evidence that marriages contracted between persons who are of the same religious faith have a much better chance of enduring than those contracted between persons of differing religious beliefs.

The study which was made by Professor Lee Burchinal of the University of Iowa and Dr. Loren E. Chancellor of the Iowa Department of Health, also showed that the age of the bride at marriage and the economic status of her prospective husband had a strong influence on the chances of marriage survival. If the bride is less than twenty years of age, the marriage has much less chance of success. If the husband is in the lower income bracket as determined by the occupation he lists on his marriage application, the chances of success also drop.

The statistics show that when a Catholic marries a Protestant, only 77.6 percent of the marriages will survive. The best chance for a Protestant marriage to survive was found among Lutherans in Iowa. When two Lutherans are married in a church ceremony and the bride is over twenty, 97 percent of such marriages survive.

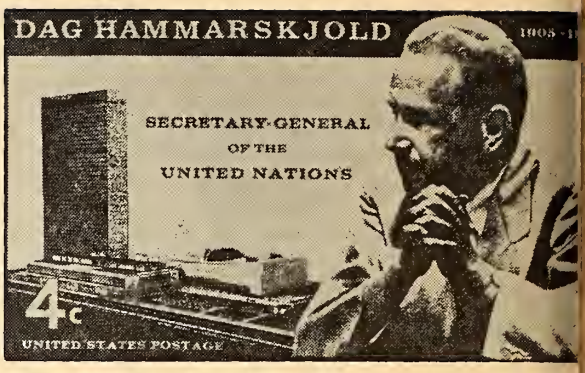
Among Methodists in the same circumstances, the rate was 95.6 percent. Among Presbyterians, 94 percent, and among Baptists, 95.4 percent.

Among Protestant couples having no religious affiliation, only 35 percent of marriages survived. When one member of the union was a churchgoing Protestant of any denomination, even though the other had no religious affiliation, the chances of marriage success greatly improved to 82.7 percent.

Only Six Catholic Dioceses Have Segregated Schools

All but 6 of the 146 Roman Catholic dioceses in the United States have racially integrated schools. The six dioceses that remain segregated are Alexandria, La.; Baton Rouge, La.; Lafayette, La.; Natchez-Jackson, Miss.; Mobile-Birmingham, Ala.; Savannah, Ga.; and St. Augustine, Fla.

The study made for the National Catholic Conference for Interracial Justice observed that the Catholic Church had accomplished a great deal in the field of interracial justice but still had a long way to go in both the North and the South. In only one Southern diocese has there been an attempt to abolish the dual system of white and Negro parishes which evolve from older racial patterns in the South.



A stamp honoring Dag Hammarskjold, secretary-general of the United Nations who died in a plane crash in Africa on September 18, 1961, was issued by the U. S. Post Office Department on Oct. 23

Religious News Service

Assemblies of God Policy Bans Ecumenical Participation

The Assemblies of God policy-making General Presbytery recently adopted a resolution asking the denomination's ministers and churches to refrain from participating in activities promoting the ecumenical movement. It contended that the movement is a "sign of the times contrary to the real Biblical doctrine of spiritual unity in the church of Jesus Christ."

The resolution, however, did not discourage Assemblies of God clergymen from belonging to local ministerial associations or from engaging in individual witnessing.

Lutheran World Federation Cites Membership Gains

Membership of Lutheran Church bodies in Asia, Africa, the Pacific Islands, and in the nonwhite mission fields of Australia and South America now totals 3,074,000, passing the three million mark for the first time.

A report presented to the annual meeting of the Lutheran World Federation's Commission on World Mission said the new total represented an increase of 252,745 over the figure three years ago.

General Conference Mennonite Church Opposes Anticommunist Extremism

Delegates to the triennial meeting of the General Conference Mennonite Church declared that, while the church opposes communism, it also rejects extremist anticommunist tactics.

The General Conference is t second largest Mennonite body the country. In keeping with the tradition as members of the histo peace church, the delegates said th the way to overcome communism not by force but by the witness Christian truth in idea and life a through "works of mercy which der onstrate the way of love which t gospel proclaims, even the feeding our reputed enemies."

Reds Restrict Number of Testaments Permitted Inside Soviet Union

A group of Protestant clergym traveling in Soviet Russia were to at the border by customs offici that they were restricted as to t number of New Testaments th could bring into the country. Ea member of a party of ministers h brought twelve copies of a Russia language New Testament to prese to Christian friends in Russia. Mc hoped to present the volumes ministers.

After a long argument with Ru sian customs officials at the bord each clergyman was permitted to r tain two copies of the Russian-la guage Testaments. The rest we gathered into a large bundle whi the ministers were told they cou pick up on their way back.

Baptist Students Serve as Summer Aides to Missionaries

This past summer 595 studen from 182 colleges and 7 seminari served as volunteer missionaries nearly every state, Panama, and t Canal Zone, under the Southern Ba tist home mission board.

Supplementing the work of d nominational home missionaries, t students assisted in new missio made surveys, conducted vacati Bible school classes, and supervis camps. The summer missionaries i cluded forty-four students from N gro Baptist denominations.

ews Briefs

Contributions in Ohio to the ristian Rural Overseas Program d the cooperation of Heifer oject, Inc., made possible a pment of nine registered Holstein ifers and one bull to Yonsei iversity, Seoul, Korea. The live- ck will be part of a training ogram for young Korean men erested in dairy science.

Soviet Communists have begun a w atheistic propaganda campaign Lithuania following official dis- osures that religion is "rampant d widespread" there. The official orts on Lithuania said "even the ung generation" is being influenced religion in the predominantly man Catholic area on the Baltic.

Of the 1,123 Peace Corps volun- rs who have been sent overseas ly thirteen have requested to be turned to their homes. Only two the returnees were women. rgent Shriver, director of the ace Corps, said: "This is an redible showing. I think it is licative of the high caliber of our lunteers."

Christian religious instruction will introduced for the first time next m in Israel's Arabic high school stem for its Christian students. An reement providing for such in- uction was made between the min- ry of education and representa- es of the three main Christian mmunities in the country.

The first complete Polish-language nslation of the Bible by Protestant holars is expected to be ready in ne for national celebrations in 1966 arking the millennium of Poland as nation. It will be the work of interdenominational commission hich has been engaged on the proj- t for several years.

bituaries

Lutz, John W., son of Isaac and artha Weaver Lutz, died at Ephrata, ., at the age of eighty years. He as a member of the Ephrata church. rviving are his second wife, Miriam rshner Lutz, one stepson, and one pdaughter. The funeral service was nducted by Bro. Guy Wampler, Jr., d burial was in the Groffdale Men- nite cemetery. — Mrs. H. Spencer y, Terre Hill, Pa.

Marlett, Opha, daughter of Manford d Eliza Crull McGrew, was born ig. 16, 1879, at Milton, Ind., and ed April 12, 1962. She had been member of the Nettle Creek church r many years. In 1898, she was mar- d to Robert Marlett, Sr., who pre- ded her in death in 1944. Surviving are seven children, sixteen grandchildren, seven great-grandchildren, and one half brother. The memorial service was conducted by Bro. Estel McCullough, and burial was in the Nettle Creek cemetery. — Mrs. Elmer Wampole, Greens Fork, Ind.

Messer, Hannah Carolyne, daughter of Conrad and Louisa Messer, was born June 9, 1872, in Benton County, Iowa, and died Aug. 17, 1962. She was a member of the Ivester church. The funeral service was conducted by Bro. C. A. Albin, and burial was in the Sheller cemetery. — Mrs. Robert Katzer, Grundy Center, Iowa.

Meyers, Mrs. Dave, daughter of Joseph R. and Phidelia Strickler, was born Oct. 21, 1875, in Grundy County, Iowa, and died Aug. 3, 1962. On Dec. 5, 1895, she was married to David I. Meyers, who died in 1945. In 1904 she became a member of the Ivester church. One sister survives, along with three foster children. The funeral service was conducted by Bro. C. A. Albin, and burial was in the Sheller cemetery. — Mrs. Robert Katzer, Grundy Center, Iowa.

Morris, Christena M., daughter of Thomas and Mary Henderson, was born July 21, 1904, and died Sept. 7, 1962. She was married to Ralph Morris, who survives. Also surviving are one son, one daughter, one sister, and three brothers. The funeral service was conducted in the Monroe County church by Bro. Elmer West, and burial was in the Pleasant Corners cemetery. — Mary Reeves, Albia, Iowa.

Morrow, Melvin, was born in Kansas, Aug. 3, 1887, and died May 19, 1962, at Olympia, Wash. He was a member of the Olympia Community church. Surviving are his wife, two sons, three daughters, and eight grandchildren. The funeral service was conducted by Bro. Homer Kimmel, and burial was in the Odd Fellows cemetery at Tumwater. — Eliza Prine, Lacey, Wash.

Myers, Richard E., son of Mr. and Mrs. Lloyd Myers, died at Elgin, Ill., Aug. 13, 1962, at the age of forty-seven years. He was a member of the Highland Avenue church, Elgin, Ill. He was active in Boy Scout work and was a trustee of Camp Emmaus. Surviving are his wife, Irene Winger Myers, one daughter, three sons, two brothers, and two grandchildren. The funeral service was conducted at the Highland Avenue church by Bro. Ora W. Garber, and burial was in the Lake Street Memorial Park. — Kenneth I. Morse, Elgin, Ill.

Nicholson, Gertrude, daughter of Edward and Anna Reiber Powell, was born May 13, 1879, near Marshalltown, Iowa, and died Sept. 5, 1962, in Marshall County, Iowa. On March 20, 1909, she was married to Howard Nicholson. Surviving are her husband, one son, three grandchildren, five great-grandchildren, and one sister. She was a member of the Iowa River church and was active in the ladies' aid. The memorial service was conducted by Brethren Paul Miller and Roy Stern, and burial was in the Iowa River cemetery. — Mrs. Henry Swayer, Marshalltown, Iowa.

Peats, Mabel Evelyn Flora, was born Nov. 6, 1904, at Beatrice, Nebr., and died June 24, 1962, at Rocky Ford, Colo. She was the wife of Harry C. Peats. She became a member of the Antioch church, Colo., in 1916. Surviving are one son, one daughter, her husband, and her parents. The funeral service was conducted at the Rocky Ford church, and burial was in the Hillcrest cemetery. — Wilbur R. Hoover, Rocky Ford, Colo.

Phillpott, Rosa Mae, daughter of William and Hannah Roberson, was born at Wirtz, Va., Aug. 27, 1879, and died Aug. 31, 1962, at Olympia, Wash. She was married to Milton Phillpott, who died in 1925. She was the last surviving charter member of the Olympia church. Surviving are two daughters, four sons, ten grandsons, and three great-grandchildren. The funeral service was conducted by Bro. Homer Kimmel, and burial was in the Forrest Memorial Gardens. — Eliza Prine, Lacey, Wash.

Rhan, Archie, son of Henry and Amanda Rhan, was born in Philadelphia, Pa., Jan. 31, 1880, and died Aug. 21, 1962. He was married to Mary Bussier Franks on Nov. 29, 1905. He had been a trustee of the First church, Philadelphia, for thirty-five years. Surviving are his wife, two daughters, and two grandsons. The funeral service was conducted by Bro. Dean Crouse, and burial was in the Hillside cemetery. — Mary L. Riethof, Lafayette Hill, Pa.

Risser, Isaac, was born Oct. 20, 1883, and died Aug. 26, 1962. Surviv-

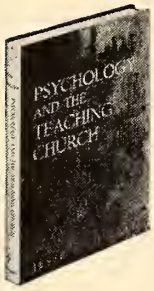
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ing are his wife, Katie, two daughters, and four sons. He was a member of the Midway church, Pa. The funeral service was conducted by Brethren Ray Kurtz and John Gable, and burial was in the Midway cemetery. — Elizabeth B. Kreider, Lebanon, Pa.

Shilts, Edward Ray, son of David and Margaret Shilts, was born May 9, 1887, and died July 12, 1962. He became a member of the church in 1905. In 1919, he was married to Pearl Phillippi. Surviving are his wife, four sons, five daughters, and seventeen grandchildren. The funeral service was conducted at the Maple Grove church by the undersigned, and burial was in the Edson Union cemetery. — Walter A. Miller, Mondovi, Wis.

Simmons, Crosby Ellsworth, son of Henry J. and Emma Simmons, was born April 30, 1885, in Adams County, Ohio, and died June 1, 1961. On Dec. 5, 1907, he was married to Eva Longenecker, who died Jan. 19, 1916. Three years later, he was married to Mary Alice Harshbarger. He became a member of the Church of the Brethren in 1905 and served in the office of deacon from 1935 on. Surviving are his wife, four sons, two daughters, eight grandchildren, two great-grandchildren, four brothers, and one sister. The funeral service was conducted in the Eversole church by Brethren Frank Nies and J. Oliver Dearing, and burial was in the Potsdam cemetery, Ohio. — Anna M. Landis, Brookville, Ohio.

Slifer, O. R., son of Lewis and Katherine Strickler Slifer, was born Dec. 11, 1886, at Grundy Center, Iowa, and died Sept. 4, 1962, at Pittsfield, Mass. On June 19, 1920, he was married to Lucy Stoughton, who died a year ago. Surviving are one son, two daughters, one brother, twelve grandchildren, and a number of great-grandchildren. The funeral service was conducted by Bro. C. A. Albin, and burial was in the Alice church cemetery. — Mrs. Robert Katzer, Grundy Center, Iowa.

Snider, Ruth E., daughter of H. Mitchell and Anna Keefer Stover, was born Oct. 15, 1897, at Waynesboro, Pa., and died Sept. 9, 1962, at New Windsor, Md. Her husband, Howard S. Snider, preceded her in death. She had been an active member of the Waynesboro church, Pa. Surviving are two sons, one daughter, twelve grandchildren, and two brothers. The funeral service was conducted in the Waynesboro church by Brethren Harry M. Gardner and G. Forrest Collier, and burial was in the Green Hill cemetery. — Thelma M. Widdowson, Waynesboro, Pa.

Sparks, Mary Agnes, was born at Bow Bells, N. Dak., April 14, 1902, and died July 18, 1962, at Olympia, Wash. She was a member of the Olympia Community church. Surviving are her husband, one son, two sisters, two brothers, and three grandchildren. The funeral service was conducted by Bro. Homer Kimmel, and burial was in the Odd Fellows cemetery. — Eliza Prine, Lacey, Wash.

Tombaugh, Jesse G., son of Jacob and Clementene Bosserman Tombaugh, was born June 29, 1886, in Gratiot County, Mich., and died Sept. 5, 1962. Surviving are three brothers and two sisters. He became a member of the Lansing church on June 9, 1962. The funeral service was conducted by Bro. Millard Wilson, and burial was at Rodney, Mich. — Emma Engle, Lansing, Mich.

Trowbridge, Arley M., son of Mr. and Mrs. David Trowbridge, was born July 8, 1889, in Plymouth, Ind., and died July 28, 1962, at Westville, Ind. On July 10, 1909, he was married to Nora Burns. He was a member of the Plymouth church, Ind. Surviving are his wife, one son, one daughter, and one brother. The funeral service was conducted at the Plymouth church by Bro. John Henry, and burial was in the New Oakhill cemetery. — Mrs. Raymond Ullery, Plymouth, Ind.

Vore, John Emmert was born in Bath Township, Ohio, and died at Lima, Ohio, Aug. 15, 1962. He was a member of the Lima church. Surviving are two sons, two daughters, one brother, twelve grandchildren, and seventeen great-grandchildren. The funeral service was conducted in the Lima church by Bro. Dean Farringer, and burial was in the Blue Lick cemetery. — Mrs. O. C. Anspach, Lafayette, Ohio.

Wallerich, Celia, was born Oct. 22, 1883, near Lancaster, Iowa, and died Aug. 15, 1962, at Richland, Iowa. She was a member of the South Keokuk church. Surviving are three sons, two daughters, nine grandchildren, and two great-grandsons. The funeral service was conducted by Bro. Harl Yates and Rev. J. E. McCracken, pa tor of the Richland Friends church. Mrs. Kenneth Patterson, Richlar Iowa.

Weaver, Clyde Donald, son of Nc man H. and Matilda Holsinger Wea er, was born Dec. 20, 1921 at Sca Level, Pa., and died March 26, 196 at Camp Lejeune, N. C. In 1946 was married to Edna James. He w a member of the Ft. McKinley chur at Dayton, Ohio. Surviving are l wife, two daughters, three sisters, a four brothers. The funeral service w conducted by Bro. George Yoder, a burial was in the Forest Lawn Mem rial cemetery at Johnstown, Pa. — H en L. Dedrick, Dayton, Ohio.

Wolford, Sarah Margaret, died Au 22, 1962. She was a member of t Church of the Brethren at Ligoni She was married to Herman Wolfo who preceded her in death. Survivi are three sons, two brothers, one s ter, thirteen grandchildren, and twe ty-six great-grandchildren. Burial w in the Green Mountain cemetery. Deloris McConnaughey, Ligonier, I

Church News

Northern Indiana

Blissville — Paul McBride was censed to the ministry for one ye and Opal Pence was ordained to t full-time ministry by Mark Schro and Robert Knechel. Opal Pence h resigned as pastor at Blissville. Ja Kline was elected moderator by t September council. We had a fath and son and a mother and daught banquet this year. The women's f lowship meets twice a month. Th made and gave four comforters f relief and also clothing to the Christi mission in South Bend. Bro. Da Roher was ordained to the minist at the harvest meeting on Sept. 9. H is serving as pastor of the congreg tion. Ross Noffsinger and Hom Schrock conducted the ordination ser ice. — Clara Geller, Walkerton, Ind.

Plymouth — Dr. J. E. Hartzler Goshen was a guest speaker one Su day evening. The film, The Will Augusta Nash, was shown to t church school. We had a school home and family life in May. M Calvin Bright was the speaker for t mother and daughter banquet. Hom Kiracofe, the pastor, was reelect president of the Marshall Coun Council of Churches. In May all t couples who had been married by t pastor in the past nine years were i vited to the morning service. T pastor and his wife spoke on the su ject, Making the Most of Marriag Six babies were dedicated at the M service. While our pastor took clinic pastoral training in Boston during t summer, John Henry, a student Bethany Seminary, served as summ pastor. Richard Messner of Grace Co lege, Winona, was the speaker at t father and son banquet. The project f the vacation Bible school in June w building a rainbow of love for m grants. The children gave fifty dolla for the migrant work in Marsha County. Some of our members we

) Chicago to hear Billy raham. During July the ongregation had a com- union service, a family ight with a potluck supper nd a program, and a day amping program for the niors and junior high boys. en young people attended ne National Youth Confer- nce. At the family night in ugust there was a farewell r the Henrys followed by a esper service. Rev. W. Ray uhn was speaker one Sunday orning. Four have been aptized and one has been ceived by letter. — Mrs. aymond Ullery, Plymouth, id.

Northeastern Ohio

Chippewa — In January our astor, Dean Kindy, attended ne Ohio Pastors Conference n Columbus. A dinner for ose having birthdays the rst half of the year was held n March. Rena Yoder was resented with a corsage in onor of her work in the hurch and her donation oward the organ. She has ow moved to Ashland. Mrs. ledges of Smithville gave talk and showed pictures f Hawaii at the mother- aughter banquet. The pastor and is family joined the peace walk n Washington following Annual onference. Don Sollenberger filled ne pulpit during the pastor's absence. ive youth and their advisers attended ne National Youth Conference at Es- es Park. Mr. and Mrs. Stanley Bupp ere delegates to the district confer- nce in August. — Mrs. John Beieler, Vooster, Ohio.

Northwestern Ohio

Lima — There was a dedication of abies on Mother's Day. Mrs. Harper Vill of Ft. Wayne, Ind., was the peaker for the mother and daughter anquet. A number from the church ttended the camp leadership meeting t the Poplar Ridge church. The hurch choir gave the song sermon, Dimensions of Worship, on May 27. Ve had a dinner in honor of the raduates. In July we had a supper or the purpose of meeting the new astor and his family, Bro. Earl Leh- an of Lancaster, Pa. Dean Farringer nd his family have moved to Colum- us, where Dean is taking up social ork. The congregation was repre- ented at all three weeks of camp t Camp Mt. Lake. For two Sundays n August, David Thompson, a li- ensed minister in the County Line hurch, brought the morning mes- ages. Brother Lehman preached his rst sermon on Sept. 2. In a district xchange of pulpits Floyd Emrick, astor of the Poplar Ridge church, elivered the message in our church. Many members attended the district neeting in Swan Creek church. — Mrs.). C. Anspach, Lafayette, Ohio.

Middle Pennsylvania

Everett — The resignation of Bro. red Bowman became effective July . Ronald Maderia, a student of Beth- any Seminary, served as interim pastor until Sept. 1, when Earl Hostetter became the regular pastor. Thirteen members attended Annual Conference at Ocean Grove. The average attendance at the vacation Bible school was 126. Sixteen persons from the Everett church attended the National Youth Conference. — Laverne M. Shimer, Everett, Pa.

Claysburg — On family night, the women's fellowship presented a program depicting family life. The pastor, A. Lester Bucher, conducted the precommunion services. Three were baptized. The United Church Women had their spring fellowship meeting in our church. The young people's group sponsored a Mother's Day program. Bibles were presented to our

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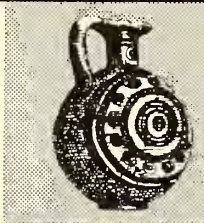


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Church of the Brethren
General Offices
Elgin, Illinois

high school graduates. Our congregation cooperated in the community Bible school in June. A group from the Girl Haven Home in Altoona presented a program in the church. Each Sunday evening during July and August, we had community vespers. Glenn Koontz and his wife of Everett showed slides of their trip to the mission in Ecuador. While the pastor was absent, Bro. C. L. Cox was the guest minister. A number of the members attended the Middle District training school at the Roaring Spring church. The men's fellowship is sponsoring midweek Bible study. Bro. S. Clyde Weaver of Lancaster will hold an evangelistic service Oct. 28 to Nov. 4. — C. L. Cox, Claysburg, Pa.

Curryville — We participated in the community Lenten services and the religious census. We had an all-day prayer vigil on the World Day of Prayer. The mothers and daughters were guests of the Roaring Spring and Twenty-eighth Street, Altoona, fellowships. We were hosts to the district men's fellowship banquet. Ralph Schlosser conducted a Bible institute. The older members of the church were given recognition and served a dinner. A special program centering about the seven sayings of Christ on the cross was presented by the adult choir. A Methodist group presented the cantata, Hallelujah! What a Savior, and the drama, Mark of the Carpenter, was given by a class of the Clover Creek church. Annual Conference delegates were our pastor and Helen Metzler. The Mennonite and Brethren in Christ churches of Martinsburg joined us in a Bible school. We are having primary church for children aged four to seven years. The pastor conducted a class on the meaning of church membership. Three of our youth attended the National Youth Conference in Colorado. Three have been baptized and one has been received by letter. The junior highs made a visit to New Windsor, touring the buildings and seeing the work at the center. Barbara Zook, summer youth worker, met with our youth. The youth had an overnight retreat. Twenty-one campers attended Camp Blue Knob. — Rena R. Stayer, Martinsburg, Pa.

Spring Run — Fourteen new members have been received by baptism and letter. Brethren Albert Haught and John Fike presented the self-allocation program. Other guest ministers have been Clyde S. Weaver, Harold Kenepp, Kenneth Andrews, Darwin Gearhart, Bernard King, the executive secretary of Middle Pennsylvania, Guy Fern, and Donald Miller of Bethany Seminary. For the homecoming service, David Hanawalt brought the message. Two new commissions have been set up, service and social action and fellowship and recreation. The prayer group has continued throughout the year. Mrs. Charlotte Reed directed the vacation Bible school. For six evenings the youth discussed love, courtship, and marriage. Guest speakers on family life were Mr. and Mrs. Glen Koontz of Everett, who reported on family life in Ecuador, the head of the local welfare service, and Donald Miller of Bethany Seminary, who delivered four messages relating to the Bible and the Christian family. The women have collected blankets and knotted comforters for relief and processed clothing for New Windsor. Twenty-four campers and four leaders attended Camp Blue Knob. The congregation worshiped with the other churches of the community for Thanksgiving, Lenten, and Easter sunrise services. — Mrs. Luther Dunmire, McVeytown, Pa.

North Atlantic

Philadelphia, First — The pastor, W. Dean Crouse, was the speaker for the World Day of Prayer service in Chestnut Hill. During Lent, the Sunday evening speakers were: Edward G. Moyer, John D. Ebersole, David Bevington, Donald W. Rummel, Russell G. Martin, Jr., and Ralph Pallen Coleman, Sr. The choir and the minister presented a program over the radio station WCAU. Some of the women attended the workshop for friendly visitors sponsored by the Chestnut Hill Council of the United Church Women. Ralph W. Schlosser of Elizabethtown, Pa., was the leader for the Bible institute on Brethren doctrines. The North Atlantic demonstration school for primary and junior teachers was held in our church in May. The offerings for the vacation Bible school in June were sent to the mission in Indonesia. The youth group had two retreats during the summer months. Eighteen youth attended Camp Swatara and one the National Youth Conference. Miss Rosa Trumbauer has been installed in the office of deacon. Mrs. Riethof attended the faith and group life laboratory at Manchester College. Mrs. Lillian Eckenrode, Mrs. Edith Brown and Mrs. Ruth Bergey worked in the shampoo room at the Brethren Home one day. A planning session on how significant a force for Christ can First church become in the community and around the world was sponsored by the combined boards. — Mary L. Riethof, Lafayette Hill, Pa.

Western Pennsylvania

Ligonier — The presentation of the Crucifixion, Were You There? was given with slides and drama. The Friendly Circle sponsored the mother-daughter tea in May. The play, The Call, was given by the women of the Greensburg church under the sponsorship of our local women. Patricia Smith, who completed her BVS work in April showed slides of the work she had been doing. She also gave a talk at the morning worship service one Sunday on These My Brethren. All the churches of the community cooperated in a daily vacation Bible school in June. A chalk talk was the main program for the father and son banquet

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is a part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 574. Adult Volunteer Service program is in need of a community service director in a midwest city of 150,000. Responsibilities include supervision of BVSers and making social welfare referrals. Work closely with Church of the Brethren in ministry to this interracial section of the city. Contact: Adult Volunteer Service, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, Ill.

No. 575. Choice 160-acre Iowa farm for rent near Church of the Brethren. Want good up-to-date farmer and active member of the Brethren Church. Contact Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

We have now organized a church library and some books have been purchased. We hope to build up reading material for each department in the church. In July the choirs were in charge of the morning worship program consisting of verse and music. The children shared their Sunday school experiences at an open house session in September. Slides and films of past church activities were shown afterwards. On Sept. 16, the youth went on a hike, ending it with an evening vesper service. The youth will be meeting each Sunday evening during the winter months. — Deloris McConnaughy, Ligonier, Pa.

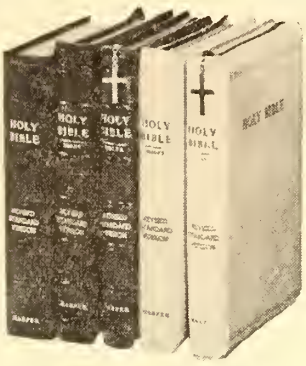
Oakdale — The year 1961-62 has witnessed growth and activity in the congregation. A men's fellowship has been organized. The women's fellowship has sent mission packets to the Navajo Indians and contributed dressings and other items to the Brethren Home at Windber. They have also adopted a resident of the home as their sister, remembering her at Christmas and throughout the year. Guest speakers have included Frank Brown of BVS and Kenneth Wenger, the youth field worker in the district. Bro. Lawrence E. Thomas was the evangelist for services in August. Five were baptized. The pastor, Lanta A. Sholley, Jr., has entered Crozer Theological Seminary to study for his B.D. degree. Bro. E. H. Hertzler became pastor on Oct. 1. The Challengers Sunday school class gave the church its first altar set. — Mrs. John K. Stauffer, Clarion, Pa.

Eastern Maryland

University Park — Fifty of our church members attended the Ocean Grove Conference, when Brother and Sister Howard Ogburn were commissioned missionaries to Nigeria. We had a farewell reception for them on Sept. 9. David Crabill became an exchange student in Switzerland and we have an exchange student from Norway in our congregation. Gary Martin has been licensed to the ministry. He had served as our youth director and at the present time is at Manchester College. A young couple, Barbara and Donald Corbin, have gone to France, where Donald will teach English and physical education. — Mrs. Irene Smith, Hyattsville, Md.

Tennessee

Pleasant Valley — Fellowship meals on the church lawn climaxed the following special church events: May Memorial Day services, June vacation Bible school, and August revival services. Robert Rowe has served as pastor on a full-time basis during the summer months and as evangelist. Five were baptized. Youth recreation has been featured on Wednesday nights during the summer. The junior high class attended the district retreat at Camp Placid. C. C. Garst and Judy Dickison represented the church at district conference. Ronald Spire and Larry Fish were recent guest ministers. Remodeling of the church sanctuary has continued with the addition of new pulpit furniture and pews. The women's circle participated in the district share-your-surplus project for Camp Placid. — Mrs. B. J. Wampler, Jonesboro, Tenn.

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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

First Virginia

Cloverdale — Max Andrew Murray II, a member of the congregation and student at Bridgewater College, was licensed to the ministry by Brethren Paul Fike, O. S. Garber, and Earl Mitchell. Mrs. Lewis Cook directed a vacation Bible school with an average attendance of 128. The men's and women's fellowships of the church have worked jointly in construction and maintenance work at Camp Bethel. The women's fellowship highlighted their activities during the second church quarter with seven quilts for relief, sixty cut garments, and one hundred forty-seven cancer pads. They prepared twenty-five boxes for shut-ins, college students, Brethren Service personnel, and men in service. Three youth and the pastor attended the youth seminar, during which the youth conducted one morning worship service. They also attended the round table at Bridgewater College; thirteen youth and four counselors went to the National Youth Conference. — Mrs. Paul S. Garber, Roanoke, Va.

Second Virginia

Oronoco — Samuel H. Flora, Jr., district executive secretary, was the leader for the revival service, July 31 to Aug. 5. Seven were baptized and several rededicated their lives. — Gail Figgers, Vesuvius, Va.

Summit — Six babies were dedicated on Mother's Day. Three letters have been received. Brethren Beverly Smith and Roy Wright were delegates to Annual Conference. Brother Smith resigned after seven years as pastor to go to Buena Vista. Bro. Wilmer Hurst began his duties as pastor on



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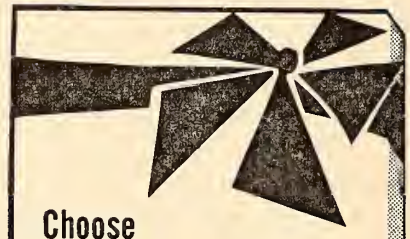
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Sept. 1. Guy Stump preached the sermon on that Sunday and installed the pastor. Three of our youth attended the conference at Estes Park. — Sada Craun, Bridgewater, Va.

Southern Virginia

Red Hill — A nursery has been installed and equipped by the young adult class. A PA system provides music from the tower on Sunday morning and other special occasions. A recognition service for the older adults was held and each couple participated in a renewal of marriage vows. The newly organized junior high fellowship visited the Brethren Service Center at New Windsor. Mrs. Vivian Prillaman was the director for the vacation Bible school in June. Our congregation, in cooperation with the Brick church, built a new cabin for Camp Bethel.

Seven new deacons were elected i
the spring and classes are now bein
held to make them familiar with the
duties. Four babies were dedicate
on Mother's Day. Mrs. Willy Carneli
sen was voted mother of the year a
the annual mother-daughter banque
Our congregation was host to the di
trict young adult spring banque
Carlton Manning will be the chairma
for the every-member canvass. Ann
Mow of Roanoke, Va., was the evange
list for the fall revival, Sept. 2-9. -
Mrs. Charlie E. Boone, Boones Mil
Va.



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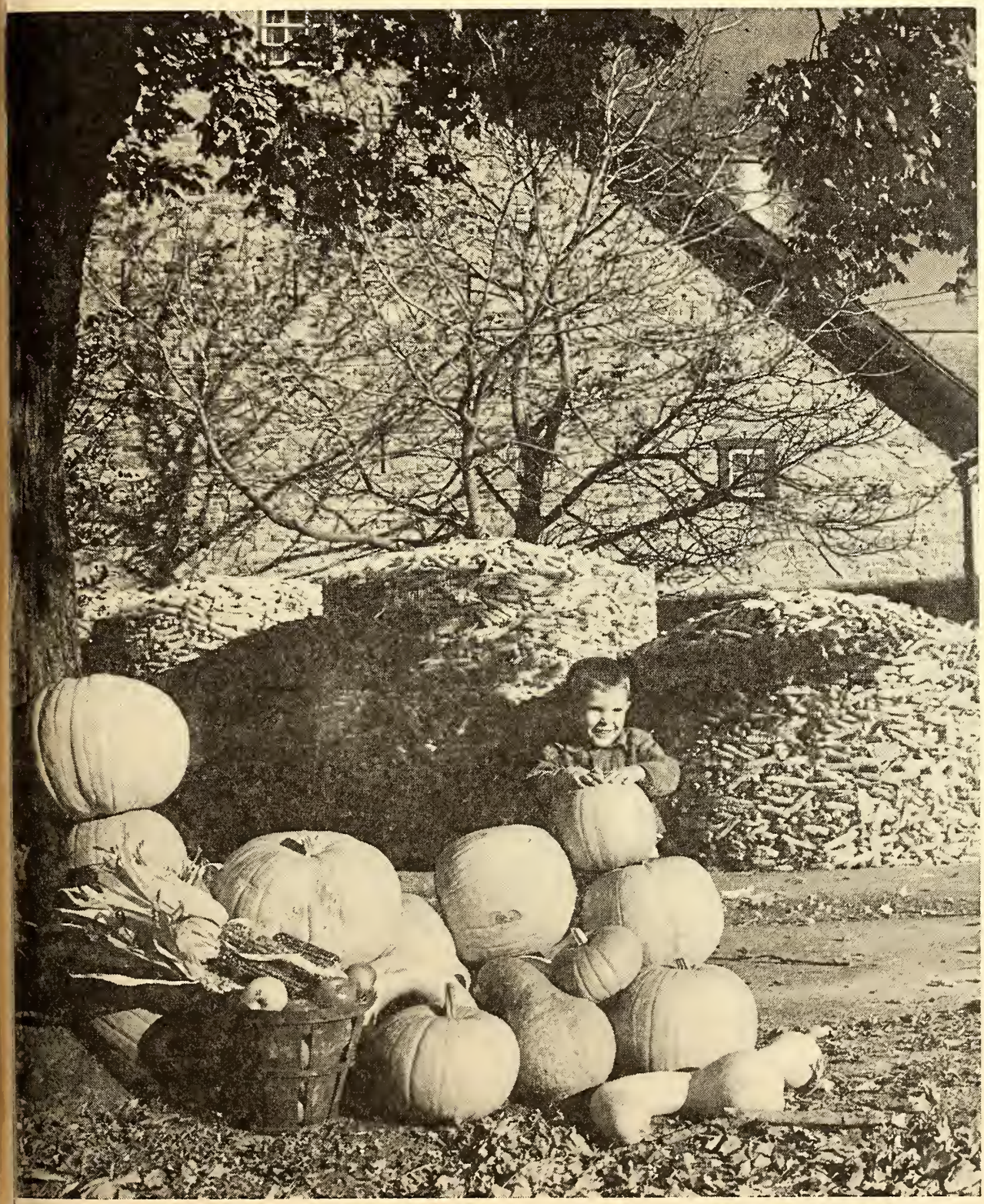
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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

NOVEMBER 3, 1962



Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Contributors to This Issue

Fred T. Gilley is a minister and freelance writer now living in North Carolina. Four other contributors this week are pastors: *John Middlekauff*, New Carlisle, Ohio; *Jacob Dick*, Fresno, Calif.; *Charles E. DuMond, Jr.*, Elkhart, Indiana; and *Daniel C. Flory*, Springfield, Ill. *Carol Mazmanian* is a La Verne College student who recently completed a year in the Brethren Volunteer Service program.

Front cover: Photo by Grant Heilman

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles an news. Letters should be brief and brotherly.

For Simple Gospel Preaching

As Christian men and women we go to church hungering and thirsting for the things of Christ. There we find the atmosphere for worship all waiting for us — the quiet of the sanctuary, the beauty of fresh flowers, the singing of the choir, and, finally, the sermon. Yet when the service is over we are often left cold and unmoved. . . .

Many Christians today long for the dignified but simple gospel preaching that has somehow gotten lost in many of the pulpits. There is a real longing for the wonderful message which tells how Christ alone can mold and make men what they should be.

Though today's lay men and women are a new generation with new problems, our heart's needs are no different from those of our grandfathers'. Our need for the challenging Christ-centered, soul-searching, soul-saving gospel is no different from that of past generations. Jesus Christ *is* the same yesterday, today, and forever. This same gospel, we find, is the solution to current problems.

Christians long to hear authoritatively that Christ is still coming back to earth, about the virgin birth, that Christ did die for our *sins* and was raised from the dead. Even the question of heaven and hell is hardly discussed by modern preachers. Perhaps this is why so few youngsters of today can say they know about these things.

We need to know that it takes the blood of Christ to cleanse us before we can live the better lives that pulpits of today so strongly advocate. These important things are vaguely hinted at but the casual visitor or the regular attendant would never know for sure at the end of many church services. These things must be spoken of from the pulpit with a sense of urgency. — Mrs. M. A. Whisler, Lowpoint, Ill.

In the Beginning

Many people have doubts about God's creating the world. They argue that life was on this earth millions of years before Genesis was written.

If they will look in their Bibles at the first chapter of Genesis they will see that the first verse says, "In the beginning God created the heavens and the earth."

Now notice it doesn't say wha year; it says, "In the beginning. And that means just what it say: whether it was a million or a billio years ago.

There is so much to learn from th Bible. As we grow older with th Holy Spirit's help we can understan it better and it has more meanin for us. In these days of tensions may help to read the first four verse of Psalms 90, also the 17th verse. - Ollie F. Benjamin, 608 W. Jefferso St., Monticello, Ind.

Ordinary Reaction

The letter of I. Wayne Keller i the Sept. 2 issue has caused me t reply. Those of us who walked fc peace on June 25, were commo ordinary, humble folk, but let me a sure you it took some extraordina faith and strength, especially to a swer a taxi driver, who after learnin of our mission in Washington, sai "You might as well talk to the co crete in the sidewalk as to walk c it for peace efforts." Of course, h too, was just an ordinary reaction.

You may not have read what ou newly elected moderator, Harry E Zeller, Jr., said in his address at th closing worship service in Washing ton: "It is our hope and prayer tha the world will be a better plac because we have been here toda but it is our conviction that we sha be better men and women becaus of what we have done today. W walk, we work, we plan, we pray fc peace because we cannot do othe wise."

We wish you had joined us, Brotl er Keller. It was moving indeed t see the meaning which the peac walk had for those in the walk. Th expressions revealed a witness t convictions rooted firmly in faitl and not in methods of radical pressure groups, rioters, and a archists. Ordinary men think or way about war and peace; Chri tians think with "the mind of Christ

If the Brethren Service Commi sion had a fraction of the budget some of the large corporations i America used to bring about favor ble tax legislation for them, perha peace walks would not be necessar "Do not let the world squeeze yo into its own mold." (Rom. 12: Phillips) — Enos B. Heisey, 114 N Ann St., Martinsburg, Pa.

Religion — Yes — But What Religion?

THE Church of the Brethren is one of a number of churches and church-related agencies lending support to a movement called Religion in American Life, an effort to use advertising media to encourage Americans to "worship this week." Readers can learn more about the movement and observe its poster by turning to page 22.

We hope that our readers will cooperate, wherever it is possible to do so, with such interfaith, community-sponsored efforts to encourage church attendance and to stimulate a deeper concern for the claims of religion. These campaigns are necessarily limited in their scope. So far as they go they deserve our support. However, we wish they could go much further. If our comments in the next few paragraphs seem slightly negative, it is not because we distrust the good intentions of such movements. It is rather that we cannot help having some misgivings about what kind of religion we mean when we seek to encourage "religion in American life."

To be perfectly frank about it, we have some misgivings about turning over our problems to the image makers in the advertising business. We can readily grant that the influence of the mass media should be enlisted to support religion, but in the process what happens to religion? The same advertising agency that supports religion in this campaign has been quite successful in persuading the American family that "beer belongs" in every home. Shall we expect similar benefits from a concentrated effort to persuade Americans that "prayer belongs" or "religion is here to stay" or that "worship feels good — like a church service should"?

Our problem here is not so much this company's association with beer as our fear that it will make religion seem as harmless as it has made beer seem. Just as the advertisers never show their drinkers intoxicated, so are they unlikely to represent Christians under the power of the Spirit. We already have too widespread an image of Christianity as an innocuous, respectable faith that is "safe" and unlikely to disturb the status quo.

This suggests another question. We do want religion in American life — by all means. But what religion? The kind of religion-in-general that puts a pleasant sugarcoating over our pleasure seeking and materialism? Or the kind of faith that is God-centered, God-initiated, reflecting the conviction that God was in Christ for a purpose, that God so loved our wayward world that he would take the way of a despised cross to reach it?

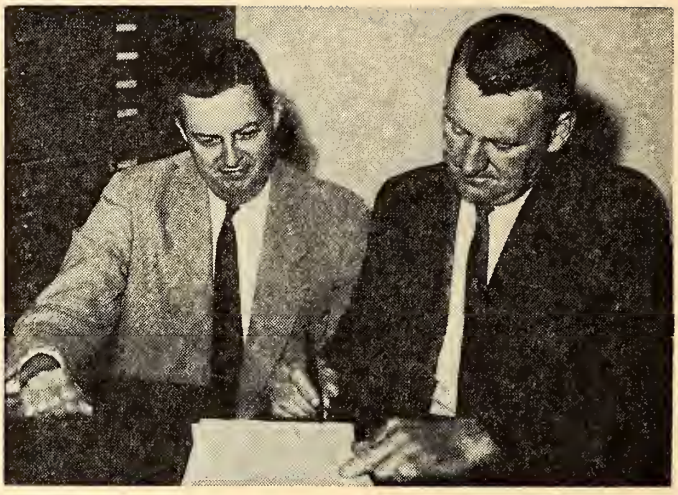
Just in case the folks who work in the Religion in American Life campaign want some new ideas for next year, here are two, free of charge. How about a billboard showing the prophet Amos holding up his plumb line alongside our American way of life, religion and beer included, since they both "belong"? (Amos has some good lines that would read well also for spot commercials between TV shows.) And then how about a poster, something in the spirit of World War I recruiting poster, that would point a finger at every passerby and say "Christ calls *you*." This might go a long way toward bringing religion into American life. — K.M.

Information on Peace Candidates

THE Ocean Grove Annual Conference recommended that information be provided to members concerning candidates for public office running on a peace platform. In accord with this request the Gospel Messenger is happy to call attention to fifteen persons whose names will be on the ballot for senatorial and congressional elections next Tuesday.

Here are the names of several peace candidates. Look to see if your state or congressional district is represented. Running for the Senate are William Osborne Hart, independent in Wisconsin, and H. Stuart Hughes, independent in Massachusetts. Contending for seats in the House of Representatives are the following: Elizabeth Boardman, Republican, Massachusetts; George Brown, Jr., Democrat, California; Alice Franklin Bryant, Democrat, Washington; Robert Cosbey, independent, Illinois; Harrop Freeman, liberal, New York; William Hefner, Democrat, Massachusetts; Sidney Lens, independent, Illinois; Knox Mellon, Democrat, California; John O'Connell, Democrat, California; Harry Purvis, independent, New York; Caroline Ramsey, Republican, Maryland; Alva Thompkins, independent, Illinois; and Jerome Ziegler, Democrat, Illinois.

The Conference statement suggests also that "we should consider not only the pacifist issue but also the candidate's position on other important issues and his philosophy on public policy as a whole." — K.M.



Edwin Nelson (right) becomes an employee of the Prince William County (Virginia) school board for the third time. Superintendent of Schools Stuart M. Beville is at left

THE JANITOR who became a TEACHER

by Fred T. Gilley

THE concerns of others and the help of the good Lord put me where I am." That is the way Edwin Sylvester Nelson explains his promotion from school janitor to schoolteacher.

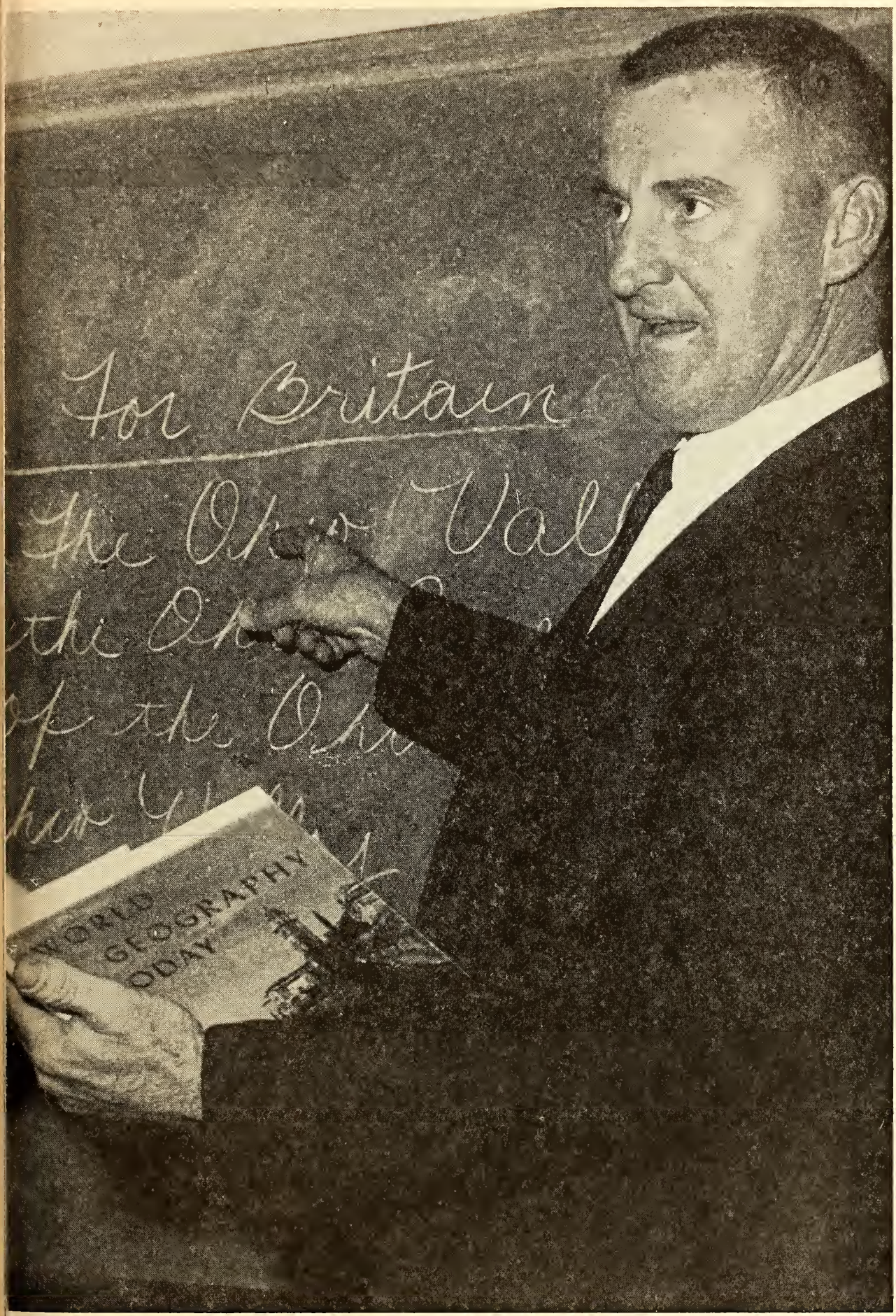
Eddie, as he is known locally, performed janitorial tasks at Brentsville District High School in Nokesville, Virginia, from 1946 to 1957. This fall he begins his second year as a world geography, U. S. history teacher at Osbourn High School in Manassas, Virginia. He also has an eighth grade homeroom and coaches freshman football, basketball, and baseball, and is also head basketball coach.

"For twelve years I went to work each day thinking my job was some place else," Eddie recalls.

Conversations with BDHS graduates attending college and with the college youth at the Nokesville Church of the Brethren started Eddie thinking about his own future. He had wanted to study engineering

At the age of thirty-nine, Edwin Nelson begins his public school career, teaching world geography and history classes

Bennie Scarton, Jr.


for Britain
WORLD
GEOGRAPHY
TODAY



Bennie Scarton, Jr.

After majoring in physical education, Nelson coaches basketball and freshman sports at Osbourn High School, Manassas, Virginia, where he teaches geography and history classes

when he was graduated from BDHS in 1942, but decided against the effort.

"I was a little afraid of college then," Eddie remembers.

His fears were well-founded. Eddie's interest in high school sports ran far ahead of his academic interest, but he earned letters in basketball, baseball, soccer, and track. However, his grades were only average and below. The principal handed him his diploma with the comment, "Eddie, when you came in as a freshman, I figured you for a five-year senior."

World War II was in progress that year. A sandlot football injury caused him to be rejected by the Selective Service Board. Having trained as a "fairly good carpenter" during summers, Eddie responded to the urgent need for laborers by joining his father in the building trade.

His brothers and sisters were either married or working away from home when his father and paternal grandfather were killed in a 1945 automobile accident. Eddie accepted the position of janitor at the local school in order to be at home with his mother, Mrs. Mary E. Nelson.

An elementary teacher at the time, Mrs. W. R. Free, remembers how helpful Eddie tried to be. She says he put his carpenter's skills to work for the teachers, drama producers, and athletic department.

While making a starting block for the school's District 440 winner, he lost three fingers and faced the danger of losing his left hand. "Through someone's prayers I got well," Eddie says. "Perhaps it was to help others."

Following the 1955 accident, he began thinking about going to college. A year later he decided to try for college admission and shared his dream with his mother. "Think about it," was her cautious reply. "Do some studying first to see what you can do."

Eddie then talked to his pastor, Carl Zeigler, Nokesville Church of the Brethren (now pastor at Boones Mill, Va.). The pastor talked with Mrs. Nelson and told her he could see Eddie's determination to undertake college successfully.

His preparation was an ecumenical project. A Roman Catholic public high school teacher friend, Francis J. Daly, coached him through one year of high school correspondence study. Assistance came from Mrs. Daly, a Methodist and former home economics teacher, and from Mrs. Nelson, a member of the Church of the Brethren. His former principal, a Lutheran, wrote a letter of recommendation for college admission, which Eddie thinks proved to be quite important.

Shepherd College in Shepherdstown, W. Va., accepted him on probation in March 1957, and Eddie, his mother, and his pastor visited the campus. After the visit his mother was convinced he could make college work.

Limited to fourteen hours the first semester, Eddie made passing grades, which were boosted slightly above average the second semester. During his junior and senior years, the middle-aged collegian made the dean's list, and reached a top average of 3.2.

Eddie joined the Nokesville Church of the Brethren at the age of twelve. He attended Sunday school and worship services regularly, became an

active worker in the youth division, and served as an usher. Shepherd had no Brethren student group on campus, so Eddie took the lead in getting a group organized and later served as one of the student leaders.

Although the thirty-five-year old, over six feet, 220 pound freshman answered to "Pop" when he first arrived at Shepherd, he soon earned the respect of both faculty and students. "Being older than the veterans," he says, "I knew that I had to speak and go to them first in order to make friends."

"Pop" was soon forgotten. He managed football, swimming, and baseball teams for two years, and participated in intramural basketball, softball, swimming, and volleyball for four years. He also found time to serve as dorm council secretary, sophomore class president, dorm proctor, student council senator, president and secretary of Circle K (a Kiwanis sponsored college group), judge of the student court, a member of Tau Kappa Epsilon, and a college representative at high school career days and leadership conferences.

Eddie followed his busy schedule on a philosophy of "take a big load, stay busy until the job is done, and time will take care of itself." However, he admits burning a lot of "midnight oil."

When Edwin Sylvester Nelson was graduated from Shepherd College in May 1961 at the age of thirty-nine, he had been selected the most outstanding senior, listed in Who's Who in American Colleges and Universities, and received into Kappa Delta Pi, a national honor society.

During his janitorial service days the Prince William County director of instruction visited Nokesville, viewed crowded classroom conditions, and remarked: "Eddie, one of these days we are going to call on you to teach."

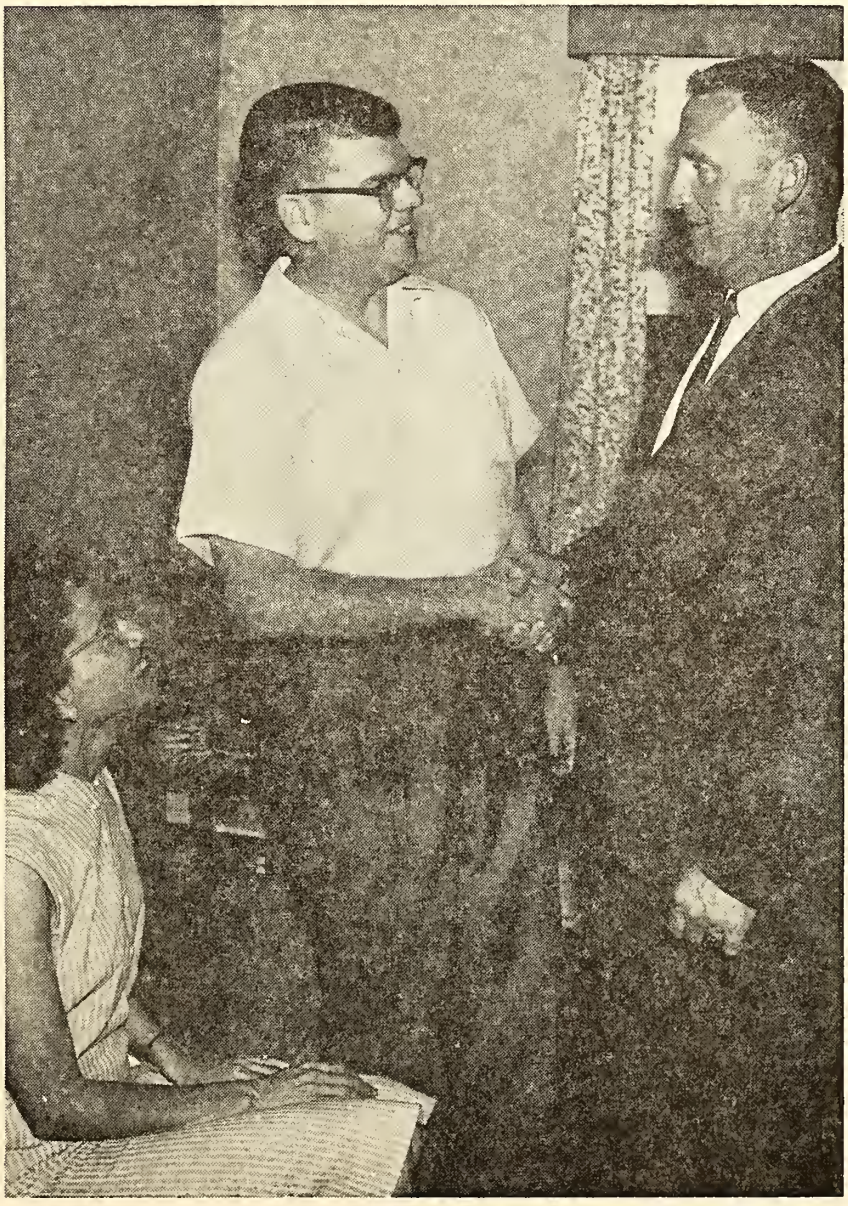
They laughed away the bit of facetious prophecy. Long before he was graduated, the Prince William County School Board promised him a teaching position. When he applied for a job, he was hired for the Osbourn faculty.

Principal W. R. Murphy evaluates Eddie's first year as "very satisfactory progress" in teaching and labels his coaching work as an "outstanding contribution."

Outside the classroom and off the athletic field, Eddie is again busy in his home church. He has become adult adviser for the CBYF and a Sunday school teacher in the youth division, and he has been elected a commissioner.

His civic interests are expressed through the Nokesville Ruritan Club, from which he

Continued on page 15



Fred T. Gilley

Edwin Nelson (right) receives congratulations from Mr. and Mrs. Francis J. Daly following his graduation from Shepherd College, West Virginia. The Dalys had coached him through a year of correspondence school study

America's Religious Crisis

by John C. Middlekauff

LATE in June of this year, the Supreme Court of the United States handed down a decision which has generated more heat than light. The court ruled as unconstitutional a prayer which the Board of Regents of the State of New York had composed for use in its public schools. The court did not rule out prayer in the classroom. It simply decreed that the State of New York had no authority to compose prayers for its children. All over the nation, cries of distress were heard and one got the impression that religion had been dealt a death blow.

Now I would agree that religion in America is in a great deal more trouble than many people believe — but not because of the Supreme Court decision. There has been a growing religious crisis in our nation for the past twenty years or more, but because church membership has been growing, church attendance has been on the increase, and the financial support of the church more generous, we have been lulled into a false security.

As I have observed this religious crisis, it seems to me that there are at least four contributing factors.

The first thing that has happened to contribute to the crisis which faces religion in this country has been the *substitution of Americanism for Christianity.* Our nation was founded by men who were deeply religious and the democratic way of life which they established was a direct outgrowth of their religious faith. But across the years, a subtle change has been taking place. The American way of life has been substituted for Christianity — or to say it another way, Christianity has been interpreted in terms of Americanism.

Dr. Marcus Bach of the University of Iowa's School of Religion has spent twenty years doing research among America's various religious groups and here is his conclusion: "Religion in America is an endorsement of the American way."

Now what is the American way of life? Well, for one thing it is materialistic. By and large, we tend to think of our way of

life in terms of things: cars, TV sets, telephones in every room, wall-to-wall carpeting, membership in the country club, stylish clothes, gadgets by the tens of thousands.

Not long ago a church helped to resettle a refugee family. Within a few months after their arrival, they had a used car, a TV, and a telephone (even though they knew but two or three people to call). Explaining why they went into debt to buy these things, the father said, "Now we are Americans."

The American way of life lays emphasis upon success. List qualities like honesty, integrity, dependability, kindness, compassion, success and ask the seniors in a high school to rate them as to desirability; the first choice every time will be success. And so men have ceased to think of religion in terms of obedience to God's will, cooperation with God in the building of his kingdom.

Instead, most people think of a religion as a personal participation in a successful way of life. It is no accident that for several years, next to the Bible, the biggest seller in America was Dr. Peale's book, The Power of Positive Thinking, for here was a do-it-yourself book which told how a man could use religion to live a richer, fuller, more successful life.

In recent years, a subtle thing has been happening in America. We have been making over Jesus into our own image. The proof is seen in our attitudes toward God's commandments. When we do not agree with them, we say so. A congressman who happens to be an ordained minister, recently said, "It is time we stop 'turning the other cheek,'" and then he went on to advocate that we do the opposite of what Jesus said. A few months ago, another minister went on record with the observation that we are losing out to communism because we trust too much in goodness and not enough in physical power. In his words, he thinks we ought to "thank God for the security we have in the Department of Defense."

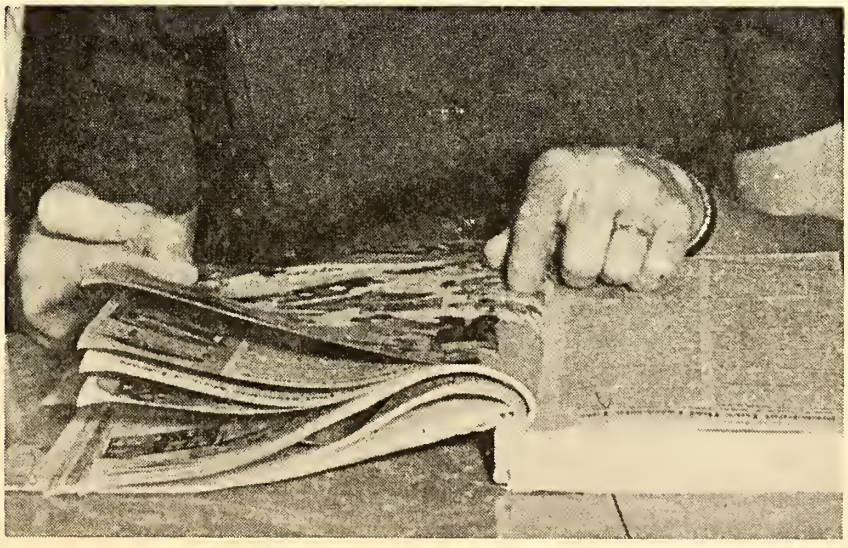
Another indication of how we have tried to substitute our way of life for God's will is seen in the attempt to control the American pulpit so that the preacher says only what the man in the pew wants to hear. Is the preacher a "paid guest speaker" who can be transferred if he does not please his hearers or is he God's spokesman who proclaims hard and uncomfortable truths?

One of the factors contributing to the crisis of religion in America is the substitution of the flag for the cross, the proclamation of the American way of life as being the essence of the gospel, the substitution of our thinking for God's ways of thinking.

The second major factor which has contributed to our religious crisis in America is the *rise of secularism and materialism.*

The evidences of our materialism are all around us. One of the most shocking bits of evidence is to be found in the summer issue of the Ladies Home Journal. It is the story of seventeen boys from an above-average residential community who confessed to between 450 and 500 burglaries which netted them about $100,000 in loot. These boys, fourteen to twenty-two years of age, were from families of above-average income, all were given ample spending money, their homes were in the $30,000 to $50,000 range, they lived in a community that had more than average recreational facilities. And yet they robbed homes and businesses and cracked safes. When the boys were arrested, their parents were crushed. They could not imagine why their sons would do such things and almost all of them said the same thing: "What did I do wrong? I gave the boy everything." And there, according to the director of the Youth Counseling Service, was one of the real reasons. He said, "It's just their materialistic point of view."

When the case of these seventeen young burglars was studied thoroughly, it became obvious that they had accepted completely the standards of behavior of their adult world with its emphasis on material



In many homes the mail order catalogs are read while the Bible gathers dust



Acknowledging God as the source of all we have is one way to keep material things from taking first place in our lives

Jorgen Jacobsen from Three Lions

values, its lack of morals and ethics, its neglect of character, its bypassing of honesty and integrity. As our children listen to our conversations, watch our actions, accept our standard of values and notice our priorities, will they see that it is the material or the spiritual that is primary, basic, and fundamental? It is still a good question to ask: "What will it profit a man, if he gains the whole world and forfeits his life?"

The third factor contributing to America's religious crisis is the alarming *decay in our moral standards.* Here again, the evidence is overwhelming. We have our Billie Sol Estes case —and what a mess it is turning out to be. But Mr. Estes is no John Dillinger. He is a lay preacher in a church. He would not allow boys and girls to swim together in his pool — a pool, by the way, which he built with questionable dollars. We are being taxed to death — to support a growing army of criminals, alcoholics, dope fiends, crooked politicians, and relief chiselers. Our literature reeks with four-letter words which boys used to chalk on fences and scribble on the walls of toilets. Our movies have one theme: sex, and even the so-called Biblical movies are one percent Bible and ninety-nine percent sex. The law declares bingo illegal but when a public official who takes the oath of office to uphold and enforce the law tried to do so by cracking down on so-called charity bingo, he is maligned and ridiculed. And it is a commonplace thing to read in the papers that in our big cities some of our policemen are also burglars.

How do you explain this decay in moral standards? I have no neat, tailor-made answers but I think I know one of the major causes. Somewhere in the past, a great many Americans decided that religion is a matter of ritual: join a church, attend it with some degree of regularity, go through the motions of being a religious person, but under no circumstances try to live your faith once you get outside the building known as a church.

Back in the middle of July we are intrigued by a story out of Jersey City, New Jersey. Two old cars were searched and in the trunk of one the police found $2,421,580 in cash and in the other, $168,675. The money was traced to Joseph Vincent Moriarty, who since he was thirteen has been running a policy numbers racket. In a story about him, one of the news magazines said: "He neither drank nor smoked, and attended church regularly." Apparently, there was no relationship between his church-going and his morals.

And what is true of "Newsboy" Moriarty, I am afraid is also true of millions of other Americans. If only the non-church members in America were responsible for all the immorality which goes on, for all the unethical activities of our nation, that would be one thing. But no one can convince me that it is just the irreligious

people who are dishonest, immoral, perverted, and self-indulgent. Many church people are drinking beer and liquor, gambling, indulging in sexual promiscuity, embezzling, accepting bribes, seeking the fast buck, and patronizing the perverted movies and plays. A religion that is devoid of ethics and which condones immorality cannot do otherwise than lead a nation into disaster.

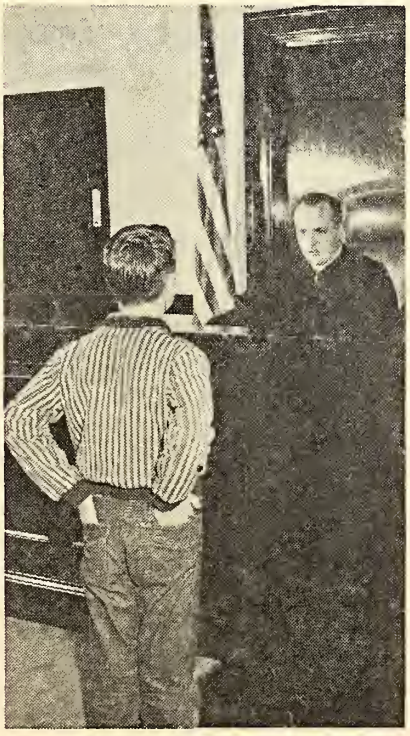
The fourth thing that is contributing to America's religious crisis is our *mania to conform.* To use David Riesman's famous phrase, we are "other-directed." That is, we tend to allow other people to do our thinking for us, mold our tastes, determine our attitudes. We are afraid to be different, to do our own thinking, to determine the direction of our lives. Young people, in high school and college, would rather be dead than different. Those of us who are older put a premium upon getting along with other people — we agree with them even when deep in our hearts we know they are wrong.

A great many people learned to smoke and to drink because they were afraid to say "No, thank you" when it appeared that everyone else was doing it. What they did not realize is that many of the others who were drinking and smoking were not enjoying it but also conforming — and would have said "No" if someone else had had the courage to do so.

We have been told that if we want to be popular, if we want to win friends and influence people, we must never argue, never disagree, never be different, never take an unpopular position, never buck the crowd. In our day, we do not start a plot against Christianity, we just water it down to fit our way of living, and that is what Paul means by conforming to the spirit of this present age.

But in every age, conformity to the world has been the ruination of the church. The New Testament is clear on this point: "Do not be conformed to this world [age] but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect" (Rom. 12:2). Instead of being "other-directed," going around playing "follow-the-leader" and parading through life like a herd of elephants — marching in single file, the trunk of one elephant grasping the tail of the one ahead, the trunk of the next grasping his tail — and so on, ad infinitum, the Christian is to be "Spirit-directed" or "inner-directed." The Christian takes Christ as his example, the Bible as his chart and compass, the Spirit of God as his guide.

If Christianity is to save the world, Christians will not do it by conforming. We will do it only as we stand up for God's truth, dare to be different, facing ridicule and persecution for the kingdom. Throughout history, it has been those who dared to be different, who stood up for truth and righteousness, who walked with God when the rest of the world was walking the other way. It has always been the "inner-directed" who have saved the world.



C. M. Abbott from A. Devaney

Because of a decline in the teaching and practicing of moral values, many come into conflict with the law

There Is No California

by Jacob T. Dick

THE state fathers of Iowa, fretting over the exodus of Iowans to California, put on a campaign to get Iowans to stay in their state. Roadside billboards urged "Iowans to stay in Iowa." They said there is no Disneyland, no Golden Gate bridge, no Yosemite, no San Joaquin Valley. They went on to suggest that California is just a state of thinking; it exists only in the mind.

I think it would be best for all of our fifty states to realize that God has a plan for each state and for each person in each state. No two states are alike, but they have their plan. I like what William Law wrote in the 18th century in a Serious Call to a Devout and Holy Life: "Things may, and must, differ in their use, but yet they are all to be used according to the will of God. Men may, and must, differ in their employments, but yet they must all act for the same ends, as dutiful servants of God, in the right and pious performance of their several callings."

This is God's world, and not only is there a California, but there is an Iowa, a Texas, an Alaska, and a Pennsylvania. So, too, there is a Cuba, a China, a Russia, and a Rumania.

SIZE

is not everything

by Charles E. DuMond

ONE of the major problems confronting most of Protestantism is the rediscovery of vitality in small groups. Our church was made consciously aware of this by a query presented before Annual Conference in Ocean Grove which requested a study of the problem of small churches. M. R. Zigler suggested that a parallel study needed to be made regarding the problem of larger churches. Actually, they both are more related than it would superficially seem. Both large and small churches must discover vitality in small groups, and in so doing they will realize that size is not everything.

Size, numerical strength, does not determine spiritual life. One brother, forgetting this truism, seemed to feel that his church was getting too big for him to have fellowship with everyone. A study of the psychology of small groups reveals that most folks tend to have intimate fellowship with three to five other couples, and whether the church is one hundred members or six thousand members this would still be true.

Progressive churches adjust to this by developing many strong fellowship units. Our natural rural tendency is to say that size (small size) determines spiritual vitality. However, we have all seen large churches that were dried raisins in God's vineyard and small churches, fighting like cats and dogs, with no true spiritual fellowship.

Size is not everything. But our own denomination is faced with the problems described in The Church and Country Life, a book published by the Missionary Education Movement as long ago as 1916. The following paragraph sounds like a page lifted from our own history: "A study of rural church life in the state of Ohio led to their report that one in nine of the country churches of this state had been abandoned during the past few years; that only one in three of the remainder was increasing in membership; and that two thirds of them had ceased growing or were slowly dying."

Although a study of present-day figures might reveal resurrection in many of these same rural churches, population shifts with rural automation would verify the trend. In the midst of this, Brethren feel that all of their churches located in today's growing population areas should not only prosper numerically, but should show indication that they are producing other spiritual fruit for the kingdom.

Size is not everything, and vitality is in direct proportion to the church group's willingness to fulfill its assigned

mission of bearing fruit for the Vine. This is just as true of the large church that is not doing its fair share of crossbearing as it is for the small church that has lost its vision.

There are four important areas which have very little to do with size. The reader can think of others which are related to helping the group become fruit bearers for Christ.

A prerequisite for growth is leadership that desires growth. Static conditions may develop in strong churches because of complacency among the leaders or because the pastor makes no effort to help the lay leadership grow in their vision of what they might be doing for the kingdom of God. If the desire to fulfill mission is present, both the pastor and lay leadership will learn motivational forces which can assist their program.

Very often pastors feel that they are being kind to their people by not helping them grow in kingdom virtues. One said, "I'll not ask my folks to tithe or practice systematic stewardship, because they all have personal obligations to meet." His congregation needed a parsonage to help its program. Who does not have personal obligations? Probably the greatest giver in his district had the greatest obligations. This pastor sat on many churches but did not hatch any chickens.

Local leaders must lead. This is the price of leadership. They must believe in the church's mission to the world and practice the virtues that help to fulfill that mission.

The second prerequisite is implied in the first; it is a compassionate concern for persons. Sometimes the unconcerned say, "Well, they know the church is here, and they can come if they want to come." So no advertisement program is needed. Or without taking a census to discover the active religious relationship of people or without acknowledging the mobility of our society, they will exclaim, "Well, we know everyone in this community, and you just cannot do anything with these folks!"

Unconsciously these leaders are demonstrating a lack of interest in the spiritual condition of their community, and they forget that the church was placed in the world to follow the great Servant and to serve. A concern for persons is needed regardless of the size of the church.

A third basic for growth in any church is an adequate building and efficient equipment, which serve as tools in cultivating the harvest field. No church will grow larger than its building will permit, and national statistics indicate that after a building reaches seventy-five percent of capacity, attendance averages level off. In some areas the cheesebox type of building forces the congregation to serve only sixty, not because other people are not there, but because the tool is inadequate to work the harvest!

In two churches in which it has been the writer's privilege to serve in resurrection situations the inadequate church plant was as much a hindrance to growth as the defeatist spirit. In one of our large districts there are several churches in growing population areas that will be unable to do much for the harvest field of our Lord because of inadequate facilities, and this is true of many churches across our nation.

A final point is this: Christians must not be afraid to use the best methods and proved business techniques for our Lord's vineyard. These must be used with compassion, patience, good judgment. Many of these have been tried, tested, and tempered with use.

Difficulties occur when the information about these techniques is not at hand, but information can be secured through our national offices at Elgin and in libraries across our nation. Sometimes local leaders, rather than looking for proved techniques, will become satisfied with the usual program. One rural church let one family carry ninety percent of the financial responsibility and as a result all the rest of them lost their souls and the church died.

It is to be hoped that those that are vitally interested in increasing the harvest of our God, in both the large and the small church, will acquaint themselves thoroughly with successful and unsuccessful methods and then will systematically and diligently apply the best techniques to the task of harvest.

No, size is not everything. Until a church begins to plan its program, establish goals, examine its weaknesses and strengths, and makes a conscious effort to meet the needs of its community in the name of Christ, that church, whether large or small, is suffering from *Laodiceitis.*

GIVING

BY ROY Z. KEMP

The ones who give and feel no loss
(With plenty guarded for tomorrow),
These practice not true charity;
These store up pain and grief and sorrow.

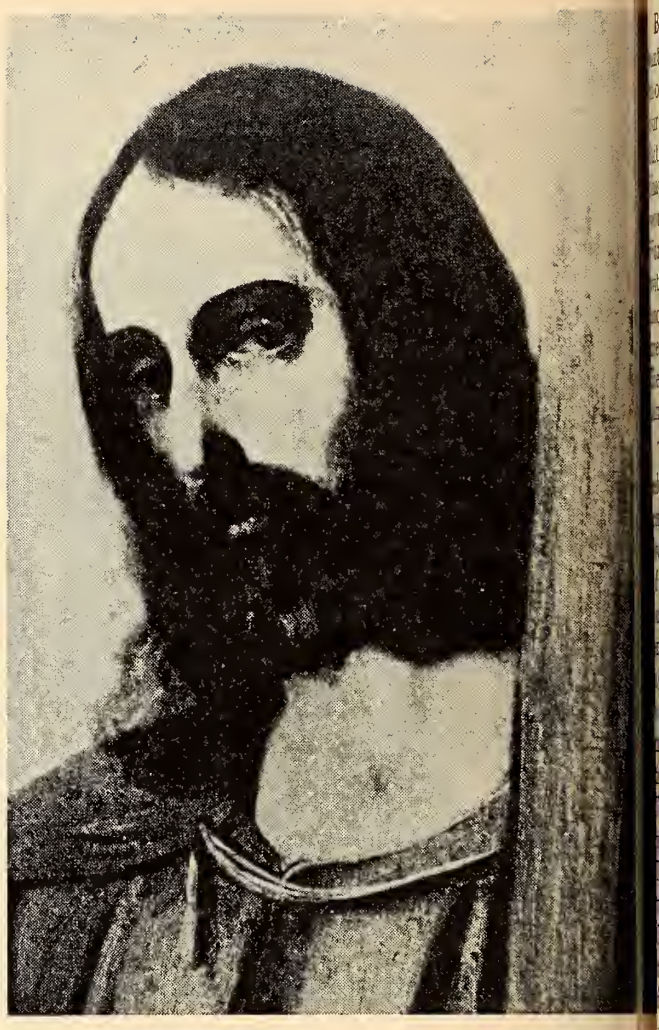
A small gift from a heaping store
Is really not a gift at all,
But he who shares his meager loaf
Can walk high-hearted, proud, and tall.

SERVICE—

FOR WHAT?

If we are to witness to the Christ through service, we must know Whom we serve and what we believe

by Carol Mazmanian



Francisco Zurbarran — Three Lions

WITH the advent of President Kennedy's Peace Corps, the word *service* is on almost everyone's lips. As often happens, when an idea or a phrase becomes popularized its meaning becomes diluted. And this can apply also to our Christian faith.

Jesus gave us two great commandments — to love God, and to love our neighbor as ourselves. These he made inseparable. We are all repulsed by the person who locks his doors and himself from the world so he can "worship God." We are opposed to a religion which is "all preaching and no doing." But I wonder if Jesus might not be just as dismayed at the popularization of service as an end in itself.

In Christ's rendering, service (love) for our fellowman was a natural way for us to express our love for God. But many of us have been falsely led to believe that service alone makes us a Christian. We have somehow come to believe that prayer, meditation, Bible reading, worship, study, and preaching can be eliminated by serving. Thus we have many "half-persons" (for they are only heeding half of Christ's command) trying to help others, half-persons who find out (whether they recognize it or not) that without love for God, without a giving of ourselves to God first, without a realization that it is not we but rather Christ who serves through us, their service is only half-effective.

Many young people, on finishing their Brethren Volunteer Service, have remarked that they have gotten more out of BVS than they were able to put into it. I find myself in this same frustrating state of mind. Might one of the reasons be this: that we are looking for simple solutions to our questions about life? The world seems such a mess, with hatred and discrimination, bloodshed and wars, bickering and threats, and the ever-present bombs. Surely there must be something we can do. Something quick, easy, action-packed. Service — what else! And so far as we go, we are absolutely right, for Jesus tells us that every man must be a servant — whether he joins an organized group or whether he unglamorously serves on his farm or at his office.

But we have left an important half out. We are not able in ourselves (at least this is what our studies of the Christian faith tell us) to serve in the way that is most needed in this world of tensions and mistrust. For we, too, are human beings with our own fears, prejudices, and suspicions; and, alone, we are just as likely only to add to the world's heap, rather than diminish some of its problems.

The unasking, unselfish, unrelenting, constantly giving, constantly forgiving, constantly loving service that is demanded of all of us is impossible by ourselves. This I know through experience, and this I believe as a Christian. And for this there is no quick answer. It requires time, time for study, meditation, prayer, and discipline. These things do not come by just deciding we want them. They must be worked at between the individual and his God. This, then, is the important half we so often ignore, the important half that is so necessary if we are to be effective in our service.

Again, I must ask the question of myself and of others — whom are we, as Christians, serving? Is it a risen Savior we are serving, or is it a puffed up idea of our own ability to make a change in the world? The philosophy, as I understand it, behind most of our Brethren Service programs is that through actions rather than words we will witness to the Christ we believe in; we can show others the love and brotherhood of all men under God. But is it possible for us to show in our actions, our service, what we do not believe or practice or are not sure about ourselves?

Sometimes it is possible to act as though we believe; indeed, sometimes acting helps us eventually to believe. But if our action is to accomplish its purpose, namely, that persons may see Christ and the love of God through us, and if, as we would hope, they approach us and want to know about our God, are we prepared to witness verbally to the Christ we believe in? Are we prepared to lead another person — by explaining our faith, our Bible, our Christ — to a faith of his own?

If we neglect the first commandment, to love God with all our heart, soul, mind, and strength, then we are not really ready to serve, for we cannot carry out our service to its natural end — that of leading new souls to finding a joyous and loving relationship with Jesus Christ.

We cannot force Christ on anyone. But are we letting people know that he is available? If ours is *Christian* service, where is our Christ? It is not enough to say he is in our good deeds (though he may well be), for we all know that we can do many good things for very wrong reasons. Is it possible for us to be servants without a master?

Most of us are familiar with the geometric description of Christ's two commandments. We call our relationship to God a vertical relationship. We call our relationship with man a horizontal relationship. You might try literally drawing those lines and connecting them. Are you surprised to find a cross? You should not be. Was it not Christ who drew it so plainly for us? Sometimes we, especially young people, tend to think that if we could only lose ourselves in service or go into some kind of service, we could find ourselves and solve our problems.

To a degree we are right, for in thinking less about ourselves, losing ourselves in service to others we help eliminate a large part of the problem — the self. Christ himself said we must lose ourselves to find ourselves. But to lose ourselves completely in others would be almost as bad as not losing ourselves at all, for we would be losing ourselves in something human and temporal, just like ourselves. Only in losing ourselves in Christ do we become new men!

Service involves much more than something different, exciting, active, and glamorous, although it is all these things, indeed. Service is also a relationship — a very intricate relationship between God and man and men. This relationship is not something that just comes although we can begin immediately, no matter how small the step, but rather it is something that must be worked at constantly all our lives. Who ever said that Christianity was easy? But who ever said that with Christ's help it would be impossible? That is the wonder of our faith, and yet so few of us realize it. Service is action, inspired and supported by God through Christ.

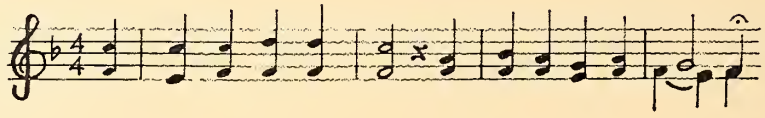
The Janitor

Continued from page 7

was granted a leave of absence during college days. He is also a charter member of the Nokesville Volunteer Fire Department. Any additional free time is devoted to his hobbies of painting with oils and water colors and visiting Civil War battlefields.

Eddie hopes to earn his master's degree in either education or physical education. In the meantime, he has reduced his purpose in teaching to a single, simple sentence: "I hope to be able to give students a little of what has been given me."

NOW THANK WE ALL OUR GOD



PEOPLE are often most thankful when they seem to have little to be grateful for. This was true of the New England colonists who first set a time for public thanksgiving. It was true also of a German pastor who lived through some of the darkest days of Europe's history. He expressed his gratitude in the words of a noble hymn, Now Thank We All Our God.

Just a few years before the Pilgrims landed at Plymouth Rock, Martin Rinkart was appointed to be the bishop of the Lutheran church in Eilenburg, a walled city in Germany. He had gone to school in Leipzig, and he had been the chorister in a famous church there. But though he was talented as a writer and as a musician, he was most eager to serve as the spiritual leader in the city where he had been born.

He could hardly have chosen a more difficult time in which to live or a more needy place in which to serve. Central Europe was being ravaged by continual fighting between Protestant and Catholic princes. Their armies not only fought each other, but plundered every city they could control. As a result, it was the farmers and tradesmen and their families who suffered most. The wars lasted for a period of thirty years.

Since Eilenburg was a walled city, thousands of refugees fled to it for safety. But no walls could protect the city from famine and pestilence. There was a shortage of pastors, and Martin Rinkart was often the only minister left to give spiritual help and guidance to his people. In one year he conducted more than four thousand funerals, sometimes as many as forty in one day.

When the pestilence was at its height, the Swedish army approached the city and demanded a heavy tribute from the already starving citizens. It was Rinkart who acted as spokesman for the besieged city; by pleading with the attackers, he was able to reduce their demands to a sum that his members could meet. His own financial resources were soon exhausted. Somehow, in spite of pestilence and destruction, Martin Rinkart was able to survive the long years of suffering, and he lived to see peace come to his people in 1648. He died one year later.

Some historians have suggested that Martin Rinkart's familiar hymn was intended to celebrate the end of the war. But it is more likely that these words were written several years earlier in the midst of the fighting. Actually, he once referred to the stanzas as a short grace to be read or sung before meals. It may have been used first of all in Rinkart's own home.

If you look in your Bible to find the scriptural passage that inspired this hymn of thanksgiving you may look in vain. Yet there is a text that Martin Rinkart had in mind, and, if you heard it read, you would probably guess that it is in your Bible. In some older Bibles — or in some of the more modern translations — you may find a section called the Apocrypha. It is composed of books of poetry, history, and biography that are similar to parts of our Old Testament, but they have never been as widely accepted as the more familiar books of our Bible. One of these books is called Ecclesiasticus or Wisdom of Jesus Son of Sirach. It has several splendid passages that are just as devotional as many of the familiar psalms. From one of these comes the section that inspired Martin Rinkart to write a song of thanksgiving. It goes as follows:

And now bless the God of all,
who in every way does great things;
who exalts our days from birth,
and deals with us according to his mercy.

May he give us gladness of heart,
and grant that peace may be in our days in Israel,
as in the days of old.
May he entrust to us his mercy.
And let him deliver us in our days!
Ecclesiasticus 50:22-24 (RSV)

With these words in mind read again the first two stanzas of Now Thank We All Our God. Martin Rinkart had caught the spirit of a song of thanksgiving written before the time of Christ and adapted it to his own needs. For a third and final stanza he wrote a doxology, a tribute of praise to God as Father, Son, and Holy Spirit.

Since Martin Rinkart was a musician, he may first have sung

Continued on page 19

KINGDOM GLEANINGS

Burned Negro Churches

Racial violence in Georgia led to the burning of four Negro Baptist churches recently. Fire destroyed or severely damaged all four. The churches had been involved in drives to register Negro voters.

Occurring at the same time as the disturbance at the University of Mississippi, the burning of these churches attracted headlines across the country and around the world.

The Georgia Council of Churches and the National Council of Churches are cooperating to secure funds for the rebuilding of these churches. To assist in this effort, the General Brotherhood Board has allocated $300 from the Emergency Disaster Fund. Contributions for this fund should be sent to the General Brotherhood Board, Church of the Brethren General Offices, Elgin, Ill.

A harvest meeting is scheduled for November 11 in the Oakley, Illinois, church. Activities include Sunday school at 9:30 a.m.; church worship at 10:30 a.m.; basket dinner at noon; and afternoon services at 1:30 p.m.

Edna Switzer left the States on October 16 to return to her work at the Brethren School at Calderon, Ecuador. She has completed a four-month furlough, including Annual Conference and summer session studies at La Verne College.

An article in the Oct. 7 issue concerning the service of three members of the Alva Fike family was incorrect in its references to the members of that family. There are five children, including one older and one younger than the three whose overseas work was described.

A denominational luncheon has been scheduled for Nov. 14 for those Church of the Brethren pastors attending the Pennsylvania State Pastors' Conference. First church, Harrisburg, will be host, and Harry Gardner, pastor of the Waynesboro church, Pa., will speak. At the evening session on the 14th the Elizabethtown College Chancel Players will present The Way of the Cross.

The morning worship service of the La Verne, Calif., church will be carried live on The Great Churches of the Golden West Series, November 25. The service, beginning at 11:00 a.m., will appear on KTLA-TV. . . . The time of another television program involving Harry K. Zeller, Jr., moderator of the Church of the Brethren and pastor at La Verne, has been changed to 1:30 p.m. Pacific Coast time, on November 11. This will correct a previous announcement in the Oct. 20 issue. The program will depict the history, beliefs and work of the Church of the Brethren. It is part of a series called Covenant, originating over KRCA in Los Angeles and shared with affiliated NBC stations on the West Coast.

Dr. and Mrs. Homer Burke left the States at the end of October for Nigeria. They are giving two years of volunteer service to the mission in the area where they served so effectively in former years. They will be addressed: Dr. and Mrs. Homer Burke, CBM Gulak, via Mubi and Yola, Northern Nigeria, West Africa.

On Sept. 1, Robert Woods of North Manchester, Ind., began promotion work for Timbercrest, the new Home for the Aged to be built at North Manchester. Mr. Woods, a licensed minister, is a graduate of Manchester College. By profession, he is an interior decorator, and for eight years he worked at the Peabody Memorial Home in this field.

William E. and Betty Arnett Hare left Nigeria, West Africa, on Oct. 11 to visit friends and relatives in Beirut, Lebanon, and Germany, before returning to the States in November. Betty, whose home was at Pleasant Hill, Ohio, is concluding a four-year term of service as a nurse in Nigeria; William, from Polo, Ill., served two years as a teacher in the mission program while fulfilling his alternative service requirements. The Hares were married in Nigeria.

The Church Calendar

November 4

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: The Bible. Ps. 19:7-11; 119:33-40; Acts 8:26-38; 2 Tim. 3:14-17; 2 Peter 1:16-21.

Memory Selection:
Teach me, O Lord, the way of thy statutes;
and I will keep it to the end. Ps. 119:33 (RSV)

Nov. 3-4 Brethren Service team visits, Central Region
Nov. 7-8 District meeting, Eastern Pennsylvania, Elizabethtown
Nov. 8-10 District meeting, Washington, Sunnyslope
Nov. 8-11 Conference on Churches and Economic Life, Pittsburgh, Pa.
Nov. 13-15 Pennsylvania State Pastors' Conference, Harrisburg
Nov. 18 Brethren Service — SOS Offering
Nov. 22 Thanksgiving Day
Nov. 22-25 Brethren Student Christian Movement Conference, McPherson College, Kansas
Nov. 26-27 Pennsylvania State Council of Churches Faith and Order conference, Carlisle

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Kent Naylor of Akron, Ohio, in the Paradise church, Ohio, Nov. 5-11.

Bro. Berkey Knavel of Roaring Spring, Pa., in the Curryville church, Pa., Nov. 18-25.

Bro. John F. Graham of Richland, Pa., in the Conestoga church, Pa., Nov. 4-18.

Bro. James H. Beahm of Wichita, Kans., in the Roxbury church, Johnstown, Pa., Nov. 5-11.

Bro. Roy C. Myers of Altoona, Pa., in the Osceola church, Ind., Nov. 11-18.

Bro. Donald E. Miller of Shady Grove, Pa., in the Blue Ball church, Pa., Nov. 4-18.

Speaking Personally

By Faith, Not by Sight

by Daniel C. Flory

THROUGH the loss of a loved one in February of this year, I have experienced an added dimension of the grace of God. The Christian religion has emerged in my experience not only as one of the world's great living religions, but the one religion that can live in the human heart and soul.

One day, in late May, I took time out for a spiritual retreat. I had felt the need for some time of a personal pilgrimage into the presence of God, away from the tension and push of daily schedule. Living close to Lincoln's New Salem state park, I chose this lovely spot as the place for a more intimate contact with my heavenly Father. Early one morning I headed my car toward New Salem and arrived there about nine o'clock, prepared for a day of eight hours alone with God, with no one to interfere with our communion one with another.

I went up the hill to the old schoolhouse, and found a shady spot under a tree where I spread out. Here God turned on his giant fans, as the trees came to life with the wind blowing through them. They seemed to speak the voice of God himself, with their whistle, whisper, and bending with the wind! During the day, I meditated, thought, prayed, and read. It was an adventure in faith, during which time I reoriented myself, trying through divine help to put together body, mind, and spirit in a synthesis of purpose and meaning. To reach the physical setting of my retreat, I hiked back from the main parking area, through winding paths which I knew would eventually lead to the schoolhouse. Finally, I came out exactly where I wanted to, which was an adventure in faith itself!

As I sat on the ground in an attitude of soul-searching during the early morning, I asked myself the question, Where is real faith seen today? These are the answers that seemed to come to me. Real faith is seen in the whisper of a child to a parent, to bring the child something he really needs; in the confidence of a parent in a child, when the youth attempts something of personal value for the first time in his life; in the assurance of a patient in his doctor, that what the doctor prescribes will be of help to the person; in the face of an individual who boards a plane for the first time, a trust in the pilot and the craft's ability to make the journey safely; in the farmer's planting of grain in the springtime, in the farmer's assurance that according to God's plan the grain will not only grow to maturity but that wheat will produce wheat, corn will bring forth corn, and all other seeds will result with their kind!

This question also was on my mind's agenda: What is real faith? Faith is hope mingled with love, hope in both the good expectations and living promises of the future, love of a God who holds the universe in his hands. Faith is despair thrown out the window and decisions tackled in light of the definite Biblical assurance that God never forsakes his own. Faith is God at work in the core of human experience, that something extra that adds maturity to one's life.

Karl Barth, who recently visited America, made this observation relating to faith: "Evangelical theology is unique as a science dealing with the response of faith to the speaking of the God of Abraham, Isaac, and Jacob." Faith in Old Testament times was not linked solely with the institution of the temple or the synagogue but was an outstanding characteristic of a people as a nation and as private citizens, a characteristic or guiding motive that led them on, even as the pillar of fire was their guide by night and the pillar of cloud by day. By faith of this sort the Hebrew was saved, saved from the lesser or lower modes of living, saved to inherit a life of peace in eternity, thus saved from the good life which he hated so much to leave.

I talked recently with a young man who declared that racing was so much a part of his life and in his blood that he would not stop until he had raced in the 500-mile race at Indianapolis. I warned him of the dangers involved to his physical life, the dangers involved in climbing up this difficult ladder to success in the racing world. He said that he had taken them all into consideration. His heart was set on racing; he could do nothing else!

Would to God that for every young man with this much enthusiasm for racing, there were ten young people with enthusiasm for the church of Jesus Christ and the faith it seeks to share with those in its fellowship! However, it is usually the other way around, that for every ten persons captivated by some area of the physical world and its challenges, there is only about one person really on fire for God! It is the Christian's challenge to help change this ratio!

Faith in its New Testament meaning is the power within a life, not built in but brought in by outside influence. It is contained in Paul's words in 2 Corinthians 5, "We walk by faith, not by sight." The apostle concludes a paragraph dealing with the nature of the spiritual body with which God clothes us in eternity by pointing toward the advantage of the unseen over the seen. Paul realized that it is much easier to walk by sight than by faith, that more people walk by sight than by faith! He knew that the majority lived by this philosophy: Those things which the five senses determine are the actual, real objects in the world, are they not? No! Since

all material objects, including our bodies, will pass away in time, there must be something infinitely more permanent, real, and lasting than the things we see, feel, and touch!

Christ taught that the real cutting edge, the only growing edge of life, is in the realm of the unseen forces at work in the universe, those forces not just imagined but anticipated each day of our lives by the Christian whose life is thrown at the mercy of a living Christ and a God of love.

During the day at New Salem, I saw a bumblebee try to enter a log in the old schoolhouse through a hole which time and weather had worn. After a number of vain attempts, it finally made it and disappeared out of sight! To my mind came first the parable of the bumblebee. It flies with wings which are scientifically too small to carry its body. But fly it does, by a more rapid beat of the wing than have most insects.

There is also the peril of the bumblebee. Whenever it seeks to fulfill one of its missions in life — that of stinging a living being — it endangers its life, is at the mercy of a greater power. From the positive standpoint, a person must live daily in peril of his life, taking that step in faith which might endanger his life, through finding God's will for his life and doing it, regardless of the outcome!

What are the areas in which we in today's world in the life of the church, must "walk by faith, not by sight"? *In church program,* after planning. After we do all we can do, we must leave the rest up to God, the results in his care and keeping. *In marriage,* after the ceremony. After working together through the problems and challenges of a combined life, without faith in each other and in a God who brings a couple together in a holy bond, a man and woman could not go ahead in love and partnership. *In the Christian life,* after baptism. Without a faith in God's power to help us to meet each opportunity to serve as it comes to us, Christianity would be no more than a set of good intentions not carried out!

I'm going back to New Salem for other days of study, meditation, thought, and prayer. But more important than the location, I will seek regularly to go back to God in this spot and other spots which accentuate his power and beauty. Here I can find the peace of God. This is a peace which not only "passes understanding" but provides a faith which goes beyond mere sight of the visible world. In places such as New Salem, I can experience so well the heartthrob of the spiritual world, where God is at work in just as real a fashion as he is in the world of objects and things. This is an adventure of faith.

SHINING TOWER OF FAITH

BY ROY Z. KEMP

Fan high my flame of faith, O God,
Yet give me gentle humbleness;
I seek not glory, fame, or pride,
But only grace and blessedness.
Lord, give to me the perfect faith
Of one whose love is deep and wise,
And let it be a shining tower
That rises upward to the skies.

Let others, seeking to return
From some dark, strange Gethsemane,
Renew their courage, faith, and hope
By seeing my own faith in thee.
Still — I would have this flame of faith
In less significant a place
Than one small candle's ray of light;
Than one heart's little chapel space.

Now Thank We All Our God

Continued from page 16

his table grace to a tune of his own. But soon after the hymn was made public it became associated with a tune credited to Johann Crüger and included in a collection of hymns he published in 1648. The music matches the words so well that ever since the tune has been known as *Nun Danket* from the German words of the hymn. The words and melody now belong together.

German hymn tunes of this period were called chorales, meaning that they were written to be sung, often without any instrumental accompaniment. At first they were sung in unison, with every voice following the melody. Then church choirs began to sing the harmonizations that were provided by other composers. As an organist and choirmaster in German churches a century later, the great composer Bach took such chorale tunes, wrote organ preludes for them, and harmonized them for use by a choir. Our hymnal uses the melody by Crüger as it has been arranged and harmonized by Felix Mendelssohn.

Martin Rinkart's table grace has now become a universal hymn, and it is heard in many languages. In England and in Germany, especially, the hymn has been sung at impressive public occasions such as the opening of the Cologne Cathedral, the laying of the cornerstone of the Parliament building in Berlin, and at the time of Queen Victoria's Diamond Jubilee. Even today, when there are services of national thanksgiving, some special harvest festival, or the time of a proclamation of peace, this is the hymn that seems most appropriate. — K.M.



Christian Communication Arts Center

by Beverly Chain

Adding Hindi sound track to evangelistic films is an important service provided by the CARAVS and the Department of Mass Communication. This experience is valuab in the preparation of radio programs for broadcast into Ind

ONE man with a camera, a handful of silent films, and a conviction that visual materials could be useful in evangelism in India began in 1934 the work which today is an important tool of the church around the world. His first efforts were met with opposition. Today, barely twenty-eight years later, Christian leaders of India are planning construction of a Christian Communications Arts Center which will include departments of drama, graphic arts, film production, and radio, as well as a film library, distribution center, and training center.

The one man who started things was a Presbyterian missionary with instructions from his board to work as closely as possible with the National Christian Council of India. He was joined early in his work by a Methodist missionary, James E. McEldowney of the Department of Mass Communications of Leonard Theological Seminary. It is this department which this year will unite with the Christian Association for Audio-Visual Service (CARAVS), merging staff, funds, and equipment to serve the whole of India from the new Communication Arts Center.

United States and Canadian denominations are partners in this forward move in missions. The partnership is a result of cooperation through RAVEMCCO, the Radio and Visual Education, Mass Communications Committee of the Division of Foreign Missions of the National Council of Churches.

Neither RAVEMCCO nor CARAVS were in existence when the two missionaries teamed up to produce a silent film version of The Prodigal Son, using students of Leonard Theological College as actors.

A cooperative film library was operating, an audio-visual bulletin called Camera Clip had been initiated, and several training institutes held by a newly formed committee of the India Christian Council before mission boards in the Unit States realized they needed to more in the audio-visual minist overseas and that it would be bett done cooperatively.

Since that time in 1948, work h increased steadily. Indian Christia have taken the lead. They admini ter as well as staff the project. E ecutive secretary of CARAVS, t Rev. K. D. Dayanand Bhasker, w continue as head of the merg organization; Dr. McEldowney w serve as associate director.

How much the audio-visual wo has strengthened the Church of I dia cannot be measured in statistic It is perhaps better measured l what people say. This letter w written by a missionary in Nor India.

"Several hundred people sto breathless as the screen revealed t stone rolling away from the tom Then, as Christ stepped forth fro his grave spontaneous applau shook the tent. Transfixed, o turban-clad head continued to sta

Photos, courtesy of RAVEMCCO

at the empty screen as the crowd began to pour out into the night. 'So this is the Christ!' he murmured as he turned away at last.

"Thus ended another of several hundred of film showings to tens of thousands of people. We had just finished thirty days of witnessing through the film medium in a tribal area when a group of men came to us to say that they now understood the salvation offered through Christ and wanted to be baptized.

"But it is not only among the peasants and villagers that films have an impact. Our programs in cities and educational centers are equally rewarding, as youth of India confess again and again that they never knew the way of Christ till they saw the films. It is our earnest prayer that those making the films available will realize the wonderful power of this evangelistic medium and weary not in welldoing."

It is interesting that the Cecil B. De Mille film, King of Kings, referred to in the letter, began the audio-visual ministry in India in 1934, and is still a current project on which CARAVS and the Leonard group are working together. Editing of the old silent film to one hour length and the addition of a synchronized sound track in the Hindi language has just been completed. Plans are now being made for a Telugu language version of the film.

The two departments also worked together to produce an original sound motion picture around the story of Zacchaeus. Called The Transformed Life, the original production had wide acceptance as a Hindi language film. It is now being made available in English. Filmstrips, flannelgraph materials, posters, and some radio programs have been other joint productions of the two organizations.

All of these things are examples of how the old order of things is changing. Films instead of being produced first in English and then translated to a "foreign" tongue are now being produced overseas. A few of these productions are being given English sound tracks and offered to churches in the United States to help them in their evangelistic programs. Leadership is beginning to flow from East to West.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

The Earliest Gospel. Frederick C. Grant. Abingdon, 1953. 270 pages. $1.25.

Are you interested in what makes the Gospel of Mark tick? Do you think this is possibly a Pauline gospel? Are you sure it is the earliest recorded gospel? If questions such as these intrigue you, this paperbound volume is for you!

Here is a nice companion book to The Growth of the Gospels, written earlier by the same author. The book is a bargain; partly because of its low cost and partly because he tosses in a "harmony" treatment of the gospel quartet!

But mostly the author lends a surgical mind to the earliest Christian tradition through this Gospel of Mark. He likes Mark's treatment of the kingdom of God and feels the gospel has a grasp of its motivations and time schedule! This is not "realized eschatology"; all who believe (Mark writes as a believer) in the secret, mysterious Son of God (truly Marcan) are helping to launch the beginning of the marvelous, eternal kingdom of God!

Honest, inquiring students of Mark will read this book; thus, good students become better students! — *Lyle C. Albright, Udell, Iowa.*

Best Sermons 1962. G. Paul Butler, editor. Van Nostrand, 1962. 328 pages. $5.95.

Dr. Butler, as a Methodist minister, former pastor, a staff member of the New York Times, and a professor of both history and English prior to his present position as book, church and school editor of the New York Mirror, has a splendid background for this selective task. More than 120,000 clergymen have been invited to submit sermons. In response, more than 55,755 sermons from 55 countries in 18 languages have been received and read.

This superb volume of 42 sermons opens with thrilling sermons by J. B. Phillips and James S. Stewart. There are sermons from such notable preachers as Paul Scherer, Joseph R. Sizoo, Ralph W. Sockman, Leslie Weatherhead, Gerald Kennedy, Gene Bartlett, Roger Hazelton, and Robert McCracken. Then there are many excellent sermons from men who have not yet become widely known. The sermons cover a wide range of subjects and occasions and are well-indexed for handy reference.

In his introduction he says, among other things, "After reading sermons for eight volumes of Best Sermons during the last twenty years, I still believe that preaching is a vital func-



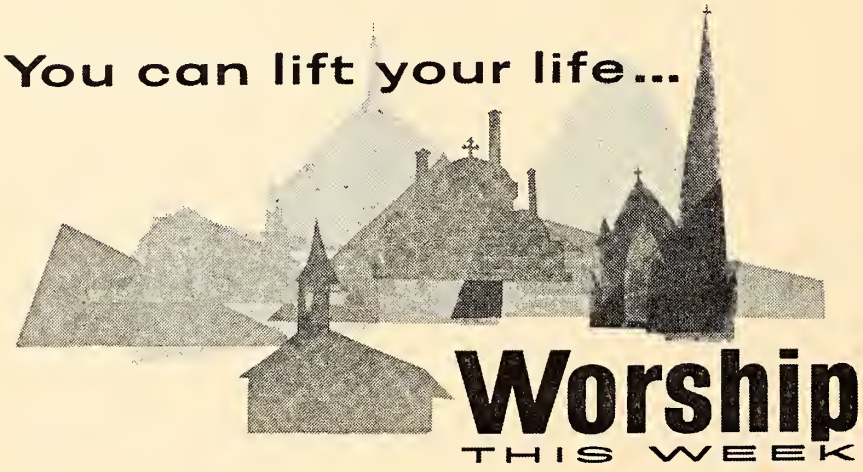
Indian teachers and Christian leaders receive their first training in audio-visual methods and techniques at the workshops conducted throughout India by the Department of Mass Communication. Training workshops such as this will be an important part of the Communication Arts Center program

tion in the Protestant church. Liturgy, worship, and preaching are all important. Some denominations make liturgy the essential element of worship. But even in the liturgical churches, as well as in the evangelical churches, preaching is of great importance in reaching entire congregations with the Word of God." All sermons were selected on the basis of their merits — for homiletical excellence, a spiritual message for our own times, word choice, structure."

Every preacher needs to read great preaching to inspire and motivate him and to develop his art better. Here is preaching at its best. — *Charles E. Zunkel, Port Republic, Va.*

Which Way Forward. Denson N. Franklin. Revell, 1962. 124 pages. $2.50.

The author has combined for publication in this small book a number of his topical sermons dealing with life experiences and problems which the average person is likely to face at one time or another. While this book may justifiably be criticized for offering oversimplified and superficial solutions, it is a sincere and wholesome attempt to point people toward understanding and to give direction to those facing puzzling and distressing life situations. The short sermons are crowded with contemporary illustrations which help to validate the kernels of truth being lifted up. The book is easy to read, refreshing, and noncontroversial. — *Emmert F. Bittinger, Hagerstown, Md.*



Mass Media Promote Religion in American Life

► Protestants, Catholics, Eastern Orthodox, and Jews, in hundreds of localities across the United States, this month will join with one another in conducting a Religion in American Life communitywide worship attendance crusade.

According to proponents of the crusade, the RIAL program is neither a movement to the right or to the left but rather is an "upward" movement, seeking to remind people that life can be lived on a higher plane than materialism.

Through the RIAL program, local churches and synagogues will attempt to reach entire communities with the message that life can be lifted through worship. Emphasis is put upon the importance of worship and participation in religious programs each week.

Nationally, over seventeen million families are without religious affiliation.

The theme, You Can Lift Your Life . . . Worship This Week, will be reiterated in a multimillion-dollar promotional program through mass media. The National Advertising Council, through the use of such mass outlets as car cards, outdoor billboards, platform posters, radio and television programs and spot announcements, newspaper and magazine ads, and trailers for motion-picture theaters, will bring a bombardment of reminders of the value of religious institutions.

Local communities wishing to engage in campaigns of their own will receive help by writing to Religion in American Life, 184 Fifth Ave., New York 10, N. Y.

The United States Junior Chamber of Commerce, Kiwanis and other service clubs, and twenty-eight national religious groups, including the Church of the Brethren, support the RIAL program.

***Paul and His Converts.** F. F. Bruce. Abingdon, 1962. 88 pages. $1.00.

This attractive paperback is one of a series, The Bible Guides, designed to present in twenty-two volumes "a total view of the Bible, and to present the purpose, plan, and power of the Scriptures," and in so doing "guide" one in getting the most out of the Bible itself rather than providing a commentary on its text. The author is a well-known New Testament scholar with conservative leanings and has done an admirable job on this volume, No. 17, which contrary to an impression left by its title, does not cover the career of Paul or account for the main sweep of his mission work, but deals specifically with Paul's Thessalonian and Corinthian correspondence. The handling of these writings is ably done, usually reflecting the broad consensus of scholarship, but occasionally the particular point of view of the author. Ministers and church school workers will find this book and the series of which it is a part very useful and generally reliable in presenting the Bible in the local church. — *Chalmer E. Faw, Chicago, Ill.*

The Lady at Box 99 — The Story of Miriam Van Waters. Burton J. Rowles. Seabury Press, 1962. 367 pages. $5.75.

Box 99 was the address in Framingham, Mass., of the state's only minimum, medium, and maximum security institution for female offenders committed there by the courts on charges ranging from being a "stubborn child" to murder. From sixteen-year-olds to grandmothers, they arrived at the Framingham Reformatory for Women in every conceivable condition of mind and body, prisoners all in the eyes of the commonwealth, but "students" by definition of Dr. Miriam Van Waters, who believed that the reeducation and redemption of these girls and women — the reshaping of their points of view toward society — was the best reason for the reformatory's existence.

Her "students" needed her help desperately. Through the love she gave so freely, many of them went on to live happy, useful lives, a result which outmoded penal codes and political machinery could not bring about.

An Episcopal clergyman's daughter, Miriam Van Waters established a national reputation at the age of thirty-four (when the U. S. government published her survey of the nation's important industrial training and reform schools for girls), became superintendent of the Los Angeles Detention Home, took charge of the El Retiro home for delinquent girls, was referee of the Los Angeles Juvenile Court, was appointed to the Vickersham Commission — and these are only a few of her accomplishments! The sensational trial in Boston, where Dr. Van Waters was tried on twenty-seven counts of maladministration during her tenure as superintendent of the Framingham reformatory, marks the climax of the biography.

This book exemplifies how an ignorant person can confuse the treatment of women with the coddling of them. It shows the terrifying extent to which one person may go to prove his position and the harm he can do, while operating within the laws of the district or state.

With all our absorption with crime and criminals, we get a different picture in this book. It is one senior citizens should read. — *Genevieve Crist, La Verne, Calif.*

The Inward Journey. Howard Thurman. Harper, 1961. 155 pages. $3.00.

The author creatively writes so that we can feel the fresh breath of God. His pen deftly leads us through the deep thoughts of quietude and devotion. His well-traveled devotional life sets new routes for modern minds. His writings always provide the reader with radiant spiritual living thoughts. He makes of loneliness a mockery and the presence of the Holy Spirit companionship to be sought. — *Kent E. Naylor, Akron, Ohio.*

God's Hand I See. Eric J. Gustavson. Augustana, 1962. 104 pages. $2.00.

This is a well-named book of vacation meditations. The wonders of the universe are examined in the light of God's power — we find his spirit in a small whisper as well as in the crashing thunder. This is a good book for a family to take on their vacation and enjoy around the evening campfire or quiet hour. His best advice is: "Stop running so fast. Slow down and give your soul a chance to catch up with your body." — *Mrs. Dan Fierheller, Polo, Ill.*

BRETHREN WANT TO KNOW

Delegates to the Ocean Grove Annual Conference had an opportunity to direct questions concerning the Brotherhood program and related interests to representatives of the General Brotherhood Board. Not all of their questions could be handled at Conference, but the Board and staff members have agreed to answer the questions through the pages of the Gospel Messenger. One or more such questions will be answered each week. Questions in succeeding weeks will deal with Japanese International Christian University, periodical circulation, and the budget of the General Brotherhood Board.

Are ministers' salaries increasing to the point that they are comparable to the salaries of church members, especially persons in the professions?

The most recent figures available in the offices of the Ministry and Home Mission Commission indicate that, on the average, a full-time pastor in the Church of the Brethren receives a yearly salary of $4,284. In addition, he is supplied with a parsonage and an expense allowance averaging $539 (usually for travel). To complete the picture, we can report that, by and large across the Brotherhood, churches contribute their share toward the pastors' pension, hospitalization, and group insurance programs.

We are encouraged by these figures, for the trend is definitely in the right direction. As recently as four years ago, the average full-time salary was only $3,522, and expense allowances were not nearly so common as they are today. We are grateful for the substantial gains which have been made.

But even bigger strides must be taken if the congregations are to meet their obligations to those whom they call to serve them. It is appalling to note how many churches fall below the average, which is already substantially below the standard set by the Annual Conference in 1958. Responsible officials in the local congregations, districts, regions, and in the Brotherhood must constantly hold before the members in the churches the obligation to meet the needs of pastors in a more adequate way.

If one senses the situation correctly, the concern of most pastors across the Brotherhood is not necessarily that their salaries match or even compare favorably with the compensations being received by professional men of comparable training and experience in their communities. Rather, they are eager to establish and maintain a position among their people which will enable them to preserve a degree of dignity and self-respect. — *Carl E. Myers, director of ministry and evangelism.*

What percentage of our total giving is used to finance staff and secretaries?

We generally estimate that only about 7% of the Brotherhood Fund goes for "overhead." This includes the obligations for interpreting needs and the raising and handling of funds. If this question refers to payment of salaries or wages of Brotherhood staff who give much time in program work in the field and secretaries, bookkeepers, accountants, and clerks needed to carry on the total and not just financial work in the General Offices, it can be answered by saying that about 19% of the 1962-63 budget is set up for this purpose.

In a sense almost the entire budget is invested ultimately in persons. Even literature budgets eventually go in a large part to pay the wages of linotype operators, pressmen, and others involved in the production processes. Much of the Brethren Service budget is used for the support of hundreds of workers in many areas of the world. The 6½% of the budget which is specified for the supplemental support of home mission pastors is another case in point. Sixteen per cent of the Brotherhood budget is given for support of missionary personnel. The work budgets on the foreign mission fields eventually are invested in a large measure in payment for time given by Nigerians, Indians, or others to carry forward the work of the church.

In the Brotherhood program, as in the local church, district, and institutional budgets, the work is carried forward through persons called for such tasks. The program is people. — *Norman J. Baugher, general secretary, General Brotherhood Board.*

News and Comment From Around the World

Two Albany, Georgia, Churches Admit Negroes to Services

Negroes were permitted to worship at St. Paul's Episcopal church and St. Teresa's Catholic church, two predominantly white churches in Albany, Ga., where there have been mass demonstrations and arrests in the antisegregation struggle.

In two other churches, however, Negroes were denied admission. These were the Central Baptist church, which refused to let two Negroes enter and Trinity Methodist church, which barred two other Negroes.

Meanwhile, the city of Albany closed its three public parks and two public libraries after small groups of Negroes and whites tried to desegregate them.

Dutch Reformed Mission Withdraws From Northern Nigeria

The Dutch Reformed Church mission has announced that it will withdraw its twenty-four ministers, doctors, and teachers from missionary service in Northern Nigeria. It will turn the work over to the Christian Reformed Church in the United States. Missionaries withdrawn from Nigeria will be sent to Transkei and Ciskei and other places in Africa where critical needs exist.

Vatican Radio Condemns Abortion as "Crime"

The Vatican Radio condemned as a crime the abortion undergone by Mrs. Robert Finkbine of Phoenix, Ariz., who had taken the drug thalidomide during her pregnancy. Fearful that the drug may have caused malformation of her unborn child, Mrs. Finkbine went to Sweden where a legalized abortion was approved by state medical authorities.

In its broadcast, the Vatican Radio said: "Crime is the only possible definition of what happened. Morally, objectively, it is a crime, and all the graver because it was committed legally."

Old Dutch Church Named National Historic Site

A 267-year-old church in North Tarrytown, N. Y., world famed through the writings of Washington Irving, was named a national historic site through the proclamation of the Department of Interior.

The old Dutch church of Sleepy Hollow was mentioned in Irving's Legend of Sleepy Hollow, which related that Ichabod Crane had sung in its choir and had stood in front of its graveyard as the headless horseman went by. Irving is buried in Sleepy Hollow cemetery nearby.

Original Biblical Plays Staged in Israel

Two Biblical plays by well-known Israeli authors and playwrights opened recently, one in Tel Aviv and the second in Haifa. The first to reach the stage was a play based on the Book of Ruth. It was presented by the Haifa Municipal Theater.

The other play is a modern version of the Genesis story of creation. Israel's minister for religious affairs called for the banning of this comedy on the basis that the play is "blasphemous." The official objected particularly to the character called "Keeper of the Garden," who is said to represent God in the play dealing with Adam and Eve.

Fifty Tons of High Protein Foods to Indonesia

Corn given by the people of Iowa and Minnesota to the Christian Rural Overseas Program will provide a fifty-ton shipment of high protein food, valued at $20,000 for export to hungry people in Indonesia.

Dedication ceremonies of the two-carload shipment were held in June at Belmond, Iowa. Contributions of more than 47,000 bushels of corn were delivered to General Mills in exchange for Multi-Purpose Food and Toasted Soy Protein. The food will be exported through Church World Service to Djakarta, Indonesia, from the port of New York.

WCC Fund Allocates $864,000 for Theological Training Units

A total of $864,000 from the theological training fund of the World Council of Churches has been allocated for the support of seminaries and similar institutions in Asia, Africa, and Latin America. Funds were allotted to the Union Theological Seminary in Tokyo, a theological seminary in Puerto Rico, the recently founded association of Evangelical Theological Schools in Brazil, and the Serampora University in India.

Other projects to be supported by the funds include the construction of new theological centers in Ceylon, northern Madagascar, and South-West Africa.

Radio Station Devoted 120 Hours to Bible Reading

A unique twenty-two month radio undertaking, the cover-to-cover reading of the Bible, was completed Aug 24 over WOR radio station in New York.

Presented as a public service, the Bible reading was begun on Oct. 17 1960, by commentator Galen Drake When Mr. Drake left the station a year ago, broadcaster John Gambling took over the fifteen-minute taped program offered from Monday through Friday. The station figures that 480 quarter hours or 120 hours have been devoted to the project The readings also consumed 10 miles of audio tape.

Canadian Anglicans Ask Nations to Abolish Nuclear Weapons

The Anglican Church of Canada adopted a resolution at its twenty first triennial General Synod, warning all major powers that the "only sane course open to humanity is never to use nuclear weapons."

Calling for abolition of atomic weapons, the resolution expressed faith in the moral influence of those nations refusing to accept nuclear arms.

A report approved by the synod declared that public school education in Canada should be aligned with the Christian view since there is "no neutral course in education."

Prepared by the denomination's Committee on Religion in Public Education, the statement asserted that the "educational system which is not inclined towards the Christian principles is inevitably slanted away from them."

Baptist World Alliance Votes Against Sending Observers to Vatican Council

The executive committee of the Baptist World Alliance has decided against sending delegate observers to the Second Vatican Council. After prolonged debate on the matter, the committee, which represents 24,000,000 Baptists, adopted a carefully worded resolution which said that "it is not agreed that it would be desirable for the Baptist World Alliance to encourage an invitation to send observers to the forthcoming Vatican Council."

Some members of the Alliance strongly advocated sending delegates

bservers but others, especially some epresentatives from the smaller Bapst churches in predominantly Catholic countries and in Eastern Europe ere opposed to this step.

Dr. Erik Ruden of London, associte secretary of the Alliance, revealed iat, in contrast to the situation in iany parts of the world, there is o shortage of ministers for the ,150,000 Baptists in Europe. There re now 525 students in over 20 ieological schools, and in West Gerany the Baptists actually have iore missionary candidates than iey can send out.

klahomans Contribute 25,000 ushels of Wheat to CROP

As a result of a summer wheat impaign, Oklahoma wheat farmers ntributed more than 25,000 bushs of wheat to the Christian Rural verseas Program. Even though heat production is estimated to be irty-five percent less than in 1961, ntributions were recorded from venty-four counties in Oklahoma.

Some of the wheat has been and ill continue to be used in Algeria r feeding refugees in regroupment nters and for work payments to en employed in soil conservation ojects.

astor Boegner Hails Action on rench Conscientious Objectors

Adoption by the French Council Ministers of a bill which will ovide alternative service for conientious objectors has been hailed Pastor Marc Boegner, honorary esident of the French Protestant ederation.

Pastor Boegner said the action is tribute to all the persons who for ore than thirty years have sought persuade the government to enact ch a law. He recalled that at the ginning the French Protestant ederation worked singlehanded in eking the legislation.

Future conscientious objectors, he id, will be indebted particularly to eir forerunners who "out of loyalty their convictions accepted years imprisonment, thereby forcing itesmen and ordinary citizens to e the problem squarely and to rive at the only reasonable solum: alternative civilian service."

The bill which must now go before e French parliament before it comes law provides that conscienus objectors may perform noncomtant duties for a period of one d a half times the length of normal litary service.

West Germans Crowd Churches on Red Wall's "Anniversary"

West Germans crowded Protestant and Roman Catholic churches for services marking the first anniversary of the Communist-built concrete and barbed-wire wall dividing East and West Berlin.

A service at Kaiser Wilhelm Memorial church in West Berlin was attended by government leaders including President Heinrich Luebke of West Germany and Mayor Willi Brandt of West Berlin.

Polish Cardinal Assails Communist War on Religion

Cardinal Wyszynski, Roman Catholic primate of Poland, served notice on the country's Communist leaders that "nobody can take our religion from us by force."

The cardinal, addressing an estimated 500,000 Roman Catholic pilgrims, asserted that the nation's progress was being blocked by a "religious war and hatred of God." He said the church favors social progress but that plans can be "fruitful and reasonable only in agreement with God's laws."

Commenting on the worsening church-state relations in Poland, where ninety percent of the people are regarded to be Roman Catholic, the cardinal said, "It is unfortunate that there are programs with noble beginnings, but despite very good intentions they are spoiled by the religious war that has begun and which awakens mistrust."

The arrival of so many pilgrims in the southern Polish city of Czestochowa caused a major problem for their accommodation. However, the villagers for miles around opened their homes and barns to them and tens of thousands camped in the open air. The pilgrimage ended without any major incident with government militia troops assigned to control pilgrimage traffic.

Revised Prayer Book Endorsed by Canadian Anglicans

The Anglican Church of Canada has placed its final seal of approval on a revised Book of Common Prayer. The endorsement of the work of nineteen years came only one day before the three-hundredth anniversary of the authorization of the prayer book of 1662. The final draft of the revision of the 1918 version was approved three years ago but under canon law any major revisions in doctrine, worship, or discipline must be approved by two successive general synods.

To date more than 400,000 copies of the revised version of the prayer book have been sold. It is anticipated that Indians and Eskimos will have to wait a few years yet before revised versions in their dialects are ready.

Israel Baptists Name Three Arabs as Deacons

For the first time, the Israel Baptist Convention has appointed three local Arabs as deacons. With more than two hundred members, the Baptist community is one of the flourishing Christian groups in the Holy Land.

Baptists have churches in Nazareth and in Tel Aviv and Haifa, a high school in Nazareth, a children's village near Petah Tikvah, and an art gallery near Tel Aviv. In 1961 the Baptist Convention launched Israel's first official Christian church journal in the Hebrew language. The Israel Baptist Convention is affiliated with the foreign missions board of the Southern Baptist Convention in the United States.

Missionary Church Association Votes Approval of Merger

The Missionary Church Association has voted to merge with the Christian and Missionary Alliance.

Association member churches must endorse the plan by two-thirds vote before the union becomes effective. The new group will be known as the Missionary Alliance.

The merger was approved by the Christian and Missionary Alliance at its seventy-fifth anniversary General Council in May.

Organized in Berne, Ind., in 1898, the association now has its headquarters in Fort Wayne. It includes seventy-one missionaries and some 8,000 members in 121 congregations. The Alliance has 860 missionaries and a membership of 70,000 in 1,200 congregations in this country.

Library of Congress to Sell Gutenberg Bible Facsimiles

In response to public demand, a facsimile of the first page of the Gutenberg Bible, suitable for framing, has been published by the Library of Congress.

Reproduction of the first page of Genesis, exactly as it appears in the library's own copy of the world's first major printed book, has been made possible by a grant from the Verner W. Clapp Publication Fund. The

facsimile is 11 by 16 inches in size and can be purchased for $1 through the Library of Congress publication office.

Accompanying each copy will be a separate brochure explaining the history of the Gutenberg Bible and the library's three-volume edition of it.

Less than three hundred copies of the Gutenberg Bible, the first book printed from movable type, were produced at Mainz, Germany, between 1450 and 1456. Only forty-six copies are known to exist, of which only three, including that of the Library of Congress are in perfect original condition.

The Library of Congress copy was valued at $300,000 when obtained in 1930.

Negroes Told to Bear Responsibility in Racial Integration of Churches

The president of the National Christian Missionary Convention, comprising Negro members of the Disciples of Christ, asserted that Negroes should not seek racial integration in the church merely to shift their responsibilities to white people.

William K. Fox of Indianapolis warned that Negroes aiming to become "milk-fed Christians" are as wrong as whites satisfied with "token integration."

He termed an error the assumption of some white and Negro people that "a lone Negro on a college board or one Negro family in a congregation" means a racially integrated church.

Christian Literature "Bookmobile" Launched in Congo Missions

A bookmobile to distribute Christian literature in cities and villages of the Congo's interior has been launched by missionaries of the Presbyterian Church in the U.S. (Southern).

The vehicle, which holds about four tons of books, will be used to supply stock to a chain of bookstores and for night evangelistic rallies. Literature also will be sold from the truck in various parts of the Congo.

Five missionaries, of whom four are from the Southern Presbyterian board, will staff the vehicle.

"Missions to Minors" Launched by EUB to Fight Delinquency

A "Mission to Minors" program was inaugurated by the Evangelical United Brethren Church at its first convocation of the EUB Youth Fellowship.

About 1,500 youths from nearly every state and several foreign countries gathered at Estes Park, Colo., for inspirational teaching and business sessions.

Eleven pilot projects across the country will set up experimental programs to develop principles to be used in combating juvenile delinquency, in aiding mentally retarded children, and in dealing with other youth problems.

Requirements that youth must meet to serve in the program include a deep devotion to Christ in order to be sensitive to other people's needs, a readiness to gain skills to help them, and reliance on God for help in meeting and aiding youth in difficult situations.

On hand for the conference were two fraternal delegates from the Methodist Church and one from the Church of the Brethren.

Israeli Rabbi Urges Vatican to Refrain From Calendar Reform

An appeal to Vatican officials to refrain from any calendar reform which might cause observance of the Jewish Sabbath to fluctuate was made by the chief rabbi of Israel at the opening session of the Orthodox Zionist movement.

His plea was obviously prompted by reports that the agenda of the Second Vatican Council may include an item for reform of the Gregorian Calendar in establishing a fixed date for the observance of Easter. If this were to take place, some Jewish leaders fear it might remove previous Catholic objection to a world calendar based on a fixed number of weeks.

Angola Frees Ministers Held Year in Prison

Three African Methodist ministers have been released from prison in Angola after being detained for about a year.

Their release was reported by a spokesman for the Methodist Church, who also said that nearly twenty other Methodist clergy and lay leaders are still in Angola prisons without having been tried.

Last summer the Portuguese government expelled four American Methodist missionaries in Angola, also charging them with subversion. They had been imprisoned for three months without trial in Angola and Lisbon. All the missionaries strongly denied the accusations against them and were exonerated by the Methodist board of missions in New York.

Catholic Study Shows Protestants More Zealous in Seeking Converts

Protestant laymen are more than twice as zealous as Catholics in seeking to win converts, according to a priest who is director of the bureau of convert research at the University of Notre Dame.

Father John A. O'Brien charged that the overwhelming majority of Catholics have not so much as lifted a finger to share their faith.

According to the statistics quoted by Father O'Brien, fifty-nine percent of all Protestants sought to interest others in membership in their churches, while the Catholic figure came to twenty-eight percent.

New Danish Bill Will Permit Nontheologians to Become Clergymen

The Danish parliament has enacted new legislation which will greatly enlarge the potential recruiting field for ministers for the National Lutheran Church. By almost unanimous vote the parliament has approved a bill which will permit persons with university degrees in fields other than theology to become clergymen of the church.

The bill also provides that clergymen who have not received their training at the Danish Lutheran Faculty may become clergymen of the church. This would include ministers from other churches as well as those who have joined the Danish church.

New Bill to Amend Marriage Laws for Christians in India

A bill seeking to amend and codify the law relating to marriage among Christians in India has been introduced into the lower house of the Indian parliament. The bill, which is termed the Christian Marriage and Matrimonial Causes Bill, is based on recommendations of the law commission which consulted several Christian groups in India.

The new bill would allow that when both parties are Christian the marriage can be solemnized either as a civil marriage before a marriage registrar or as a sacramental marriage conducted by ministers of churches recognized by the government or licensed by it.

The Indian parliament has already codified a Hindu law relating to marriage and divorce and placed on the statute book a Special Marriage Act which legalizes interreligious and intercaste marriages.

Anniversaries

Brother and Sister J. W. Bowman celebrated their fiftieth wedding anniversary at their home near Johnson City, Tenn., on May 13, 1962. They have three children, ten grandchildren, and four great-grandchildren. They are members of the Johnson City church. — Mrs. Robert Bollaan, Bristol, Tenn.

Brother and Sister L. P. Dunning of Wenatchee, Wash., celebrated their sixty-fifth wedding anniversary on Aug. 12, 1962. They have four children, fifteen grandchildren, and eighteen great-grandchildren. — Geraldine Eller, East Wenatchee, Wash.

Mr. and Mrs. G. Harvey Hull celebrated their fiftieth wedding anniversary on Oct. 1, 1961. They are members of the Eversole church, Ohio, serving in the office of deacon. They have three children, five grandchildren, and five great-grandchildren. — Anna M. Landis, Brookville, Ohio.

Mr. and Mrs. A. C. Kessler, members of the Mt. Morris church, Ill., celebrated their seventieth wedding anniversary on Sept. 4, 1962. They have three children, four grandchildren and eight great-grandchildren. — Mrs. Robert Fridley, Mt. Morris, Ill.

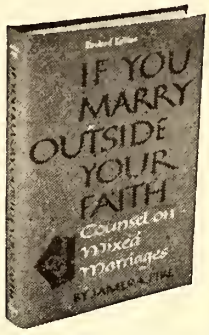
Mr. and Mrs. Roy Millikin celebrated their fiftieth wedding anniversary on March 2, 1962. They are members of the Eversole church, Ohio. There are three children, five grandchildren, and two great grandchildren. — Anna M. Landis, Brookville, Ohio.

Mr. and Mrs. Joel B. Naff of Roanoke, Va., celebrated their fiftieth wedding anniversary on Aug. 5, 1962, at the Cloverdale church, Va. They have eight children, twenty-one grandchildren, and four great-grandchildren. Both are members of the Cloverdale church. — Mrs. Paul S. Garber, Roanoke, Va.

If You Marry Outside Your Faith

Revised

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Out of a deep concern that the problem of mixed marriages is being considered much too superficially, with tragic results in many cases, Bishop Pike has produced a book that will clear the air of many misconceptions and provide sound guidance for counselors, for those contemplating marriage, and for those already in a mixed marriage. It will even have much to say to those satisfied with their religious and marital adjustment. **$3.50** cloth; **$1.25** paper

Church of the Brethren General Offices, Elgin, Illinois

Obituaries

Brallier, Jesse T., son of John and Emma Simmons Brallier, was born Oct. 12, 1889, in Bedford County, Pa., and died Sept. 3, 1962, at Tatesville, Pa. On Jan. 6, 1917, he was married to Susie Batzel. He was a member of the Everett church, Pa. Surviving are his wife, six children, twenty-one grandchildren, two great-grandchildren, one brother, and two sisters. The funeral service was conducted in the Everett church by Brethren Dorsey I. Pepple and J. Earl Hostetter, and burial was in the Tatesville cemetery. — Laverne M. Shimer, Everett, Pa.

Bowers, Bessie Ann, daughter of Samuel Lewis and Stella I. Goodman Burks, was born June 15, 1896, at Liberty, Kansas, and died Sept. 14, 1962, near Independence, Kansas. On Feb. 24, 1915, she was married to Elwin Bowers, who died in 1959. She had been a member of the Church of the Brethren since girlhood. Surviving are one daughter, two sons, five sisters, one brother, fourteen grandchildren, and five great-grandchildren. The funeral service was conducted by the undersigned, and burial was in the Mt. Hope cemetery at Independence. — Van B. Wright, Independence, Kansas.

Bowser, Jesse Owen, son of Harry C. and Catharine Ashworth Bowser, was born Jan. 23, 1908, in Montgomery County, Ohio, and died May 20, 1962. On May 4, 1929, he was married to Irene Shank. A member of the Eversole church, he had served in the office of deacon. Surviving are his wife, one son, his father, his stepmother, and one brother. The funeral service was conducted in the Eversole church by Bro. Frank Nies, and burial was in the Eversole cemetery. — Anna M. Landis, Brookville, Ohio.

Bricker, Adam M., was born Sept. 30, 1873, in Pennsylvania, and died Sept. 9, 1962, in Camp Point, Ill. The funeral service was conducted by Bro. Dewey B. Cave, and burial was in the Xander cemetery at Liberty, Ill. — Mrs. Ed DeWitt, Liberty, Ill.

Cannon, William Snowden, son of William N. and Jane Leatherman Cannon, was born Dec. 7, 1880, and died Aug. 17, 1962. On Sept. 24, 1904, he was married to Sylvia Roberts, who survives. Four sons, three daughters, twenty-one grandchildren, and eleven great-grandchildren also survive. The funeral service was conducted at the Antioch EUB church by Rev. Charles Van Gilder and Bro. Gene Bucher. Burial was in the Davis cemetery near Antioch. — Edna Mott, Antioch, W. Va.

Crill, Mary Keister, was born Jan. 5, 1881, in Lima, Ohio, and died at Chelan, Wash., Aug. 19, 1962. She was married to Jesse Crill, who preceded her in death. Surviving are two sons and a number of grandchildren and great-grandchildren. — Geraldine Eller, East Wenatchee, Wash.

Davis, Anna M., was born March 19, 1865, in Miami County, Ohio, and died in September 1962, near Midland, Mich. On March 17, 1895, she was married to William Davis, who died in July 1949. Survivors include two sons, two daughters, two sisters, and two granddaughters. She had been a member of the Church of the Brethren for many years. The funeral service was conducted in the Beaverton church by Bro. Arthur Whisler, assisted by Bro. Randall Roose. Burial was in the Dale cemetery near Beaverton. — Mrs. Charles E. Ward, Beaverton, Mich.

Evans, Roy, son of William and Sara Shilt Evans, was born May 24, 1889, in Dayton, Ohio, and died Feb. 11, 1962. On Dec. 23, 1912, he was married to Nora Mae Slyder. He was a member of the Eversole church, Ohio. Surviving are his wife, one son, two daughters, six grandchildren, and two great-grandsons. The funeral service was conducted by Bro. Frank Nies, and burial was in the Eversole cemetery. — Anna Landis, Brookville, Ohio.

Landis, Effie, daughter of Levi and Lydia Echard Whitmer, was born Oct. 7, 1882, and died Aug. 18, 1962. She was a member of the Summit church, Va. Surviving are two sons, four grandchildren, and two great-grandchildren. The memorial service was conducted by Bro. Beverly Smith, and burial was in the Salem church. — Sada Craun, Bridgewater, Va.



His Pen in Her Hand

Compiled by

ANETTA C. MOW

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Church of the Brethren
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Landis, Willis H., son of John and Susan Baker Landis, was born in Darke County, Ohio, Aug. 7, 1886, and died July 21, 1962. He was married to Jennie Bright, who preceded him in death. Later he was married to Blanche Yaney Henschen, who survives. Surviving are three sons, four grandchildren, and one great-grandchild, two stepdaughters, one stepson, two brothers, and four sisters. He had been a member of the Church of the Brethren for many years. The funeral service was conducted by Bro. John Mishler in the Pleasant Dale church and at the Trotwood church, Dayton, Ohio, by Bro. Paul Kinsel, and burial was in the Trissel cemetery at New Lebanon, Ohio. — Mrs. Willis H. Landis, Decatur, Ind.

Lamb, Emma Blanche, daughter of Jesse and Adona Griffin, was born Sept. 25, 1897, and died July 22, 1962. She was a member of the Summit church, Va., where she and her husband served in the office of deacon. Surviving are her husband, Henry C. Lamb, five children, nine grandchildren, two sisters, and two brothers. The memorial service was conducted at the Summit church by Bro. Beverly Smith, and burial was in the adjacent cemetery. — Sada Craun, Bridgewater, Va.

Root, Edna, daughter of Mr. and Mrs. Harvey Root, was born July 26, 1873, in Pepin County, Wis., and died July 21, 1962, at Mondovi, Wis. She was a member of the Chippewa Valley church. Surviving are one brother and two sisters. The funeral service was conducted at the Chippewa Valley church by the undersigned, and burial was in the Riverside cemetery in Mondovi. — Walter A. Miller, Mondovi, Wis.

Snare, John L., son of Isaac and Minnie Gates Snare, was born Sept. 4, 1908, at Williamsburg, Pa., and died Aug. 27, 1962, at Philadelphia, Pa. In 1932 he was married to Madolyn Norris. Surviving are his wife and two brothers. He was a member of the Williamsburg church, Pa. The funeral service was conducted by Bro. D. Howard Keiper, and burial was in the Presbyterian cemetery at Williamsburg. — Elizabeth Sollenberger, Williamsburg, Pa.

Church News

Washington

Wenatchee Valley — The congregation has made plans for fellowship evangelism based on seven geographical districts within the congregation, each headed by an undershepherd. The plan is headed by the pastor, R. H. Miller, and many assignments have already been made. We expect to have Bro. C. Ernest Davis to conduct our pre-Easter meetings. A capital funds drive got under way in October, chaired by Ezra Crist and Otto Eikenberry. The goal is a $1,000 a month above our operating budget. The congregation has decided not to remodel the old parsonage but to secure another building within the next three years. The heads of all committees and the appointed officers had a retreat with the pastor and moderator in September to make plans for the church year. The members of the Questers Class and their family had a retreat over the Labor Day weekend to consider the theme, Questers on a Quest. Five of our youth attended the National Youth Conference and have returned with a new appreciation for their work. One youth has been assigned to the Gould Farms as a BVS worker. Her mother will join her there as a cook for the group. Another BVSer has been serving in Posnan, Poland, as an English teacher. Two couples will be entering the October unit. Wenatchee Valley will be the host for the eastern half of the district for an interpretation meeting by the Brotherhood staff. Mrs. Egge showed pictures of her work in Nigeria. The Millers are spending the month of October in Indiana and during their absence, the pulpit is being supplied by local speakers. — Geraldine Eller, East Wenatchee, Wash.

Colorado

Bethel — Elvin Frantz, CROP director for the State of Illinois, showed pictures of his tour abroad in connection with CROP. We had mission study each Sunday evening through January. In February we studied temperance. Offerings went to the temperance work in Colorado. Bro. A. R. Fike will continue his pastorate here for another year. The offering of the vacation Bible school, at which there was perfect attendance, went to Korean orphans. Mr. Clair Poling showed slides and gave a talk about the Heifer Project in South America. Dale Lucore entered BVS in the July unit. Some of our members attended the district conference at the Prince of Peace church in Denver. Two of the women were present at the women's retreat in August. Three of our boys attended Camp Colorado. The women met once a month all through the winter getting relief clothing ready, sewing on layettes, piecing and tying comforters. They sent a comforter and quilt pieces to the Lybrook mission and nine relief bags and fifteen blankets to Church World Service. — Marion Fike, Arriba, Colo.

Iowa-Minnesota

Mt. Etna — At a recent council meeting, Warren Johnston was elected moderator and Mrs. Andy Johnston chairman of the women's fellowship. The youth met every two weeks during the summer to play volleyball and for worship. Bro. Leonard Lutz closed his two-year ministry here and moved to Indiana. John O. Wagner of Garrison, Iowa, became pastor on Sept. 2. He will serve the Salem church in addition to our congregation. Doris Gossard and Stanley Evans represented the congregation at the district conference. — Doris Gossard, Mt. Etna, Iowa.

Panther Creek — On May 21 the church honored those over sixty-five years with a dinner and a program. We had an average attendance of 11[illegible] at the vacation Bible school. The offerings were sent to help migrant workers at Muscatine. We had a good representation at all of the camps at Pine Lake, except the one for youth. Fifteen of our youth attended the National Youth Conference at Estes Park. Fifteen young people are in McPherson College this year. The pastor, Bro. Paul Miller, was given a leave of absence so that he and his family could spend the summer in Europe, where he directed a work camp in West Berlin. His son, Phil, was in a work camp at Wolfsburg, Germany. Mrs. Miller and Judy worked in the office at Kassel. Judy was an exchange student the past year at Goettingen University. Bro. David Hykes served as summer pastor, and he is now in Bethany Biblical Seminary to continue his studies. The trustees purchased a house which they moved onto church grounds, and it is being remodeled into a home for the caretaker. — Mrs. T. U. Reed, Adel, Iowa.

Southern Missouri and Arkansas

Carthage — J. A. Strohm will con[illegible]

ıue as our pastor for another year, ving started his third year in Sepmber. Five have been baptized. ıe budget has been increased for the ming year. S. J. Neher has been ected moderator. Four have been ceived by letter. Bro. Lawrence hman, the district executive secrery, showed slides and explained the w Sunday school lesson materials. venty-seven of the congregation atnded camp this year as cooks, teachs, or campers. Seventeen young ople and the workers dedicated eir lives one evening at the campfire rvice. — Mrs. Velma Teeter, Jasper, o.

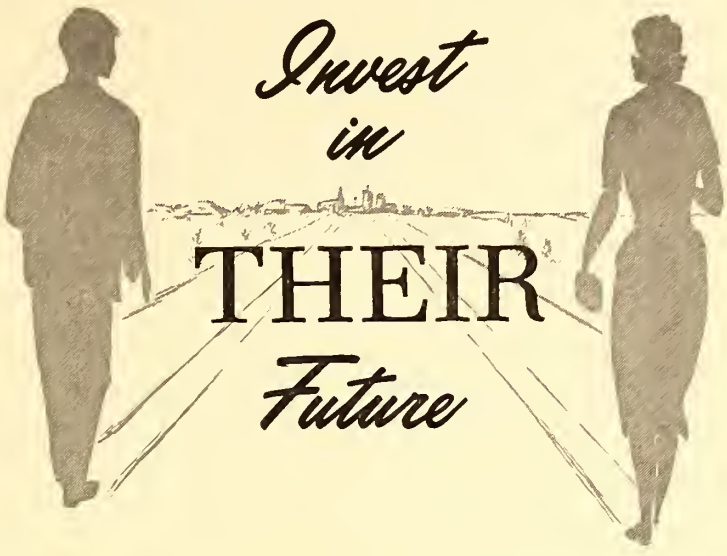
Northern Illinois and Wisconsin

Dixon — Twelve members were reived in the church in the spring. x children were dedicated in May. veral of the women attended the ring rally at Boulder Hill. Sunday hool teachers were represented at e teacher training school at Mt. Mor-. During the absence of Bro. Wayne iller, the pastor, in the summer, alen Heckman served as the pastor. our youth attended the National outh Conference. The women atnded the workshop meeting and a llowship retreat at Camp Emmaus. n Aug. 16 the church had a program r Wilburn Lewallen and his family, ho were moving from the congregaon. The women have made comrters for relief and cancer dressings r local use. Thirty-two of our chilen and youth attended camp. — Mrs. rtha Bowers, Dixon, Ill.

Milledgeville — The youth and the omen attended district events in eir area, the youth the spring conrence at Franklin Grove and the omen the district rally at Boulder ill. The women also entertained the omen of the First Brethren church id the Polo women presented a play, ho Is My Neighbor? The men atnded the rally at the Sylvan church. uest speakers during the summer ere Rev. Richard Horst, pastor of e Lutheran church, Chadwick; harles Lunkley, missionary to Niria; Thomas Cleworth; and Evan insley. We had an undershepherd eeting on May 20. Some of our embers conducted a worship service the Brethren Home in Mt. Morris. ach Wednesday during the summer e had family fun night. Two of the outh attended the National Youth onference at Estes Park. Karl Baldr, our former pastor, and his family ft August to take up the work at ewport News, Va. Bro. Glen M. ively and his family have moved to the parsonage. Bro. Carl Myers nducted an installation service for other Shively on Sept. 9. — Mrs. W. Kreider, Milledgeville, Ill.

Southern Illinois

Astoria — The women's fellowship ıs been making comforters and laytes, and doing other relief sewing. ıe moderator, Paul Thompson of anton, moderated the August council. lmer Dadisman has become our new ıstor. Delegates to the district conrence at Woodland were Frances hnson, Paul Rhodes, and Hubert ripe. The ensemble of Grantham

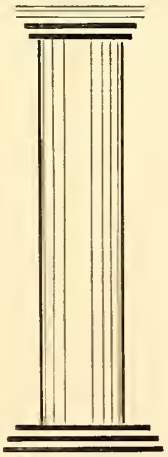


The six colleges and seminary of the Church of the Brethren are engaged in helping young people to discover the resources of truth for meeting the issues of life. Each year these institutions graduate hundreds of Christian men and women who go throughout the world serving humanity.

These colleges and the seminary merit the support of all Brethren. Your help in developing the capacities of worthy young people is essential to their lives and to the church of tomorrow. In addition to outright giving, contributors are using the following means:

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HASKELL M. MILLER

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Church of the Brethren
General Offices
Elgin, Illinois

College gave a program, Music of the Master, while they were on their summer tour. The Phillip Kessler family have moved to North Manchester to continue further schooling. — Lottie Johnson, Astoria, Ill.

Hurricane Creek — Robert and Martha Dickson represented the congregation at the district conference. One youth attended camp. Two have been received by letter since the last report. At the family night the WCTU had a program at which the pastors of the Church of the Brethren and Methodist Church were speakers. The church and Sunday school officers were elected at the September council meeting. We had our evangelistic meetings, Oct. 7-14. — Pearl Parker, Smithboro, Ill.

Middle Indiana

Bachelor Run — The theme for the vacation Bible school was The Bible. Mrs. Ralph Petry gave a talk at the mother-daughter banquet. At one of the morning worship services, Roger Ingold gave a talk on Nigeria and in the evening showed pictures of the work there. Jackie Fulton and Janice Snyder spent a week at Camp Mack. Delegates to district conference were Jerry and Laura Holsinger, Frank and Margy Hood and Ada Booth. Two babies have been dedicated. During Dolar Richey's illness, Floyd Sonafrank, John Hoffman, and Philip Giberin filled the pulpit. The love feast was observed on Oct. 20 and the homecoming on Oct. 21. William Eberly, member of the Manchester College faculty, spoke in the afternoon. E. Paul Weaver conducted the installation service for Lowell Richey and his wife on Sept. 9. Bro. Calvin Bright will hold evangelistic meetings, Nov. 9-18. — Edna Allbaugh, Bringhurst, Ind.

Eel River — The summer program included vacation church school and day camp for our children. Negro children of Ft. Wayne visited in the homes of some of our members. Seventeen youth and four adults attended the National Youth Conference. We had our homecoming service in September; Thomas Wilson, a pastor at the First Church, Chicago, was the speaker for the morning and evening services. We had a one-week evangelistic meeting, Sept. 10-16, conducted by Bro. L. John Weaver, pastor of the Potsdam church, Ohio. Three were baptized and one was received by letter. Our stewardship program began Sept. 20 with a training for visitors, followed by a loyalty dinner on Sept. 23, and the every-member visitation on Sept. 30. The pastor, Jay Gibble, began his second year with us in September. — Mrs. Glenn Tridle, Claypool, Ind.

Markle — Eight were baptized and sixteen received by letter. The pastor taught a class in church doctrines Aug. 12 — Sept. 30. Bro. W. C. Stinebaugh, the pastor, attended the ministers' seminar in July. The Sunday school classes have taken an active interest in improving the building and grounds. Attendance and offerings have increased. The district executive secretary, E. Paul Weaver, presided at the July council. The love feast was held on Oct. 7 and we will have a homecoming and harvest service on Nov. 4, when the sixth anniversary of the church dedication will be celebrated. The speaker will be Bro. Roy J. Gilmer of Ft. Wayne, who is moderator of the church. — Jayde Brumbaugh, Markle, Ind.

Southern Indiana

Richmond — Calvin Cheek was installed as pastor of the Richmond church on Sept. 2, with Byron Miller of the Nettle Creek church in charge of the service. In August there was a farewell dinner for Calvin and Harriett Bright. Bro. Bright resigned as pastor of the congregation after serving for ten years and is now serving the Decatur church, Ill. On July 10 the women's fellowship invited the women of the Four Mile church to be their guests. Average attendance for the past quarter was eighty-two. Gerald Clingenpeel was in charge of the daily vacation Bible school in June. Three of the youth attended Camp Mack district meeting. One youth attended the National Youth Conference. — Mrs. George Johanning, Richmond, Ind.

Southern Ohio

Eversole — The women's fellowship has organized into five circles. They have been sewing for Bethany Hospital, making cancer pads for the Greenville Home, collecting clothing for relief, knotting comforters, and rolling bandages. A number of the women attended the district women's fellowship rally at the New Carlisle church. The junior highs entertained their parents at a dinner and vesper service. At one of the sessions of the school of missions, Bro. Henry Driver showed his slides, Pigs for Paraguay. Several of our members participated in the district choral society's presentation of the program at the West Milton church which was directed by Prof. Don Frederick. A number of anthems composed by Brother Frederick were used. The pastor and the male quartet and the ladies duet conducted a worship service at the Brethren home at Greenville. Betty Jane Bickham was

Brethren Placement Service . . .

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he speaker at the mother-daughter dinner. The project for the vacation Bible school was Hong Kong orphan relief. The offering amounted to twenty-four dollars. Ten have been baptized and five received by letter. Four of the youth attended the National Youth Conference. One Sunday night each month we have a forum and discussion centering about Christians and current events. Four babies were dedicated on Mother's Day. The children gave a program on Children's Day, and Clarence Priser brought the message. Bro. Chester Harley, district executive secretary, brought the morning message on July 15 and then licensed Robert Faldorf to the ministry. One Sunday Bro. Ellis Guthrie of Eaton, Ohio, brought the message, Christianity and Communism. — Anna M. Landis, Brookville, Ohio.

Troy — Martha Detrick was director of a vacation Bible school during the summer. During the absence of the pastor, H. H. Helman and Tom Riecke were guest ministers. Several of the youth attended the youth conference at Bear Creek; five youth and two advisers attended the national youth conference at Estes Park. A new Sunday school class has been organized for single and married young people of post high school age. A number of children attended camp Sugar Grove this summer. Thirteen of the women went to the Southern Ohio district workshop at Covington. The women gave $100 toward the Brotherhood fund. A budget of $24,000 for the coming year was adopted at the July council meeting. On Sept. 7, we celebrated the tenth anniversary of our church dedication. Leonard Carlisle, the former pastor, is now serving the South Bay church, Redondo Beach, Calif. Guest speakers have included Vernon Powell of Piqua, Ohio, and Allen C. Deeter, a professor at Manchester. Gale Crumrine has been called as pastor of the church. Until he can move to Troy, Dean Farringer will serve as interim pastor. Roger and Mary Biser, Wilford and Virginia Hunkett were installed into the office of deacon by Bro. Chester Harley of West Milton. — Mrs. Raymond Becker, Troy, Ohio.

Eastern Pennsylvania

Akron — Bro. James Berkebile conducted a Bible institute. Bro. Abram Hess spoke on missions, and Bro. Harry Wolgemuth delivered a harvest home message. A number of our members attended the open house and chicken barbecue at the Brethren home in Neffsville. Brethren Richard Hessick and Charles Weaver and their wives have been elected to the office of deacon. The young adult class showed the picture, Hong Kong Reports, one Sunday evening. Bro. Howard Merkey conducted the examination service and officiated at the love feast. Guy Wampler, pastor of the Ephrata church, was the speaker for the family night dinner. Margaret Hess gave an interpretation of the BVS and Brethren Service program. Evening vespers were sponsored by the junior high classes on the lawn of the church. The theme of the vespers was Knowing God Through Love. On Sept. 9, the senior Bible class sponsored the showing of the filmstrip, Unto These My Brethren. — Minerva Rudy, Akron, Pa.

Fredericksburg — The congregation was in charge of the worship service on the afternoon of May 6 at the Neffsville Brethren Home. The youth fellowship had a hymn sing at the Meyer church with John F. Brightbill of Lebanon as a guest director. At both churches, there were Mother's Day programs. Kermit Strite of Hagerstown, Md., was the speaker at the Meyer church. Brethren S. Clyde Weaver and James Eshelman were guest ministers for the love feast service. Mrs. Roy Forney was speaker for the mother-daughter dinner at the Meyer church. The youth sponsored a program at which the film, Through Gates of Splendor, was shown. Elizabeth Albert, missionary to Formosa, gave an illustrated talk at the Fredericksburg church. At the Children's Day programs at the Meyer and Fredericksburg churches, nine children were dedicated. Matthew M. Meyer of Glendale, Calif., was the guest minister at the worship service on July 1 in the Meyer church. Several women attended Camp Swatara. The congregation was in charge of the Brethren Hour on July 15. We had a vacation Bible school at the Fredericksburg church in July. Twelve comforters have been donated to relief by the women. Jesse Whitacre of Keyser, W. Va., conducted evangelistic services at Fredericksburg, July 30 — Aug. 12. Eighteen campers and three leaders attended Camp Swatara during the summer months. — Grace E. Meyer, Ono, Pa.

King Ferry — Robert A. Hess gave an illustrated talk on the work in Nigeria. This was followed by the church council. The larger parish World Day of Prayer was held in our church and also the father and son banquet. Two have been baptized. Charles and Martha Weibly willed their home as a parsonage for the King Ferry church and the pastor is now living in that property. A delegation representing Christian education interests of the district participated in the Sunday school and church

DEVOTIONAL SELECTIONS

From George Matheson

Edited by Andrew Kosten



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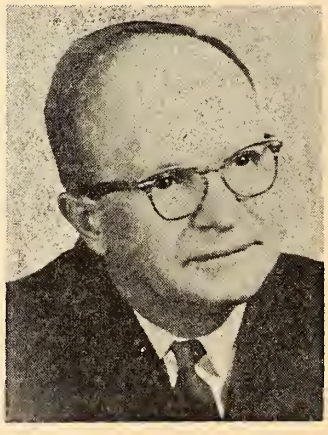
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worship services on May 6. During the absence of the pastor, Levi K. Ziegler, in June, Rev. John Hatt, pastor of the Presbyterian church, preached; then Brother Ziegler preached in the Presbyterian church during Reverend Hatt's absence. At these four services both congregations worshiped together. The two congregations also cooperated in a vacation Bible school, June 27 to July 6. Mary MacManes, a member of our congregation, under appointment to serve as a nurse in India, spoke at a service in July. A delegation of Brethren Volunteer Service participants of Eastern Pennsylvania spent Aug. 19 in our congregation. We had a farewell supper for the interim pastor, Levi K. Ziegler, and his wife, on Aug. 23. Gerald Walizer has arrived to take up his responsibilities as pastor. On Sept. 9, the moderator, Abram Eshleman of Mt. Joy, Pa., preached in the morning service following the installation of Brother Walizer as pastor. The council was held in the afternoon, and Brother Eshleman was elected moderator for another year. — Mrs. Helen Bowman, Ludlowville, N. Y.

Skippack — Bro. Galen Brumbaugh was licensed to the ministry at the June council meeting. Professor Armen Snowden of Elizabethtown College was the leader for the Bible institute in May. Brethren Ralph Frey, Ralph Jones, Harold Keppen, and Harry Ziegler have been guest speakers at evening and morning worship services. A number of the women attended open house at the Neffsville Home. Three ministers took advantage of the Bethany summer extension school at Elizabethtown College. Some of the members held a service at the county jail in July. We had campers and counselors at Camp Swatara during the summer. Two of the youth attended the National Youth Conference at Estes Park. Bro. Joseph Cassel brought the message at the harvest home service and the offering was given to the Achievement Fund. — Mrs. Eugene Berry, Collegeville, Pa.

First West Virginia

Locust Grove — The completion of the basement of our church has added much to its efficiency. It was dedicated on June 3 with Stanley Earhart, pastor of the Oak Park church, Md., and Jesse Whitacre taking part in the service. The daily vacation Bible school was held, June 11 to 15. The project for this year was contributions for crippled children. — Carol Cosner, Mt. Storm, W. Va.



JESSE H. ZIEGLER

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From the science of psychology Brethren author Jesse Ziegler surveys and interprets that which is most relevant and important for Christian education. He proceeds by reviewing the main trends in psychological theory about personality and progresses to learning theory, group process, and developmental psychology. This book is a significant contribution that will be of immediate value to any teacher or educator. $2.75

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Ill.

Church of the Brethren
Gospel MESSENGER

NOVEMBER 10, 1962



ean Valentine (right), a BVSer, talks with Mr. Logan, neighbor of the church she serves. Jean is ne of several hundred volunteers who have been involved in a significant ministry to persons of all ages. In this issue is the first of three pictorial essays representing various aspects of the BVS program

BVS: Those Who Dare to Love
(first in a series)

Pastoral Help for Homemade Troubles
by H. H. Helman

Report of a European Peace Conference
Was Sagt Uns Puidoux? by David J. Wieand

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

H. H. Helman is a retired minister, living at New Carlisle, Ohio.

A member of the faculty of Bethany Biblical Seminary, *David J. Wieand* spent last year in research and study in Jerusalem.

Howard Royer is director of news services for the Church of the Brethren.

Three lay women contributed articles to this issue: *Edith Lovejoy Pierce* whose home is in Evanston, Illinois; *Irene Shull Reynolds*, a resident of Lawrence, Kansas; and *Leo Lillian Wise*, an Ohioan who in the past wrote much for the Gospel Messenger.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Consider Civilian Benefits

I believe that those who object to the payment of federal income taxes should stop to consider the many civilian purposes that federal funds are used for. Many people would not have anything to eat if it were not for federal funds. These mean either employment or pensions for so many of us, and there are many benefits for all of us. These are what make the building of our churches and colleges possible. For a large majority of people the income taxes are withheld from the wages, so they have no choice.

Second (this probably should be first), I believe that show-off demonstrations are wrong, that is walks for peace and the like. I believe that we should put in the time in winning men to Christ.

Why is it that our Brethren colleges do not offer courses in personal evangelism? Why don't our local churches do the same and work at it full time? They need to be coordinated with the individual worker's efforts and the worker needs the blessing of the local church. — Harley J. Utter, 218 N. Madison, Wichita, Kansas.

Civil Disobedience a Christian Means

Having just received the Sept. 22 issue of the Gospel Messenger, I am moved to reply to the letter by Bro. I. Wayne Keller, with the title, "Can Christians Violate a Law?" The answer is in the Bible, Acts 5:30: "We must obey God rather than men."

Can Christians violate a law? Yes! Every law that is against the will of God can and should be violated by Christians, especially when by doing so they provide a glowing witness against evil and help bring about the downfall of such ungodly laws. Jesus said that we must not hide our light under a bushel, but let our light so shine before men that they give glory to our Father in heaven (Matt. 5:15).

It is God's will in this world to bring to an end the threat of nuclear holocaust that hangs over it. If it were not so, we should all already be reduced to cinders. Our part in bringing about God's will is to protest, with every Christian means, America's part in continuing the arms race that must be brought to an end. Civil disobedience, as practiced by the apostles, is a Christian means. They disobeyed the unjust laws and faced the consequences of their acts, even to martyrdom.

Thanks be to Bro. Charles Zunkel whose witness against paying taxes for military purposes should inspire all of us to go and do likewise. Thank God for the Brethren peace witness, which, far from being a method of radicals and mobs, is a completely recognized form of free speech and political action (which Brother Keller apparently believes confined to the ballot box and the mailbox). And thank God for his son Jesus, who did not flinch at the prospect of the cross, and for the apostles, who saw the inside of so many jails (radicals, rioters, anarchists?) because they did the will of God and not that of men. — John Forbes, Castañer, Puerto Rico.

A Notable Accomplishment

Your recent editorial, "Let the Conversations Begin Locally," is right down my alley, as the saying goes. To be specific, some years ago I received a letter from a complete stranger and from a community unknown to me a call to explore the possibility of reorganizing and unifying the church life of this community.

To shorten the story, this resulted in the setting up of an independent community church chartered by the state and pronounced by Professor Latta of Purdue as a "notable accomplishment." The president of Purdue University esteemed this so highly that he called me to his office for a luncheon discussion. He said his extension workers throughout the state could not use the denominational system because of its divisive tendencies.

Now this all began in what you have called "conversations." Definitely God was in it all the way. — David F. Warner, Woodland, Mich.

Appreciate the Messenger

. . . I enjoy the Messenger more and more, being an isolated member. I still love the Brethren people. — Bessie Burns, Box 83, Troy, Idaho.

. . . I appreciate the Messenger. It is the best I have known it to be. — O. L. Harley, 4827 E. Culver St., Phoenix, Ariz.

The Blockade That Could Lead to War

WE HAD an editorial already written for this issue which commented on the Cuban situation. But events developed rapidly in the days between our first writing and the time to go to press. We have to start all over again, recognizing that what we say now, just a few days after President Kennedy has announced the quarantine on the shipment of arms to Cuba, may also be irrelevant by the time this paper appears.

But even though circumstances change rapidly, there are some basic considerations that remain much the same. When we wrote the first time we observed that there was a dangerous mood evident in the minds of many Americans. As it appears now a great number of persons seem to be pleased with what they regard as evidence of decisive action on the part of our government. One newspaper editorial says there is a new temper in our land. At last we are on the offensive in the cold war. Russia has been warned that if she proceeds further, it will be at her own peril.

This may indeed be the majority view. But there are others among us who are not so sure that we acted wisely in setting up a blockade. After all, some serious questions remain to be answered. Do we really have the right to stop and search the ships of other nations if we still have any regard for freedom of the seas? Would it not have been far better to have put before the United Nations such information as we had and to ask for that body to weigh the issues and recommend action? This could at least have avoided the peril of our acting unilaterally even before the situation was thoroughly discussed.

Also there is the question of how we distinguish between defensive and offensive weapons. We have set up a definition that satisfies us because it is framed in terms of what we regard as a direct threat to our own security. But we evidently do not apply the same definition to the missile installations that we helped to set up years ago within range of the Soviet Union. These we regard as being purely "defensive" — again a definition that satisfies us because it is worded from the viewpoint of our own national interest. But the fact remains that we now refuse to tolerate in the Western Hemisphere what we have already done in the Eastern Hemisphere.

But of far greater concern than consistency is the danger of nuclear war. The danger has been implicit in our renewal of testing, in the Russian testing program, in every aspect of the missile race. But now it becomes truly alarming when we feel that we must follow a policy of brinkmanship in order to halt Soviet aggression. We count on our own military buildup to deter the other side, but instead of deterring them, we seem to prompt a corresponding military buildup on their part, as they seek also to deter us. Instead of this policy maintaining a balance of power, which some think necessary for peace, it creates a precarious "balance of terror" in which there is great danger of tipping the scales — and thus launching a war of annihilation.

Christians everywhere should condemn and oppose any aggressive or provocative steps taken by the Soviet Union, by mainland China, or any of their satellite countries if they threaten the peace and stability of what we call the free world. But Christians in this country should be just as conscientious in opposing aggressive or provocative acts taken by our own leaders.

In the meantime we would do well to remember that our security as Christians does not rest with missiles or antimissiles, with launching pads or bomb shelters, with either defensive or offensive weapons. Our trust is in God who has been our help in ages past and will be so for years to come. Our marching orders do not call for us to be equipped with deadly weapons, but instead we are reminded that "the weapons of our warfare are not worldly but have divine power to destroy strongholds." Let us take a bold stand against nuclear warfare, not primarily because we fear death for ourselves but rather because we shrink from being directly responsible for the extinction of millions of our fellow beings who, like ourselves, have been made in the image of God. — K.M.

• • •

Though the cause of evil prosper,
Yet 'tis truth alone is strong.
Though her portion be the scaffold,
And upon the throne be wrong,
Yet that scaffold sways the future,
And, behind the dim unknown
Standeth God within the shadow
Keeping watch above his own.
— James Russell Lowell

Pastoral Help

for homemade troubles

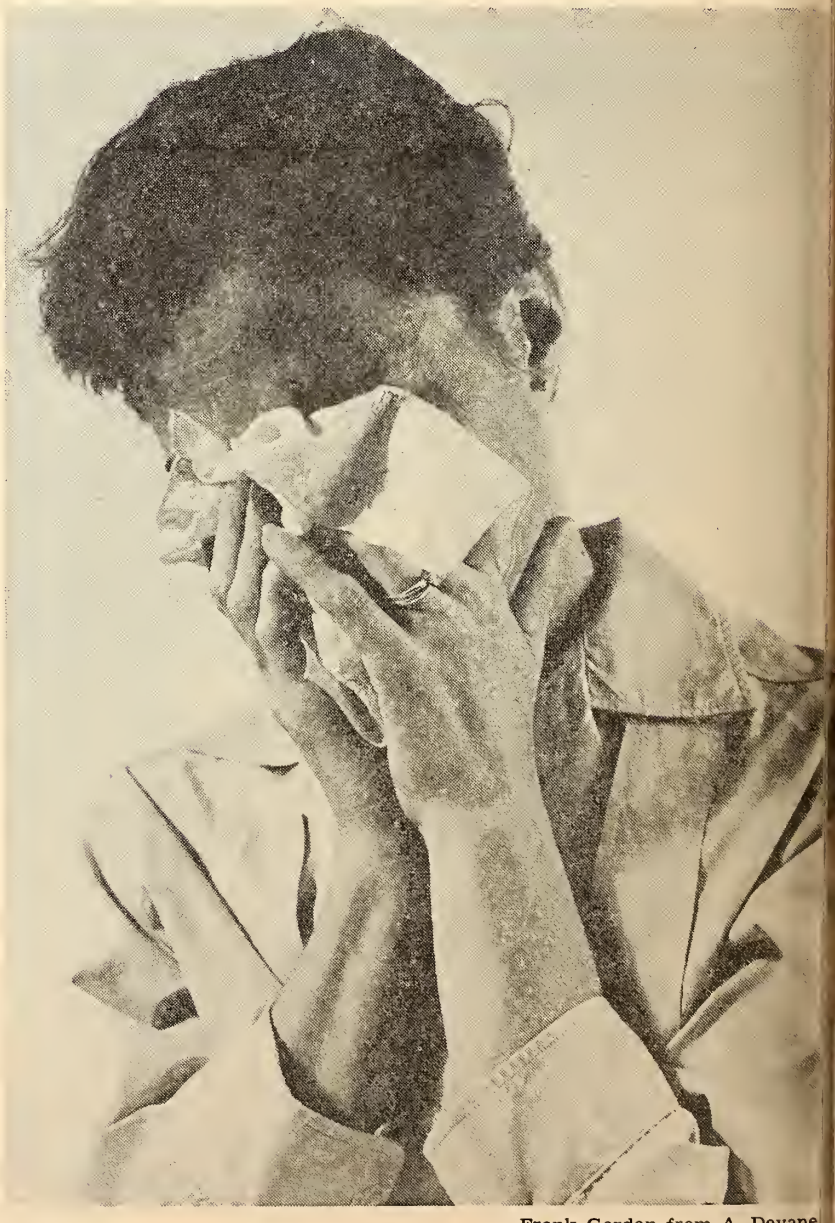
by H. H. Helman

THE widespread disintegration of the American home is one of the sure signs of a failure to practice the Christian religion. Many homes are under great strains, which evolve into tragedies in many cases. Failing to translate the message of Christianity into personal guidance, husbands and wives write to Ann Landers. Very often she advises the correspondents to see their minister. Why had this not occurred to them without advice from Ann Landers?

Why do not more people turn to their minister for help in meeting misunderstanding, interfamily disagreements, fears, frustrations and outright guilt from wrongdoing?

Years ago I heard the well-known psychiatrist, Anton Boisen, talk about sick souls of the mentally disturbed. He revealed a whole area of human experience stretching from the perfectly sane and adjusted individual to the genuinely insane. He pointed out that the church had been more interested in and concerned about the physically ill than the mentally ill, as evidenced by the thousands of hospitals founded for the physically ill. The emotionally ill were religiously neglected although religion was meant to serve them too. The area of the inner world of thought and feeling, of longings, anxieties, and fears, is the area in which religion should operate; religion can help people to face their personal difficulties before they wreck the person and the home.

In more recent years the church has given attention to this area of need. Many pastors are expert counselors, and thousands of families have been helped and many homes saved from disintegration. Dr. Paul Popenoe, one of America's outstanding authorities on family counseling, says that the pastor has unique qualifications and opportunities to do effective counseling. Today the alert and



Frank Gordon from A. Devane

Those in trouble often do not seek help soon enough

studious pastor has access to almost unlimited help, instruction, and guidance in the art of counseling. Your pastor may just have an understanding of family and home problems needed to help you and your friends. This is written to encourage you to use him.

The Christian religion is qualified for dealing forthrightly and effectively with people's deepest moral and spiritual anguish. Our religion always tries to restore the individual to full ethical responsibility, rather than attempting to relieve him of all responsibility — as psychiatry often does. So I would try religion first and psychiatry last. The Christian religion has a great potential, when wisely applied and administered, for serving people in their stresses, strains, anxieties, and frustrations and saving them to themselves, their loved ones, and their future happiness and destiny.

Many people turn to psychiatry instead. Psychiatry however, nearly always maintains a neutral attitude toward wrongdoing, which is usually back of most disturbances. The Christian religion is never neutral. It seeks to make a sinner aware of his or her sin, and is concerned with both the cause of misdoing and the cure. The right use of the Christian religion can release and use inner resources which may be all that is needed to bring adjustment, understanding, and wholeness. The resources of our religion for healing confusions are enormous.

Your pastor represents the Christian religion and seeks to apply it to people's needs. Also he probably understands you and your problems, and better than anyone else your capability or lack of it, to solve your problems. Moreover, his interest is in what God can do for you more than in what he personally can do. Knowing you and your problems and using your positive capacity, he may be able to start you on your way to solution or adjustment.

Let us consider marital troubles. These usually do not come to the pastor until they have reached serious proportions and they have worked deep grooves in the personalities involved. Many husbands and wives are embarrassed to take their troubles to a pastor. They are ashamed to be included in the "don't-get-along" couples. So they wait and wait and wait. Then, with separation under serious consideration and the situation such that adjustment and reconciliation require almost a miracle to achieve, they consult the pastor. Though late to seek help, it is often not too late; but earlier help would have been better.

By this time the couple has fallen far out of love. The retracing is long and trying. However, if they really want to save their marriage and the home, it can be done in most instances. It has been proved over and over that a man and wife can be deeply disappointed in each other concerning many things and still stay in love. Marriage never is continuously delicious, and, since there are so many ups and downs in it, it is remarkable that so many couples can spend a lifetime together.

There always will be irritations, conflicts, misunderstandings, and confusions in so intimate a relationship as marriage. But thousands of couples work things out in one way or another, with or without counseling help. They refuse to kill the delight in each other so essential to a good marriage. The near-separation situations usually develop because one or both of them never recognized what it was that really caused the difficulties and what it was that needed to be resolved or conquered before marital unity could be restored.

Take anger. Anger between a couple is seldom the result of a specific at-the-moment grievance. To pinpoint the real basis for it may require a great deal of introspection. By mutual self-discovery, both conscientiously working at it, the real basis may be discovered. Anger is very often caused and complicated by deep-seated attitudes. In a wife it could be a suspicion of all men. In a husband it could be a downgrading of all women. Just pure selfishness may be the cause.

A reversal of roles often causes difficulties. The wife wants to assume the rights and duties and responsibilities of a husband or a father. The husband may spoil his wife by being overly dependent upon her and overly subservient to her. A wife may have an attitude that a man ought to be the head of the house, but she is sure that her particular husband is not capable of it. When a wife or mother takes over the whole basic leadership of the home and family something very fundamental has been violated. (We are not referring to bossism, which never contributes to unity, no matter which one practices it.)

A husband who earns the livelihood and supports the home and then asks or assumes no part in deciding how the money is to be spent is undermining his wife's respect for him, having first lost his own self-respect. He has defaulted on his manhood. Then the love life is in jeopardy. No woman is required to be passively subservient to a husband. They are partners. She has a feminine role to fulfill and he a masculine role. A man needs to know how to be dominant without being domineering. A woman needs to know how to be a complement without being subservient. After all, most women want a strong arm to lean upon and most men want sympathetic feminine arms about them.

Love is still the major basis for a successful marriage. But so-called romantic love may not be

the most lasting kind. Better the union of souls which is an abiding, continuing, understanding type of love, the kind that begets a sensible, working partnership in marriage. This kind helps a couple to consider each other's needs and to accept each other's faults. Someone observed that mature love needs no glamor. Perhaps so, since love is not just a game of sensuous delights.

Do not call your pastor to be an arbiter of conflicts in family life. Do not call him to see which one is right and which one wrong. Call him for his redemptive service, for what he can do to save the home. In any kind of salvation you do not begin with accusations; you start with a felt need for help, help to save yourself and your home.

Family conflicts hurt, and the hurt goes deep. A wise pastor can help soften the lacerations of hate, prejudice, fear, guilt, and wrongdoing. Then he may help the troubled to find the basic cause of the difficulties and to use their own powers, with God's help added, in bringing about understanding and adjustment. But call him earlier than most do. Confess your embarrassment at needing to call him if that will make you feel better, and tell him that you will try, under God, to keep or remake the unity that makes marriage successful and blissful.

With such an attitude on your part he can render the greatest service to your needs. It is the couple that wants help which can best be helped. Even then it is not really the pastor that helps, but someone beyond him that breaks through into life and does the healing. A psychiatrist may not particularly care whether the individual seeking help is a believer in God or not, but the Christian pastor postulates his efforts on that belief, for he wants to put God at your disposal. Use your pastor first, a psychiatrist last.

Was Sagt Uns Puidoux?

by David J. Wieand

AS I watched delegates leaving the old castle at Oud Poelgeest, Holland, the morning of July 14, 1962, one question kept coming back into my mind, *Was sagt uns Puidoux?* (What does Puidoux have to say to us?) What does Puidoux have to say to the Church of the Brethren?

For five days churchmen from many lands had confronted what Karl Barth has called the great issue of our time, i.e., the problem of war and peace. It was the fourth in a series of conferences on peace, sponsored by the Brethren, Friends, and Mennonites and the International Fellowship of Reconciliation.

The first conference at Puidoux, Switzerland, in 1955, grew out of the need of the historic peace churches to engage in conversations with the established churches of Western Europe on the issues of war and peace from a Biblical perspective. The stimulating encounter at Puidoux with a few nonpacifist theologians chiefly from German Protestantism led to succeeding conferences with theologians from the state churches of Europe. Each one has been called a "Puidoux" conference.

Brethren delegates to Puidoux IV were W. Harold Row (the only Brethren to attend all four Puidoux conferences), Kurtis F. Naylor, David J. Wieand, and Dale Aukerman, who was secretary of the conference.

Puidoux IV approached the problem of war and peace through a study of The Source of Christian Social Ethics.

Professor Van Oyen of Basel, speaking on The Fundamental Problems of Social Ethics, saw hope in resolving the conflicts between men through the pursuit of *philia*, brotherly love, in which on the basis of our co-humanity men can love and take responsibility for each other.

When pressed on the question of war by John Howard Yoder of the Mennonites, who would make the renunciation of war a requirement for church membership, Van Oyen held, that, in preaching, the church must renounce war but the individual member must be left free to decide what he must do in concrete situations.

Professor André Dumas of Paris in true Reformed tradition, found in the Bible the fundamental ground for social ethics. "Perhaps the greatest scandal of the unbeliever," he said, "is neither the divisions between churches nor the fact of violence, but the fact that the church is conservative when she has responsibility, and when she is in the New Testament situation, she is pietistic." The lesson from the Bible is that in the Old Testament situation, i.e. when the church seems to be institutionally and politically bound (as for example in a state church) she must act out of conviction and grace, and when the church is in a New Testament situation, i.e. when she is not politically or institutionally bound, she must act on a basis of responsibility and relevance.

As a critique of Dumas' paper Professor Hans Werner Bartsch interpreted the Sermon on the Plain of Luke 6 as requiring "action that carries preaching

character" wherein the Christian is challenged to "unlimited self-giving," to "self-abandonment in neighbor love."

What is the position of the churches behind the "Iron Curtain" on the issue of social ethics, including war? Professor Rasker of Holland pushed this issue to the fore by challenging the Eastern churches to consider whether Christianity does not have something to do with all aspects of human life. "When the church has involved herself with good conscience with a society," he said, "then it is also her duty to be prophetic and criticize the state."

The most helpful and challenging reply came from Professor Lochman of Prague, Czechoslovakia, both in his paper on The Meaning of History for Ethics and in discussion in pointing out that if we make absolute our own positions or identify any political system with Christianity we shall look on the opposing party as demonized. We must realize that history stands under the judgment of God; yet we must take the times seriously because the great events of history are significant for ethical decision. It is of utmost importance that we understand one another here and now in the place where each stands and, through our new situation, come to a new understanding of the Word of God.

In the East, said Lochman, we try to engage in "civil proclamation," i.e., to fill our place in society and influence society without making use of any Christian "uniform" such as culturally formed ideologies. Since we are without "uniform" we can try to live as men who have been freed by the Gospel. We can go farther than our fellow citizens in "standing where the other stands," in loving our neighbor.

In the last paper of the conference, Anglican Paul Oesterreicher of London challenged both ecumenists and pacifists to a revitalization of their positions. Ecumenism has experienced a hardening of the arteries. "Pacifists have allowed themselves to become a tolerated and respected minority," he said, "but have ignored the sincerity of the rest of the church in respect to war and peace."

On the final day of Puidoux IV, much time was given to discussions of basic issues raised during the week together. The conference was sharply divided on two of the crucial questions: (1) Can a Christian be a soldier? (2) Can a Christian take an active part in government?

While the representatives from the state churches largely sided with Professor Leo Parijskijs of Leningrad, who held that the state is from God and that when we support the state in its exercise of its power we are doing right, many conferees in the light of the new situation into which the living threat of nuclear warfare has thrust us, felt that future conversations on these issues between the historic peace churches and the FOR and the "mass" churches were imperative.

Now Puidoux IV was ending.

The Final Weapon

by Howard W. Winger

No man will feel the final weapon then.
The catastrophic vapor rising when
All culture seeks the elements again
Outruns experience and expectancy of men.

For pain is not a fixed response to hurtful stimulus.
Oh, no! Experience plays its part
And laboratory puppies can
Without discomfort sniff a candle's flame.
So expectation alters pain's degree
As wounded soldiers cry for morphine less
(For having left the greater danger)
Than men who enter minor surgery
From peaceful shaded streets and quiet homes.
And culture is determinant of pain.
Astonished scholars in the South Seas found
The good wives giving birth in joyous ease
While husbands rolled and groaned in agony!

Thus if our star at last becomes quite hot enough
For thermonuclear reactions to occur
Making its evolution quite predictable
To the point where it becomes a red giant
Then only God will feel the searing pain.

Delegates from as widely separated places as Moscow, U.S.S.R., and Elgin, Illinois, were returning home. And we were left with the question, "Was sagt uns Puidoux?" Here is what Puidoux IV said to me:

1. The conference underlines the importance of maintaining and extending fellowship between the historic peace churches and the "mass" churches. If we can ever function effectively as the conscience of the churches with respect to war, we must remain in active conversation with them. At Puidoux we talked with members of the Reformed, Lutheran, Anglican, Baptist, Methodist, and Orthodox traditions.

2. The conference underlines the importance of maintaining and extending fellowship between the churches behind the Iron Curtain and those on this side of it. If war is to be averted and the pathway to peace trod, bridges of understanding and friendship must continue to be built to span the chasm between East and West. At Puidoux churchmen and theologians from England, Scotland, France, Germany, Switzerland, the U.S.A., Belgium, and Holland met with representatives from Russia, Poland, and Czechoslovakia.

3. The conference underlines the importance of developing and articulating a theology of peace, which will make serious conversations on war and peace possible with theologians of the "mass" churches. With a few notable exceptions our theology of peace in the past has been undeveloped. We have emphasized a way of life rather than a theological system. In making our witness to other churches we need to give a systematic statement of the truth that is in us.

4. The conference emphasizes the necessity of "understanding from the other side." As men of the West, it is difficult to understand the views of Christians of the East. As pacifists, it is difficult for us to sense the real issues involved in the positions taken by our nonpacifist brethren. The Puidoux conferences provide opportunities for understanding of each other's points of view even when for the time being agreement is not reached.

5. As Quaker Colin Faucett said, "our coming together led us to feel the same spirit and life in our brethren from behind the Iron Curtain and from other communions which we find in ourselves."

6. The conference helped us to see again that we have no monopoly on the truth. One way to deepening our convictions and to greater truth lies in a united search with Christians of different traditions, different lands, and different communions who confess a common allegiance to our Lord Jesus Christ.

Every Eye Will See Him

by Edith Lovejoy Pierce

TO ASSERT the second coming of Christ seems to imply that he is no longer here. While it is impossible for the Christian to deny the continuing presence of Christ in the community that bears his name, it is equally impossible to eliminate the hope of futurity represented by the "second coming." Our world desperately needs the comfort of such hope. How to resolve the paradox? What great reality is symbolized by this doctrine?

In the farewell discourses of John's Gospel Jesus predicts: "I go away, and I will come to you" (John 14:28). "The world will see me no more, but you will see me" (John 14:19). The disciples will see him, though the world will not. Later John quotes from Zechariah, "They shall look on him whom they have pierced" (John 19:37). It is not alone to the familiar circle, but to the whole world, including his enemies, that he will appear.

Christ is with us, or among us, but he does not yet reign over us. He is here but has not yet acceded to his throne. When the kingdom comes he will be recognized as King.

On the beautiful grounds of the American Baptist Assembly at Green Lake, Wisconsin, there is a little dark room under the Prayer Tower. When you open the door to enter this "Petras Room," you see in the daylight a display case filled with ordinary-looking gray and brown stones. When you shut the door behind you the room becomes pitch dark, then an ultraviolet light is flashed on and the dull stones suddenly glow with gorgeous color. Their own color: lemon and lavender, coral and white. Which is reality, the drabness or the beauty? The stones are the same stones, but seen in a different light.

With the second coming of Christ a light goes on. The *Light* goes on. The second coming is a revelation, a second epiphany; a recognition by all, friends and enemies alike, of who Christ is and what the world is, and a knowledge, joyous or grudging, depending on the beholder, of what the relationship actually is between Christ and the world.

BVS

Those Who Dare to Love

Brethren Volunteer Service, which recently entered the threshold of its fifteenth year, brings balm for a broken world. Its recruits refuse to isolate themselves behind the confines of their own lives. They dare to break into the world of the sick, the world of the aged, the world of the homeless, the world of the helpless. Here, through face-to-face confrontation, they serve as instruments of divine love.

At his best, the Brethren service volunteer steps into the other's lot. He suffers the other's sorrow. He sits where the other sits. He gives to the other his utmost gift: himself. And through this giving, he shares something of the worth and esteem that God holds for every person.

Obviously not all of the 1,750 BVSers to serve thus far have plummeted to such a depth in sharing. Indeed, to encounter the humanity of people whom the volunteer may not always have liked or understood is for most an uphill struggle. "We soon find out how much we have to learn in comparison to what we have to offer," stressed one BVSer.

Generally, however, the inclination of volunteers is to push qualms aside and to get on with the service. Typically, a volunteer in Germany commented:

"Strangely, I don't feel any lack of security. I'm not panicky that my college education isn't continuing, that the chances for my finding a life's mate are quite narrowed by these adventures, or that I'm not padding that little nest egg. I'm happy. Knowing that my life does have a purpose, namely, that of searching out and acting upon the best methods I can find toward human happiness – which means to me understanding and peace among peoples – keeps me too busy to think about the security I do or don't have."

"BVS is not a dream world where kids find all the answers of life," another volunteer reflected upon completion of a two-year term. "It is the real world for real people with both problems and the will to give and share all they have and are. BVS is the most wholesome opportunity for expressing Christian love that our church brings her youth."

FIRST OF THREE PARTS

BY HOWARD ROYER

"I'LL NOT FORGET THE CHILDREN . . ."

The children, the children,
I'll not forget the children.
No matter where I go I'll always see
Those little faces looking up at me.

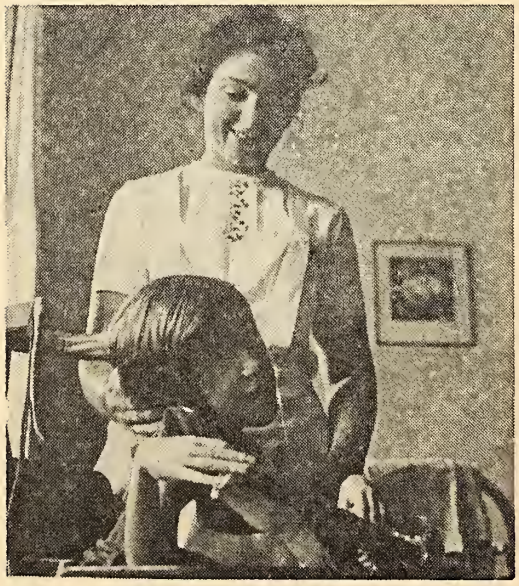
These lines from The King and I speak for hundreds of volunteers whose Brethren Service assignments have centered on the needs of children. Among migrant youth weary from harvest and homelessness, among youngsters institutionalized because of mental or physical handicaps, among robust boys and girls without organized recreation or spiritual training, among troubled adolescents in need of understanding and example, BVSers strive to be channels of God's healing love.



DAILY TASK. BVSer Linda Ayers, Harrisonburg, Va., applies plenty of soap, water, and affection to migrant youth, Brawley, Calif.



CHECKUP. Jerry Simmons of Bridgewater, Va., and volunteer at Belle Glade, Fla., migrant center, drives 125 miles daily to take children to dentists, adults to welfare clinics



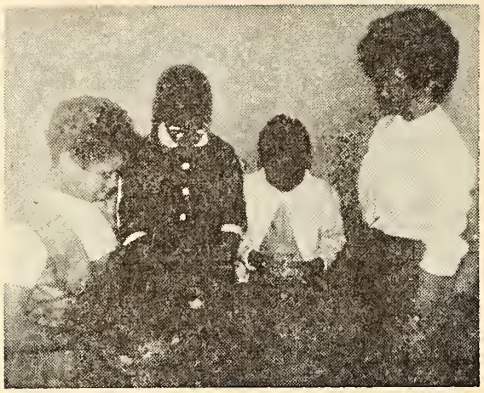
WISTFUL SMILE. At Bremen, Germany, Rita, 9, is oldest of seven handicapped charges of Caral Mechling of Walkerton, Ind.



TIPS TO SCRIMMAGERS. Coach, club director, custodian are duties of Ed Harnley of Lititz, Pa., volunteer in charge of a branch YMCA building in Elkton, Md., suburb



COMMUNICATION WITHOUT WORDS. Although few words can be spoken by little Sabine, eight years old and a spastic, she feels close to her BVS friend, Doris Jean Miller, at a church home in West Berlin, Germany. From Oakton, Va., Doris Jean is a friend of Sabine's family, who fled from East Berlin in 1961



HOLLYDAY HOUSE. BVSer Iris Tatsumi, Seattle, Wash., directs Brownie Troop at Hollyday House project, Washington, D.C.



SIXTH VOLUNTEER. First church, Harrisburg, Pa., has for its sixth volunteer Jean Valentine of Hagerstown, Md. Here she joins boys from one of seven clubs in a game of "Uncle Wiggley"

BVS Continued

AMID GERMAN COAL MINERS, AN AMERICAN

"God, Father of all men, bless our fellowship and bless this meal." So begins supper in the serious world of Ruhr Valley industry: an American CO leading grace at a boarding house for seventy young coal miners and apprentices.

The American is Bob Minnich (photo on facing page), a BVSer from Claremont, Calif. His principal task is to be a dorm father at the *Christliche Jugenddorfwerk Deutschlands,* a league of boarding houses for young workers throughout Germany. He also serves breakfast, coaches swimming, and currently, mediates disputes between the miners



AND NOW THERE ARE EIGHT. At Bar 41 Ranch at Cle Elum, Wash., a foster home for boys in need of direction and security, twenty-year-olds Lowell (left) and Virginia (center) Hassinger, Carlisle, Pa., are "parents" of eight boys, all only a few years younger than themselves. Six of the boys are corralled here

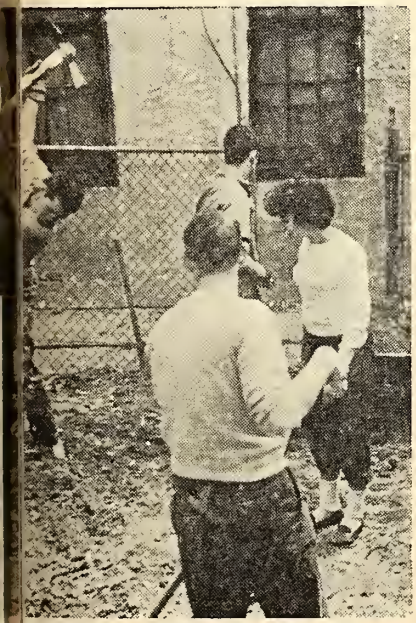


WEST SIDE, CHICAGO. Doris Fretz, center, Harleysville, Pa., helps recruit hospital volunteers

O. PRAYS

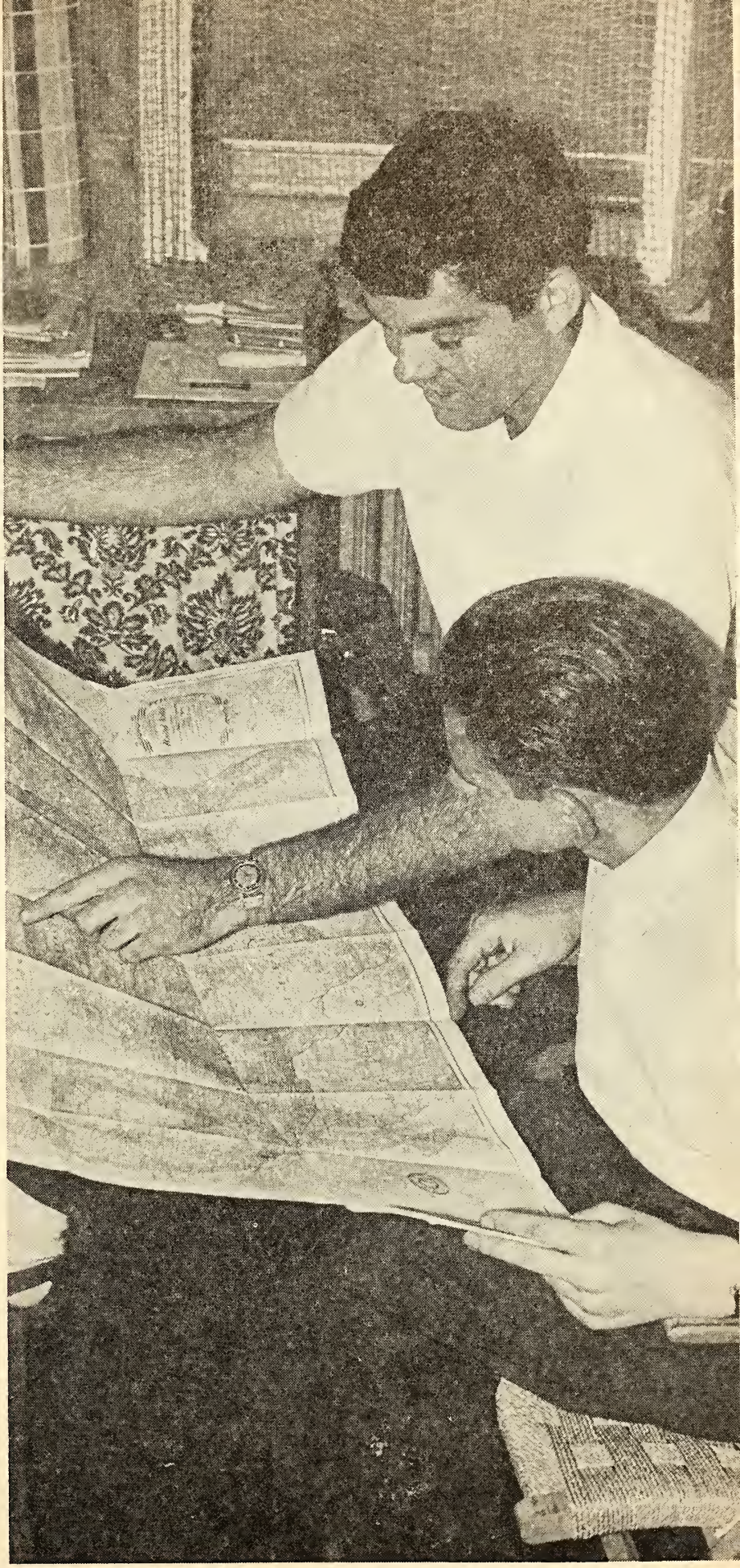
and six student engineering guests from Egypt.

No less exciting is the daily witness of BVSers in the inner city or on a West Coast ranch, also depicted here.



PILOT HOUSE. In Baltimore, work campers prepare a lawn for a crippled neighbor. BVSer Malcolm Cheek, McPherson, Kansas, is left

DORM DAD. At miners' boarding house in Germany, Bob Minnich, Claremont, Calif., teaches U.S. geography to night watchman

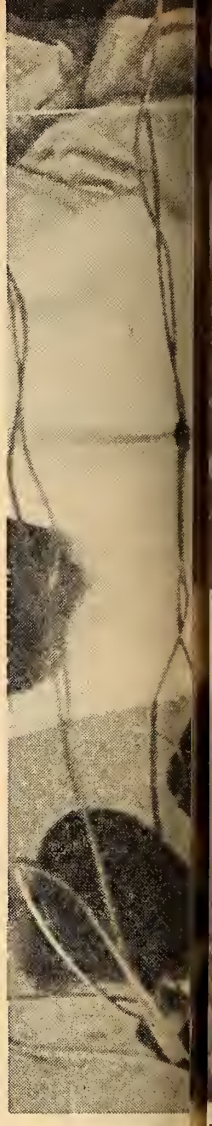




GENERAL ASSISTANCE. Wahnita Ecker of Westminster, Md., is first BVSer at the West View Manor Home, Wooster, Ohio



CHAUFFEUR. Transporting guests of the Girard, Ill., home is one of duties of Don Cassell, volunteer from Harleysville, Pa.



BVS Continued

SUNSHINE FOR SMALL WORLDS

"The greatest joy I've experienced is to bring a little of the sunshine that God has given to me to the small worlds of the patients," revealed Berlin volunteer June Middleton (photo below).

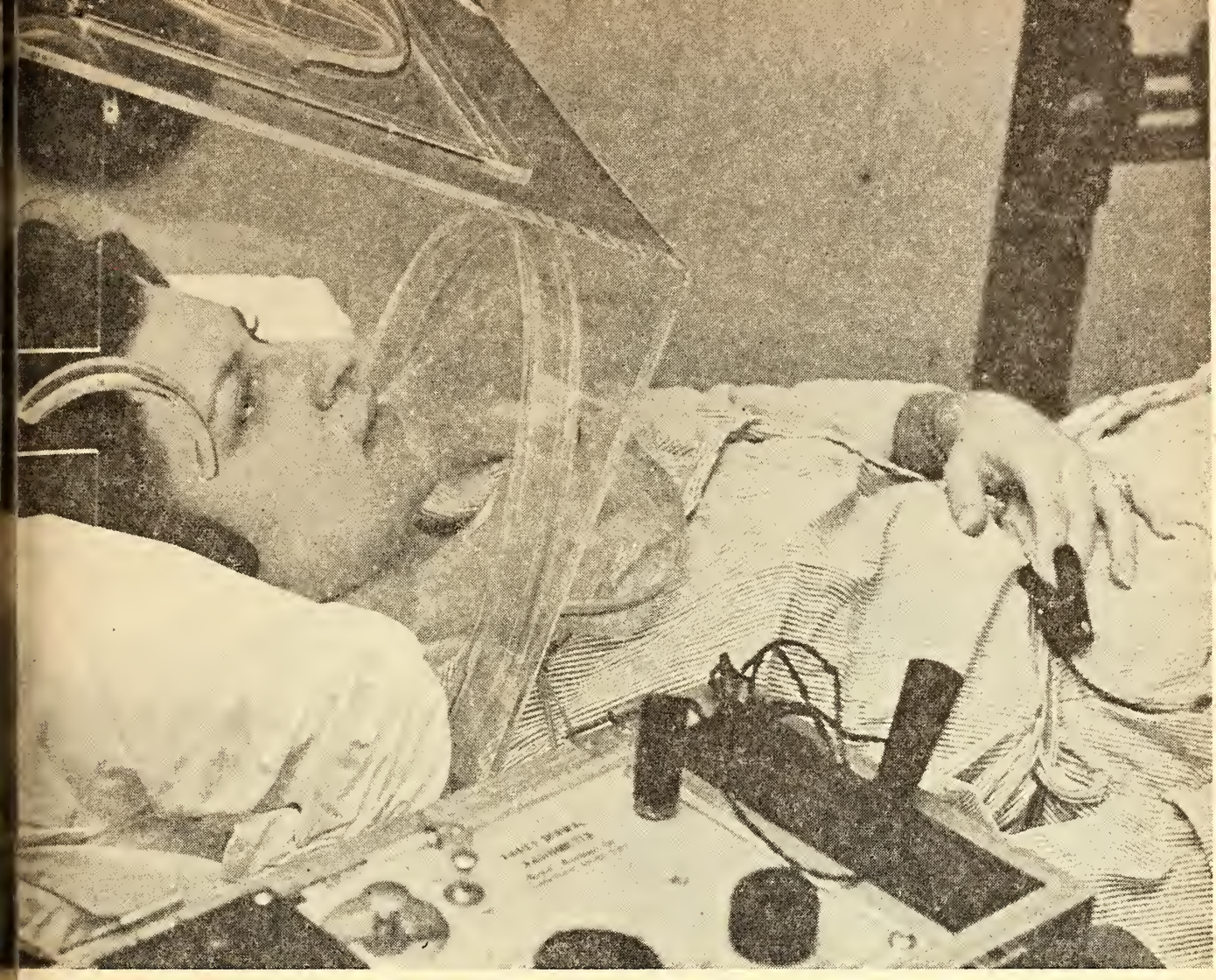
To residents of nearly twenty institutions, some half hospital and half home, the presence of volunteers in itself is a type of therapy. Perhaps nowhere else are the patience, persistence, and Christian joy of the BVSer put to greater test than in carrying out the detail of duties in such projects. They render Samaritan service often without the glamor and glory given others who walk the Jericho Road.



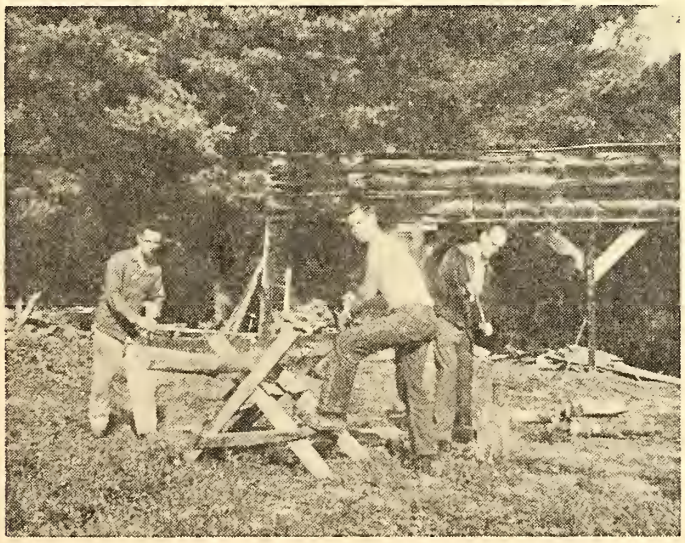
SUNDAY AFTERNOON. West Berlin volunteer June Middleton of Dayton, Ohio, takes on a muscular dystrophy patient in a Sunday game of checkers



PANTRY PARADE. BVSer Gloria Rainwater (left) of Essex, Mo., helps housemother, Carroll Miller, with canning of peaches at Neffsville, Pa., children's home



FEVER TEST. While awaiting assignment to Ecuador, Geraldine Martin, Ashland, Ohio, underwent normal control tests at Bethesda, Md., to measure the effects of induced fever against those of recurrent fever



RAIL SPLITTERS. Among four of the BVSers serving Gould Farm in the heart of Massachusetts' Berkshire Mountains are Johnny Hosbrook (left), Union, Ohio, and George Snavely, Annville, Pa. At the right is a guest of the farm, a rehabilitation center for alcoholics and the mentally ill

To Be Continued

Other categories of service rendered by Brethren service volunteers will be reported in the coming issues of the Gospel Messenger.

The November 17 issue will feature close-ups of representative projects concerned with agriculture, maintenance, and processing.

The November 24 issue will report on representative projects related to missions and peace-building agencies.

KINGDOM GLEANINGS

Dillon C. Gnagy, a member of the Men's Fellowship General Council from the Pacific Coast Region, should now be addressed at 1700 El Camino Real, Space 1, Rue 17, South San Francisco, Calif.

Extra copies of the November issue of the International Journal of Religious Education on the subject, Music in Christian Education, are available by sending 50c to the Church of the Brethren General Offices, Elgin, Ill.

The new residence hall for women at Elizabethtown College, dedicated in October, has been named in honor of B. Mary Royer, an alumna of the college. Miss Royer served the Church of the Brethren in India from 1913 to 1947.

Howard Thurman, named by Life magazine as one of America's ten greatest pastors, will be at La Verne College from Nov. 27-30. He is dean of the chapel of Boston University. He will address students and others during religious emphasis week.

The study of the hymn, Now Thank We All Our God, which appeared in the Nov. 3 issue of the Messenger, was reprinted from Twelve-Fifteen, by permission of the Methodist Publishing House, copyrighted 1961, all rights reserved.

Vernard Eller, assistant professor of religion at La Verne College, merited the Reader's Response page in the Oct. 17 issue of The Christian Century. His contribution was concerned with the comparison between the English poet, Robert Browning, and the Danish theologian, Soren Kierkegaard.

A Peace Emphasis Sunday will be observed Nov. 11 by the District of North and South Carolina. The special observance was prompted by the recent world crisis and is an effort "to do something concrete for peace." Special prayers in the churches and homes during the preceding two weeks, sermons on peace, and offerings for the Brotherhood ministry of reconciliation are part of the emphasis.

La Verne College was host to high school and junior high counselors of the Southern California region on two occasions, Oct. 23 and Nov. 6. These counselors were invited to inspect the facilities and review the program of the college as they recommend colleges to their high school and junior college graduates. Paul E. Kampmeier, associate director of admissions, is in charge of the program.

The faculty of Bethany Biblical Seminary called on national leaders to send food and medicine to the Cuban people as a way of ministering to basic human need. The statement, issued Oct. 26, also called upon national leaders "to abandon plans for further military action against Cuba such as bombing or invasion. We believe this would increase the danger of total war." It further voiced concern about unilateral action which bypasses the United Nations and urged the administration to use the UN for peaceful negotiation of problems concerning Cuba.

Geraldine Martin, R. N., whose picture appears on page 15 as a normal control patient at the National Institutes of Health, has gone to Ecuador as a volunteer nurse. Having left on Oct. 7, she will spend two years there with the Church of the Brethren mission program.

A copy of the book, A Genealogy of the Descendants of Rev. Jacob Price, Evangelist-Pioneer, by George F. P. Wanger, is wanted by Mrs. William Noonkesser, 111 E. Brayton Road, Mt. Morris, Ill. If you are able to supply a copy, write Mrs. Noonkesser directly.

Lewis D. Rose, former German teacher and librarian at Elizabethtown College, died on Oct. 15. An ordained minister in the Church of the Brethren, he had begun teaching at the college in 1921 and had retired in 1941. From 1931 to 1956 he was director of the Brethren historical library of the college.

The Merrill-Palmer Institute of Human Development has approved Elizabethtown College as a cooperating institution in their undergraduate program in the behavioral sciences. This will enable the college to send qualifying students to the institute for a semester's work in human development. Founded in 1920, the institute has a threefold program of teaching, research, and community services.

The Historical Library has interest in preserving genealogical records of Church of the Brethren families. Many such books are already in the library. Anyone having a printed record of his family line is invited to correspond with the Historical Library indicating the nature of the book and the source of its availability. Also indicate whether this would be a gift to the library, or what the cost would be. Address correspondence to the Historical Library, Church of the Brethren General Offices, Elgin, Ill.

Students at Juniata and Manchester colleges will be aided by scholarships established at each of the institutions. Dr. J. Paul Gibbel has set up a scholarship amounting to $500 annually in memory of his wife, Verda Hershberger Gibbel. It will be awarded to a Manchester student on the basis of financial need, academic competence, and interest in a career of Christian service. Juniata students preparing for teaching, the Christian ministry, or premedical science will be helped by the fund established by William Price Harley and his wife, Ruth.

Dedication and Harvest Meeting

The new parsonage of the New Hope congregation, Southern Indiana, will be dedicated during the all-day meeting on Sunday, Nov. 25. The speaker will be William Eberly of North Manchester, Ind. The parsonage is located on route 31, eight miles south of Seymour.

Quinter congregation, Western Kansas, will have a harvest meeting on Sunday, Nov. 25. Rev. Clarence McConkey, pastor of St. James Methodist church at Bellevue, Nebr., will speak at both the morning and the afternoon service.

The storm which hit western Washington state on Oct. 12 blew the roof off the educational wing of the Olympia church and did extensive damage to furnishings and building. During the mop up of the more than foot of water over the floor, Phyllis Kimmel, the pastor's wife, slipped and fell, cracking three ribs.

Funds from two grants will be applied to buildings in progress or planned at Juniata College. The Longwood Foundation has given $400,000 toward the proposed chemistry-geology building, contingent upon the college's raising the remaining funds and starting construction not later than May 1, 1964. A grant of $25,000 from the Kresge Foundation will go toward the library building now under construction.

Pastoral Changes

We are printing a subsequent list of pastors and their new charges according to information received in the Ministry and Home Mission office after original lists by regions were printed.

PACIFIC COAST REGION

California, Northern

S. L. Barnhart, 1746 34th Ave., San Francisco 22 (San Francisco)

A. P. Becker, Box 96, Raisin (Raisin City)

Galen K. Walker (interim), 117 Fifth St., McFarland (McFarland)

Idaho and Western Montana

Lyle Roth, 124 Chestnut, Nampa (Nampa)

Oregon

Frost Hacht, 509 Railroad St., Myrtle Point (Myrtle Point)

SOUTHEASTERN REGION

Florida, Georgia, and Puerto Rico

Floyd N. Biddix, 4554 Prunty St., Jacksonville (Jacksonville)

E. Paul Dilling, 812 Atlantic Ave., Fort Pierce (Fort Pierce fellowship)

Maryland, Eastern

C. Robert Whitlatch, 714 Frederick Rd., Ellicott City (Ellicott City, Pine Orchard)

Maryland, Middle

Arthur Scrogum (interim), 8 W. Irvin Ave., Hagerstown (Pleasant View — Sharpsburg)

Tennessee

Ova Edwards, R. 1, Telford (Knob Creek)

Ronald D. Spire (interim), 310 Chilhowie Ave., Johnson City (Johnson City)

Ronald K. Wine, 108 Oak Grove Ave., Jonesboro (Jackson Park)

Virginia, Eastern

Donald Flory (interim), 5112 Eighth Rd., N., Arlington (Arlington)

Paul B. Sanger, Sr., Free Union (Madison — Mountain Grove fellowship)

Virginia, First

Orval S. Garber (interim), R. 1, Box 318, Roanoke (Cloverdale)

Walter E. Shank, R. 1, Box 58, Fayetteville, W. Va. (Pleasant View)

Virginia, Second

F. Wise Driver (interim), 203 High St., Bridgewater (Beaver Creek)

J. Luther Dove (interim), R. 1, Dayton (Beaver Creek, Mount Bethel meeting point)

William A. Copenhaver, 107 Broad St., Bridgewater (Moscow)

Virginia, Southern

Maurice E. Wright, R. 4, Rocky Mount (Henry Fork)

West Virginia, First

Jesse H. Harsh, R. 1, Oakland, Md. (Terra Alta)

The 1912 edition of the book, The Descendants of Jacob Hochstetler, has been reprinted. Copies may be secured from Abram Miller, Berlin Book Store, Berlin, Ohio.

A new member of the educational advisory committee of the International Christian Youth Exchange is Ethel M. B. Wenger, instructor in education at Elizabethtown College.

Fifty-one students are enrolled in the graduate school program added this year to the La Verne College curriculum. The work being offered leads to the five-year elementary teacher's credential or a master's degree in contemporary civilization. Paul B. Baum, who was previously dean of the college, is directing the program.

The Church Calendar

November 11

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Man. Gen. 1:26-31; Psalms 8; Matt. 6:24-34; Heb. 2:6-18. Memory Selection:

What is man that thou art mindful of him,
and the son of man that thou dost care for him?
Yet thou hast made him little less than God,
and dost crown him with glory and honor.
Ps. 8:4-5 (RSV)

Nov. 13-15 Pennsylvania State Pastors' Conference, Harrisburg

Nov. 18 Brethren Service — SOS Offering

Nov. 22 Thanksgiving Day

Nov. 22-24 Joint Southeastern and Eastern Regions camping conference, Camp Woodbrook, Mt. Airy, Md.

Nov. 22-25 Brethren Student Christian Movement conference, McPherson College, Kansas

Nov. 26-27 Pennsylvania State Council of Churches Faith and Order conference, Carlisle

Dec. 2 Brethren Service Commission staff team visits, Central Region

Dec. 8-9 Brethren Service Commission staff team visits, Central Region

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Howard Kreider of Milford, Ind., in the Mohican church, Ohio, Nov. 26 — Dec. 9.

Bro. William Longenecker of Mt. Joy, Pa., in the Cloverdale church, Va., Nov. 11-18; in the Springville church, Pa., Nov. 22 — Dec. 2.

Gains for the Kingdom

Three baptized in the South Keokuk church, Iowa.

One baptized and nine received by letter in the Bremen church, Ind. Three baptized and three received by letter in the New Hope church, Ind. Two baptized and five received by letter in the West Goshen church, Ind. Two baptized in the Beech Grove church, Ohio.

Three baptized and one received by letter in the Conewago church, Pa. Three baptized in the Florin church, Pa. Eleven baptized in the Hatfield church, Pa. Five baptized and two received by letter in the Lost Creek church, Pa. Sixteen baptized and eight received by letter in the Mountville church, Pa. One baptized in the Mingo church, Pa. Four baptized in the Mt. Joy church, Pa. Three baptized in the Quakertown church, Pa.

Twelve baptized and thirteen received by letter in the Oak Park church, Md. One baptized in the Fraternity church, N. C. Sixteen baptized, fourteen received by letter, and two rededicated in the Mountain Grove church, Va.



THE KIMMELS—

An International Family

by Irene Shull Reynolds

YEARS of prayers, perseverance, and payments have enabled the Bill Kimmel family of Dania, Florida, to become a family of six.

In 1952 when the doctor shattered Mildred and Bill Kimmel's hopes of having their own children, they started the rounds of adoption agencies. Private agencies could not help them. At that time the Kimmels lived in a big family farmhouse at McLouth, Kansas, where Bill's father, Ray Kimmel, occupied an apartment.

"When we applied at the social welfare agency," Mildred recalls, "the worker's words, 'Not less than two and maybe five to six years,' convinced us to continue the search. Bill would be overage by then."

Congenial Bill Kimmel shudders a bit as he says, "There's a way, if you want to go through it." He contends, "Mildred did the work, all I did was say, 'Yes, yes. Go ahead. Well, what do we do now to get the job done?'" But Bill's smiling face breaks into

a big grin as he picks Gloria up for a bear hug, stoops to help one of the twins solve a puzzle, or boosts Mark up to swing in the doorway.

The first successful contact was through Kraft Reichel, an exchange student, who was in the Kimmel home in 1953 under the auspices of the Brethren Service student exchange program. He helped the Kimmels write his school parents in Germany, Pastor and Frau Gustorff, for aid in locating a child.

The State Department had passed the Refugee Relief Act, allowing admission of 4,000 orphans for adoption. However, barriers arose as soon as the Gustorffs found twin girls. Before the children could enter the United States, a final adoption decree had to be available, or a voluntary social agency had to cosign the application and agree to take over the care in case the adoption was not completed. Also, German officials said the Kimmels both had to be present before the final adoption decree would be granted.

"Our finances were not in a condition to cover a lengthy trip to Germany for two, and I needed to stay here at my job," Bill recalls.

The American and German couples worked to secure documents. Then the German youth bureau, guardian of orphans, refused permission for the twins to emigrate. "Everything seemed hopeless then," Mildred says. "I wrote Church of the Brethren and government officials asking them to use their influence to change the bureau's decision."

Finally Frau Gustorff dared to go over the head of the local director to the district director. "The local director still refuses to exchange greetings with me," the German woman wrote recently. "If he can, he crosses the street to avoid me completely."

Mildred, a registered nurse, went alone to Neukirchen, Germany, in 1954. Each day she took the two-year-old twins from the orphanage to the Gustorff home. They could not drink from a cup nor glass. Their orphanage diet of milk and cereal, called "milk soup" provided their only liquid. Nor could they crawl or walk, since ten children in a large playpen was "standing room only."

Finally, after endless red tape, the court set aside the German law that adopting parents must be fifty years old. It also waived the three-month waiting period.

Mildred adopted the twins on Christmas Eve under her maiden name of Landis, since the power of attorney from her husband was not recognized.

She wrote Bill: "I have twins, but you don't." He replied: "And I have adoption rights to a nine-month-old daughter."

The week Mildred and the twins, Gisela Marie and Ursula Maria, arrived home, Gloria came from a private source in Kansas to live with the family.

The Kimmels finished adoption procedures for the twins, this time using the husband's name, too. After a two-year residence and two-year adoption period, Marie and Maria became U.S. citizens in August 1957.

Gloria came to the Kimmels in true storybook fashion — left on a doorstep. When one of the twins chides her about her slim adoption packet, she retorts, "It may not be big, but I've got a U.S. birth certificate and you're just on record. Besides, I'm a Jayhawker, a native Kansan."

Bill did not mind being the only male in the Kimmel household, but they all wanted a baby boy. Therefore, three years ago, Mildred wrote to all the adoption agencies the Kimmels had ever contacted, as well as to all Church of the Brethren mission fields.

Negative replies returned until the last, when a Manchester College classmate of Mildred's, a doctor, wrote that his contact with the social welfare department at Quito, Ecuador, had produced three possibilities. He enclosed pictures. "We had never had an infant, so we chose the two-week-old boy," Mildred relates.

Again the Kimmels compiled home-study and other documents. Their plan to work in a family camping trip to the mountainous capital city of Quito evaporated when the trip came back mapped by boat and rail, and bearing the notation — "Four-wheel drive and extra set of tires advisable."

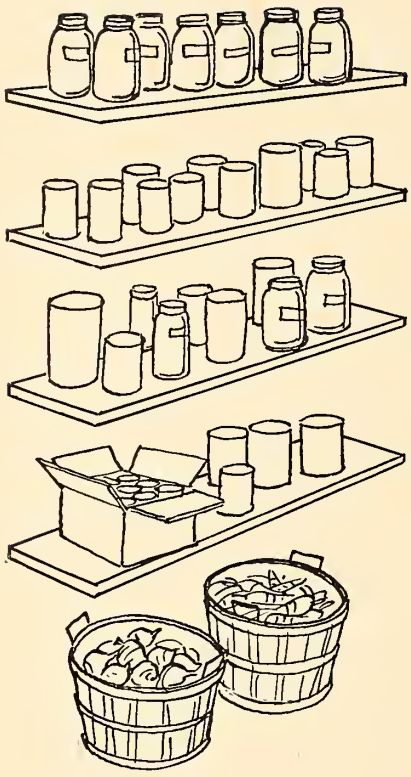
After contacting the Ecuadorian consul the decision was made to bring Mark to the United States for adoption. A power of attorney was sent to an Ecuadorian lawyer, but this, too, required many other signatures.

Mildred flew to Miami and was then informed a visa was needed in place of her tourist card to go on to Quito. By the time she had untangled a luggage mixup and done some shopping, tourist cards were once more acceptable.

In Ecuador her problems multiplied. Records, rules, boards, lawyers, and finally airplane reservations, were eventually dealt with satisfactorily and Mark was released just in time for a direct trip to the airport to catch one of the twice-weekly flights to North America.

Mark's adoption was completed in Ecuador after he and Mildred were settled back home. The Spanish decree has been translated, and he will be eligible for citizenship in 1964.

Although Mildred occasionally wishes the family had another baby, the decision is that four children is the final count. "We recently made the final time payment to our Ecuadorian lawyer," she says, "But we feel it's worth every prayer and every penny."



Aunt Ida's Benevolent Shelf

by Leo Lillian Wise

AN ITEM appearing in our city daily announced that "Aunt Ida" would be serving her annual harvest dinner and folks were invited to come, eat, and leave a freewill offering destined to go to her church for benevolences.

A daughter of Aunt Ida's is the village librarian; so I made some inquiries about her mother's project. Laura urged me to visit her mother and get the full details. I could see that Laura was very proud of her mother. Why shouldn't she be!

However, my husband's serious illness that continued for many months kept me from making the trip. Again in 1961 I read a similar item and this time I noticed that her pastor included it in his church announcements. Then my husband died.

Since I did not find it convenient to go to see Aunt Ida I said to her daughter, "Please tell me the story behind the harvest dinner." So Laura told me the story which goes something like this:

You know, began Laura, my mother has been a widow for some time and her income is small. But she has always been concerned about giving toward the church finances.

She wondered how she could give more for benevolences. Finally the thought came to her that folks had always liked her cooking. Why couldn't she spend a year getting ready to serve a harvest dinner? In her cupboard she set aside space that she called her "benevolent shelf." As she laid in a supply of groceries she would put aside a can or more of fruit or vegetables.

She always has a good garden, things just grow and grow for her. She has potatoes, corn, cabbage, beans, and anything that grows in a garden. Come fall she was ready to set a date when she would cook and serve an old-fashioned harvest meal. For it she purchased beef, ham, chickens, milk, butter, and whatever else she needed.

The men came from the church to set back furniture and then set tables in place; they also brought chairs. Her daughters were on hand to help with the cooking, serving, and washing dishes and pans.

Mother realized that with folks coming and going you could not expect grace to be returned but that problem was solved by a girl printing a grace on the place mats. It was this:

We thank God
for the harvest
that makes this dinner possible

And for the friends
who will make it a success. Amen.

The food was set on tables where folks could fill their plates with food of their choosing. Hot drink was provided. I wish you might have seen folks come; even the courthouse gang was there! So many came. They could go back and refill their plates if they wished to do so. Mother had provided dark containers in which to deposit their offerings. That way no one could judge how much someone else put in.

I interrupted Laura to ask what all her mother had served. What a tempting array of food she had prepared. And the pies and cakes must have been a sight to behold.

The meal was continued for supper, said Laura. When it seemed that the crowd had thinned out mother emptied the containers and we were pleased with the results, for after she had paid the day's expenses she would have a goodly amount to turn over to the church treasurer for benevolences.

And now came the best part of the day! Two small boys came to the door to ask if they might come in to eat. Mother said, "Of course you can, but why didn't you come sooner?" The boys explained that their mothers had told them to wait until no more cars came. They had been saving their pennies and small change for the occasion.

Other small boys and girls came and mother just beamed as she watched them eat; she kept urging them to take all they could eat. There wasn't much food left by the time the children had finished. And their offerings came to almost four dollars! I think my mother felt like shedding a few tears as she told them that in her sight their offering was the largest of all.

Aunt Ida is a good cook, and I have the feeling that for many years to come the story of how this almost eighty-year-old woman is using her talent in the service of her Lord will be told.

TEACHERS ARE LEADERS

by Maganlal C. Bulsari

A teacher in a local board school a Kosama, near Bulsar, India, and an tive ordained minister in the chu

Baltimore Youngsters Entertained

Photos by William Smith



Helen Jackson of Baltimore shares the household duties of her hostess, Romona Smith of New Enterprise. Helen came to the Smith home through the Pilot House hospitality program



Timothy Wayne Smith (left) and Carl Smith, his guest from Baltimore, share the dishwashing chore in the former's home

Church of the Brethren homes of the Everett, Hopewell, Snake Spring, and Morrison's Cove area have hosted a total of twenty-eight children this summer from Baltimore Maryland, fresh air project. Length of stay in the homes has varied from one to two weeks.

Since 1955, Negro children from the Church of the Brethren Pilot House project have been living in the homes of Brethren people in Maryland, Pennsylvania, and Virginia.

Pilot House is located in West Baltimore in a slum area that is being rehabilitated by the City of Baltimore and Brethren Volunteer Service workers of the Church of the Brethren. Children from the homes of the area are provided with a community center operated by the BVS'ers. The program is operated from what was once a comfortable home for one family in 1920. When the BVS workers moved into the house in 1955, they found it in shambles, having been used by many families living in it as a crowded run-down apartment house.

In addition to the recreation and religious instruction programs, the BVS'ers operate a community nursery and conduct weekend work camps.

Work campers, mostly young people, assist the home owners in making repairs and reconditioning the houses. Materials are furnished by the owner and the work is done by the volunteers without charge.

Last summer, the Fresh Air program under the auspices of the Baltimore Pilot House placed ninety-seven children in the homes of seventy-four Church of the Brethren families. Churches of Middle Pennsylvania that have participated in the program include Everett, Hollidaysburg, Lower Claar near Claysburg, Spring Run at McVeytown. Stonerstown, Woodbury, Yellow Creek near Hopewell, and New Enterprise.

SOME sixty years ago the people living in the southern part of Gujarat were illiterate and in darkness. A ray of light shone into that darkness with the coming of Bro. Wilbur B. Stover. Through his efforts and the efforts of those who came after him mission schools were established, with religious education as a definite part of the instruction. Young people attended these schools and went on to higher education. Many became teachers and returned to the village mission schools to teach.

These schools carried on the work of education in the villages until June 1954, when private schools, such as the mission schools, had to be turned over to the government. Those teachers who were trained and wished to enter the service of the government became teachers for the district school boards. Many of our untrained teachers went on at their own expense to become fully trained teachers, and they too entered the service of the district school boards. Others, who were Bible trained, became pastors and evangelists in our churches.

God works in a mysterious way. Even in those days when the government took our schools we could see him working. In many villages our Christian teachers, both men and women, lived as lights in the surrounding darkness. The light of Jesus Christ shone through their lives. They held religious services in their own homes.

Many Christian teachers became leaders in the village life. I am happy to say that in the many institutions where our brothers and sisters are serving as teachers, their honesty and faithfulness have had a deep influence on the lives of the



Maganlal C. Bulsari teaching a class

Fred Wampler

people in authority. These teachers, in spite of having to serve in some far village, try to keep a close fellowship with the nearest church and according to their ability take part in the church work. Some teach Sunday school classes, others help in adult literacy work or young people's work. A few give some time to the evangelistic program of the church. Many of the teachers are on committees in matters of which they have great interest.

Today in the educational system of Gujarat we find many Christian teachers holding the rank of assistant administrative officer, assistant educational inspector or inspectress, supervisors, headmasters and headmistresses. Christians are happy to take part in this important work of the country.

But I must also say that Christian teachers in the villages and towns where there are no others are sometimes ashamed to be known as Christians. Instead of being a help to the work they weaken the hands of the pastors. Our prayer is that God will give strength to such fallen people that they might become witnesses each in his own place.

India is a country of villages. Compared with the wealthy nations of the world India can be called poor. The economic life of the church in a poor country is also poor. Our teachers have a place of responsibility to teach and to practice the art of giving to the church. If our salaried people such as teachers give their tithe the future church will become self-supporting and strong.

May the Christian teachers of India be filled with the Holy Spirit and dedicate their lives to giving glory, honor and praise to the Holy Name of our Savior.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

The Bible in East Germany. E. H. Robertson. Association Press, 1962. 93 pages. $1.25.

This book is not an inspiring record of Christian heroism arising from study of the Bible. Rather it summarizes studies undertaken by and among East German pastors as to how much the Bible is used in their congregations. Even when one allows for the hypercriticalness ministers are prone to, the conclusions are not encouraging. The nominal Christians retain a vague, sometimes even superstitious, respect for the Bible but never read it. Even of those who attend church a majority do not read the Bible. It is a closed book to them, and they can make little sense of the scripture readings in the worship services. The "nucleus" who do read it turn to it for consolation and uplift but rarely for guidance from God in day-to-day living.

Each page casts like a long haunting shadow the question, Are not our congregations failing almost as badly? The author shows that "communism, as such, has very little to do with the pitiful use, or rather lack of use, of the Bible. It has simply removed the mask so that we can see more clearly the state of the church . . . . We in the West still have our masks on." Reading this book you feel the Western mask torn away. Fortunately, you learn too of ways for stimulating lay use of the Bible. — *Dale Auker-man, West Alexandria, Ohio.*

* **The Universe: Plan or Accident.** Robert E. D. Clark. Muhlenberg, 1962. 240 pages. $3.50.

Dr. Clark uses the scientific information at his command to support his faith in God as the Lord of creation in this comprehensive volume. Without doing any apparent injustice to the scientific theories he demonstrates how they argue for a universe planned by a Great Intellect rather than against such a thesis. Very little space is used in examining the so-called "Biblical" viewpoint as opposed to the "scientific" viewpoint. Rather, the author turns science's argument upon itself. The chapters cover the earth's early years, chemistry, physics, molecular structure, the "planned" aspects of nature, and even include evil. People interested in this subject will find it helpful, although somewhat less stimulating than the volumes of Karl Heim, a German author who is excellent in this field. — *Floyd E. Bantz, McPherson, Kansas.*

The Self-Contained Classroom Edith Roach Snyder, Editor. Association for Supervision and Curriculum Development — NEA, 1960. 88 pages. $1.25.

Many ideas are contained in this booklet. Learning experiences developed in the self-contained classroom are made more interesting and real by the use of many resources under the direction of a room teacher. Much depends on the climate created through good human relations in the self-contained classroom.

This book was published for the public school teacher. It presents an excellent case for one teacher having the children in her room for the greatest portion of each day but has little value except in perhaps a remote way for the worker in the church school setting. — *General Council of Children's Work.*

BRETHREN WANT TO KNOW

Delegates to the Ocean Grove Annual Conference had an opportunity to direct questions concerning the Brotherhood program and related interests to representatives of the General Brotherhood Board. Not all of their questions could be handled at Conference, but the Board and staff members have agreed to answer the questions through the pages of the Gospel Messenger. One or more such questions will be answered each week. Questions in succeeeding weeks will deal with the Small Church, Response '62, and the Peace Action Project.

Why was financial support of Japanese International Christian University discontinued by the General Brotherhood Board?

The General Brotherhood Board is constantly in the process of reviewing the program supported by the giving of the Brethren. Within the last year the Board has been struggling, and "struggling" is certainly the word, to find additional resources to meet the unusual opportunities which are pressing in Northeastern Nigeria. This led the Foreign Mission Commission to believe that it was necessary to discontinue the $3,000 annual contribution to Japanese International Christian University in order to give a fuller response to Nigerian opportunities.

The action was not taken easily, for the Board has for many years had a deep appreciation for the vital Christian witness embodied in JICU. The Board felt however that when the university and Nigeria were placed side by side in their financial needs that for the next decade at least the Nigerian opportunity would have to be met by Brethren resources, whereas in the case of Japanese International Christian University there was a broader base of appeal for support.

Like all choices between two goods, the decision of the Board to discontinue its financial support of the university was not an easy one. The Board firmly believes that even though dollar support has been eliminated that Brethren will want to continue their strong interest in the outstanding contribution which Japanese International Christian University is making to the cause of Christian higher education in the Far East and the world.

Is any provision made for a sizable number of Brethren helping in Peace Corps work in Nigeria?

The General Brotherhood Board has developed no program which is urging Brethren to enroll in the Peace Corps. There are a number of Brethren who are entering the program and it is certainly likely that some Brethren will find their way into a Peace Corps project in Nigeria. Currently, however, there is no Peace Corps project related to the work of the Brethren in Nigeria. Nor are there any plans being developed for such a close relationship.

Let me hasten to add that there is already at work in Nigeria a "Brethren Peace Corps," better known as Brethren Volunteer Service. Since 1953 more than thirty-nine BVSers have served with our program in Nigeria. At the present time they are at work in a great variety of tasks. There have been teachers, doctors, nurses, mechanics, builders, and agriculturists doing constructive work — each assigned for two or more years of service. These young people have proved themselves to be extremely valuable in a program which has desperately needed the lift which these energetic Brethren youth have been able to give. — *J. Henry Long, executive secretary, Foreign Mission Commission.*

News and Comment From Around the World

Christian Endeavor Delegates Pledge Campaign to Preserve Peace

Some 1,500 delegates to the fourteenth World Christian Endeavor Convention, representing three million members of the movement, pledged all their available spiritual resources to encourage world leaders to increase their efforts for peace.

In a resolution the young people declared that the "weapons of war are not carnal, but spiritual and mighty through God to the pulling down of strongholds."

Delegates called on all Christian Endeavor groups around the world to promote the ecumenical movement in their contacts with the Christian community.

In another resolution they vowed to resist all forms of dictatorship, oppression, exploitation, injustice, and cruelty.

Bible Reading Held Legal in Capital's Public Schools

Students in the nation's capital will continue to recite the Lord's Prayer as part of opening exercises in public schools.

The chief legal officer of the District of Columbia issued an opinion, holding that the practice of reciting the prayer is legal unless the United States Supreme Court specifically rules it unconstitutional.

Churches in Norway to Present Model Farm to Eastern Nigeria

The churches in Norway have collected over $200,000 to present Eastern Nigeria with a model farm at Abakaliki as a token of goodwill towards the newly independent African country. Organized through the Inter-Church Aid agency of Norway, the gift will provide for the support of four Norwegian farmers and their families who have arrived in the farmlands to start the early planting for the year.

Chopped Beef Shipped to Haiti

A dedication service conducted by the Iowa Christian Rural Overseas Program for the shipment of more than twenty thousand pounds of chopped beef to Haiti was held Aug. 24 in Cedar Rapids, Iowa.

The shipment was made possible by contributions from people in Illinois, Iowa, and Kansas, and will be exported through Church World Service. For several years Church World Service, cooperating with the personnel of various missions, has been distributing food to the poverty-stricken masses of Haiti. Recently, food for work programs have successfully used CROP-donated foods for payment to laborers who have constructed wells, cisterns, and roads.

2,100 Attend Christian Youth Camp in Sweden

Some 2,100 youth from Europe, the U.S., and the Congo participated in a ten-day Christian camp in Ammeberg, Sweden, believed to be the largest ever held in Sweden. It was sponsored by the Sweden Baptist Union youth department.

With a separate emphasis each day, the youth participated in Bible studies, devotional periods, worship services, and recreation. They also prepared their own meals and performed other services essential to the maintenance of the camp. A program concerning the camp's activities was filmed for transmission later by the Swedish Television Company.

Small Groups Held Capable of Regenerating Church

Small groups of concerned people searching and studying together can regenerate and renew the church, the General Conference of Seventh Day Baptists was told at its 150th annual session.

Dr. Wayne R. Rood, professor at the Pacific School of Religion, said small groups have often been vehicles of revelation in ways that entire churches and denominations have not. He declared that during the Middle Ages the church was partially reformed from within by the small groups of followers who gathered around such men as Benedict and Francis.

Cooperative Program Between Clergymen and Physicians Planned

A new program of cooperation between clergymen and physicians will be launched next year on the county level by the American Medical Association's department of medicine and religion. The national program will be initiated by county medical societies and will stress counseling, the role of faith in treatment, special problems of terminal illness, and information on the moral codes of the various faiths.

Israeli Parliament Group to Study Christian Missionary Activities

In a unanimous decision, the Israeli parliament agreed to name an appropriate committee to discuss the problem of Christian missionary activities in the country.

Dr. Zerah Wahrhaftig, minister of religious affairs, stressed that the principle of free religious activities prevails in Israel. At the same time, however, he said he doubted whether all missionary activities function on that principle, since "certain missionaries exploit the grave economic and social situation of many new immigrants by unfair means."

Press Coverage of Eichmann Trial Sounded Warnings Against Prejudice

A survey of American newspaper editorial comment on the Adolf Eichmann trial, which has just been released by the American Jewish Committee, observed that the country's press almost unanimously saw the trial as a warning against all types of prejudice.

The country's religious press, similarly surveyed by the committee, was found to view Eichmann as an example of man's abdication of his responsibility to God. Moral issues raised in Protestant and Catholic publications frequently focused on the question of "obedience to God versus obedience to secular authority."

Church and Higher Education Study Set by EUB Board

The Evangelical United Brethren Church's board of Christian education is planning to undertake a major study of the church and higher education in view of a rapidly changing society. The study will include the "theological and philosophical basis for denominational involvement in higher education and theological and collegiate education and their implications for the total life of the church."

News Briefs

Arthur J. Goldberg, nominated by President Kennedy as an associate justice of the Supreme Court, is an active and devout member of a Reform Jewish congregation in Washington, D.C. He will be the fourth Jewish member of the nation's highest court.

Evangelist **Billy Graham's** eight-day central California crusade ended in Fresno after recording a total attendance of 172,000 and 6,845 "decisions for Christ." As is usual for the crusades, the number of decisions on youth nights represented a larger percentage of the attendance than average.

Representatives of religious organizations were unanimous in their opposition to any increase in second- or third-class postal rates in testimony before the Senate Post Office Committee in Washington. The Senate committee approved a bill passed by the House for increases in first-class postage rates.

In connection with a major reorganization of Church World Service, John D. Metzler, Sr., will be in charge of the Europe and Middle East area desk for Church World Service program in these sections. Formerly the Church World Service representative in Greece, Mr. Metzler was instrumental in the organization of CROP in 1947.



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(reprint of the 1901 edition now ready)
828 pages, many illustrations, index and glossary make this book a real addition to any Brethren library. It supplements Brumbaugh with period 1850-1900 treated in full. This Brumbaugh did not do. This limited edition is 40% ordered already before it is off the press.
ORDER NOW from L. W. Shultz, North Manchester, Indiana. Postpaid $7 per copy; to ministers $6.

Classified Advertising

FOR RENT — Good income property of four apartments near the Sebring Church of the Brethren, Fla. Write: Church of the Brethren General Offices, Box Ref. 10, Elgin, Ill.

FOR SALE — Choir records of the six choirs of 200 voices of the Palmyra Church of the Brethren, Palmyra, Pa. There are two different records, one of general anthems, and one of Christmas and Easter music. Each record sells for $4.75. The chancel choir sang Saturday evening at the Ocean Grove Annual Conference. Send orders to Mrs. Kenneth Frey, Minister of Music, 226 S. Grant St., Palmyra, Pa.

BRETHREN TRAVEL — Plan now to spend an unforgettable summer in 1963. Reservations now being accepted for 48-day bus tour of 12 northern and central European countries, including 11 days in Soviet Russia, plus visits of Holland, Germany, Poland, Czechoslovakia, Hungary, Scandinavia, Scotland and England. For complete information write: European Friendship Tour II, J. Kenneth Kreider, 3[illegible] Woodsdale Park, State College, Pa.

BOOKS FOR CHRISTMAS GIVING

CHRISTMAS LITERATURE

THE COMPLETE CHRISTMAS BOOK

An idea-packed Christmas manual with suggestions on gifts to make, new ways to wrap them, handmade cards, recipes for old and new Christmas dishes, house and tree decorations to be made at home, Christmas music on records, poems, plays and stories to be read aloud year after year. An exciting, fully illustrated book for the whole family to enjoy. **$4.95**

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From the land of the midnight sun to tropical areas of South America and Africa, the reader is led to see Christmas observances that are becoming increasingly significant in the lives of peoples, whether the season comes with snow or finds poinsettias blooming. **$3.95**
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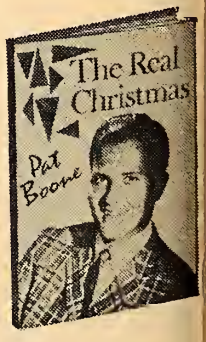
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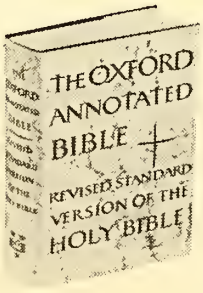
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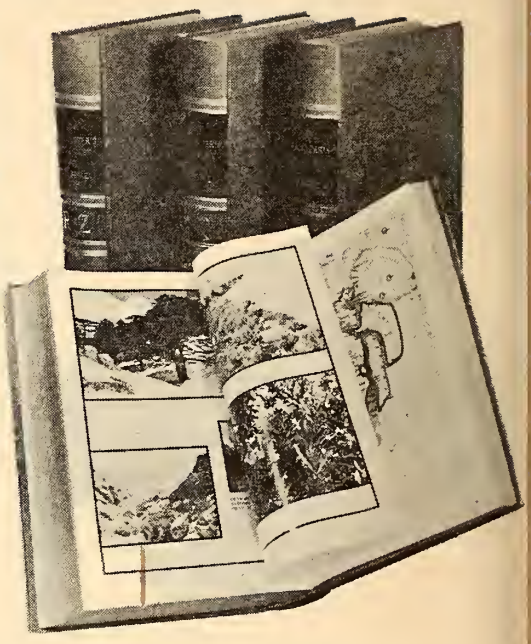
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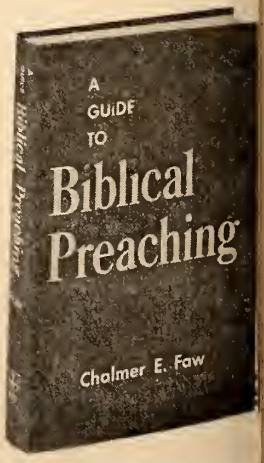
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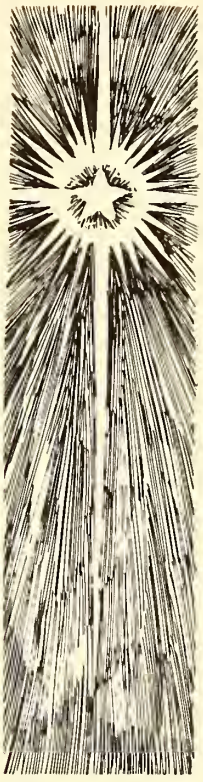


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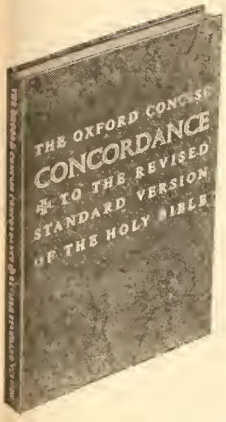
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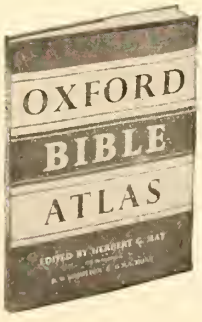


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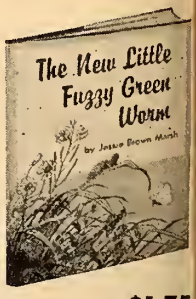
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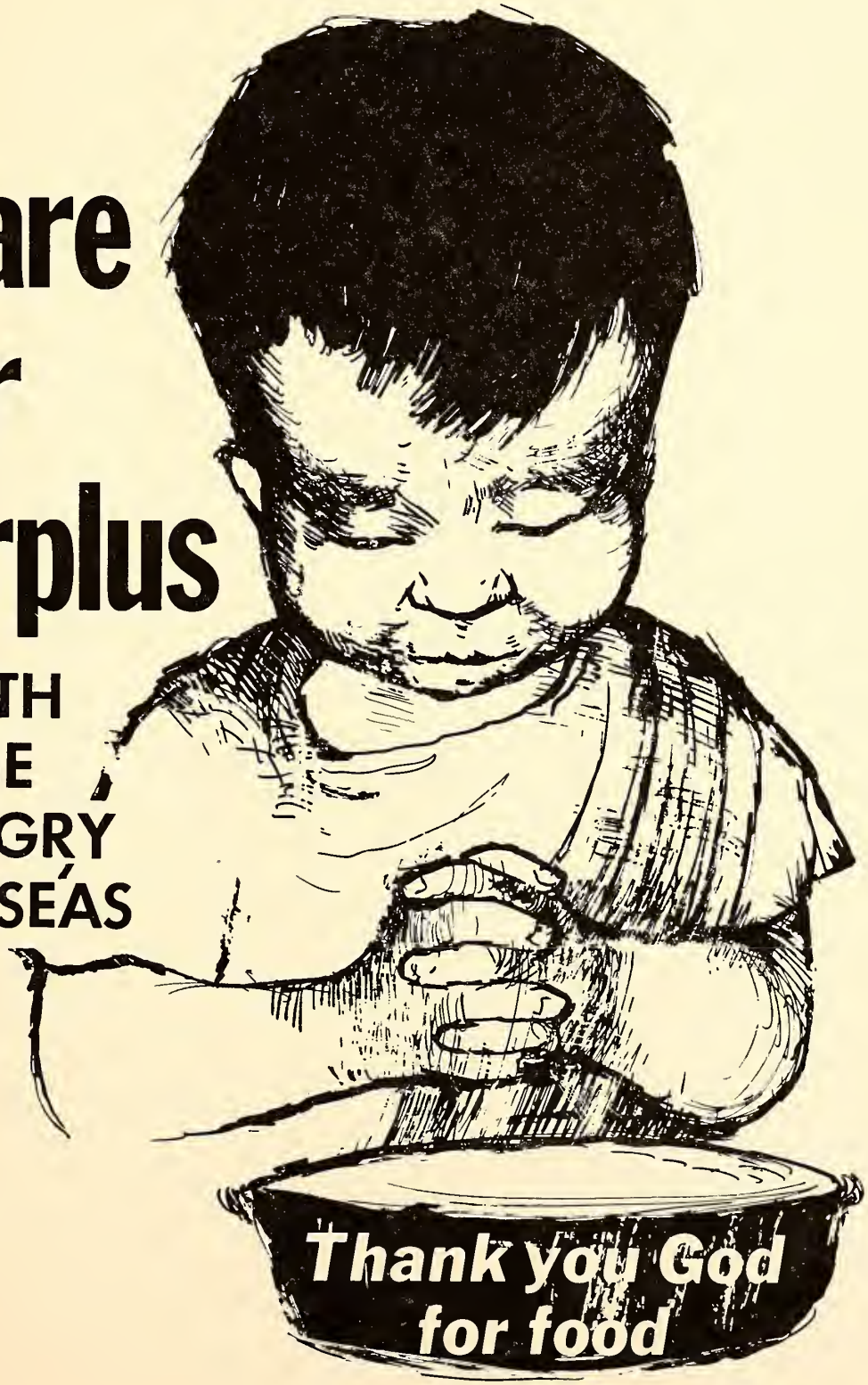
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NOVEMBER 17, 1962

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Our Contributors

GERALD STUDEBAKER is a farmer and layman at New Carlisle, Ohio. Since 1959 he and his wife have been adult youth counselors for the Central Region.

Author and a former two-term president of the American Baptist Convention, EDWIN T. DAHLBERG has recently retired as pastor of the Delmar Baptist church, St. Louis, Missouri. He and Mrs. Dahlberg are making their home in Rochester, New York.

EARLE W. FIKE, JR., is pastor of First church, Chicago, Illinois.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Thanks for Good News

This week when I read in the Reader's Digest that men are paid $25,000 to $100,000 a year to write jokes and "they have few friends," I was very grateful for the Gospel Messenger with its "good news."

All of these young, middle-aged, and old persons who are helping people in the ways Jesus helped people (for almost no extra dollars above actual living expenses) are making many friends and helping people of every nation and race to know Christ.

Crime may be increasing in many places and wars continue to rage, but the works of the kingdom will go on forever. Good will overcome evil!

Thank you for giving the readers of our Gospel Messenger good news and pictures of witnesses for Christ. — Mrs. Clarence R. Cripe, R. 4, Box 84, Goshen, Ind.

Burden on Young Wage Earners

I am writing regarding a letter published in the Readers Write column of the Oct. 27 issue about views on the King-Anderson so-called Medicare bill. . . .

The King-Anderson Bill definitely has an appeal to our elderly citizens, as well it might. Here is an opportunity for them to obtain fairly complete medical coverage for themselves at a nominal or ridiculously low cost. Due to their advanced age at the date of the passing of the bill, if it is passed, they will have only a few years in which to pay into the fund, after which time their protection is assured. Their payments, in addition to being for a comparatively short time, will be at a lower rate, as the initial amount to be paid is a relatively low one. The benefits will be all out of proportion to the costs, and, therefore, it is for them an excellent opportunity.

Unfortunately for the younger population, the bill lacks some of the utopian aspects it takes on for the elderly. Our young wage earners will in effect pay the hospital bills for the elderly ones for thirty or forty years, after which they will hope to have their turn at being cared for. Costs will continue to rise after the initiation of the plan, and we will find ourselves paying even more . . .

All this might be permissible and tolerated under the guise of "Christian love for our underprivilege elder citizens" if the picture of poverty and destitution of these persons as painted by the proponent of the bill had a basis in fact. Ma I paraphrase parts of an article published in the New York Times Oct. 16, 1962. This article admittedly is slanted in favor of th defeat of the medicare plan an quotes Dr. George M. Fister, president of the American Medical Ass ciation, an outspoken opponent the bill. But the points made, think, deserve some careful co sideration.

He said that the truth (in oppos tion to the administration pictu of poverty among the elders) shown by the findings of th University of Michigan Survey R search Center is considerably diffe ent. Aged families actually ow considerably more and have few debts than younger families. Th survey showed that the media value of assets owned by famili with the head of the family ov sixty-five years of age was $8,34 The median for all other groups w $4,839, both figures taken as 1960. The center's statistics we taken on "spending units," meani related persons living together a pooling their incomes. The researc center's survey drew on standa government statistics . . . which a regarded as authoritative.

Younger families, on the oth hand, have more debts incurred the starting of a home and famil and are generally less able to affo such costs of medicare, besid which many of them are alrea paying into medical insurance pla of their own choosing and at th own volition. . . .

I have at the present no alter tive to offer to the King-Anders bill. I am presently not convinc that an alternative is neede Should it be shown otherwise, think one which would be m equitable and of such a nature th those who receive the benefits of plan underwrite the cost, as is t basis of any intelligently conceiv insurance program, should be vised. I would conceive it being a much less sweeping nature, a geared more to need than legis tive whim. — Mark Coffman, P. Box 144, Rodeo, Calif.

Misprints That Make a Point

ONE of these days an enterprising publisher will compile a collection of misprints and typographical errors. Judging by the ones that come to our attention — including some in our own publication — a collection of such boners would be a surefire best seller.

As every editor knows, a misprint can cause all kinds of havoc and embarrassment. But we must confess that mistakes are also sometimes enlightening. To be safe, we will not identify the source of our examples, but we cannot pass by two illustrations that caught our eye recently. One of them was in a church bulletin providing a program for promotion Sunday. In this case the instructions read, "The congregation will stand and sin."

Oh, what a difference one little letter can make! Here was a group of proud parents waiting to see their offspring promoted to a new class in church school. They should be ready to join in joyful song, but what a letdown to be reminded that they are sinners — and standing ones at that. How much truth might the misprint convey! Are the members of that congregation counted in Paul's sweeping assertion that all have sinned and come short of the glory of God? No doubt they are — and you, too, brother, who may be smiling over their embarrassment. But we have no doubt that they can turn from sinning to singing — by the grace of God.

Another revealing error appeared in a letter from a pastor who was mentioning the newsletter he prepares regularly for his congregation. By a slip of his finger at the typewriter, the name of the paper became *Perish* Notes instead of *Parish* Notes. We wanted to write back immediately and urge him to rescue the perishing, but on more sober thought we hesitated. Maybe the misprint could serve as a warning to every church parish. And how about yours? Are there signs of life in the fellowship? Or do you sometimes feel that you move about among the lost and the broken?

And, of course, another way to look at a parish is to see it as far more inclusive than your own fellowship. Wasn't it John Wesley who said, "The world is my parish"? There must be such a parish where you live. What are you doing to rescue the perishing?

Time would fail us to tell of all the other misprints that might prove a point — as when a writer intends to speak of *applause* but it appears as *applesauce*, or when *immortality* shows up in print as *immorality*, when *admonition* becomes *abomination*, or, most common of all, when things that are properly called *sacred* turn out to be *scared*.

Let the reader be alert. We have well-trained proofreaders who seldom let a misprint go by, but they are not perfect, and sooner or later you will find a glaring error on one of our pages. We hope you accept it with humor and grace. And who knows? It may be far more profound than what we intended to say in the first place. — K.M.

On Being a Second-best Father

A CERTAIN young girl whom we know quite well takes seriously what she hears in church school. All on her own she came to the conclusion that if she looked upon God as her heavenly Father, he ought to have first place among fathers. So she carefully pointed out to her natural father that even though he holds a high place in her affections, he still is only a "second-best" father.

Her father knows quite well that in her opinion second-best does not mean second-rate. In fact he really does not object to holding second place if his only competition is the God who is father of all. So long as the eternal Father comes first, it is still an honor for Daddy to come in second.

The trouble with most family relationships is that they do not give God first place, and, therefore, they become selfish and possessive when they could be creative and free. God should be considered the third partner in the most intimate relationships between husband and wife or child and parent. There would be less difficulty with other triangular situations if the spiritual base of every partnership were more firmly established. And we fathers and mothers often need to be reminded that we are outranked by a more important Parent. — K.M.



Religious News Service

When the American Pilgrims sat down to their first Thanksgiving feast they found five kernels of parched corn at each plate. These served as a reminder of the hardships they had endured the previous winter

Come, Ye Thankful People

by Edwin T. Dahlberg

THANKSGIVING DAY a year ago, in 1961, was celebrated by many American Christians while in India. It fell upon a day when the Third Assembly of the World Council of Churches was meeting in New Delhi.

Many of our delegates from the United States gathered together in various homes and hotel rooms after the evening session and, like the Jewish exiles in Babylon long ago, sang the Lord's song in a foreign land. We had no harps — no willow trees. But like those ancient Jews in the 137th Psalm, we felt the same sense of homesickness and the same longing for the familiar scenes of our native land, as we ate our curry and rice instead of turkey and pumpkin pie.

How gracious were our Indian hosts! And how sensitively they entered with us into the spirit o the day, as we thanked God fo our respective countries, for th growing unity of the churche around the earth, and for th universal kingdom of our Lor Jesus Christ.

It is good now and then t celebrate Thanksgiving Day o other shores, as do our faithfu missionaries, our men and wome in the armed forces, our America

ambassadors and attaches, students, businessmen, travelers, engineers, seamen, Peace Corps workers, and others who are far from home on the day when their families are gathering together in the home churches and around the family table, all over the fifty states of our Federal Union.

More than any other national holiday, Thanksgiving Day has a strong grip on the hearts of the American people. It is a day when religion and patriotism meet at their highest level. We are reminded that we are a Pilgrim people. The President of the United States takes occasion to issue a proclamation summoning the citizens of every community, whether of high or of low degree, to assemble in their accustomed places of worship and to give thanks to the Creator for those eternal truths which lie at the very foundations of the Republic.

We are made to feel that we are truly a nation under God. Even the prisoners in the jails and the derelicts on Skid Row are not forgotten. For at least one day they have something better than on other days — some forlorn reminder that they are still looked upon as members of the human family.

It is important that we should remember our Pilgrim origins, whether our ancestors came over on the Mayflower in 1620 or, as is the case with many of us who are the children of the foreign born, our parents came over in the steerage of an immigrant ship only a generation ago.

Let us recall the faith of America's first Thanksgiving. For nearly a full year a small, tired, sick company of religious refugees had grappled with the climate and the soil of a new world. They had suffered hunger, disease, and loneliness. They buried their weak. They saw the Mayflower sail back past Gurnet Point as if their last tie with home had been cut forever.

After the thin new crops of the next season had been safely gathered in, Governor William Bradford wrote these quaint but eloquent words concerning the critical summer and autumn of 1621:

> *. . . thus they found the Lord to be with them in all their ways and to bless their outgoing and incommings. . . .*
>
> *They began enow to gather in the small harvest they had, and to fitte up their houses and dwellings against winter, being all well recovered in health and strength, and had all things in good plenty; for as some were thus imployed in affairs abroad, others were excersised in fishing, aboute codd, and bass, and other fish, of which they tooke good store, of which every family had their portion. All the summer ther was no wante. And now begane to come in store of foule, as winter approached, of which this place did abound when they came first (but afterward decreased by degrees). And besides water foule, ther was great store of wild Turkies, of which they tooke many, besides venison, etc. Besides they had aboute a peck of meale a weeke to a person, or now since harvest, Indean corne to that proportion. Which made many afterwards write so largely of their plenty hear to their friends in England, which were not fained, but true reports.*

That is how, in "Plimmouth Plantation," the Pilgrims "found the Lord to be with them in all their ways." So they held a Thanksgiving, the first of a series of such festivals of gratitude that they have been held down to this day. Please God they may never cease, in our nation or in any other nation!

It is always easy to find a reason for not being thankful. During our lifetime, somehow, there has been the uneasy feeling that there is something hypocritical about celebrating Thanksgiving. I have been in the ministry for nearly forty-five years. During this tumultuous period of human history the world has gone through every conceivable experience. From the close of the first World War up to 1929 we had the booming days of prosperity. During the decade from 1930 to 1940 we had the depression. Then came the second World War, the Korean War, and the whole long train of crime, divorce, revolution, and riot that has followed to this day.

In each of these periods I have read dozens of editorials, articles, sermons, and speeches in the religious and secular press alike, giving reasons why we could not sincerely and conscientiously be thankful. In the twenties it was argued that it would be hypocritical to sit down to a turkey dinner and give thanks to God, because we were too prosperous to be sincere. In the depression it was argued that it would be hypocritical to gather in our churches and give thanks to God because too many of us were unemployed and impoverished to be sincere. In the years since the second war and the beginning of the atomic age, many have continued this "dirge of unthankfulness" by complaining, "How can we give thanks to God when thousands of our finest young men and women are giving up their lives on the field of battle, and whole races, peoples, and nations are at their wits' end?"

And so it goes. To listen to these diatribes about the hypocrisy and insincerity of thanksgiving we might easily conclude that there is never a time ideal enough and perfect enough to "enter into his gates with thanksgiving, and into his courts with praise." According to this philosophy, something is always so wrong that thankfulness of heart is morally out of order. As one homespun preacher said about these sour-faced cynics, "The Bible says 'The Lord preserve thee,' but some of you look as if you thought it said, 'The Lord pickle thee.'"

The truth is that we have not yet caught the spirit of the Apostle Paul's great words to the

Philippians: "I have learned, in whatever state I am, to be content. I know how to be abased, and I know how to abound; in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want. I can do all things in him who strengthens me" (Phil. 4:11-13). This was the secret of our Pilgrim fathers also.

There are valid reasons why people raise questions about the reality of our thankfulness.

One reason is that too many of us have a halting religion. We have no real conviction as to whether there is any personal God and Father to whom we can express our gratitude. A young theological student who had served as assistant to a minister who was pretty far out theologically, once said to me, "I've had it! When I was getting up the bulletin for the Sunday before Thanksgiving, the minister said, 'I want you to choose one theistic and one nontheistic hymn.'"

As long as we go limping between two sides, between deity and nondeity, how can we thank God with a whole heart? I think the strangest sermon I ever read was one delivered by a humanist preacher at a Thanksgiving service in which he listed all the things we should be thankful for, but leaving the implication that there was no God to thank.

Another factor in our wavering about thanksgiving is the guilt feeling in our hearts because of the wide disparity between our American surplus foods and the hunger and poverty existing among so many of the peoples of the earth. The answer to this is not to cease giving thanks, but to share with others what God has so bountifully given to us.

Some of the refugees in Asia put us to shame at this point. The Rev. Elbert Gates, head of Church World Service in Hong Kong, last year found fifty-seven newly arrived refugees from Swatow, South China, sitting dazed and bewildered on a pier along the Hong Kong waterfront. After he had taken them across the harbor to Kowloon on the ferry and arranged for their housing, word got around to hundreds of other refugees from Swatow concerning the new contingent that had arrived. Swarming around the most recent arrivals, they took sweaters and coats from their own children, measured the garments to the bodies of the frightened youngsters who had just come, and said to one parent after the other, "Here — look! My boy's sweater will just fit your little son." Or, "Put this coat on your little girl." They shared everything they had.

Can we do less? At the Thanksgiving services of all our churches, let us give heartily and generously to Church World Service, which is doing such an outstanding piece of work in the relief and resettlement of the Pilgrims of 1962. Nor should we forget the needs of those in our own country. Many communities are sponsoring a freedom flight for the resettlement of the Cuban refugees now crowding Miami and the surrounding area, providing them with homes and employment in the name of Christ.

Above all, let us face up to the many moral and spiritual issues of our time: freedom and first-class citizenship for the people of all races, retraining programs for those who are unemployed be-

Continued on page 21

Prayer in the Time of Abundance

During the Billy Graham crusade in Chicago last summer, Earle W. Fike, Jr., pastor of Chicago First Church of the Brethren and a member of the General Brotherhood Board, assisted in the service one evening. His part was related to receiving the offering and praying the offertory prayer. The prayer expressed so well the feeling and condition of the people that many were moved by it.

LORD GOD, we confess the business of giving is sometimes a problem for us. We learn to love too much what we have. Abundance does not breed generosity.

Nevertheless, O Lord, in a time when thy blessings to us spill over in surplus storehouses while half the world would count as a feast what we leave on our plates, we count as joy this chance to share.

In a day when time payments and responsibilities to government demand we give, we cherish moments of worship such as this when we can freely give.

Confused and deformed by the world's hidden persuaders, we are thankful for the sure truth and new life possible in Jesus Christ.

That the Good News may come alive in the hearts of many is our desire as we give. Wilt thou bless that dedication? In the name of Jesus Christ, we pray. Amen.

Evacuate!

Evacuate!

by Hazel Peters

Evacuate immediately to the west and to the north!" In the dark hours before the dawning of Christmas Eve, the voice from the radio warned that the levees were not adequate, that swift rolling flood waters were pushing into the city. This was 1955 in Yuba City, California. No matter that whole families — children and grandchildren home to celebrate Christmas — would be separated before they hardly had time to say their first "Merry Christmas!" At once the families of Yuba City, many Brethren among them, had to leave their homes behind in the wake of the onrushing flood. Evacuate! Only this time the call did not come. There was no warning in the still of the night as thousands slept peacefully in villages scattered along the mountain ranges. The great silent earth shook in a terrible quake, tearing itself asunder and throwing down the walls and



An Iranian father holds his son and mourns the death of his wife and their four other sons in earthquake

roofs of houses intended to give shelter from the whims of nature. Ten thousand died, many because no call went out in the night to give the warning.

This was Iran, September 1962. But tens of thousands did not die — they lived on with the desperate loss of family, shelter, food — all but life itself.

To Iran, emergency aid from around the world came to tie up the wounds, to feed the hungry, and to provide temporary shelter for those who mourned. Immediately medicines, food, blankets, and money were available because the concerned shared.

With whole villages destroyed, the need to rebuild was starkly evident. Representatives of the World Council of Churches surveying the need in Iran proposed plans for the rebuilding of villages. Brethren are participating through their gifts in this cooperative program of the Christian churches.

In the Yuba City disaster 10,000 pounds of clothing, sorted into bales for quick distribution, were delivered immediately to the flood area from the Brethren Service Center at Modesto. Although no regular program had been established to provide the help of persons, a disaster team was authorized and a Brethren Volunteer Service unit of eight members arrived for the clean-up operation.

The compassion which leads to the sharing of materials also urges the sharing of lives. Thus it was that the team went to Yuba City, just as a team of fifteen Civilian Public Service men were called to a project of tornado devastation control following the destruction in Goshen, Indiana, in March 1942. During these twenty intervening years, there have been many disasters by nature and by man.

Brethren assistance has taken various patterns. A famine in India in 1951-52 involved our missionaries in a vast program of food distribution. When the Danube River flooded town and countryside along its banks in Austria in 1954 Brethren workers were there ministering to the needs of those whose possessions had been washed away or were covered by the mud and rubbish cast aside by the swift flowing waters.

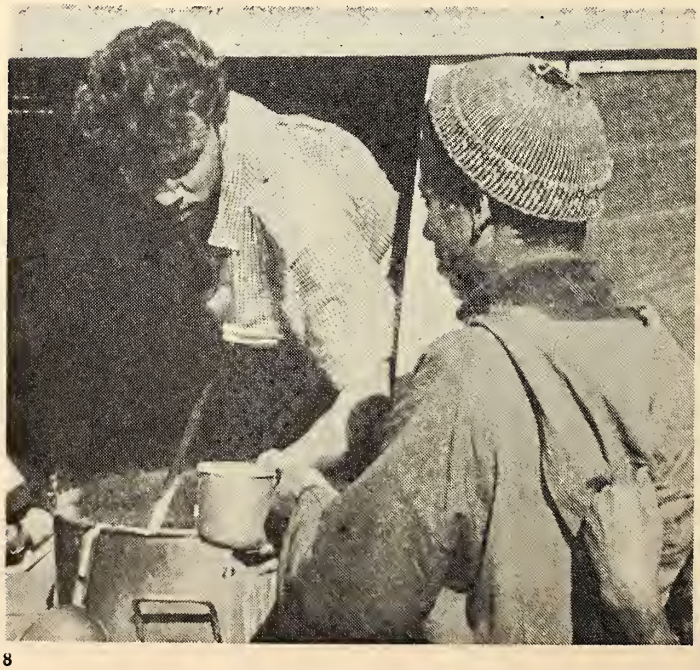
Brethren volunteers frequently have been called

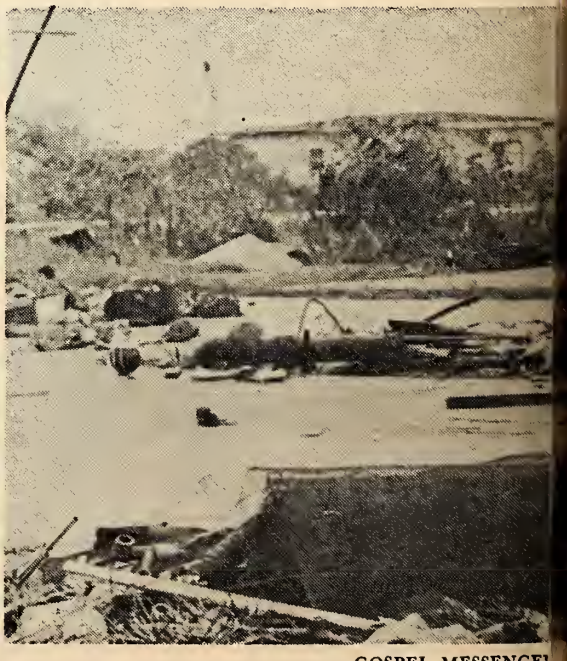
EMERGENCY DISASTER FUND

Brethren dollars were transmitted seven times this year, through cooperative Christian programs, for the alleviation of suffering in major disaster areas. In each instance, a quick response was possible because our church has an Emergency Disaster Fund, established by the General Brotherhood Board in 1960. As soon as church representatives reported the need, Brethren, in 1962, sent:

- ► $1,000 and a team of workers to British Honduras hurricane victims
- ► $500 to famine sufferers in Indonesia
- ► $5,000 to displaced Algerians
- ► $1,000 to Hong Kong in refugee emergency relief
- ► $500 to Hong Kong to typhoon victims
- ► $1,000 to devastated areas of Iran
- ► $500 to flash flood victims in Korea

Such sharing is possible because concerned Brethren make their contributions when these emergency actions are reported to the Brotherhood. Funds received replace those which have been released. Continued support will enable our church to respond quickly in times of major catastrophes anywhere around the world.





from regular duties to give helping hands where catastrophe strikes. Those in training at New Windsor in September 1955 were dispatched to Stroudsburg following the floods in Pennsylvania. BVSers scattered over Europe went immediately to Austria to assist Hungarian refugees fleeing from their own country after the revolt of 1956. Volunteers with a truckload of supplies traveled through Kentucky, Virginia, and Tennessee giving aid following the 1957 flood which raced through the area where these three states join.

"The southern part of Nagoya, Japan's third largest city, turned into a hell hole when typhoon-whipped waves broke through the seawalls," wrote one reporter following the September 1959 disaster which was the worst experienced in that country for many decades. Almost a million and a half people were affected, with over four thousand dead, because it was not anticipated that the seawalls would break and there was no warning to the people to flee. The Brethren Service representative in Japan distributed blankets, food and medicine immediately following the typhoon and later organized work camps bringing students during the school holidays to



These mothers and children rest, refugees from the devastating hurricane Hattie that destroyed their homes in Belize, British Honduras. A Brethren disaster team of four BVSers helped in cleanup after the storm had passed



Left, page 8: Feeding the victims of the earthquake at Agadir, Morocco

Dazed by the destruction of hurricane Carla a resident of Port O'Connor, Texas, looks around from the foundation of what was once her former home

Nagoya to help in the clean-up operation.

Brethren organized work camps in Holland in 1953 to help restore order after homes and farms had been destroyed by the winds and sea when dikes broke during one of that country's worst storms.

In our own country in 1959 Brethren volunteers were mobilized to relieve the distress of flood victims in Dayton, Ohio, and Peru, Indiana. A letter from the mayor of Peru stated: "Again let me thank you for the very timely, efficient, and Christian help which your church gave the flood-stricken city of Peru. I personally watched your teams of men get on the job with the use of their truck and complete the work without incident or complaint."

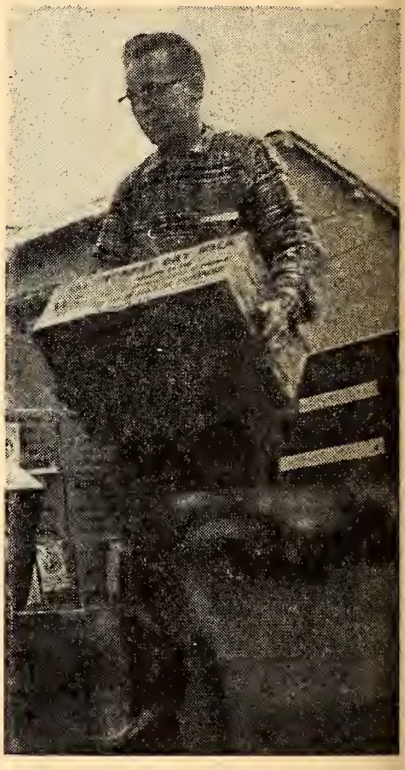
Brethren workers as well as materials have been shared in other emergency and disaster situations, in Europe in 1938 and following World War II, in the Tennessee Tent City program in 1961, in British Honduras following the hurricane in 1962. In cooperation with other Christian churches, materials were sent to the Congo, Texas, East Pakistan, Indonesia, Hong Kong, Chile, and Korea.

When the excitement and immediacy of an emergency has died away, often the longer-term needs of the victims of disaster are forgotten. Volunteers who distributed food and clothing to earthquake survivors in Agadir, Morocco, in 1960, became aware of other needs. So these young men from Europe and America, looking and talking like local residents, went to work helping rebuild and repair cisterns and wells. Since then, they have instigated projects which are bringing more stable economic conditions to the villagers and farmers in the area.

Brethren have responded to the call to serve when their own communities have been struck by disaster. Local Church of the Brethren members have set up committees to assist victims of such destruction. During the Kansas City flood of 1951 a Brethren was appointed by the mayor to serve on the Disaster Coordination Committee on Welfare. In order that local churches of that area might be even better prepared to help, the District of Northeastern Kansas has adopted a statement on Brethren Disaster Service. Nationally, the Brethren Service office is working toward a program of Mobile Disaster Service units and toward a better coordinated disaster service plan.

Who next will hear the call "evacuate"? Or die because the call did not come? It is not ours to know the time or the place. It is ours to share in the name of Christ.

Photos by: Associated Press, pages 7, right, 8, 9, right, 10; World Council of Churches, left, page 8, left, 10



Albert Huston, Brethren Service representative in Japan, helps to unload Church World Service supplies after a typhoon had struck Japan

From the air this is the way one of the villages leveled by the Iranian earthquake looked. Through the World Council of Churches the Church of the Brethren is sharing in the rehabilitation of the victims of disaster

A mother tucks her child into bed on Christmas Eve at the Colusa fairground which the authorities had converted into a refugee center to house the victims of the Feather River flood in 1955. Here too Brethren volunteers helped to clean up the debris left by the flood





BVS

Those Who Labor in Love



IN MOROCCO, Brethren Volunteer Service worker Leonard Lichty vaccinates a two-week-old chick to show a Moroccan farmer how to do the job himself. The Camp Hill, Pa., youth was one of three BVSers teamed with conscientious objectors from Europe in serving southern Morocco's needy.

Besides encouraging poultry raising among the peasants, the heavily Brethren-sponsored international team is teaching village women to sew and is constructing new housing for 105 orphaned boys near Agadir, scene in 1960 of a disastrous earthquake. Also, the team since then has repaired 400 cracked cisterns.

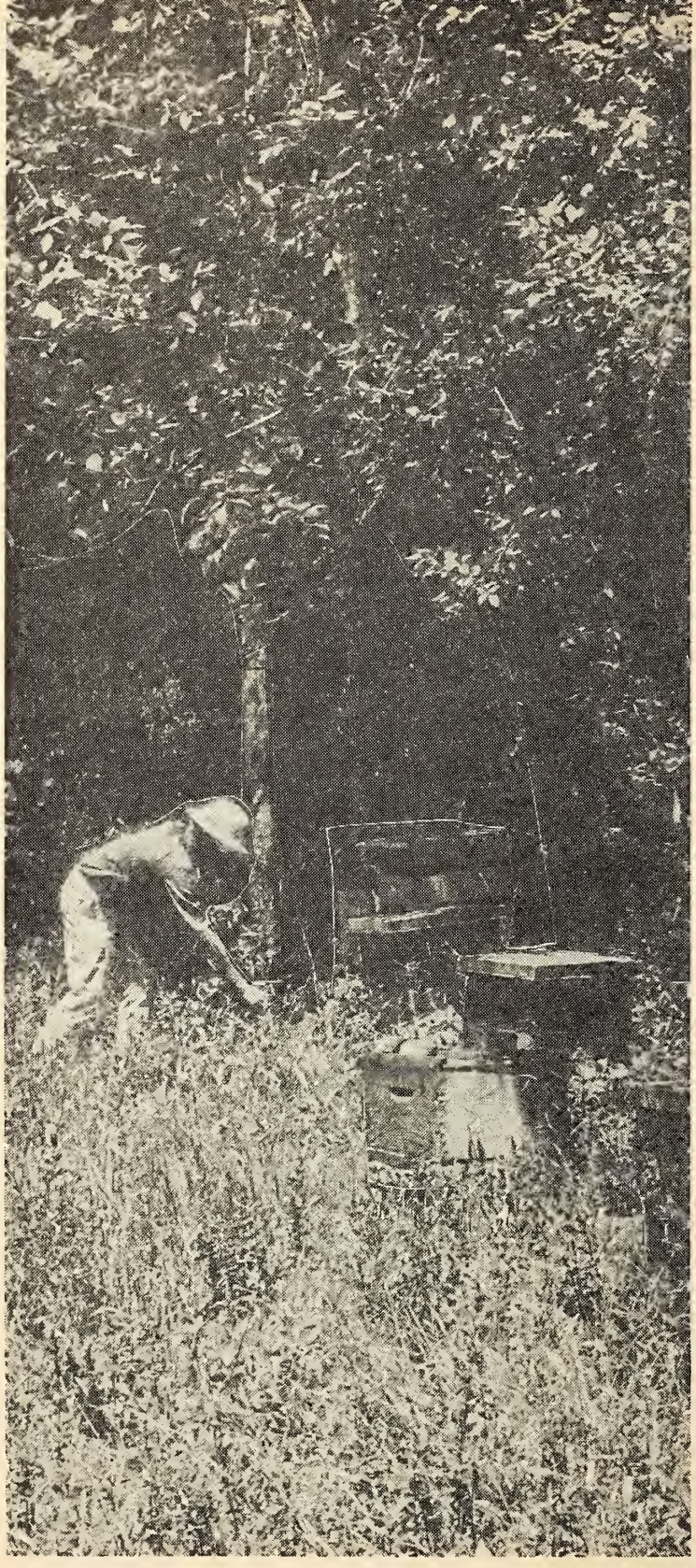
SECOND OF THREE PARTS

BY HOWARD E. ROYER

FARM SKILLS C

With a high ratio of recruits from the nation's most productive agricultural centers, Brethren Volunteer Service has dispatched experienced farm youth to agriculturally underdeveloped areas in a dozen countries.

Of unusual significance is the exchange of agriculturalists with Poland, a breakthrough in the ideological veils which separate mankind. While a score or more of Polish agricultural students each year visit Brethren farm families and agricultural enterprises in the United States, Brethren volunteers teach or engage in research in agricultural colleges in Poland. Though the classroom contacts may be formal for the four BVSers now in Poland, by living in student dormitories and



BEE LINE. Clearing the flight path for bees in a central Mexican village is BVSer Darryl Davis, Oakhurst, Calif., on a Friends' project. Income from bees will aid local boys' schooling



POLISH PROF. Fourth BVS teacher at agricultural colleges in Poland is Adriaan van Lutsenberg Maas, Mtn. Lakes, N. J.

EFFICIENCY SECONDARY. Relationships, not efficiency, is goal of church farm in Berlin, Germany, served by Don Keener, Ashland, O. The home for some 75 boys stresses working together

GLOBAL PLANE

visiting with families in their homes the volunteers broaden the contacts and deepen the fellowship.

It is in such people-to-people relationships, far more than in improved techniques of farming or in increased productivity, that the rural development projects or any projects of BVS realize their truest purpose. Explained one volunteer in Poland, Wayne Bert of Detroit: "I am finding that people's similarities outweigh their differences. I am learning to be more open-minded; I have lost some old stereotypes. As I see it, the value of this exchange is what is happening to me rather than anything I am doing."

For the BVSer, work is more than action. It is the language of love.



SMALL, MEDIUM, LARGE. Or perhaps all large, since this is Texas, the missions-agricultural project at Falfurrias. Among 10 BVSers there is Charles Wright, Bridgewater, Va., poultryman





ELEVATOR FOR OLD HOTEL. Volunteers Marvin Pentecost of Springfield, O., and Gerow Reece of La Habra, Calif., work on elevator shaft for a five-story home for aged near Vienna, Austria



EVERY SKILL HAS A USE

"Whatever your skill, BVS is able to put it to use."

By and large BVS has held true to this claim. Sometimes, though, prodigious effort is required to place an entire unit in which the members' schooling may run the gamut from the elementary grades to postgraduate study, and whose range of maturity may vary as much or more.

Yet as essential as education, experience, and maturity are for a volunteer, the capacity for service cannot be calibrated in these terms alone. One powerful ingredient, always, is motivation.

While the quality of motivation is discerned quickly in the assigned duties of the volunteer, it shows up perhaps even more in his use of free time. At Hinterbruhl in Austria, after the week's work is done toward converting an old resort hotel into a home for the aged, the volunteers form deputations to visit churches and live in Austrian homes for the weekend. One volunteer is a local church organist and another works in a children's home on weekends.

Even in BVS, is it not in the "second mile" that the service begins?

KEEPING THE FLEET ROLLING. At left, volunteers Harry Gilreath of Panorama City, Calif., and Gary Spitzer of Harrisonburg, Va., work on one of four vehicles at the Lybrook Indian Mission in New Mexico. The vehicles transport Navajos to school, clubs, and worship

MISSION TECHNICIAN. At right, in radio lab which he set up at Waka schools in Nigeria, BVSer Phil Brooks of Chino, Calif., works with a Nigerian electrician trained by a former BVSer



KINGDOM GLEANINGS

The accreditation of Juniata College has been reaffirmed by the Commission on Institutions of Higher Education of the Middle States Association of Colleges and Secondary Schools, President Calvert N. Ellis has announced.

A. C. Baugher died unexpectedly of a heart attack at Elizabethtown, Pa., on Nov. 2. For forty-five years he was associated with Elizabethtown College, his alma mater, in administrative capacities, serving from 1941 to 1961 as president. He was moderator of the Church of the Brethren in 1957 and a former member of the General Brotherhood Board. Memorial services were held on Nov. 5.

The new student center at Elizabethtown College will be dedicated on Nov. 18, the culmination of a series of open house programs for the student body and faculty and the community. The new building has been named for A. C. Baugher, president emeritus of the college. Built around the old alumni gymnasium, the building provides facilities for conference rooms, the campus post office, bowling alleys, a swimming pool, lounges, a publications center, and the campus store.

Mrs. Andrew Cordier, wife of the dean of the School of International Affairs of Columbia University, was author of the worship service used in the World Community Day observance on Nov. 2. Sponsored nationally by United Church Women, the emphasis was a challenge to women to "Deepen the Channels of Peace." One of the projects of the observance was sending sewing kits, sarongs, and blouses through Church World Service to needy women in Southeast Asia.

T. Quentin Evans was appointed Manchester College representative on the Education Advisory Committee of the Indiana Civil Rights Commission, President A. Blair Helman announced. Dr. Evans is head of the department of sociology at the college. The commission was created by the Indiana General Assembly in 1961 and was designed to implement the basic rights of citizens who may face discrimination because of their race, religion, or national origin. Donald M. Royer, a former Manchester College teacher, is a consultant of the commission.

The Eastern, Southern, and North Atlantic Pennsylvania tridistrict Christian education program is cooperating with Elizabethtown College in offering two courses for church workers during the first semester of this academic year. One course, a study in the fundamentals of Christian education as applied to the church and the home, is being conducted at the First church in Harrisburg. The instructor is Virginia Fisher. The other class, meeting at the Conewago church, is concentrating on a survey of the Old Testament under the leadership of Carl Zeigler.

Licensed to the Ministry

John Lowe, Jr., licensed in the Hanover church, Southern Pennsylvania.

Giving in the Church of the Brethren for all purposes ranked twenty-eighth in a list of forty-five churches recently compiled by the National Council of Churches' Department of Stewardship and Benevolence. The Brethren per capita contribution of $73.33 was just slightly above the per capita average for the forty-five churches. Based on 1961 giving, the report revealed that in churches of size comparable to the Church of the Brethren, the Church of the Nazarene gave $144 per capita; the Church of God (Anderson, Ind.), $130, and the Reformed Church in America, $108. At the top of the list was the Evangelical Free Church, contributing $341 per capita.

Daily Bible Readings

Annually the American Bible Society sponsors worldwide Bible reading from Thanksgiving to Christmas. They urge everyone to "join men of all ages in thanksgiving" and to "watch the dawn that brings hope and joy to the world in the events of the birth of Christ." A list of daily Bible readings for the year may be obtained from the American Bible Society, Dept. U, 450 Park Ave., New York 22, N. Y.

Nov. 22 ..... Ps. 103:1-22
23 ..... Ps. 24:1-10
24 ..... Ps. 107:1-16
25 ..... Ex. 3:1-12

The Church Calendar

Nov. 18

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Redemption: God's Call. Isaiah 53; Acts 8:1-3; 9:1-9; 22:3-11; 2 Cor. 5:18-21; Eph. 1:3-10; 2:1-10; Col. 1:15-22; 1 Tim. 2:5-6. Memory Selection: There is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all. 1 Tim. 2:5-6 (RSV)

Brethren Service — SOS Offering

Nov. 22 Thanksgiving Day
Nov. 22-24 Joint Southeastern and Eastern Regions camping conference, Camp Woodbrook, Mt. Airy, Md.
Nov. 22-25 Brethren Student Christian Movement conference, McPherson College, Kansas
Nov. 26-27 Pennsylvania State Council of Churches Faith and Order conference, Carlisle
Dec. 2 Brethren Service Commission staff team visits, Central Region
Dec. 8-9 Brethren Service Commission staff team visits, Central Region
Dec. 9 Human Rights Sunday
Dec. 9 Universal Bible Sunday
Dec. 16 Worldwide mission emphasis

With Our Evangelists

Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?

Bro. Bernard N. King of Huntingdon, Pa., in the Valley Point house, Blacklog Valley congregation, Pa., Nov. 18-25.

Bro. Berkey E. Knavel of Roaring Spring, Pa., in the Curryville church, Pa., Nov. 18-25.

Bro. R. W. Schlosser of Elizabethtown, Pa., in the Hanover church, Pa., Nov. 19-25.

Speaking personally . . .

Agribusiness Looks at Russia

by Gerald L. Studebaker

JACK SMART and I, members of the New Carlisle Church of the Brethren, were invited by the Ohio director of agriculture, The Honorable Robert H. Terhune, along with thirty-eight other agribusiness people, to participate in a twenty-two-day "people to people" goodwill journey to communist countries. After a few days stop in Belgium, where we studied the Common Market, we flew directly to Moscow.

Most of our contacts were with relatively young people, as they were the ones who could speak English. The majority said they were atheist, but I am sure that they had no conception of religion as we know it, and they seemed much interested as we tried to explain what our religion meant to us. It seems to me they have made somewhat of a religion of "Lenin worship" and of the hope for a better tomorrow. Our Intourist guides repeatedly used the phrase, "This will be torn down and rebuilt by 1965." The youth have quite a strong faith in that bright new tomorrow. Older persons' faces do not reflect this.

The Soviet educational system is rather universal at the outset, I think, but quickly becomes very competitive with only the best students continuing. In this and many phases of socialist life much more premium is put on individual initiative than I had thought. On the farms, workers were organized into groups, given a group quota, and if they exceeded it were given extra benefits.

I asked what happens to an individual who did not like his job and would not work. I was told if his family did not keep him he would starve.

All new housing was of the apartment type, usually with several families using the same kitchens and bathrooms. In the country, people lived in little villages, but around each house was a small plot of land which was used by the individual householder for his own. These were intensely cultivated and well kept. Every inch of space seemed to be supporting both fruit trees and vegetables.

I think the two questions most frequently asked us were, "Why does the United States want war?" and "Do you like us?"

The Russian people cannot understand why we go on with nuclear testing. When we suggested that the U.S.S.R. broke the atmospheric test ban first, they did not think this had happened, only underground testing. One said, "Even if we did make a mistake, why do you make the same one?"

Most of the persons that I talked to were surprisingly well informed on world affairs. While to me it seemed that there were gaps in some areas, I am quite sure they felt they were getting accurate information.

From an agricultural standpoint the U.S.S.R. has many problems, and not all political. In their northern latitude, the growing season is very short, and rainfall and water for irrigation are scarce.

The manufacturing of agricultural machinery certainly does not have first priority, and, if the amount of hand labor used is any indication, machinery is in short supply.

We spent a few days each in Hungary and Poland. In both countries the people feel caught in the middle. They fear very much the rearming of West Germany. They remember vividly the suffering of the last war and, I think, feel that almost anything is better than war.

After visiting with BVSers Phil West, Marvin Pentecost, and their friends in Warsaw, I am convinced that the value of this type of work is tremendous.

While the people we visited have great fears and misunderstandings, I feel that they truly want to live in peace and are prepared to make many personal sacrifices to get this to happen.

They need to be convinced that we Americans also want peace. I feel that international friendships being developed by various programs of people-to-people exchange are one step in this direction. While Brethren have been working hard on many of these programs, as Christians we should extend and expand them.

CONFUSION CURE

BY ENOLA CHAMBERLIN

When I'm confused I lift my eyes,
And view the wonder of the skies.
I think of how the sun each day
Goes quietly upon its way;
Of how the million, million stars,
In spite of nations making wars,
In spite of bombs and bullets hurled,
Serenely shine upon the world.

Then looking down I smell a flower
That opened at the morning hour.
I hear a bird on early wing
Expand its throat to carol, sing
To all the other birds around.
I feel the warmth of air and ground.
And suddenly as cawing crows
Depart in flight, confusion goes,
And I am left at peace again
A part of God's great plan for men.



U. S. farmers help CROP reap a harvest of hope for the world's needy. The volunteer workers shown here load a truck with corn for shipment abroad

Church World Service

WHAT IS CROP?

TELL an American that two thirds of the world's people go to bed hungry and chances are he will not believe you. Even if he does, he is likely to respond, "That's terrible, but what can I do about it?"

Individually, there is little he can do about it. But working together, Americans can share their abundance with the two billion persons who climb into bed (if they are lucky enough to have a bed) with empty stomachs.

Member churches of Church World Service — long concerned about the world's hungry — have adapted their shipping and overseas distribution facilities to handle foodstuffs collected in community appeals. The appeals are known as the Christian Rural Overseas Program (CROP).

Since 1947, CROP has handled fourteen million dollars' worth of supplies for export to relief agencies overseas. In addition, contributions have paid for the handling and distribution of a half-billion pounds of government-donated food valued at forty-six million dollars.

Yet feeding hungry people for a few weeks does little to solve the problems that caused the hunger in the first place. Aware of this, CROP is gearing more of its aid toward "self-support" programs, especially in Latin America, the Middle East, the Congo, Korea, and Hong Kong. Hundreds of thousands of refugees from famine-struck Red China have already overtaxed Hong Kong's food supply and made the situation critical.

Recently, a road project in southern Haiti was in danger of being abandoned because of a lack of funds. CROP offered food gifts as "work payments," and the project was completed. Not only were the road workers able to provide for their families and themselves in a dignified way, but the completed road connected a remote village to a main highway. Soon after, industry moved into the area, creating work for the unemployed of the village. Expressing their gratitude in a letter to CROP, the villagers said that "aid in this form is a neighborly handshake, not a degrading handout."

In Greece, CROP contributions are giving crippled youths the opportunity to receive vocational training. For a Korean orphanage farm, CROP has earmarked a shipment of clover seed to grow cattle fodder. In an unusual land conservation project in Algeria, CROP distributed wheat as part of the wages paid to Arabs who planted trees on barren, eroding hillsides. Tools and a tractor have been sent to an orchard project in Jordan and a CROP windmill is generating power in an Italian village.

Each harvest time, CROP conducts 650 community appeals in the United States. About 75,000 volunteers — farmers, clergymen and youth — canvass farmers in their respective states for corn, wheat, rice, beans, cotton, and other commodities. They have little difficulty in reaching their goals.

"When our natural desire to help others in need is reinforced by a vehicle such as CROP, we gain the satisfaction of being a part of a force for good in the world," said an Iowa farmer who is a regular supporter.

Shipments are made only after a careful analysis of the world situation by Church World Service. Arrangements are always flexible enough to permit rerouting of food shipments to areas hit by natural and man-made disasters and in urgent need.

Grains are sometimes sold and the cash used to buy self-help materials or foodstuffs native to the recipient country. On one occasion, about 47,000 bushels of corn were exchanged for a high-protein soybean food, which had the advantage of less bulk and proportionately higher food value.

All aid is given solely on the basis of need, without question of race, creed, or politics. To date, fifty-nine countries have been aided by CROP's "ambassadors of peace."

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

***The Amplified Old Testament, Part 2.** Zondervan, 1962. 1213 pages. $4.95.

Amplified, expanded, clarified, annotated Bibles and New Testaments are coming from many sources. Every honest effort helps the Bible reader to understand the book a little better. Part II of the Amplified Old Testament is the successor to the Amplified New Testament which sold three fourths of a million copies in four years. "The words that do not carry a full meaning of the Hebrew word are expanded to their full meaning." The amplified and expanded versions are very good for study purposes but are not so well suited to public reading and worship. One claim of this version would be questioned. "This version is free from private interpretation." Perhaps no version is completely free, but there is considerable interpretation in various parts of the Song of Solomon and not all students would agree with the interpretation. A very helpful version for Bible study and personal devotional reading.—*Ora Huston.*

To Be a Man. Robert W. Spike. Association Press, 1961. 123 pages. $2.75.

Robert Spike is almost never dull, frequently achieves fine insights into both contemporary man and contemporary faith, and very nearly always offers the intelligent reader his money's worth.

The book sets out to answer the question, What is the modern Christian's "style" of living? In answering this question, the author assumes that (1) there have been revolutionary changes in society that demand a fresh way of looking at the Christian way of life; and (2) that the old way—known in some circles as "personal Christian living"—is theologically bankrupt. He then proceeds to cut new garments for the new man, relating Christian faith to the areas of work, leisure, love, and worship. The result: a perceptive, though not exhaustive, treatment of certain themes vital to relevant Christian living.

One of the chief values of Robert Spike's writing is that it makes a conscious effort to speak to educated modern minds. He struggles with attitudes and questions peculiar to the man in the "lonely crowd," the organization world, the credit-card carrying public. Many Brethren do not see themselves in this company. For them, this book may appear trifling or perhaps even offensive. It would be unfortunate, however, if the Brethren thought they were too good for a book like this. We are more deeply enmeshed in these strange new worlds inhabited by the modern species than we care to admit. We need to take seriously those who honestly seek to relate our mixed-up contemporary experience to the core realities of the ancient faith.—*Richard A. Bollinger, Topeka, Kansas.*

* **Paul the Man.** Clarence Edward Macartney. Fleming H. Revell, 1961. 221 pages. $2.95.

This is a vivid and interesting presentation of the life of Paul. It makes use of available background materials to illuminate the travels,



Work Campers Visit Ecuadorian President

► A highlight of the 1962 Brethren work camp in Ecuador was a visit with President Carlos Julio Arosemena in his private office in Quito, Ecuador. This picture appeared in the Quito newspaper, El Comercio, showing (left to right) Jaime Redin, Phyllis Conner, Juan Franco, Merrylith Lomas, Susan Wolfe, President Arosemena, Jim Gibble, Marco Proano, Ralph Detrick, Larry Neff, and Stanley Bittinger.

During the visit with the president, work camp director, Stanley Bittinger, explained the purposes of the program and what the group has been doing in Ecuador. This is the first group of campers to have the opportunity for such an interview.

The interview was obtained as a result of a conversation between camper Ralph Detrick and an official at the Ecuadorian embassy in Washington, D.C. Detrick was in Washington last February for the youth seminar and chose to visit the Ecuadorian embassy since he had made plans to participate in the work camp in Ecuador during the summer. The official at the embassy is the brother of President Arosemena and, after learning of Ralph Detrick's plans, promised to obtain an interview between the president and the work campers near the close of their program in Ecuador this summer.

social conditions, and religious faiths in which Paul worked and to which he spoke.

The book is written from a conservative theological perspective and will, therefore, be appreciated by many, but the lack of a discussion of Biblical problems of date, authorship, etc., will be missed by some. Paul's conversion on the Damascus road is taken as a totally complete break into his life (there is no *preparatie evangelica* nor is this to be understood as a vision), something many will want to raise questions about.

The author has written some fifty books; this is regarded by some as his best one. — *Robert McFadden, Bridgewater, Va.*

Exodus, a Commentary. Martin Noth. Westminster, 1962. 283 pages. $5.00.

For the Old Testament educator Westminster Press has done an invaluable service by initiating the Old Testament Library, a program designed to bring the best of Old Testament studies to the English reader. Martin Noth's commentary on Exodus ranks as a first choice in this great series. In contrast to von Rad's Genesis, however, it must be noted that this is a technical commentary in the sense that Noth is more concerned with the analysis of names, literary criticism, historical origins, archeological data and such than he is in theological exegesis, word studies, and other expository aids. This is not to criticize, but simply to say that the value of the book is limited to the student, minister, or teacher. Still one is surprised that Noth does not give us more exegesis, e.g., he ignores the rich exegetical history on manna and gives no psychological and sociological meaning to the Decalogue. — *Graydon F. Snyder, Chicago, Ill.*

* **Healing Through Prayer.** Peder Olsen. Augsburg, 1962. 158 pages. $2.50.

The author is chaplain of one of the largest hospitals in Oslo, Norway, a teacher in a theological school, and an author commanding increasing attention. He writes with warm understanding of illness and suffering and a radiant Christian faith. This is one of the better books on prayer and healing. Olsen's discussion of the New Testament's view of healing, the healing ministry of Jesus, the healing work of the later church, the anointing in James 5, the meaning of suffering, and the place of confessing one's sins and needs is a positive contribution to this kind of literature. He cites many illustrations of healing by prayer, but weakens his case by failing to provide documentation. To be convincing, such a book must have its cases properly documented by patient, physician or psychologist, and preacher. — *Harold Z. Bomberger, McPherson, Kansas.*

The Unchanged Word. Louise McComb. John Knox Press, 1962. 30 pages. 60c.

This is an excellent pageant dramatizing how we got our Bible. It could be used very appropriately on the tenth anniversary of the Revised Standard Version (1962).

This pageant calls for a large cast. As it is written it calls for thirty-two speaking and ten nonspeaking roles. Suggestions are made to reduce this to a minimum of twenty-five or to expand it to fifty. Time: approximately one hour. Helpful production notes are given.

This could be used as a radio drama with only slight changes in the script, or it could be given as a taped program if actual production is too difficult.

The pageant encompasses a period of time from the early prophets to twentieth century translators. The story of the Bible is a moving and dramatic one. — *Mildred M. Etter.*

Circus — Parable — Construction. Ralph Stone. Bethany, 1961. 91 pages. $1.00.

This book contains three one-act plays which present modern problems in symbolic settings, and makes very interesting reading. The first, Circus, presents a woman's choice of a vocation against the background of a circus. Each act requires different skills and fulfills a different purpose.

Parable shows how modern conveniences have provided women with much free time, but free for what?

Construction is a problem of outreach. In a group of people provided with building materials the problem is whether to build a wall for isolation and protection, or to build a bridge to reach out to others in love and friendship. The builder who brings them the blueprint is taunted and defied, and too late the people realize they have crucified HIM once more. — *Mrs. Dan Fierheller, Polo, Ill.*

* **On Asia's Rim.** Andrew T. Roy. Friendship Press, 1962. 165 pages. $2.95.

For thirty years Andrew T. Roy has lived and worked in the Orient. These years of work have given him a wealth of knowledge and experience out of which to draw as he writes about the peoples on Asia's rim. He traveled extensively in each of the areas — Korea, Okinawa, Taiwan or Formosa, and Hong Kong, as well as China, and out of his travels and his labor as a teacher, student worker, and fraternal worker, he writes an intensely interesting, searching document.

Dr. Roy opens a window through which we may see more clearly and understandingly the 38,000,000 people crowded together on Asia's rim. They are people who deserve and demand immediate attention, deeply need understanding, compassion, and unselfish Christian assistance.

Vividly Dr. Roy paints the picture for each of these peoples on Asia's rim, giving their historical, economic, political, and religious situation. In the past they have been the prey of hordes of conquerors, at whose hands they have suffered and at whose hands they have been exposed to various religious and social and political situations.

The Church of Jesus Christ is set in the midst of fifteen million refugees; of pros and cons of foreign aid; of freedom in a world of power politics, of reconstruction from the havoc of war and revolution. The decisions made in Peking, Moscow, Washington, Ottawa, London, and at United Nations intimately affect these people and their destiny. And these decisions and their consequences can and must be of vital concern to the church.

In a concluding chapter, Dr. Roy points out that what is needed now as regards the problems and potential of these peoples is our sympathetic understanding, penetrating and dedicated thought, selfless devotion, and the compassion and spirit of our Lord reflected in our relationships to them. "Why bother about them, he asks. The alternatives are either a Christian "reconciling mission," or a world of two armed camps split in isolation without communication, or mutual atomic destruction. Christians can help determine which. This is a most challenging, incisive, and deeply Christian treatise on an area so vital in today's world. — *Charles E. Zunkel, Port Republic, Va.*



Christmas Cards Feature Chinese, African Artists

► From two of the world's most troubled areas have come this year's winning Christmas card designs in the annual world Christian art competition, sponsored by Lit-Lit, the Committee on World Literacy and Christian Literature. Works with Christmas themes were submitted this year by Christian artists from Africa, Egypt, Hong Kong, India, Indonesia, Japan, Korea, and Taiwan.

The winning artists for 1962 are from Léopoldville, Republic of Congo, which has been torn by civil strife, and from Taiwan, where refugees from Red China fill crowded streets.

I-Ching Hsu (Mrs. Tun-Jou Ku) of Taiwan has painted Magi With Gifts, a familiar scene from the story of the birth of Christ executed in a traditional Chinese style. Mrs. Ku has accented dominant pastel tones with touches of deeper color. The card carries greetings in English and "respectful congratulations for Christ's birth and the New Year" in Chinese characters.

In powerful contrast to the design of Mrs. Ku is the abstract work of Jean Luvwezo, a Christian student from Léopoldville. Mr. Luvwezo was born into the Bakongo tribe, the third of seven sons. He



received his early education in African mission schools and is currently studying economics and political science in the U.S. through a scholarship.

Mr. Luvwezo's oil painting is a bold expression of hope. It shows the Babe as the Light newly born to a turbulent earth. The message of the card is "The Light Still Shines."

Mr. Luvwezo, who taught himself to paint, received recognition in his own country before coming to America. His work has been exhibited at La Musée de la Vie Indigène in Léopoldville, and at the Brooklyn Art Gallery, the Coffee Mill, and the Ligoa Duncan Galerie des Arts, all in New York City.

The work of Lit-Lit in the fields of world literacy and Christian literature is supported through the success of such projects as the sale of Lit-Lit Christmas cards.

Information concerning prices and orders may be obtained by writing to the Committee on World Literacy and Christian Literature, in care of the Division of Foreign Missions of the National Council of Churches, 475 Riverside Drive, New York 27, N.Y. It is the official channel for coordinating the work in adult literacy and Christian literature of forty denominational agencies and boards in fifty-four countries.

Come, Ye Thankful People

Continued from page 6

cause of automation, the strengthening of the United Nations, and an end to the bomb tests and the disarmament race. Only as we seriously undertake to do the will of God in these areas, can we demonstrate the reality of our thanksgiving.

Beyond all the material reasons for gratitude in our generation — abundant harvests, the marvels of science, and the challenge and promise of the space age — there is one supreme reason for thanksgiving: the good news of God in Jesus Christ. Whatever life may bring us, whether of joy or of sorrow, he is the same yesterday, today, and forever.

It is said of John Tauler that he was once asked by a man on the road to Strasbourg how he fared. "I am full of praise to God," was Tauler's reply. "When the sun shines, I thank God. When the heavens pour down their rain, I rejoice in God. I am a king!" "A king?" said the man. "Where is your kingdom?" "My kingdom," replied Tauler joyously, "is in my heart."

In this spirit then, notwithstanding all the wars, injustices, grief, and misery in the world, let us in all good conscience assemble ourselves in worship on Thanksgiving Day, singing together Henry Alford's glad hymn of praise: Come, Ye Thankful People Come.



87th CONGRESS It would be difficult to summarize Congressional action in 1962. This is an attempt to mention some of the issues which may be of special interest and concern to the churches, most of which issues have been included previously in this column.

Civil Defense. The President's request of $760 million for an expanded civil defense effort was not approved. The efforts of Rep. Albert Thomas (Texas) and Rep. Carl Vinson (Georgia) and the many letters from concerned citizens played a large part in blocking this proposed civil defense program. The final bill appropriated $130 million for civil defense, $38 million of which is designated for research and planning. This $38 million is a compromise of the $94 million wanted by the Senate and $10 million by the House. "Anything dealing with construction of fallout shelters is out," said Representative Thomas on Sept. 25, when the final bill was being considered.

United Nations. The United Nations bond bill was signed by President Kennedy on Oct. 2. The bill authorizes the United States to purchase up to $100 million of bonds issued by the UN to meet the costs of enforcing the peace in the Congo, Middle East, and elsewhere.

Other UN bills, including two bills authorizing the Treasury to float UN peace bonds for sale to the general public and a bill by Rep. Edith Green (Oregon) to permit citizens to deduct contributions to the UN from income tax, were lost in committee.

Foreign Aid. A foreign aid appropriation bill of $3.9 billion was passed by both Houses in early October. In addition to foreign aid funds, the bill includes $59 million for the Peace Corps ($63 million had been authorized), $73 million for Philippine war damage claims and $70.11 million for Cuban refugee programs.

There was debate in both Houses as to whether the United States should give any aid to Communist nations, or sell such nations surplus agricultural products. Under the final bill, no military aid may be given to any Communist nation, such as Poland or Yugoslavia. The President can extend economic aid to Communist countries if he determines it is important to the national interest of the United States. No aid can be given to any country which sells or whose ships carry arms or strategic materials to Cuba. The President is given discretion to provide aid to countries which sell or transport other types of goods, such as food, to Cuba.

Trade. A new Trade Expansion Act was enacted which gives the President general authority to reduce tariffs as much as fifty percent over the next five years and special authority to eliminate tariffs on items which are produced in large part by the United States and the European Common Market. The act places special emphasis on trade with Europe. but does not give attention to expanding trade with underdeveloped areas. It prohibits tariff concessions to Communist nations. The Washington Post reported that authoritative sources said that President Kennedy is determined to seek repeal next year of the amendment in the trade bill restricting trade with Poland and Yugoslavia.

Defense Budget. Congress approved the largest Department of Defense budget ever enacted in peacetime. This $48.1 billion budget is $7.8 billion more than was appropriated two years ago during the previous administration.

Arms Control and Disarmament Agency. Although eighteen Congressmen sent a letter to the President expressing the hope that the agency would expand operations and assert more leadership, there was very little discussion in Congress on the operations of the ACDA. The appropriation of $6.5 million to the ACDA looks pitifully small compared to $48.1 billion to the Department of Defense. On the other hand, the ACDA will have in 1963 over three times the amount of $2 million appropriated for it operations in the past fiscal year.

Antiliquor Bill. Senate Resolutio 325 introduced by Sen. Wayn Morse (Oregon) in April died in th Senate Rules Committee. This reso lution would have banned th serving of alcoholic beverages a functions in the Capitol and Senat office buildings.

Pornography. The bills introduce by Rep. Morris K. Udall (Arizona and Rep. Glenn Cunningham (Ne braska), to protect postal patron from receiving unsolicited offensiv mail, did not get out of the Hous Post Office and Civil Service Com mittee. Included in the pay-retire ment-postal-rate bill, Public Law 87-793, Sec. 307, is a provision "t alert the recipient of mail and th general public to the fact that larg quantities of obscene, lewd, lasciv ious, and indecent matter are be ing introduced to this country fror abroad and disseminated in th U. S. by means of the U. S mail. . . ."

Immigration and Refugees. Th Migration and Refugee Act of 196 to continue and centralize the au thority for assistance to refugees was passed. The act includes spe cific authority to assist Cuba refugees. Another bill, S. 3361, t facilitate entry of alien skilled spe cialists and certain relatives of U. S citizens was passed the week befor adjournment.

No action was taken by the Sen ate Judiciary Committee on S. 304 introduced by Sen. Philip A. Har (Michigan), and cosponsored b twenty-five senators, which woul revise the national origins quot system and make permanent pro vision for the admission of refugee Commenting on the passage of S 3361, Senator Hart said that th illustrates faults in our present im migration law. "When Congres reconvenes in January of 1963," h said, "I shall reintroduce S.3043. am convinced that the people o America will give their enthusiast endorsement to an enlightened im migration policy."

FOOD FOR PEACE PROGRAM Richard W. Re ter, director Food for Peac told the denom national staff council of the Nation Council of Churches meeting Washington on Oct. 2 that whi the Food for Peace program w started primarily to distribute su plus goods under Public Law 48

it is now also concerned with using food creatively and positively. "We now have the resources, the techniques, and therefore the potential to eliminate the threat of starvation which results from natural disasters or from crop failures," he said.

Mr. Reuter was executive director of CARE (Cooperative Agency for Relief Everywhere) before he was appointed by President Kennedy last July as director of the Food for Peace program. During a brief conversation in his executive office with Ralph Smeltzer, director of peace and social education for the Church of the Brethren, and the Washington representative, Mr. Reuter said that the denominations and voluntary agencies ought to use more initiative in sponsoring projects to feed the world's hungry.

BRETHREN WANT TO KNOW

Delegates to the Ocean Grove Annual Conference had an opportunity to direct questions concerning the Brotherhood program and related interests to representatives of the General Brotherhood Board. Not all of their questions could be handled at Conference, but the Board and staff members have agreed to answer the questions through the pages of the Gospel Messenger. One or more such questions will be answered each week. Questions in succeeding weeks will deal with periodical circulation, reconciliation teams, and the proposed exchange of the Orthodox Church of Russia.

Aren't we wasting valuable time and money by not facing up to the problems of the small church?

The answer is yes. Both time and money are vital factors that relate to the problems of the small church.

It is well-known that we have a rural background. Eighty-four percent of our members still live in the town (cities under fifty thousand) and country areas while sixty-three percent of the U.S. population live in metropolitan areas (cities of over fifty thousand).

The percentage of Brethren members living in the town and country areas has remained static during the last thirty to forty years. Does this mean that the Brethren are not moving to the large cities? Not at all. The Brethren are "going to town" like everybody else. We are a part of the vast rural to urban migration that is taking place in America. What these figures really show is that we have not been holding our members that move to the large cities. Fortunately, many of them find their way into other denominations, but, unfortunately, many others are lost to the Christian church altogether.

We have not been able to build churches in the metropolitan areas fast enough to conserve our own people as they have migrated toward the cities. Consequently our membership is still eighty-four percent rural and sixteen percent urban, while the U.S. population is now thirty-seven percent rural and sixty-three percent urban. Time is of the essence if we are to develop an effective strategy for church extension in the metropolitan areas.

At the same time we continue to waste large sums of money and manpower in our determined effort to maintain all of our 720 congregations with fewer than 200 members each. Let me illustrate what this is costing us in one particular state. This state has twenty-four congregations with 1,960 members, an average of eighty-one members per congregation. The total Sunday morning average worship attendance is 905 — an average of forty-three per congregation. This is 200 fewer than the combined average attendance in the Lancaster, Lebanon, and Lititz congregations of Eastern Pennsylvania.

These three congregations, having a total membership of 1,848, have an average Sunday morning attendance of 1,139. They are served in three sets of church buildings by a total staff of three pastors and one part-time administrative assistant. In contrast, the twenty-four congregations mentioned above are served in twenty-four sets of buildings by ten full-time pastors, four part-time pastors, and five volunteer pastors. In addition they support two district organizations, two district conferences, two camps, and a full-time field secretary.

There is no doubt that the per capita cost of ministering to the members of these twenty-four congregations is much higher than it is for those in the other three. One cannot help but question the stewardship of these twenty-four congregations which require the services of ten full-time pastors, four part-time pastors, and five volunteers to minister to the 905 members present on Sunday morning.

Traditionally, we have taken the attitude that any congregation no matter how small is entitled to the full-time service of a pastor no matter how much ability he has or how little he is paid. The Rev. John H. Galbreath, pastor of a Presbyterian church in Pittsburgh, Pa., writing on this point states: "The fact that a congregation can muster enough funds to lure a man is not sufficient reason for it to extend a call. No church under 300 members is justified in extending a call for a full-time pastor until it has thoroughly explored the possibility of merger with another congregation. . . . Considering the caliber of men and their training, after a few years of experience, what graduate could not competently handle a congregation of 500? Yet a majority of our congregations have under 300 members! The result is that many of our men become disillusioned, impoverished, and no small number leave the pastorate."

From the above quotation we can see that the Presbyterians have some problems in common with the Brethren. Now I would not want to suggest that we require all of our congregations to have 300 members or more before they would be eligible to call a full-time pastor, but in noting that we have 376 congregations with fewer than 100 members and an additional 344 with membership between 100 and 200, I am inclined to feel that in serving these congregations we surely must have a considerable waste in manpower and money, and it is just as immoral to waste one as the other.

Every small congregation needs good leadership. It requires no less skill to deal with delinquency, divorce, or nervous breakdowns in small congregations than it does in large ones. But since we cannot afford the luxury of a full-time pastoral program for every fellowship group it is imperative for us to find some other way of providing them with the spiritual ministry they need. — *Galen B. Ogden, executive secretary, Ministry and Home Mission Commission.*

News and Comment From Around the World

Some Church-State Tensions Seen in Independent Uganda

As the British protectorate of Uganda in East Africa approached independence in October, there were some indications of strained relations between Christian churches and the government which would head the territory.

Aproximately forty percent of Uganda's population is Christian. There are an estimated 1,710,000 Catholics and some 921,000 Protestants. The country is served by 203 foreign-born and 118 native Catholic priests and 731 ordained Protestant ministers, 92 of whom are foreign-born.

A central issue is the future status of Protestant and Catholic mission schools which account for more than ninety percent of Uganda's educational facilities. Fear has been expressed in some circles that the church-related schools will become state-controlled since independence from Great Britain.

Prime Minister Apollo M. Obote has assured Catholic Church leaders that the government will continue to recognize church-related schools as long as they accept children of other religious backgrounds and do not attempt to convert them.

Protestant Clergymen March in Protest Against Nuclear Arms

Sixty-nine Protestant clergymen took part in a march through the center of Glasgow, Scotland, as a protest against nuclear weapons.

At a mass rally following the parade, Dr. George McLeod, leader of the Iona Community and a former moderator of the Church of Scotland, called upon Christians everywhere to make known their opposition to nuclear armaments.

The Iona Community, which takes its name from the island on which it is located, originated in 1938 as a "laboratory of Christian living." Each summer a small group of ministers and laymen join forces there to prove the practical value of work and worship together.

Brooks Hays Urges Mississippi to Accept Negro Student

Brooks Hays, former president of the Southern Baptist Convention and special assistant to President Kennedy, appealed for reconciliation in the bitter racial controversy raging in Mississippi over admission of a Negro law student to its state university.

Mr. Hays played a key role in trying to arbitrate the conflict between Gov. Orval Faubus of Arkansas and the federal government in 1957 over the admission of Negro students to Little Rock's Central High School. He said he is confident the only solution that can come to the Mississippi controversy is the peaceful acceptance by people of that state of the right of Negro students to attend public schools and universities of their choice.

Mr. Hays said, "The people of Mississippi will finally conclude that this issue can be resolved on no other basis than the admission of the Negro student to the university. And I will make another prediction: when it is done, the conscience of Mississippi will rest easier."

Russia Seen Planning New Campaign Against Religion

A new, intensified Soviet campaign against religion — apparently timed to coincide with the opening of the Second Vatican Council — was marked by sharp criticism in Moscow of the sluggish pace at which programs of atheistic indoctrination have been conducted in the U.S.S.R.

The rebuke came from Pravda, the leading Communist Party newspaper, which charged that "atheistic education is being carried out unsystematically, lackadaisically and without impact on the hard core of religious believers." The paper stressed that any attempt to establish a compatibility between communism and religion must be opposed.

Indian Official Expresses Thanks for Church's Cattle Shipment

An Indian government official expressed gratitude for a shipment of fifty Jersey cattle sent to Bombay by the United Church of Christ's Board of World Ministry under the auspices of Heifer Project, Inc.

D. S. Desai, minister of agriculture for Maharashtra State, said the gift of cattle would serve to strengthen the ties of friendship between farmers in India and the United States. In January of this year a shipment of fifty-four cattle was sent to India through the Heifer Project, and another shipment was scheduled to arrive in Bangalore, India, in October.

Begun in 1955, the Indian program of the Heifer Project has aided in raising India's milk production level, since the United States cattle and the crossbred cows yield about four times as much milk as local cattle.

Lutheran Minority Churches Support Bible-Based Sermons on Politics

Representatives of small Lutheran churches in nine European countries including several countries behind the iron curtain, recently held a conference in Yugoslavia. Discussion groups at the conference concluded that sermons should deal with political and social issues but should be firmly based on the Bible.

Speaking on the topic of sermons Dr. Jan Michalko, dean of the Modr Lutheran Theological Faculty i Bratislava, Czechoslovakia, said tha preachers must discuss politica events in the light of the Word c God. He warned that sermon should be a sign of God's love an are not to be directed against any one.

Plymouth Brethren Ask Exclusion From Ontario Pension Plan

The Plymouth Brethren, an eva gelical group in Ontario, have aske to be excluded from any pensic legislation which may be propose by the Ontario legislature's sele committee on portable pensions.

The Plymouth Brethren said the belief prevents them from joinir unions, trade associations, profe sional and social organizations, ar group insurance or pension plan "or any other associations whic would involve us in fellowship wi unbelievers, or those who dishon the name of the Lord."

The Plymouth Brethren point out that Australia, New Zealan and South Africa have laws whi make provision for conscientious o jectors to trade association membe ship.

Shut-in "Meals on Wheels" Started by Baptist Church

The Wake Forest Baptist chur in North Carolina has launched "meals on wheels" program to sol the dietary problems of elderly sh in persons by delivering prepar meals to their homes. The me are obtained from the diet kitch

of a Baptist hospital and meet the specific needs of each recipient.

Anyone unable to shop and prepare food is eligible for the service, which includes one hot and one cold meal per day, delivered Monday through Friday. Church volunteers make the deliveries in airtight canisters. Hot food is provided for the noonday meals.

Opposition to Christian Church in West Pakistan Reported

Growing opposition to the Christian church in West Pakistan has been reported by the Anglican Bishop of Lahore. He said that the church had been making steady progress during the past four years, but that opposition had been evident during the past twelve months, beginning with the census of Pakistan, which showed that the Christian community has increased more rapidly than any other community. However, the number of Christians now stands at only one percent of the total population.

Greece Plans to Abolish Tax to Pay Clergymen

Members of the Greek Orthodox Church will no longer be taxed by the government to pay the salaries of some 8,000 Orthodox priests in the country under provisions of a bill introduced in Parliament in Athens.

The measure would abolish an eight-year-old practice of parish taxation. Hereafter the priests' wages would be paid directly by the government. The compulsory taxation has been opposed by the Greek Church's Holy Synod as "humiliating" the church in the eyes of the Orthodox people.

Methodist Youth Groups Urged to Hold Integrated Meetings

A resolution adopted at the national conference of the Methodist Youth Fellowship urged regional and state Methodist youth groups to hold racially integrated meetings. This would mean inviting representatives from the Methodist Church's Central (Negro) Jurisdiction and Negro groups from the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the Christian Methodist Episcopal Church.

YMCA European Conference Displays Ecumenical Trend

A strong ecumenical note was sounded at the fourth YMCA European Area Conference held in Thessalonika, Greece. Delegates discussed the work of the organization and stimulating rapport among Christian groups. The delegates, numbering some 400 from 15 European countries, exemplified the trend themselves by attending morning services according to Protestant, Orthodox, and Roman Catholic traditions.

As part of the conference, delegates were taken on sight-seeing trips to archeological places of interest. One of these was a visit to the ruins of the Biblical city of Philippi, the site of the first church founded by Paul in Europe.

News Briefs

The National Council of the Protestant Episcopal church has adopted a resolution supporting Episcopal clergymen and laymen who "worked for justice, law and order" during the crisis over the admission of a Negro to the University of Mississippi. The council also voted to donate $4,000 to help in the reconstruction of four Negro churches burned in Georgia apparently as a reprisal against voter registration drives being conducted there.

The Holy Synod of the Russian Orthodox church decided to send two delegate observers to the Second Vatican Council, thus becoming the first major Orthodox body to name representatives to the Roman Catholic meeting. Many worldwide Protestant and Anglican church bodies have sent representatives to the Council.

A Negro has been elected president of the predominantly white New York State Baptist Convention for the first time in its 155-year history. She is Mrs. Leo R. Murphy of Syracuse, New York, who was chosen head of the 600-church convention at its annual meeting. The convention's affiliated churches, of which about 50 are Negro, represent some 150,000 American Baptists.



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Obituaries

Eby, Charles Irvin, son of Noah and Elizabeth Eby, was born in Illinois, June 15, 1875, and died May 4, 1962. On Aug. 23, 1896, he was married to Amanda Y. Moyer, who died March 21, 1938. A year later he was married to Lula Howard, who survives. He was a member of the Eversole church, Ohio. Surviving also are one daughter, one son, twelve grandchildren, thirty-three great-grandchildren, two great-great-grandchildren, three brothers, and two sisters. The funeral service was conducted at the Eversole church by Bro. J. Oliver Dearing, and burial was in the Eversole cemetery. — Anna Landis, Brookville, Ohio.

Felix, LeRoy, son of Mr. and Mrs. Joseph B. Felix, was born Sept. 20, 1883, in Tippecanoe, Ind., and died Aug. 11, 1962, at Oshkosh, Wis. He was a member of the Church of the Brethren at Stanley. On Sept. 29, 1908, he was married to Cora Mae Patton. Surviving are his wife, two sons, two daughters, seventeen grandchildren, and twelve great-grandchildren. The funeral service was conducted by the undersigned, and burial was in the Lakeview Memorial Park cemetery. — Walter A. Miller, Mondovi, Wis.

Foote, Gerry Franklin, son of Mr. and Mrs. Abram Foote, was born July 10, 1880, near Corunna, Ind., and died Aug. 31, 1962, at Grand Haven, Mich. On March 1, 1916, he was married to Lille Edna Wagner. He was a member of the Church of the Brethren. Surviving are his wife and one sister. The funeral service was conducted by Bro. Dan L. Blickenstaff, assisted by Rev. Harold Springstead, and burial was in the Marilla cemetery, Mich. — Mrs. Martha Morell, Muskegon, Mich.

Furry, Elry Teeter, son of Charles and Margaret Furry, was born Jan. 14, 1879, and died Aug. 28, 1962, at New Enterprise, Pa. He was married to Annie Metzger, who survives. Also surviving are three daughters, two sons, twelve grandchildren, fourteen great-grandchildren, four brothers, and one sister. The funeral service was conducted at the New Enterprise church, of which he was a member, by Brethren E. M. Detwiler and William F. Smith, and burial was in the New Enterprise cemetery. — Sylvia M. Davis, Loysburg, Pa.

Garrard, Pearl, was born July 7, 1892, in Nebraska, and died July 20, 1962, at Olympia, Wash. She was a member of the Olympia church. Surviving are her husband, one daughter, two sons, eleven grandchildren, and two great-grandchildren. The funeral service was conducted by Bro. Homer Kimmel, and burial was in the Odd Fellows cemetery in Tumwater. — Eliza Prine, Lacey, Washington.

Garst, John A., was born at Jonesboro, Tenn., Jan. 18, 1874, and died at Jonesboro, July 17, 1962. He was married first to Mattie N. Keefauver, and after her death, to Emma Guinn. He served the Pleasant Valley church for about sixty years in the office of deacon. Surviving are his wife, three sons, one daughter, two stepsons, two stepdaughters, one brother, two sisters, nine grandchildren, and eight great-grandchildren. The funeral service was conducted by Brethren Niles Hilbert and Frank Isenberg at the Pleasant Valley church, and burial was in the church cemetery. — Mrs. B. J. Wampler, Jonesboro, Tenn.

Gerhart, Edith, died Sept. 1, 1962, at the age of seventy-nine years. She was a member of the Allison Prairie church, Ill. Surviving are two sisters. The funeral service was conducted by Bro. Frank Culler, and burial was in the Centerville Cemetery. — Mrs. Faye Racop, Flat Rock, Ill.

Good, William Horst, son of William R. and Magdelena Horst Good, died at Ephrata, Pa., at the age of sixty-four years. He was a member of the Ephrata church. Surviving are his wife, Elsie Dickersheid Good, one son, one daughter, eight grandchildren, two great-grandchildren, his father, four sisters, and one brother. The funeral service was conducted by Bro. Guy E. Wampler, Jr., and burial was in the Mohlers cemetery. — Mrs. H. Spencer Fry, Terre Hill, Pa.

Holdsworth, William, son of William and Phoebe Holdsworth, was born Oct. 6, 1878, at Preemption, Ill., and died at Abilene, Kansas, Aug. 20, 1962. On Feb. 25, 1903, he was married to Jeanette Hartley, who preceded him in death. Surviving are one son, six daughters, nineteen grandchildren, and thirteen great-grandchildren. He was a member of the Buckeye church, Kansas. The funeral service was conducted by Brethren Ward Nance and Earl Frantz, and burial was in the Livingston cemetery. — Ward Nance, Bartlesville, Okla.

Huffman, Annie R., daughter of John P. and Sarah Driver Zigler, died July 1, 1962, at Harrisonburg, Va. She was a member of the Fairview church. Surviving are one daughter, four sons, eight grandchildren, and four great-grandchildren. Her husband, John D. Huffman, preceded her in death. The memorial service was conducted by Bro. Earl D. Rowland in the Fairview church, and burial was in the adjacent cemetery. — Mrs. David Huffman, Timberville, Va.

Hufford, Lydia M., daughter of Isaac and Catherine Mull Dennis, was born June 29, 1875, in West Earl Township, Pa., and died Aug. 30, 1962, at Brownstown, Pa. She had been a member of the Church of the Brethren for thirty-six years. Surviving are six children, twenty-seven grandchildren, fifty-one great-grandchildren, and two great-great-grandchildren, and one sister. The memorial service was conducted in the Akron church by Brethren Harry S. Dohner and Elwood S. Shelly, and burial was in the Vogansville cemetery. — Minerva Rudy, Akron, Pa.

Knee, Richard, was born at Mt. Etna, Iowa, Nov. 12, 1894, and died June 12, 1962, at Villisca, Iowa. Surviving are two brothers. He had been a member of the Mt. Etna church for a number of years. The funeral service was conducted by Bro. Leonard Lutz, and burial was in the Mt. Etna cemetery. — Doris Gossard, Mt. Etna, Iowa.

Petry, Edith, daughter of Daniel and Elizabeth Brumbaugh Kinsel, was born Aug. 13, 1884, and died Sept. 3, 1962, at Brookville, Ohio. She was a member of the Brookville church. She was married to Fred Petry, who preceded her in death. Surviving are one daughter, three grandchildren, one brother, one half brother, two step sisters, and two stepbrothers. The funeral service was conducted by Bro. Fred Hollingshead at the Brookville church. — Mrs. Russell Miller, Brookville, Ohio.

Pritts, Pearl Jennie, daughter of Albert and Dorra Miller Henry, died June 28, 1962, at Tarrs, Pa., at the age of sixty-four years. Surviving are three sons. The funeral service was conducted by Bro. Walter F. Berkebile, and burial was in the Middle Creek church cemetery. — Mrs. Walter F. Berkebile, Rockwood, Pa.

Rowdabaugh, Opal Janice, daughter of J. W. and Bessie Weybright, was born Dec. 7, 1927, and died July 1962. On Dec. 22, 1945, she was married to Billie Rowdabaugh. Surviving are her husband, one son, one daughter, her father, her stepmother, three brothers, and four sisters. The funeral service was held in the Bethany church, of which she was a member, by Bro. Israel Gorden, assisted by Bro. Dale Brubaker. Burial was in the Baintertown cemetery. — Mrs. Be Swihart, New Paris, Ind.

Ryan, Ira Franklin, son of Bud and Alfretta Ryan, was born May 11, 189 and died Sept. 17, 1962. Surviving are his wife, Maude, four daughters, two sons, one brother, thirty-six grandchildren, and one great-grandchild. The funeral service was conducted by the undersigned, assisted by Rev. Mend Adams, and burial was in the Brookside cemetery near Windfall. — Alv Hewitt, Tipton, Ind.

Swoveland, Henry, was born De 4, 1887, and died April 13, 1962. C Dec. 22, 1913, he was married Crystala Michael, who died in 195 Surviving are three sons, eleven grandchildren, and two sisters. The funeral service was conducted at the Bethel Center church, of which he was member, by Bro. Fred Miller, and burial was in the Union cemetery Eaton, Ind. — Mrs. Carl Wentz, Hartford City, Ind.

Thomas, Joseph, son of Watkin and Isabelle Davis Thomas, was born Fe 24, 1901, and died July 5, 1962, New Philadelphia, Ohio. He was member of the New Philadelph church. Surviving are his wife, V dena Grimm Thomas, two daughter two grandchildren, one brother, o sister, and one stepsister. Burial w in the East Avenue cemetery, wi Alvin Kintner officiating. — Mrs. Robert Goudy, New Philadelphia, Ohio.

Van Dyke, Etta, daughter of Jo and Mary Henricks Arnold, was bo May 15, 1883 in Lintner, Ill., and di at Decatur, Ill., Sept. 24, 1962, whe she had been following an accide on Sept. 7. She was a member the La Place church, Ill. On Ap 5, 1942, she was married to Irvin V Dyke, who died Oct. 19, 1953. Survi ing are three stepsons and one ste daughter. The funeral service w conducted in the La Place church Bro. George Phillips, and burial w in the adjoining cemetery. — Mrs. Ge trude Traxler, La Place, Ill.

Vaniman, Susie C., was born De

11, 1884, at Rockford, Nebr., and died Sept. 6, 1962, at Ventura, Calif. She was a member of the La Verne church, Calif. On May 9, 1909, she was married to Ernest D. Vaniman. She and her husband served fourteen years as educational workers in the North China mission. Surviving are her husband, four children, seven grandchildren, and three sisters. The funeral service was conducted at the Ventura Community church by Rev. H. B. Smith, Jr., and burial was in the Ivy Lawn cemetery. — Ernest D. Vaniman, Ventura, Calif.

Wogoman, Sarah M., was born March 9, 1875 in Kosciusko County, Ind., and died June 30, 1962, at Goshen, Ind. In 1891 she was married to Charles Wogoman, who died in 1926. Surviving are three daughters, two sons, sixteen grandchildren, twenty-six great-grandchildren, one brother, two sisters, and one half brother. She was a member of the West Goshen church, Ind. The funeral service was conducted by Bro. Lantis, and burial was in the West Goshen cemetery. — Verda Weaver, Goshen, Ind.

Wright, Charles Conrad, son of Robert J. and Alice Senger Wright, was born at Bridgewater, Va., Jan. 14, 1884, and died Aug. 23, 1962, at Staunton, Va. On Oct. 27, 1909, he was married to Ethel Virginia Bowman. He had been a member of the Bridgewater College faculty for thirty-nine years, and had served as a deacon and a teacher in the church school of the Bridgewater church for many years. Surviving are his wife, two daughters, one son, and seven grandchildren. The memorial service was conducted by Brother Paul H. Bowman and Robert L. Sherfy in the Bridgewater church, and burial was in the Oak Lawn cemetery. — Mattie V. Glick, Bridgewater, Va.

Zahniser, William G., son of Jonathan and Susan Griffith Zahniser, was born at Newkirk, Okla., Jan. 18, 1899, and died March 12, 1962, at Ashland, Ohio. On Sept. 7, 1925, he was married to Mildred Keener, who survives. Also surviving are three daughters, four sons, and thirteen grandchildren. He was a member of the Maple Grove church, Ohio. The funeral service was conducted by Bro. George Sheets, and burial was in the Ashland cemetery. — Alice Way, Ashland, Ohio.

Church News

Southern Indiana

Indianapolis, Northview — George Detweiler gave a talk at the district evangelism rally at the Anderson church. Bill L. Barnes, director of development, Christian Theological Seminary, Indianapolis, was the guest speaker one Sunday. We observed communion during the morning worship on July 1. While the pastor attended Annual Conference, Dr. Grover Hartman, executive secretary of the Indiana Council of Churches, preached. Several youth attended the junior and senior high camps at Camp Mack and seven youth the National Youth Conference at Estes Park. On Aug. 12 the congregation honored the Detweilers for their service during the past year. Brother Detweiler showed slides of Europe. The Detweilers were leaving for work at Somerset, Pa. The last Sunday in August, Bro. H. F. Richards preached. He had served as interim pastor last year. Orville Gardner was installed as pastor on Sept. 16 by Bro. Albert Harshbarger, chairman of the district board. The men have cleared away the brush and trees around the church, making the lawn more attractive. On the last Sunday in September, members of one of the Sunday school classes and others were guests of Bob Tully at Bradford Woods, near Martinsville. — Annis Heiny, Noblesville, Ind.

Northern Ohio

Maple Grove — Sixteen of the Sunday school teachers attended the training school in Ashland, sponsored by the Council of Churches. One Sunday in May, Lora Mainard gave an illustrated talk about the work in Nigeria. The average attendance for the vacation Bible school was 115. Judge Mildred Myers of the Juvenile Court in Ashland gave a talk on youth night. The new sanctuary is now under construction and is expected to be completed in April 1963. It will adjoin the present church building which will then become an educational unit. Our Sunday school attendance has been averaging nearly 200 each Sunday. The national peace counselor, Ora Huston, spent one Sunday in our congregation. Seven persons have been added to the membership during the past year. The women make baby quilts, bibs, and sacques for the new babies in the congregation. The men are beginning work on the new parking area. The young people under the leadership of their advisers, Mr. and Mrs. Cloyd Rush, remember the elderly folks with visits on Sunday evening, singing for them and reading the Bible. — Mrs. Harry Way, Ashland, Ohio.

New Philadelphia — Three have been baptized. The pastor had a membership class of six weeks for these members and those who had been baptized on Easter. In the absence of the pastor, Alvin Kintner, at Conference, the morning message was brought by Bro. Edward Bridgeman, a member of the church. Rev. J. A. Crites, a minister in the Church of the Nazarene and field secretary of the Temperance League of Ohio, brought the morning message on July 22. Miss Francis Kapitsky, a delegate to the World Council of Churches at New Delhi, India, and Kenneth Osborn Marvin, Jr., who is taking a pretheological course at Kent State University, have been other speakers. Some of the members of our church have joined the "400 Club" for West View Manor. On Sept. 9, the New Philadelphia Council of Churches youth department had a vesper service for all youth at the camp site of our church on Tabor road; Mrs. Warren Schlafly was the speaker. The morning worship services during September were broadcast over radio station WJER. — Mrs. Robert Goudy, New Philadelphia, Ohio.

Pleasant View — Since our last report, nine have been baptized and two received by letter. An altar set has been presented to the congregation by one of the families. Others have given a white table cover and two white bouquets. Several of our women spent a day at the Nappanee Service Center. We had an eight-day vacation Bible school with an average attendance of 137. In the pastor's absence at Annual Conference, guest speakers were David Thompson of Lafayette, Ohio, and members of the local men's fellowship. Mr. and Mrs. Arthur Arnold and Mr. and Mrs. Gerald Huber served as district conference delegates. Four days of day camp were held in the fellowship house for the children in grades one through four. Our congregation was host to the district women's rally and the district youth conference. At the August council, it was decided to have a bread and cup communion service twice each year in addition to the two regular love feast services. One youth attended the National Youth Conference at Estes Park. Several of our women meet weekly in a Thursday morning prayer group session. A special service was held one Sunday afternoon, honoring the senior members of the congregation. The women hold an all-day work meeting once each month and also three circle meetings. — Mrs. Paul Rusmisel, Columbus Grove, Ohio.

Southern Ohio

Donnels Creek — The church was host to the combined meeting of the Springfield and Donnels Creek youth under the leadership of Rosalind Buck and Nancy Warner and also for the youth tricounty meeting when Gerald Studebaker and Jack Smart showed pictures of their Russian trip. We cooperated with the other churches of the community in a vacation church school. The offerings were given to the American Bible Society. Some of the women attended the women's workshop at the Covington church and also the two-day camps at Camp Sugar Grove. Helen Fletcher, missionary to Africa, and Salome David, a student at Berea College, were the speakers at the missionary meeting. On Aug. 5, the pastor, Robert Hoover, and the junior choir held services at the Greenville Brethren Home. David Ensign, formerly professor at the American University, Beirut, Lebanon, was the speaker while the pastor attended the Conference. The George Kreps family, missionaries to Ecuador, spent two Sundays in August in the congregation. Brother Kreps brought one of the morning messages and showed slides of the work in South America one Sunday evening. The congregation helps to support Mrs. Kreps, who is a member. Some of our youth attended the district youth scholarship banquet at the Salem church. The money contributed was for the Ecuadorian students' scholarship fund. Three of our youth, who had attended the youth conference, gave reports. — Edith Dresher, Springfield, Ohio.

Marble Furnace — Chester Harley, the district secretary, preached one Sunday and then conducted the ordination service for Dale E. Rummel, who is now the pastor at Elkton, Md. We had a two-week vacation Bible school which some of the Mennonite children attended. One of our mem-

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bers, Nadine Koogler, a senior at Manchester College, worked at the Elgin state hospital during the summer months. At the midweek meeting, the pastor is leading studies of some of basic beliefs. Brethren Walter Hawke and B. F. Click spoke at the May Hill homecoming service in July. H. H. Helman moderated the council meeting when church and Sunday school officers were elected. Some of our men are helping on the remodeling at Camp Woodland Altars. The women sponsored a housewarming shower for a family who had been burned out. — Mrs. Irene McGowan, Peebles, Ohio.

Eastern Pennsylvania

Ephrata — Our church cooperated in the community vacation Bible school. Fourteen of our youth attended the youth conference at Estes Park. Some of our members spent a day working at the New Windsor Center. A busload went to New York, where the evening service was conducted at a Bowery Rescue mission. Nineteen have been baptized and five received by letter since our last report. Our women have been doing sewing at the local hospital, the orphanage, and old folks' home at Neffsville. They also made seventy-five comforters and gave seventy-four blankets for relief. Thirty-five campers and five counselors spent a week or more at Camp Swatara. The pastor is conducting membership classes for different age groups. Twenty-five of our men were present at the district and fall fellowship meeting. The food displayed at the harvest home service was given to the children's home at Neffsville. — Mrs. H. Spencer Fry, Terre Hill, Pa.

Florin — Our minister served the Shamokin church each Sunday during the month of July. We had our vacation Bible school each evening for two weeks in July. The young people entertained the youth from the Baltimore mission one weekend. Two of our members are serving there. The speaker for the harvest meeting was Bro. H. Lamar Gibble. The migrant workers in our vicinity worshiped in our fellowship hall each Sunday morning under the leadership of a Spanish minister. Bro. Gerald Becker is serving as a volunteer in Nigeria, and Bro. Ralph Buffenmyer is in the Peace Corps in Tunisia, North Africa. Fred Bernhard has accepted the pastorate of the Mt. Hermon church in Bassett, Va. — Effie Ruth Eshelman, Mt. Joy, Pa.

West Conestoga — Robert Hess was the evangelist for our meetings in the spring. Ralph W. Schlosser and Charles Hevener were the guest ministers for the love feast service; Brother Schlosser officiated. The speaker for the mother-daughter banquet was Mary Snyder Forney. The youth class sponsored an old-fashioned hymn sing one Sunday in May. Eight of our youth spent the weekend with the Brethren Volunteer Service unit in Baltimore, Md. The offering of the vacation Bible school, amounting to $322, was given to the project, Feed the Hungry. Some of our women have been sewing at the Ephrata and Lancaster General hospitals. Dr. Charles Weaver brought a temperance message; an offering was taken for the Temperance League. On the morning of the Gibbel reunion at the Middle Creek church, Dr. Paul Jacobson of New York brought the morning message. Sara Shisler, who served on the Africa field, told about the work in Nigeria. One has been baptized and two received by letter since our last report. In September, John Buffenmyer was a guest speaker. — Emma L. Zook, Lititz, Pa.

Middle Pennsylvania

Huntingdon — A large number of our members visited Camp Blue Knoll during the summer months. Some of our youth attended the youth conference at Estes Park. Bro. Edward Zieg ler spoke on the subject, Brethren Are Not Alone, at the Middle District men's and women's banquet at Juniata College in September. The annual every-member canvass was conducted by the undershepherds, who visited in the homes of all members of their respective groups. A reception for Brethren students at the college was held in the fellowship hall on Oct. 10. Freshmen students were entertained in various homes on Sunday, Sept. 16. We observed the love feast on Oct. 7. Fireside meetings are scheduled for each Wednesday evening at the parsonage, and the pastor will conduct Bible study on Beliefs That Matter. During September, the pastor, Stewart Kauffman, preached a series of sermons on the theme, They First Gave Themselves. — Chester Shuler, Huntingdon, Pa.

North Atlantic

Green Tree — The junior choir and the youth sang, and the pastor, Wayne Dick, spoke at two services at the state school at Pennhurst. Brethren Donald Diffenbaugh, Paul Austin, Alvin Alderfer, and Wilbur Martin have been guest speakers. Ethel Longacre was the speaker for the district youth rally

Brethren Placement Service . . .

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held in our congregation. Twelve have been baptized and two received by letter. Virginia Fisher spoke at a meeting of the Sunday school teachers and officers in June. The project for the vacation Bible school was milk and bread for relief. Bro. John Grimley spoke at the July 22 morning worship service; he had recently returned with his family from the Nigeria mission field. While the pastor was on vacation, Ralph Frey of Pottstown preached. Fourteen youth attended Camp Swatara this past summer, and one the national youth conference. Reverend Kreiss, a representative of the Pennsylvania Temperance League, was the speaker on the first Sunday in September. The rally day speaker was Claude Wisler. — Mrs. Harry Buckwalter, Collegeville, Pa.

Southern Pennsylvania

Chambersburg — In July, a group of men and women picked and canned about 400 quarts of cherries and 110 quarts of green beans for the district institutions, the Brethren Home at Cross Keys and the Children's Aid Society. The special offering for the aid society's new shelter home has reached more than $1,600. When the pastor, Ervin Block, was on vacation, the pulpit was filled by these guest speakers: Wilbur Sites, the assistant pastor of the King Street United Brethren church, Leroy Plum of the Church of the Brethren, Henry Hunsberger of the Welsh Run church, and Glenn Perry of the United Brethren church. Harvey Kline, pastor of the Dundalk church at Baltimore, will become pastor of the Chambersburg church. Two of our youth attended the National Youth Conference. On Aug. 26, the pastor, Bro. Ervin Block, preached his farewell sermon. He is now serving the church at Cleveland Heights, Ohio. Ten men of the church worked at Camp Eder one Saturday. At a special council meeting, it was voted to buy a lot to build a parsonage. Until the new pastor arrives, visiting ministers will preach at the Sunday morning services. — Mrs. Charles L. Bitner, Chambersburg, Pa.

Western Pennsylvania

Plum Creek — This year marks the one-hundredth anniversary of the congregation. We had a full day of services. Speakers included John Ellis, pastor of the Moxham church, Johnstown, and C. H. Rosenberger, a member of the Juniata College staff. Special music was given by the choir. A number of former members and friends had come from a distance to spend the day at their former church. — Mrs. Howard Kimmel, Shelocta, Pa.

Rockwood — The members of the church board attended the meeting under the leadership of the Brotherhood staff. Ten of our women have joined the Brethren Home Auxiliary. Some of the women went to the district women's fellowship rally at Meyersdale. The women of the Middle Creek and Rockwood churches combined for a program and a dinner. The district self-allocation team, Elmer Berkebile and Clayton Gehman, presented the outreach program of the church. The young people sponsored the film, The Power of the Resurrection. Our congregation gave an offering to the Wooddale congregation for rebuilding their church. Kenneth Wenger, the field worker for the young people of Western Pennsylvania, spent July 6 in the Rockwood area. A singspiration for the area churches was sponsored by the choir of our congregation, with Bro. Herald Seese directing the music. The choir honored the James Boitnott family before their leaving for Rockford, Ill. Mrs. Boitnott had been the choir leader for several years. — Mrs. Walter F. Berkebile, Rockwood, Pa.

Eastern Maryland

Blue Ridge — During the summer months, the family night fellowship suppers were held on the lot back of the church. At the August meeting, a farewell was given for the Philip Kulps before their return to the Waka Training Center in Nigeria. During the pastor's vacation, the former pastor, Ray Kurtz of Richland, Pa., was the speaker. The young adult fellowship group has adopted a Korean orphan for one year and is corresponding with her. At the council meeting it was decided to keep the hours of 9:30 and 10:30 for Sunday school and church worship during the winter months. We observed the love feast on World Communion Sunday. Preceding it, the deacon board had a visitation day on Sept. 23, at which time each member of the church family was visited and told about the church program. — Mrs. James Gaver, Waynesboro, Pa.

First Virginia

Trinity — Elder H. B. Layman presided at the July council meeting. Clyde Spigle and John Alderson were elected delegates to the district conference. In the absence of the pastor, Bro. O. S. Garber was the guest speaker. Two members have been received by letter. Several of the women attended the workshop at Camp Bethel in September. There was an installation service for the church and Sunday school officers on Sept. 30. — Mrs. H. B. Layman, Troutville, Va.

Northern Virginia

Wakemans Grove — The project for the vacation Bible school was buying cutout layettes from New Windsor and the mothers of the pupils making them. We had eight members at Annual Conference. The pastor served at the junior high camp at Brethren Woods. A number of the juniors and junior highs attended Camp Bethel. Peter Weimer of Tennessee conducted the revival, Aug. 5-11. We observed the love feast on Oct. 7. Our congregation was host to the district men's supper the first of November. — Mrs. Jack Dodson, Edinburg, Va.

First West Virginia

Maple Spring — We held our daily vacation Bible school in the forenoons, June 10-11. Audra Teets directed it. During the afternoons of the same week, the pastor, Clyde Hylton, directed a day camp. Seven of the youth attended the National Youth Conference. On the third Sunday of August the morning service was in the form of reports of Annual Conference and the youth conference. Six children from the Baltimore Pilot House project were guests in the homes of our congregation, July 9-15. Seven of our children attended Camp Galilee. The first Sunday of August, the Sunday school had a family camp at Camp Galilee. Six women attended the first district women's retreat at the camp. During July, the Bridgewater College crusade for excellence was in our area. The women have been collecting and sending clothing and other materials for relief. — Effie Harsh, Eglon, W. Va.

MINISTER'S BOOK of the month

SELECTION for DECEMBER

The Audacity of Preaching

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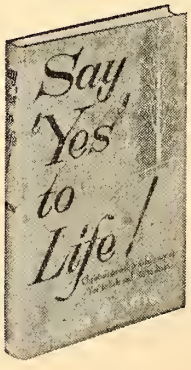
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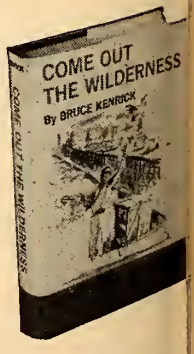
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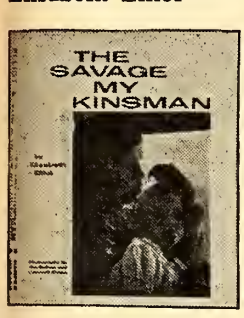


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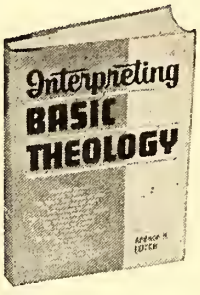


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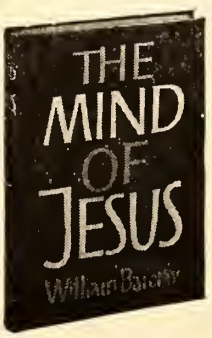


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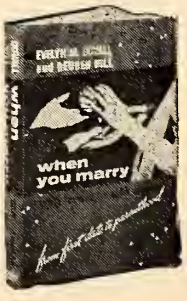
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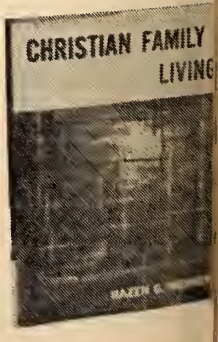
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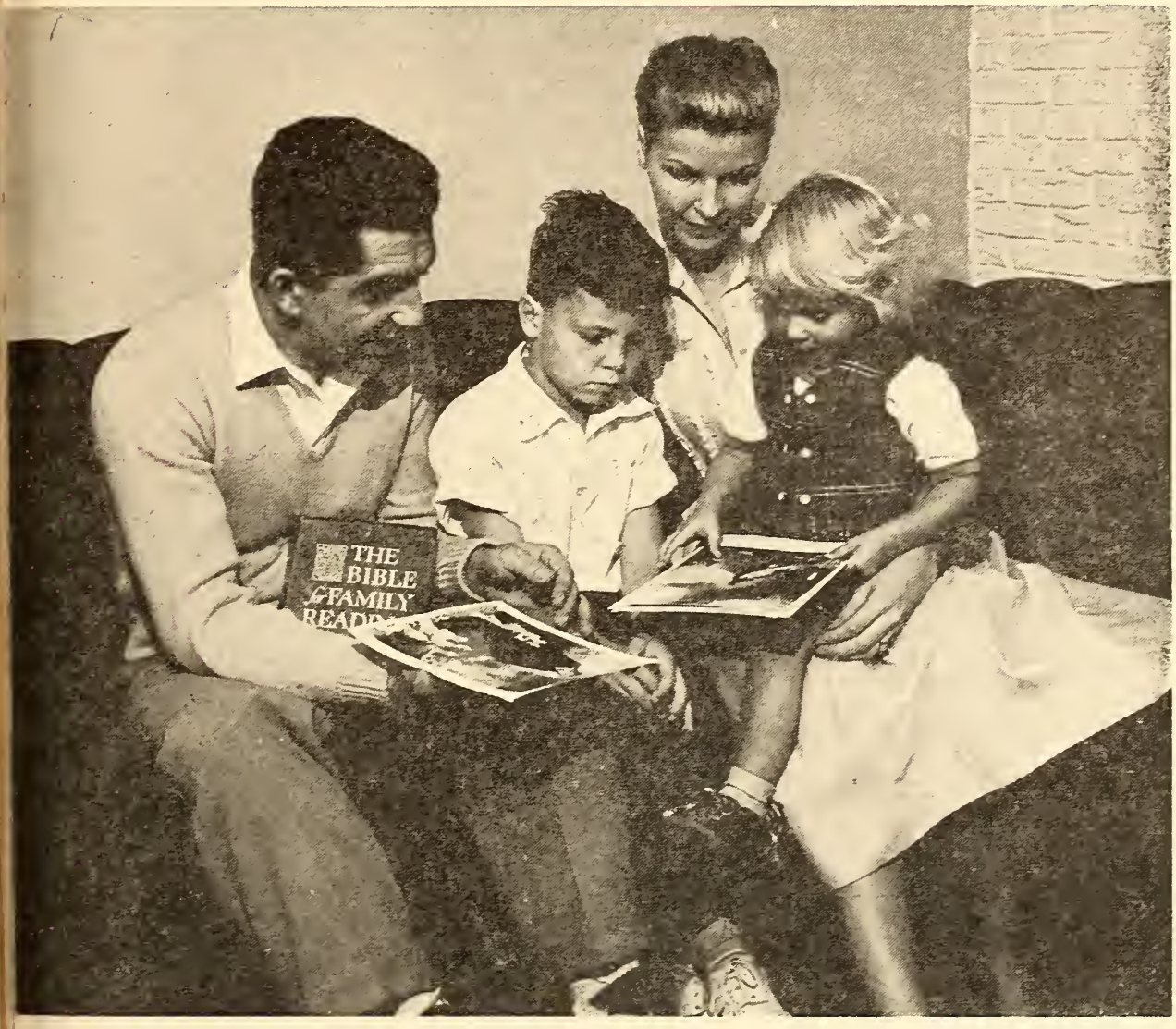
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Church of the Brethren
Gospel MESSENGER
NOVEMBER 24, 1962



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Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

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A former Brethren Service worker in Germany, RANDY FENIMORE is now a student at Bethany Biblical Seminary, Chicago, Illinois.

The director of the Brethren Volunteer Service program is J. RODNEY DAVIS, whose summary appears on page 14.

HOWARD E. ROYER is director of news service for the Brotherhood.

BEVERLY CHAIN is a staff writer for RAVEMCCO.

H. AUSTIN COOPER is pastor of the Pipe Creek church, Eastern Maryland.

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles an news. Letters should be brief and brotherly.

Not the Way to Help

In the Oct. 8 Gospel Messenger a letter headed "A Church Is Dying, Why?" suggested that there are many colored people in the neighborhood that could be taken into the church and keep up the church membership.

Experience keeps a dear school and we might profit by the mistakes of some of our sister denominations.

During a conference of one of the great Protestant denominations, the question of integrating the races in the churches was being discussed when one church leader took the stand and pointed out that in their denomination there were thirty churches that had been white churches, then had taken in Negroes and become integrated, and now their membership is one hundred percent Negro.

Perhaps it would be well to have a few of our churches become Negro churches, but it seems to me it would be wiser, in a neighborhood where there are enough Negroes who would like to become members of the Church of the Brethren, to start a colored church among them. The pastor of the white church could and should begin by opening a service for colored people. We need some colored churches in the Church of the Brethren. We would need to develop leaders among colored people.

Here in the South we have many colored churches of different denominations and we are glad to work with them for their good. Just last Sunday night I spoke in one of their churches.

Sometime ago someone writing in Readers Write pointed to the integration in the Catholic Church and spoke of their getting ahead of the Protestant churches. What the writer failed to point out is that the Catholic Church has one and one-half percent of its people who are Negroes while the Protestant churches average twenty-five percent colored, and the Baptists, who have the largest percentage of colored, have forty percent Negroes. The problems are far from the same.

We need to do more for our colored people but integrating them into white churches is not the way to help. — Glen W. Petcher, Citronelle, Ala.

Demonstration of Brotherhood

It seems to me that the very nam of our church should remind eac of its members to be a brother t anyone and to do all in his powe to promote brotherhood. This sur ly includes many things, even livin next door to Negroes, associatin with them, and treating them as w would treat white people.

This past summer I had an inte esting experience of living in th heart of a Negro neighborhood i Chicago at Bethany Seminary an working across the street at Bethan Brethren Hospital. I do not thin it was the same as living in a hou in a Negro neighborhood, but least I had the opportunity to ol serve some things and hear oth things among the people with who I worked and associated.

At Bethany Hospital there is no a large percentage of Negro as we as Spanish-speaking patients. I w happy to find some Spanish-spea ing doctors and one Negro now c Bethany's staff, and I believe the are doctors who may well be r spected. It made me feel good know that the administration Bethany Hospital has accepte these people and thus is doing great part in carrying out one pu pose of the hospital.

I hope the hospital will never b come completely segregated, wi no white people going there. I b lieve Brethren people can help pr vent this by continuing to go the when they are ill, if their doct is on the staff and they live in t Chicago area. When going there a patient they should consider bei in a room with a Negro.

I was very happy to attend Fi Church of the Brethren and fi Negroes as well as Spanish-speaki people and Chinese attending the

I had a truly impressive expe ence witnessing a Negro being ba tized by the white minister. It w good to see three other Negroes a cepted into the membership of t church and to hear the Negro mi ister preach and conduct the wo ship service.

These good experiences which had there make me realize th some effort is being made to de onstrate real brotherhood in th area. — Martha Anderegg, 14 Miller Road, Kalamazoo, Mich.

IS GOD IN HIDING?

by Dean M. Miller

God is always hidden when he reveals himself

THERE are times when we feel quite strongly that God is absent from our world — perhaps hiding out somewhere in the engine rooms of the universe. We see so much pain, hatred, and suffering. If God really did care, would he not do something about it?

We ought to be aware that the Bible itself reports situations in which men have experienced his absence. From early Jewish history one instance in particular comes to mind. At the time of the great deliverance from Egypt, when those mighty happenings were still fresh in their memory, the children of Israel "murmured" against Moses and Aaron in the wilderness. They complained, "Would that we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots and ate bread to the full; for you have brought us out into this wilderness to kill this whole assembly with hunger" (Ex. 16:3). The sarcasm of this reference to "the hand of the Lord" is very pointed. In effect, they are saying that they have been tricked into going on a wild-goose chase and that there is no covenant, no promised land, and no God who is active and present in the affairs of men.

Later in the history of Israel we see that the psalms are full of challenges to God's presence. Here is the psalmist's cry, later to be echoed from the cross, "My God, my God, why hast thou forsaken me?" (Ps. 22:1). We are told that the enemies of Israel constantly mock them with the taunt, "Where is your God?" (Ps. 42:3). From the Book of Job we hear a man pleading, "Oh, that I knew where I might find him!" (Job 23:3). So we are not alone in our feeling that God has hidden himself from us.

One reason we experience God's absence is because of the misconceptions we hold of his presence. The form in which we expect him is not always the manner in which he visits us. This was the great mistake which the Jews made during the time of Christ. They had expected a Messiah robed in glory and possessed of power. He would be a great king before whose presence their enemies would prostrate themselves.

But when they looked at Jesus of Nazareth this was what they saw: his parents were poor, not rich; his birthplace a cave, not a castle; his infancy cruel, not cuddly; his childhood severe, not soft; his public life hectic, yet holy; his cross a contradiction, yet a challenge. When Jesus lay in a manger and hung on a cross, they could not see in him the presence of God.

This is a theme which Samuel Beckett develops in his play, Waiting for Godot. Throughout the drama two hobos wait for a mysterious figure who has promised to come to them. They are vague as to who he is or what he will be like, but their image of him is surely dramatic and spectacular. His coming, they believe, will be no ordinary event. As the curtain falls on the last act, apparently nothing has happened. They have watched time run out and considered suicide as a release from their boredom.

The tragedy in the play is not that Godot did not come, but that he came and they failed to recognize him. They had missed his coming in the person of a fellow hobo, whom these two ridiculed and made fun of. They missed Godot because of their distorted conceptions of what his presence would be like. If nothing else, this is a parable which reflects the absence of God that so many have experienced. We yearn for his presence. But he comes and goes and we never know it.

Unlike the hymn writer, we pray, "Give us, O Lord, a dream, a prophetic ecstasy, a sudden rending of the veil of clay . . . give us an angel visitant and opening skies." We expect God in a dramatic event which testifies to his power and dignity, but he comes in the humiliation which is the measure of his love. We expect him to strike the enemy dead with fire from heaven, but he judges in stony silence. We expect him to grasp us at worship, inspired as we are by music, words, and architecture, but he walks the lonely streets in the deepest need of an outcast. We expect him on our knees, but he hovers over a Sunday school class as men and women grapple with the truth. We expect him in the quiet of the evening's hour, but he comes in the freshness of each day's opportunity. We expect him to stand in our midst as some cosmic ghost, but he invades the life of man until he images his Creator.

WE expect God in a dramatic event which testifies to his power and dignity, but he comes in the humiliation which is the measure of his love. We expect him to strike the enemy dead with fire from heaven, but he judges in stony silence. We expect him to grasp us at worship, inspired as we are by music, words, and architecture, but he walks the lonely streets in the deepest need of an outcast. We expect him on our knees, but he hovers over a Sunday school class as men and women grapple with the truth. We expect him in the quiet of the evening's hour, but he comes in the freshness of each day's opportunity. We expect him to stand in our midst as some cosmic ghost, but he invades the life of man until he images his Creator.

God is not absent; it is just that we are blind to the mysterious and ordinary ways in which he comes to us. What we believe to be his absence may actually be a form of his presence. Scripture i unmistakably clear that God is always hidden whe he reveals himself. He is not one whom we ca draw into the realm of visual sensations. Isaia once said, "I will wait for the Lord, who is hidin his face from the house of Jacob . . . " (Isa. 8:17)

There was a day when Moses demanded tha God stand before him and bare his nature to huma scrutiny (Ex. 33:18-23). But all that the finite Mose was able to observe were the aftereffects of th Infinite's passing glory. Truly, God is always hidde when he reveals himself.

In the moments that we feel most keenly tha our God is in hiding, we should be most alert to hi presence. Luther once wrote, "God is never directl discernible but comes to us in, with, and unde ordinary events." We shall never see him face t face. His presence is always mediated throug events and relationships.

God is never so present as when everythin argues for his absence. One cannot read from th letters and papers of Dietrich Bonhoeffer, th German minister who died in 1945 at the hands o a hangman in a Gestapo prison, and not see in th personality one who was in the fullest sense of th word, saintly. Imprisoned by the Nazis, deprive of the presence of those he loved, restrained fro performing his function as a minister, he wrote to friend, "I'm sure that everything that happens t me has a purpose, even if it cuts across my ow wishes. As I see it, I am here in prison for purpose, and I only hope that I am living up to it In his hour of darkness when outward even seemed to shout the absence of God, this man h faith discerned God's presence.

Many times the awareness of God's presen comes as a surprise. This is understandable wh we consider what might be called the centr surprise — the surprising notion that God himse should take flesh and dwell among his childre The fact of the incarnation itself is surprising, b that it took place as it did is surely more surprisin If we are willing to let the central surprise becon normative, then, while other manifestations of h presence may still seem surprising, they will n appear deceiving, for they will be consistent wi the central surprise. Since God was at work in o unlikely spot, namely a place of execution outsi Jerusalem, it is logical that he would find oth unlikely spots in which to do his work.

The fact that God often seems to be hiding fro us is the way in which he sustains our freedom a responsibility. He deliberately puts limits himself, holds back his power, that we might men, not pawns.

Yet when we take a look at our world it wou

Continued on page 18

Where Do You Look for God?

WHERE do you look for God? Ask the question of many Christians, and they will describe for you the experiences in which God has seemed most near to them — in a flaming sunset, in the evening hush that hovers over quiet hills, in the blue distances of the sky, in the ever-changing pageantry of clouds above the sea. For such persons the presence of God is distinguished by the visual beauty of the natural world. They long to retreat from the pressing needs of their everyday existence in order to find God, to be with him, and to return refreshed.

Others are convinced that the place to look for God is where you would most likely expect to find him — in a sanctuary intended for his habitation, at stated and fixed times of worship, in a sacrament that truly affirms his presence, by means of forms and symbols that most vividly represent his person and his truth. For such persons there must be regular times and places for meeting God, and there must be duly authorized and fully ordained ministers to serve as his agents and spokesmen.

There are still others who look for God most ardently in a proposition of truth, a definition to be defended, a creed to be affirmed, a thesis to be illustrated, or a point to be made. For such persons the teaching of the truth of God is imperative and essential, for the Word that became flesh and dwelt among men must be proclaimed ever anew. They serve him best when their eager minds are most alert to the mind of Christ. Yet they sometimes overlook the more personal marks of his presence.

You may take any one way or a combination of these ways to look for God, and still discover that he is absent rather than present. In this issue of the Gospel Messenger Dean Miller, a young pastor, offers a different way of considering the apparent absence of God. In so doing he suggests where we may look for God. And he explains also why he thinks that Jesus Christ so often arrived at times when he was unexpected. We believe the article is soundly Biblical and strikingly relevant to our age and time. Read it carefully — and then ask yourself where you should look for God. — K.M.

The Threshold and the Threat

JUST a few weeks ago the Seattle World's Fair ended after a successful experiment in introducing visitors to life in the space age. One feature of Century 21 included a ride upward in a 100-passenger "Bubbleator," followed by a fascinating tour of the world of tomorrow. Here were the latest projections of man's creative ideas with regard to cities of the future, homes and home life, transportation and industry, communication and education, and the prospects of new uses of leisure time.

To some visitors the vision of Century 21 may have seemed like little more than a dream of the "good life" to be achieved through scientific and material progress. But the producers of this exhibit were not quite so naive as to suppose that the new world of tomorrow would be fashioned so easily. They were aware that man could easily carry over into the next century his current frustrations and abiding problems.

For this reason the picture of the future, as projected in Century 21, was correctly titled "The Threshold *and* the Threat." Mankind may indeed be on the threshold of a new age of discovery and progress. But close by him, even in his own heart, is the threat that he may destroy his future even before he claims it.

The designers of Century 21 may have only been guessing when they set out to picture the world of the next century. But, at least, they have reminded us of the predicament of modern man. Whether we move ahead toward the threshold of a better life or fall back into savagery may depend largely upon our willingness to trust the future to the Lord of history, after first entrusting our own destinies to his keeping. — K.M.

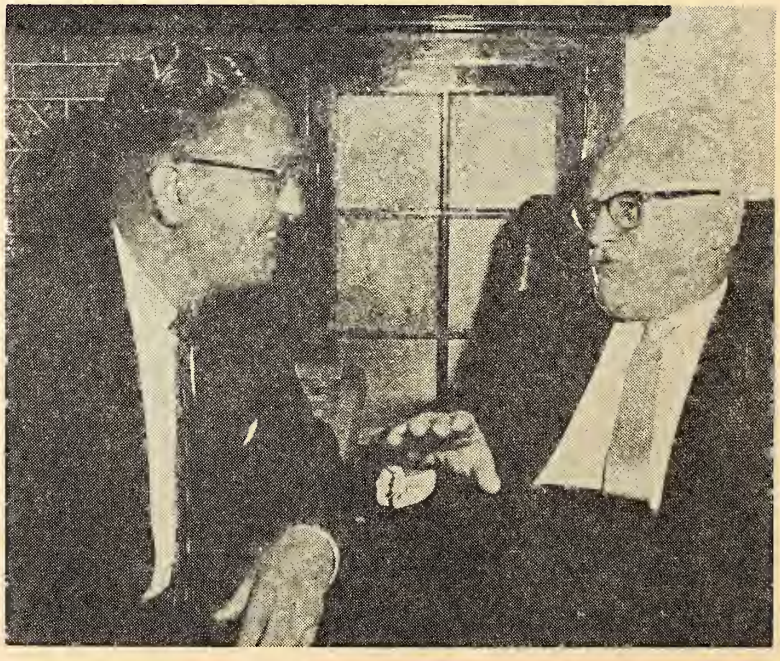
I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
God's mercy underlies.

I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.
— John G. Whittier

THIS MAN is a BRIDGE

by Randy Fenimore





Heinrich Grueber, Germ
Evangelical Church lea

A longtime friend of th
German churchman, Har
Row, secretary of the
Brethren Service
Commission, talks over
Berlin situation with D
Grueber on the occasion
his visit to the Elgin offi

HEINRICH GRUEBER is a real man. At seventy-two he remains a quickening for full of humor and persistent love. He carries an of proud humility: humble because he is a serv of God, and proud because God has chosen work through him.

This is the man who honored Bethany Semina by allowing us to confer the degree Doctor Divinity *honoris causa* upon him. He has dem strated that sacrifice can reconcile, that love beg

ommunity, and that God can nasterfully use an obedient serv-nt. Heinrich Grueber is a bridge, ecause he has allowed God and is children to traffic in his heart.

As a young pastor near Dussel-lorf Heinrich Grueber came in ontact with the service arm of he Evangelical Church in Ger-nany. Here he learned the ecessity not only to proclaim but lso to demonstrate the Word of God. In 1933 he became a pastor ear Berlin where he became ssociated with the Confessional Church. The Confessional Church as fighting on two flanks; it was ttacked by the National Socialist arty (Nazi) and by the element ithin the church which sanc-oned the Nazi policies.

Hitler's anti-Semitic actions led leinrich Grueber to found and irect an organization of the hurch to aid the victims of ersecution, especially baptized ews. He was arrested and warned everal times for intervening into natters which the Gestapo felt ere none of his concern.

In 1938 the Nazi regime ntensified its persecution of the ews. Heinrich Grueber's small ganization was the only recog-ized group to which the Jews ere allowed to turn for aid. vernight the organization was alled to play a major role in ssisting the Jews, and their offices e credited with saving thou-sands of lives. Heinrich Grueber asserts that had any country been more willing to allow Jewish people to immigrate many more would have been saved.

Through his work Heinrich Grueber often came into contact with Eichmann. Eichmann had warned Grueber previously for his foolish and precarious actions in helping the Jews. Once Eichmann inquired of him: "Why do you try to help the Jews? You don't need to help them. You don't have any Jewish relations. No one will be grateful to you for it. I can't understand why you do it!"

Heinrich Grueber replied: "Do you know the road from Jerusalem to Jericho? There once lay a Jew who had been beaten and robbed. A man who was not even of his race or religion, a Samaritan, came along and helped him. And we are called to go and do likewise!"

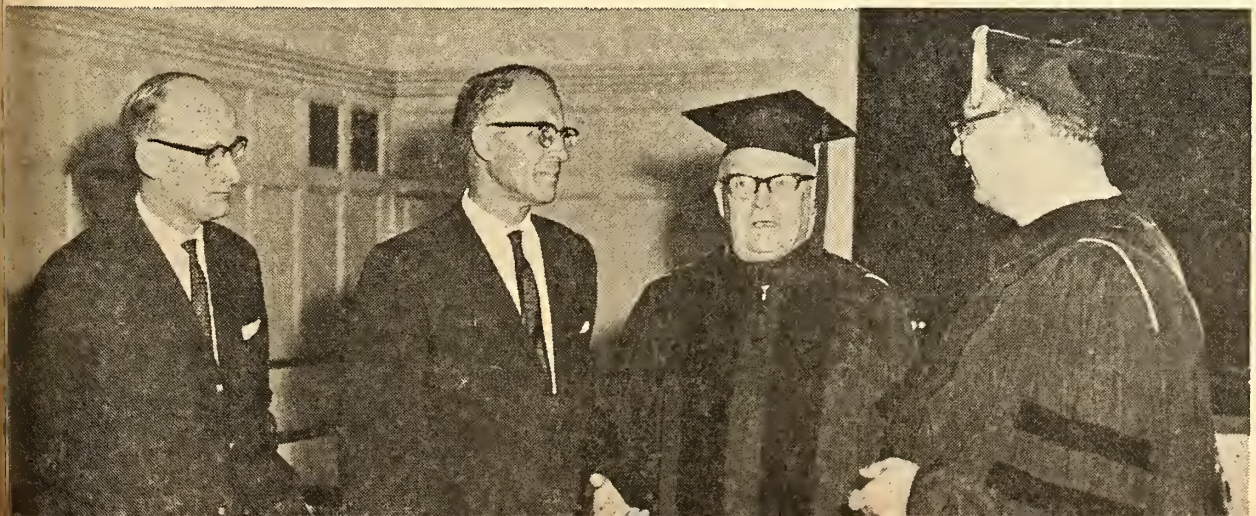
During the winter of 1940, Heinrich Grueber protested the transport of a group of Jews in a boxcar in unbelievably inhumane fashion. The Gestapo informed him that if he should do such a thing again, there would be sharp measures taken against him. To this he responded, "As long as I am alive and able to speak, I will call injustice, injustice, and sin, sin." He was released and in spite of the impending consequences he continued his services to the Jews oppressed by the Nazis.

The Gestapo saw that Grueber would neither recant nor reform. Consequently, he was arrested and on the day before Christmas, 1940, he arrived at Sachsenhausen, a concentration camp. Here he and his fellow inmates endured incredible hardship. Once, for no reason at all, a guard knocked all Grueber's teeth out. But he remembers this as a mighty miracle of grace, for in his heart there was joy; he was able to continue to love this man without a desire for revenge.

One day he suffered a heart attack. He was assumed to be dead, and was lying among the corpses which were to be disposed of through the fiery furnaces. A friend noticed that he was still breathing and brought him to the infirmary where more friends hid him for three weeks in an unheated barrack under a bed.

These actions display the warmth with which Grueber met all men, as here were Christians, communists, and socialists all working together to save a "real" man. Heinrich Grueber feels today that it was physically impossible to have lived through the ordeal. Yet he fought illness, freezing temperatures, and hunger, and asserts that he is living today because he received nourishment through manna from heaven. After his recovery he

hen Bethany Biblical Seminary conferred an honorary egree on Heinrich Grueber (second from right), the erman vice-consul, son of Martin Niemoeller, Christoph Niemoeller (left) and the German consul-general, Guenther C. Motz (second from left), were present. At the right is Paul M. Robinson, president of Bethany



returned to the "routine" suffering involved in life in a concentration camp.

He was transferred to Dachau, and because of his poor health he became a medical patient, being prepared for a medical "experiment" — if the operation was successful, the patient died. Here Grueber challenged a hesitant doctor to consider his actions. The next day Grueber was removed from the group labeled "unworthy to live." The doctor had interceded on his behalf. Soon afterwards, through the petitions of friends and relatives, he was listed among the prisoners who were released by Hitler as a gesture of "goodwill" to impress President Roosevelt. In June 1943, after two and one-half years of horror, Heinrich Grueber was set free.

Because of his poor health it was impossible for him to take an active role again, but he did work in making contacts with churches outside of the country. At the end of the war these contacts became the basis for the Evangelical service program. After the war Grueber became one of the most influential men of the church. His close friendship with the socialists and communists through the experience in the concentration camp enabled him to bridge the gap between the new German Democratic Republic and the church.

In 1946-47 he was the first Evangelical German to receive permission to visit foreign countries. He solicited aid for the hungry, the naked, and the homeless, alleviating some of the tragic sufferings of his people. In 1949 he was chosen by the Evangelical Church in Germany to be their official representative to the German Democratic Republic. He remained in this capacity until 1958.

Grueber has often been called "the secretary of state" of the Evangelical Church. He has not only been a reconciling force between the church and the government, but also between East and West. He is constantly being attacked by both sides, since he refuses to identify with any "ism." He likens himself to a bridge, where both banks accuse him of putting pressure on their side and then running to the other side.

This German churchman received global recognition as a witness in the Eichmann trial. The Israel press gave phenomenal testimony to him, calling him "the saint of the world nation," "a just man in Sodom," and even said, "Yes, it is a man, who stood in front of the judge yesterday, a man who was born and lives in the image of God."

Heinrich Grueber has indeed been a bridge, but one realizing its dependence upon the strength in its foundation. He has been of service to the world by being a true servant of the church and of his Lord.

From the early days of Brethren Service work in Germany, Dr. Grueber has been a cordial and helpful friend. During his first visit to Europe in the winter of 1947-48, W. Harold Row reported that Dr. Grueber made it possible for him to attend a large press conference of some 200 newspaper people with the Hilfswerk officials and to meet with the leaders of the conference.

Dr. Grueber's own position on peace and reconciliation has made him very sympathetic to the Brethren and the work we have planned in Europe. He was instrumental in sharing with German church groups the aims and purposes of the Brethren, paving the way for cooperative projects with these groups.

He has always been available to serve the Brethren, both as an interpreter of the German situation for Brethren administrators and visitors there and as a resource leader and lecturer in our peace seminars and work camps.

Heinrich Grueber Says

ABOUT ANTI-SEMITISM —

I have again and agai begged forgiveness from th Jewish people for the horrc that descended upon them fro Nazi Germany. And I will co tinue to ask it until all th Christians of Germany, and the world, shall ask it.

But the mere asking for fo giveness is not enough. The must also be strong resistanc to any racialism, and there mu be deeds of goodness.

The churches, and eve Christian, must be in the for front of the battle against ant Semitism. The prejudiced ide against Jews that are still oft held by Christians can brir only evil. In this connection should like to propose th Christians the world over s aside a special day of aton ment for the nightmare th anti-Semitism over the ages h brought to the Jewish people

ABOUT BERLIN —

Ever since 1945 I have tri to promote goodwill among the peoples concerned and prevent the splitting up of Ge many. I wanted to do my sha to see to it that Germany, whi had brought so much sufferi over the world, should not aga become a source of unrest, b rather a stronghold of peac When the division of my cou try was becoming more a more acute in 1948 I felt th my watchword must be *pon fex*, not partisan. And *pontif* as you know, means not mere priest but also "bridge builde

This task is today all the mc important because the altern tive for peace with better co ditions of life and a chance f overcoming injustice and str is not simply war. The alter tive is total destruction — least for Europe. More than former periods of history are compelled to travel a pr carious road between compr mise and conflict, as I mys experienced when I was a re resentative of the Germ Evangelical Church to the g ernment of the Soviet zo

BVS

Those Who Witness in Love



TWENTY-FIVE students from eight countries came to Japan this summer and embarked on a venture in international living and peace building. Directing the seminar for the Brethren Service Commission was its Asia representative, Jerry Royer, a volunteer from Chicago.

The seminar began in Tokyo and ended three weeks later in Hiroshima. In the latter city on August 6, the peace group joined in a memorial service with survivors of the first atomic bomb explosion seventeen years ago.

Along with prayers for peace led by representatives of various faiths, the memorial service seemed to echo for the visiting seminar one note: "No more Hiroshimas."

The same note dominated the seminar itself, as it had the two previous seminars in Japan sponsored by Brethren Service.

Pictured above is the staff of the seminar, which included among others those seated from left to right, Director Royer, Dr. and Mrs. Gan Sakakibari of Tokyo, and Dan West of Goshen, Ind. Standing at the far right is Mrs. Royer.

CONCLUDING A THREE-PART SERIES BY HOWARD E. ROYER



VIETNAMESE GUESTS. Volunteer M. Douglas Enck of Ephrata, Pa., center, works with the International Voluntary Services staff in Washington, D.C. Above, in the state dining room of the Vietnamese embassy, l and two of six IVS volunteers bound for technic assistance projects in Vietnam are official gues

BVS Continued

ON THE FRONTIERS OF PEACE AND UNIT



HOME BASE. Dick Adair, right, Manheim, Pa., is I-W assistant to J. Rodney Davis, director of BVS, at Elgin, Ill., center of the program's operations

Brethren Volunteer Service, in the vast majori of its present ninety projects, engages in element peacemaking. Moreover, some of its voluntee serve agencies which pursue peace directly strive to eradicate conditions which make for wa Among such agencies, in addition to Brethr Service itself, are: International Voluntary Ser ices, National Service Board for Religio Objectors, Women's International League f Peace and Freedom, Church World Servic EIRENE (an international agency for conscie tious objectors from Europe), HELP (Homele European Land Plan), and UNESCO.

Just as the full BVS story must include chapter on peace movements, so also must recount the BVS venture into ecumenicit Volunteers have come from more than a doz churches and from all the major faiths. Current they serve in projects related to Presbyterian Quakers, Mennonites, and the Evangelic Churches of Germany and Austria.

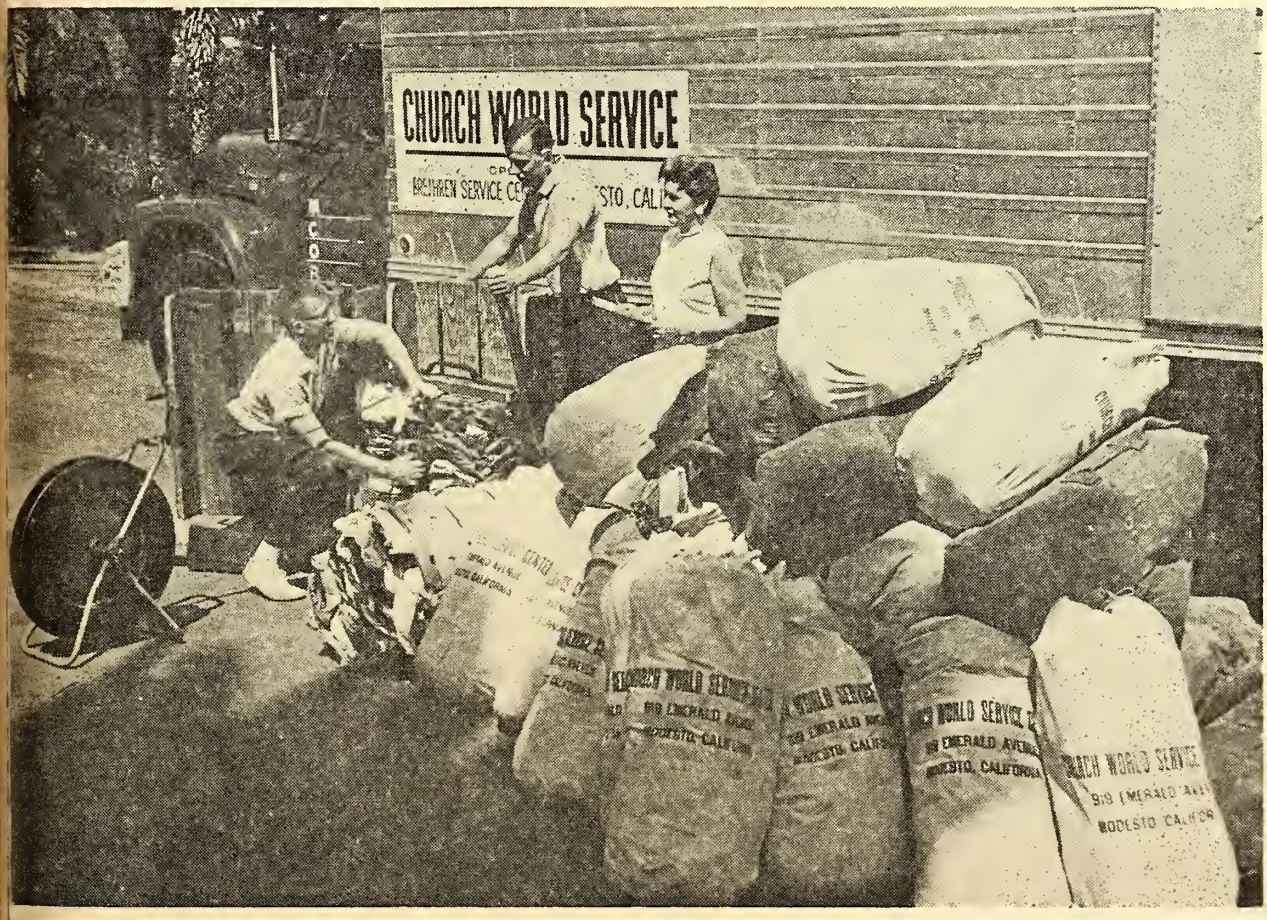
BVS work on these frontiers is strategic. F it is doubtful that either peace or Christian uni ever will be effective at higher levels without mo experience at the levels at which the voluntee serve.



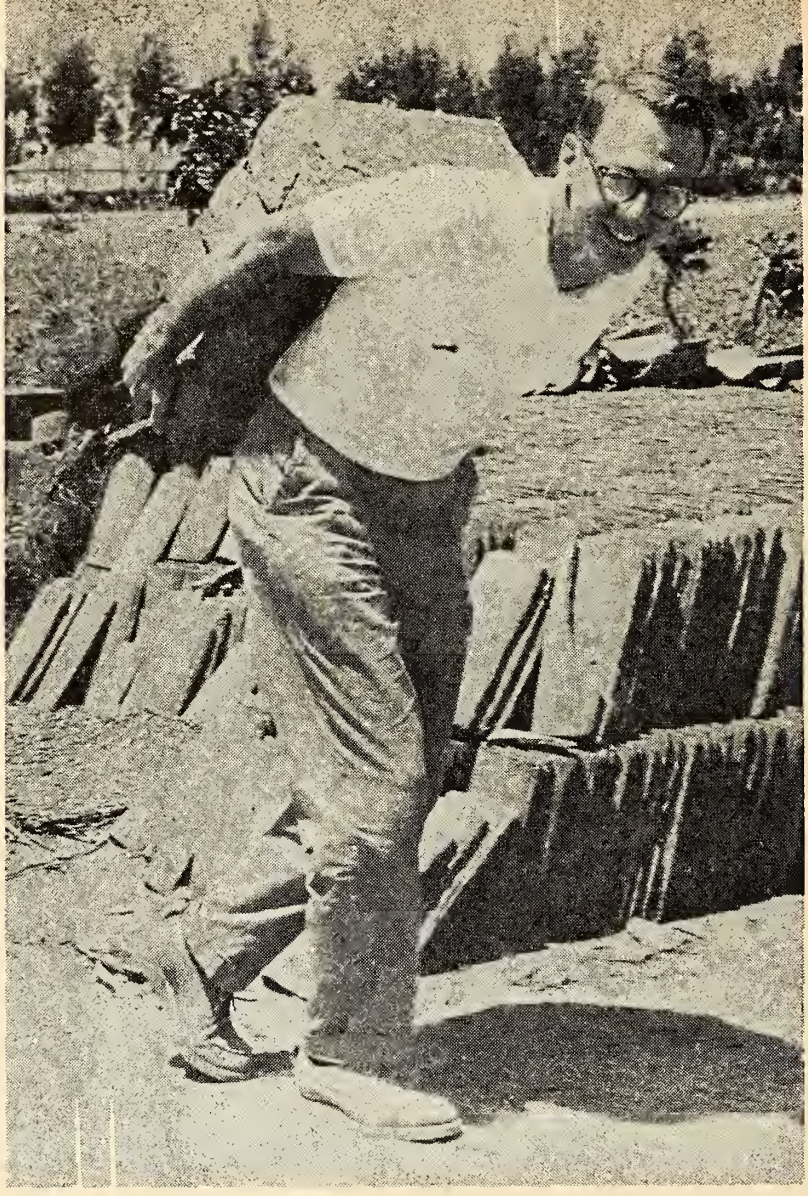
ELECTIVE SERVICE BRIEFING. Loyal Vander-eer of Milford, Ind., right, assigned to the National ervice Board for Religious Objectors, Washington, .C., meets with Lt. Colonel Irwin of Selective Service



WOMEN FOR PEACE. BVSer Joyce Detwiler, center, of Goshen, Ind., interne for the Women's International League for Peace and Freedom, and Mrs. Annalee Stewart of the League call on Congressman John Brademas



EACE SERVICE CARAVAN. Mobile baling parties e conducted in California community by BVSers Max artman of Wakarusa, Ind., left, and Jon Carlstrom of Elgin, Ill., shown here with clothes collected in San Diego by United Church Women. The young men also lead discussions on peace, the draft, and service



BVS Continued

A TESTIMO

Rosa Page Welch, a firsthan observer of global Christia missions, lauded the mission wor performed by Brethren Servic volunteers in Nigeria.

"Some of the most wonderfu witnessing I have seen has bee done by some of the BVSers," sh declared. "It thrills me as I hav watched them go about their wor identifying themselves with th

WORK DAY. At left, voluntee Jim Gibbel of Lititz, Pa., missio treasurer in Ecuador, totes adob brick for new Calderon churc

EIGHTEEN GOODNIGHTS. A right, Janice Kennedy of Uplanc Calif., is housemother for 1 missionary children in Nigeri

BUSY BEES. Working with the Mic way church in Tennessee are Ea and Marla Wiley of Hartville, Ohi Below are Marla and her Busy Bee

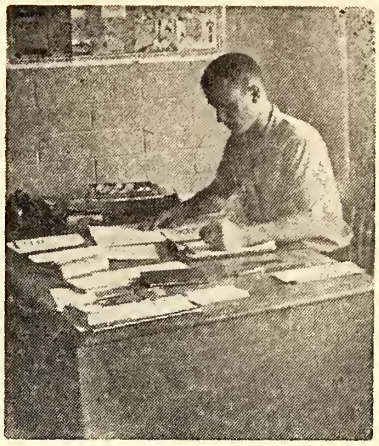


THE THINGS OF CHRIST

Nigerian people. Some of them have done this more than the rest of us."

The value of the BVSers' work in missions goes far beyond the servicing of vehicles or the teaching of classes or the keeping of records. Often greater than the work which volunteers do is the quality of relationship which they have with those whom they serve. Even though the term of service is brief, three years at the longest, their self-giving presence is a revealing testimony to the things of Christ.

More than thirty volunteers presently serve in short-term mission assignments, on location throughout the United States as well as in Africa and South America.



RELIGIOUS INSTRUCTOR. Ken Dauer of Dunkirk, Ohio, prepares for one of his religious instruction classes at Intermountain Indian School in Utah. Enrolled are 900 Protestants



BVS

A Summary Look

Youth programs that concentrate on recreation facilities in order to provide wholesome fun for youth and keep them off the streets and out of trouble do not make a vital contribution to the adolescent in our competitive society. They merely fill up time. Life in our competitive society produces ambition in youth which will be expressed more in useless and undesirable ways as long as youth are denied an opportunity to carry responsibilities which make a contribution to society as a whole.

The Church of the Brethren has attempted to provide a creative program for youth in BVS — Brethren Volunteer Service. In 1948, BVS was established —

— to serve human need

— to serve the cause of peace.

The church has rightly sensed that the idealism it passes on to its youth produces frustration. To be taught to share in a world where we have so much and we continually struggle for more, to be taught to be peacemakers in a world where great powers design ever-greater means of destruction produce acute frustration. The competitive nature of our society leads to ambition, not sharing, and to power, not trust.

To confront our own personal powers with the stubborn oppression of international economics and the stranglehold of the military-industrial complex is humiliating and discouraging. The adolescent usually responds by seeking some illusory feeling of power and superiority through reckless defiance of order and discipline. Driving a car, having easy money, gambling, drinking, and sex are the easy roads to a feeling of importance. BVS is a clear alternative to the easy road. BVS is the church's effort to replace ambition with service by providing an opportunity for youth to play a responsible, creative, and useful role in society.

Service is a puzzling experience. Nearly all of the 1,754 volunteers who have been in BVS testify that they received more in the program than they were able to contribute. To receive more than was given runs counter to the motivation of the volunteer and increases the "puzzlement."

Add to the puzzle the suggestion that after ten years in migrant camps the volunteers still have as much work to do as when they began. The problems of the Indian Americans remain. The blight of the inner city grows in spite of the volunteers. Tangible evidence that the volunteers' service has done something is hard to find. More often than not the solution of one problem adds another, as in the case of solving infant mortality problems only to be confronted with the problems of a population explosion. Material aid in postwar Europe led to giving clothing to refugees, clothing led to refugee resettlement, and resettlement led to taking political positions on emigration quotas and international agreements.

Should the personal result of service, the general lack of progress, and the multiplication of problems turn us away from service? Should the puzzling nature of service discourage us?

Christ suggested that in losing our lives we would find them. Volunteers can expect to gain personally as they serve. Picture a situation full of hopelessness and misery. A volunteer in that situation would be subject to the same hopelessness and misery. If somehow the volunteer and those caught in the situation were able through their work together to create beauty and joy, then the volunteer would experience that joy just as surely as it is experienced by others in the situation. The volunteer shares in the fruits of those who labor together.

The volunteer is often regarded by the professional as naive because of the singleness of purpose with which he undertakes one problem that is related to a complex of problems. "You can't solve the problem of war by going to Poland as a volunteer, you know!" The servant, however, recognizes that he cannot be

everywhere and that he cannot answer all problems. He also sees the full importance of every activity, for an act reaches out and out until it becomes related to all activity. Each act is possessed of eternal significance. To see the importance of his activity is not a matter of conceit on the part of the volunteer, but an understanding of the social nature of his experience.

Service is not measured by "progress" in the usual sense. "The poor shall be with you always" does not excuse us from giving to the poor, but recognizes that our efforts may not achieve what we anticipate. The value of service is to be found in the fact that the rich does not set himself apart from the poor, nor the poor from the rich. The temptation is to set ourselves apart from our brother. The Jew sets himself apart from the Samaritan and the Gentile. The white sets himself apart from the black, the "haves" from the "have-nots," the Christian from the pagan. The activity of service — the visible work — often falls short of our goal, but leads us into a profound relationship of mutual trust and respect which is at the heart of brotherhood and reconciliation. Brotherhood — the shared life — is the goal of service rather than progress.

The brother who was at first impression the object of our service, becomes a brother who has something to share with us. In the beginning our service is an initial, faint recognition of the fact that we have drawn apart from our brother. Through service, we want to break into his experience in a helpful way. What we do, the change we bring about, is of secondary importance to the reunion of brothers that comes about. This is community or communion. The lasting effect of this reconciliation is that we no longer can continue in ways that separate and divide us from our brothers. Concrete, specific choices are made in terms of our "common" sense rather than the "private" or individual sense of the competitive world.

In Christian community cooperation replaces competition. Ambition gives way to service. "Common" sense replaces "private" sense. Problems are confronted from the point of view of the widest fellowship that can be included rather than from a narrow, individual view. In Christian community a new life is found, a life of the spirit as contrasted with a life of the flesh. We become involved in a new way of looking at things, a new sense of values, and a new way of behaving. In Christian community we become new creatures.

BVS has made its greatest contribution in the common life to which it has exposed the volunteers, the church, and those served. In Christian community cooperation replaces competition. Individual volunteers and the Church of the Brethren have been led into refugee camps, migrant camps, the Negro ghettos of the inner city, the reservations of the Indian American, and there can be no withdrawal from the brother we have found there. Our lives, in the new sense which includes the "ours" and "theirs" of the old sense, are bound together as children of God for whom Christ died.

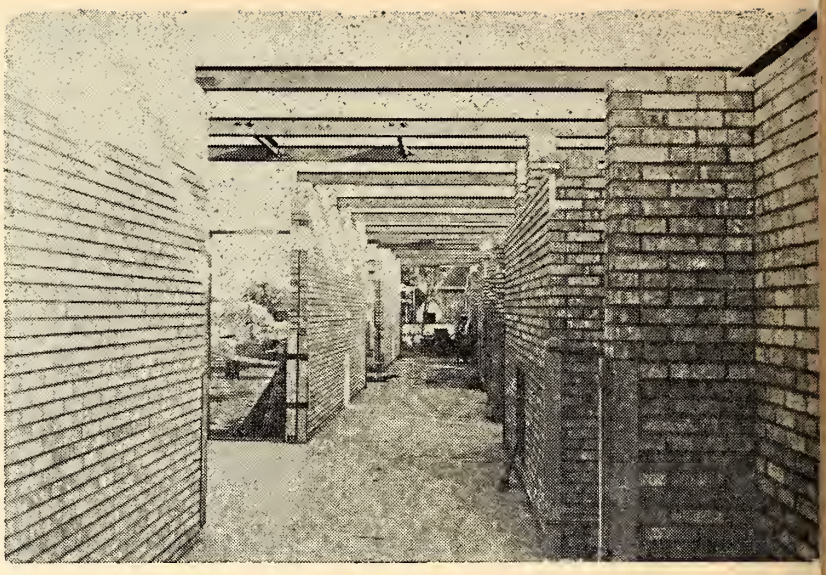
There are 279 volunteers presently serving in about 85 projects in the U.S.A. and abroad. One hundred thirty of these volunteers are conscientious objectors completing a civilian work assignment of the Selective Service System. Twenty-five are adult volunteers. The three articles of this series on BVS have pictured the varieties of work being done by volunteers. It is a pleasure to reflect on the creative activity portrayed, but there is a danger involved. The danger is that the service has no solid connection with the life of the individual or the church, before the year of service began or after the year is completed. Service should be an outgrowth of the total way of life; it should not be something tacked on for a year or two. Service must grow out of the total life of the church rather than be something delegated to a BVS program.

At the National Youth Conference last summer 1,087 youth indicated their intention to serve the church. BVS offers them an opportunity to act on this intention. Others are invited to join them by contacting Volunteer Services, Church of the Brethren General Offices, Elgin, Illinois.

by J. Rodney Davis



NEW BETHANY CAMPUS TAKES SHAPE



Interior hallway of educational building

Construction of Bethany Biblical Seminary's new campus in the western suburbs of Chicago is proceeding on schedule. Nine of the eleven buildings under way are expected to be under roof next month. The photos shown here, taken in mid-October, indicate progress being made in all areas of the new campus. Contracts call for work to be completed next July.

Shown below is the rear elevation of one of the four student apartment buildings. Two of the four buildings will be ready for occupancy when Bethany opens its second quarter late this month. At that time thirty-two student families will move to the new campus. The vacated apartment buildings on Van Buren Street will be sold and the funds applied to the financing of new construction.

The photo in the upper right corner shows the south and east walls of the new library. The area to the center and right of the picture will be a solar glass reading room. Accommodating in excess of 100,000 volumes, the new library will be an asset to the academic facilities of Bethany. Eight soundproof typing rooms, sixty private study carrels, a microfilm reading area and an open-stack arrangement will be other features of the new seminary library.

Immediately adjacent to the library will be the classroom-office wing housing five lecture rooms, five seminar rooms, and twelve faculty offices.

In finances, Bethany received $204,464.90 in gifts credited to local congregations during the period, October 1, 1961, to September 30, 1962. This amount was nearly $1,000 in excess of allocations made by the churches for that period. Some congregations were unable to meet their commitments while others gave beyond what they had expected.

Commitments of $324,250 have been received to date from sixty-one donors in the seminary's capital gifts campaign and from eleven faculty families. A large number of families will be visited during the coming year in the capital gifts effort.

Officials of the seminary expressed their encouragement from and gratitude for the fine support thus far of congregations and individuals.



One of the two apartment buildings to be completed and occupied later this month

KINGDOM GLEANINGS

In the article, The Janitor Becomes a Teacher (Nov. 3), it is incorrectly stated that Carl H. Zigler was pastor of the Boones Mill church, Va. Brother Zigler left Nokesville to become pastor of the Polo church in Northern Illinois and Wisconsin.

After having been located in Europe for a number of years supervising relief work for both the World Council and Church World Service, John Metzler is now located in New York City. He is serving as the area secretary for Europe and the Middle East for CWS. His address is 890 West End Ave., New York 25, N. Y.

The choirs of the Lititz, Lancaster, York First, and Elizabethtown churches will combine with the concert choir of Elizabethtown College in several public performances of the Christmas portion of Handel's The Messiah. The performances will be at Elizabethtown on Dec. 2, at York First on Dec. 9, and at Lancaster on Dec. 16. Nevin W. Fisher, head of the college department of music, will direct the choirs.

Robert G. Greiner and Harl L. Russell of the General Brotherhood Board staff are among Brethren who will attend the eleventh Conference on Gift Annuities, New York City, Nov. 27-28. Mr. Russell serves as a member of the planning committee for the conference, held triennially to set up common practices on annuities among leading charitable annuity issuing agencies of the nation. According to Mr. Russell, the use of annuities, particularly among persons of advanced years, is becoming increasingly popular as a way to make contributions for the church, college, or other charitable causes.

North Avenue Community Center in Fresno was awarded a $25,500 foundation grant over a three-year period by the Rosenberg Foundation of San Francisco. The Church of the Brethren through local members and Brethren Service has participated in the development and operation of the center program since its beginning in 1950. The Rosenberg Foundation makes its grants to projects which it considers are of direct benefit to children and youth. The funds will be used to further the neighborhood self-help program which already is under way under the direction of the community center. Earlier the city of Fresno pledged a maximum of $16,000 for the program over a four-year period. The operation of the center is now financed by Brethren Service and the United Givers Plan. Donald Ballinger is executive director of the center. Six volunteers, Mr. and Mrs. Vernon Dull, Theron Nunemaker, Eugene Roth, Virginia Stabenow and Nancy Tice are provided by Brethren Volunteer Service.

Daily Bible Readings

Nov.	26	Joshua 1:1-9
	27	1 Sam. 3:1-21
	28	1 Sam. 16:1-13
	29	Isa. 6:1-8
	30	Amos 7:10-17
Dec.	1	Luke 5:1-11
	2	Matt. 13:1-9, 18-23

Howard Peden, pastor of the Menomonie church, Wis., was burned to death in a truck accident early in the morning of Nov. 6. The funeral service was held at Menomonie on Nov. 10.

Beacon Heights church, Ft. Wayne, Ind., invites interested persons to attend the dedication of the Senger Bible collection on Dec. 9. During recent months Nettie Senger, former missionary to China, has collected a number of valuable Bibles, including the Sauer and Geneva Bibles and translations by Wycliff and Tyndale. Wilburn Lewallen, Northern Indiana district secretary, will speak during the morning worship hour; the afternoon service will include comments concerning each Bible by Miss Senger.

Gains in Brotherhood Giving

Three of the five Brotherhood regions have made significant gains, according to the recently released Annual Report of Brotherhood Fund Giving. The greatest stride was in the Eastern Region, which went from $10.36 per capita in 1960-61 to $10.98 in 1961-62, a gain of 6%. For other regions the average giving figures were:

Region	*1961-62*	*1960-61*
Southeastern	$4.85	$4.79
Central	8.70	8.52
Western	6.81	7.59
Pacific Coast	7.52	7.63

Total giving for the Brotherhood Fund was $1,622,930, a new record, and represents $8.07 per capita. Free copies of the annual report may be obtained by sending a request to Department of Interpretation, Church of the Brethren General Offices, Elgin, Ill.

The Church Calendar

November 25

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Redemption: Man's Response. Acts 9:10-25; 13:1-3; 16:25-34; Rom. 5:1-11; 10:4-13; 1 John 1:5-10; 2 Cor. 11:24-28. Memory Selection: By grace you have been saved through faith; and this is not your own doing, it is the gift of God. Eph. 2:8.

Nov. 26-27 Pennsylvania State Council of Churches Faith and Order conference, Carlisle
Dec. 2 Brethren Service Commission staff team visits, Central Region
Dec. 8-9 Brethren Service Commission staff team visits, Central Region
Dec. 9 Human Rights Sunday
Dec. 9 Universal Bible Sunday
Dec. 16 Worldwide mission emphasis

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Butler Sizemore of Crimora, Va., in the Mt. Zion church, Va., Nov. 25 – Dec. 2.

Bro. Kenneth I. Morse of Elgin, Ill., in the Cabool church, Mo., Nov. 25 – Dec. 2.

Arabs Study Programing

by Beverly Chain

ARAB Christian men and women who have only recently laid aside their turbans and veils to pick up microphones and radio scripts are beginning to be common sights in the small Christian communities in Khartoum, Cairo, Alexandria, and Lebanon. More than 100 persons have attended radio script writing workshops organized in these areas between April and October. Additional institutes are planned for Iran and the Gulf area. An eight-week academic course in radio script writing may also be set up for advanced students.

The radio training is being conducted by the Near East Christian Council Radio Project Committee and is part of the effort to provide good Arabic programing for Radio Voice of the Gospel to go on the air in February 1963. Mr. and Mrs. Kenn Carmichael, on loan to the project by the United Presbyterian Church, are in charge of the training. Mr. Carmichael may be remembered as the script writer of the film, Mark of the Hawk, as well as many other films produced by Lloyd Young Associates.

Arab Christians from every vocation are attending the script writing seminars. Housewives, pastors, students, teachers, librarians, accountants, secretaries, all have been present. Several major church bodies have also been represented. Among them were: the Coptic Evangelical Church, the Episcopal Church of the Sudan, the Coptic Orthodox Church, and the Church of Christ in the Upper Nile.

A number of valuable scripts came out of the seminars. Most will be used as programs on the powerful 100,000-watt Christian station which each day will beam several hours of Christian programing in Arabic to the Middle East. From the Beirut workshop came a dramatic story of a younger brother who leaves his father's business in the Middle East to make something of himself in America. This modern parable of the prodigal son speaks directly to problems facing many young men and women in this part of the world.

From the workshop in the Sudan came a fresh and exciting look at Psalm 107: a stirring and profoundly reverent liturgical drama which links the great promises of the Old Testament to their fulfillment in the New Testament. From this same workshop came a disturbing epistle to the churches of Africa, as though straight from the eloquent pen of Paul.

African churches as well as those in the Near East will eventually participate in providing and receiving programing from Radio Voice of the Gospel. Several denominations in the United States are helping to finance this participation through RAVEMCCO, the Radio, Visual

Is God in Hiding?

Continued from page 4

seem that this gesture on God's part was a terrible mistake. A wall of cement block and barbed wire can bring the world to the brink of destruction. An Eichmann can bear within himself tremendous brutality and yet feel no remorse. A white governor can very righteously limit and abuse a Negro student because of his color. Respected people can grow rich by bribing a housing inspector. Thousands of migrants can be crowded like cattle into dirty, broken-down buses, while pigs ride to market in clean, sterile cars. All of this seems to say that God has allowed things to get completely out of hand.

Indeed, God did take a great risk when he gave man such power on earth — and once upon a time it cost him his son. Yet he has never repented of it. Anything less than that would be to make us less than human. The Biblical witness is that God's apparent hiddenness has given responsibility to us. We must not be blind to beneficial uses to which man has directed his power. One cannot view a painting by Rembrandt, listen to The Messiah, benefit from the discoveries of science, witness the response of our Brethren youth at the Estes Park conference, and feel it was not worth the gamble and the heartache.

When we begin to think God has withdrawn himself from our midst, it is time to realize that he has placed the clay of destiny into our hands. His silence speaks quite directly, "This is a world in which you, O man, have freedom and responsibility." A marriage relationship can be warm and meaningful, or it can be empty and frustrating. Dating can be a prelude to marriage, or it can be merciless exploitation. A terrible defeat can be the introduction to cynicism or the beginning of renewed efforts. Life itself can be "one long headache on an empty street," or it can have the meaning God intended for it. By keeping hidden, God leaves it up to us. He has not lost interest or decided to go off and mend his fences on Mars. Rather, he thinks our hands are worthy of the trust. More than once we have given ample reason why this is not so, yet never has he been tempted to have it otherwise.

Dr. Ray Jordan, a Methodist minister in Georgia, tells of a recent plane trip he took across the Atlantic. He writes, "As a special group of passen-



What makes people listen to one certain radio station? The answer to this holds the key to effective programing for future radio writers. Through the Middle East, men and women such as these in Egypt are gathering at workshops to learn the elements of script writing. Listening to programs and analyzing the scripts is part of each workshop

Education and Mass Communication Committee of the Division of Foreign Missions of the National Council of Churches.

The station, which is located in Addis Ababa, Ethiopia, is owned and operated by the Lutheran World Federation. While non-Lutheran groups and the former United Lutheran Church have raised over $250,000, the remainder of the money for the one and a quarter million dollar project has been supplied by Lutheran groups around the world.

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gers we were given the opportunity of deciding whether we would fly directly to Paris from Goose Bay or go by way of Shannon, Ireland. When we took a vote and all of us expressed the wish to make Paris our immediate destination, the navigator faced the necessity of charting a new course. He did this while we were flying at approximately three hundred miles an hour. Thus we had our part in determining the direction we followed. Nevertheless, the captain, the navigator, and the pilot did not abandon the ship. They were still running the plane."

Thus it is that while God gives us tremendous freedom in determining our destiny, we know that he is the Lord of history, working in history and with us personally to keep us from going to pieces.

We are tortured many times by the feeling that God is in hiding. Perhaps now we can begin to see that this absence is the manner of his presence. May God grant that our cry with Job, "Oh, that I knew where I might find him," will be transformed into the discovery of Jacob at Bethel, "Surely the Lord is in this place; and I did not know it" (Gen. 28:16).

WORK THERAPY

BY RUTH GRIGGS

Huge threats,
Immense needs,
Problems too complex to solve,
Too important to ignore. . . .

I stand a grotesque figure
With great lead feet and hands,
Incapable of action,
Only agony.

Deep inside
Breaks a light
"I am still with you.
Do what you can."

Leaden hands lighten
And take up
Some part of the world burden;
Leaden feet go to work.

Agony eases.
Hope burns again.

The District of Northern Indiana in August approved a paper on anticommunism and communism which had been prepared by a committee at the request of the district Elders, Ministers, and Moderators' Council. We are happy to share this excellent statement with the readers of the Gospel Messenger. — Editor.

ANTICOMMUNISM and COMMUNISM

In view of the advance of communism and the strong anti-communist agitation which has misinterpreted the positive peace witness of the Church of the Brethren, the Pastors, Ministers, and Moderators' Council of Northern Indiana District, Church of the Brethren, appointed the undersigned committee to present this statement to district conference of Northern Indiana, meeting at Camp Mack on August 10-12, 1962, reaffirming our commitment to Biblical faith and positive peace witness in a turbulent world.

1. The love of God which we have received through Christ must go out in compassionate ministry to all, whether friend or foe.

2. While rejecting any ideology which opposes the gospel or seeks to destroy the Christian faith, we cannot take any attitude or commit actions contrary to Christian love against those who hold or promote such views, but must seek to overcome their evil with good.

3. If our country becomes involved in war, we shall encourage our people to live peaceable lives in godliness and honesty, and urge them to avoid joining the wartime hysteria, hatred, revenge, and retaliation. We shall encourage each to follow the inner light of his conscience and in love provide ministries to all, maintaining our alternative programs of service and peace witness.

For the present situation, we believe this means — positively:

1. That we become thoroughly informed about evils of all atheistic and materialistic philosophies.

2. That our witness against these will be in proclaiming the gospel, and through acts of mercy which demonstrate the way of love which Jesus proclaimed, even the feeding of our reputed enemies.

3. That we accept our obligation to bring the saving gospel to all men, even to those who are in communist-dominated countries.

4. Our hand of love, encouragement, and help, as well as our prayers must go to all Christians in all lands, especially those who suffer persecution for Christ and religious liberty in any action. We are especially concerned for those who suffer for Christ behind the "iron and bamboo" curtains.

5. That we must courageously declare the implications of the Christian gospel in all phases of life and work steadily toward better relations between races, between religious and different social groups, and between labor and management, even at the risk, if need be, of being misunderstood and falsely accused.

6. That we recognize the necessity of guiding capable persons to accept the challenge of entering vocations in which their Christian statesmanship would contribute to the end result that "the laws of right become the laws and habits of the state."

7. That we should assist in eradicating the causes of communism in our nation and local communities. These include: poverty, disease, illiteracy, economic dislocation, social injustices, social discrimination, political corruption, educational inadequacies, psychological maladjustments, religious anemia, and moral decadence — both personal and social.

8. That we cooperate with all Christians willing to reach these objectives, through the council of churches or other interdenominational agencies, especially continuing our relationships with Mennonites, Quakers, and others who see to witness to Christ's love in life.

Negatively, we believe this statement means:

1. That we recognize the incompatibility of Christianity and atheistic communism and the challenge to the cause of Christ which the latter presents.

2. That we recognize that atheistic communism is an ideology which can be overcome only by witness of Christian truth in idea and life.

3. That no amount of force or violence can destroy an idea. It is only overcome by a superior idea. We believe that Christianity is superior to the religious materialism of communism. We believe that the democratic processes are superior to a totalitarian regime.

4. That we cannot equate Christianity with any economic or political system, or with "Americanism." Not all anticommunists are necessarily Christian, and neither do all people who exercise Christian love towards people in communist-dominated countries profess to be procommunist.

5. That though we teach and warn against communism we can not be involved in any anticommunist crusade which employs distortion of facts, unfounded charges against persons and organizations promotes blind fear, and creates an atmosphere which can easily lead to a dangerous type of totalitarian philosophy that would destroy Christian freedom.

6. We cannot accept the current use of pulpit, radio, and religious press by those using the tactics described in the previous paragraph and must constantly warn our people about this form of false prophet.

Believing that world communism today is in part the result of not witnessing quickly or rapidly enough to the entire gospel around the world, we confess our own past failures to share the gospel by word and deed. We urge our district to be more concerned to live out the gospel in all areas of life, and to give itself to prayer that God providence may rule in the affairs of



The third church of the Brothersvalley area in Somerset County, Pa., was organized in the Groner (Croner) meetinghouse built in 1771. The building is still standing on a farm near Berlin

200 Years of Proclaiming the Gospel

by H. Austin Cooper

► The Brothersvalley congregation, Pa., was two hundred years old this summer. Herald V. Seese is the new pastor.

This congregation was the original Stony Creek church, German Baptist Brethren, originated in the summer of 1762 by Elder George Adam Martin of Franklin County, Pa. Elder Martin was born in Lundsthal, Germany, in 1715. At the age of seventeen he was ordained by Elder Peter Becker of the Germantown congregation. Brethren had moved into the Glades of Somerset County, into what was then known as the Stony Creek country, as early as 1744.

In 1770, there was a "great commotion" in Stony Creek. Elder Martin returned from his trip into the Shenandoah Valley of Virginia, North Carolina, Tennessee, Kentucky, Ohio, and Western Pennsylvania to Stony Creek-Brothersvalley. That year Annual Meeting sent a committee of four to Stony Creek. This was headed by Elder Alexander Mack, Jr., and Elder John Staub, two of the ablest young elders of that day. They found many of the youth joining the army and various problems that disturbed the Brethren in the beliefs of nonconformity. In 1774, a similar "disturbance" arose over these and many other problems. Again the same committee returned.

In 1770 about twenty families had left the fellowship in Stony Creek and joined themselves in a fellowship at Brotherton in the home of John Shrock. This was on the Abraham Cable, Sr., tract, now the center of Brotherton. Another such fellowship was organized in 1771 in the home of Elder John Groner at Roxbury, three miles east of Brotherton.

In 1764, two brothers of Daniel Boone, Squire, Jr., and George, moved into the Calendar Run area, now called Boone. Here the Boone brothers built a gristmill. This mill is still standing, although it has been remodeled several times and today is a barn. George Boone was elected to the mininstry in Stone Creek congregation in 1770. Squire Boone was elected to the ministry in North Carolina about 1790, and was ordained by Elder John Hendrix. Daniel Boone stopped in the Stony Creek country many times on his way to Kentucky and the South.

Large migrations moved out of the Stony Creek-Brothersvalley areas to Maryland, Shenandoah Valley in Virginia, North Carolina, Tennessee, Kentucky, Ohio, Missouri, Indiana, Kansas, Illinois, and Toronto, Canada. Many other migrations brought settlers to Brothersvalley.

It was in Brothersvalley that the church was first called "Church of the Brethren." In the summer of 1758, Colonel Henry Boquet sent a squad of scouts into the valley to map a trail across it to connect Bedford to Fort Duquesne (Pittsburgh). They were surprised to find Germans already there. These German settlers told the scouts, "We call the place *Bruders Thal*, and our church the Church of the Brethren."

At one time there were at least thirty-two preaching places and eighteen elders to care for the work, all working together to carry the heavy load of work. At the great meeting of 1849, the county had been divided up into four areas, each having eight churches and meetinghouses in them. This was the period of rapid growth and from that time until about 1900 there were about six thousand members living in the area which embraced the four counties of Somerset, Bedford, Cambria, and Westmoreland. The Western Maryland churches were included with the Somerset churches; the Brothersvalley and Middle Creek ministers cared for the Maryland churches.

In the two centuries of rich history of this congregation about one hundred ninety-two local brethren were elected to the ministry. Counting those who came into the congregation and stayed only a while, two hundred twenty-five elders and ministers have served in the congregation. They have gone out to all parts of the Brotherhood.

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nations that peace may prevail. We affirm our desire to be effective witnesses for Christ in a world often hostile to his way, and acknowledge that our destiny is determined by an abiding God who through faith may bring righteousness upon the earth.

Fraternal Greetings to the Brethren Church General Conference

We have had fraternal greetings brought to our Annual Conference from representatives of various denominations from year to year. The same ones are not represented each year, nor are all of the same ones invited every time. However, one of the denominations invited consistently has been the Brethren Church, with headquarters at Ashland, Ohio. Likewise, we have been invited to have a representative bring greetings to their General Conferences, and the invitation has usually been accepted.

It is one of the functions of the Fraternal Relations Committee to have this interchange of greetings which should bring us closer to one another in our common purpose of Christianizing our pagan society. Our committee believes you will be interested in the fraternal greetings brought to the Brethren Church General Conference on August 17, 1962, at Ashland, Ohio, by our Conference Moderator, Harry K. Zeller, Jr. — Chester Harley, *chairman, Fraternal Relations Committee.*

IT IS a signal honor to bring greetings from our Brotherhood to the Brethren Church assembled in General Conference. You are come together in Ashland even as we were a few weeks ago in Ocean Grove, N. J., charged with the temporal and spiritual welfare of your brotherhood. In these responsibilities may you have the unction of God's Holy Spirit as you are led in your deliberations by your moderator, Bro. Virgil Ingraham, whom we were pleased to have with his wife and family in attendance at our Annual Conference at Ocean Grove.

As a community of God our two denominations have the same origin. Looking back, one cannot quite see how we became two, but it is clear that we parted ways. For a time we seemed to be far apart, though by a strange curiosity our churches were often on opposite corners in the cities and villages of our country. Since we have been unable to bridge the chasm between us, it is a special joy for me to be in your conference to see with my own eyes what I know to be true: that we are quite like each other, that our worship is similar, that our doctrines overlap almost entirely, and that we can do many things cooperatively, especially in our missionary witness. I can sense, also, that your business docket is like ours — the same kind of bugs in each! I can see that your officers have the same problems, making sure that each question is fairly debated and that the voice of the whole assembly is heard in discussion. More important than all of these is the central fact that we love the same Christ and desire to see him exalted.

The fact that we bear the same name — Brethren — brings no little confusion, not only in our fraternities, but in those outside our number.

First off, of course, we need to instruct every new reporter on the city daily how to spell our name, reminding them that we are not an "urn," but a "wren"!

In a larger way there is confusion because there are so many types of Brethren. Someone asked me recently, "Are you like the EUB's?" and I had to say, "No, they have bishops." "Well, then, are you Brethren in Christ?" "No, but we believe we are in Christ." "Well, what about the Grace Brethren?" "No, but it is by grace that we are Brethren." And, of course, we are often asked whether we are the River Brethren, for there are those who heard that Eisenhower's mother was one, and the Brethren tend to be strongly Republican. Finally, I usually answer, "We are just 'Brethren.'" In fact, we are all brethren. We must all be brethren, for how can we be other than brethren if we are Christian?

Our riven, fractured world needs and must have Him in whom all things cohere. If the fascinating explorations of outer space — this mysterious universe — have taught us anything, they have taught us that the world is too big for anything but brotherhood. From microbes to stars, from mind to matter, from thought to electrons, everything turns out to be vaster than our wildest dreams. No limited or small view of anything is enough.

If the equally interesting examination of inner space — this weird universe of self — has taught us anything, it has revealed to us that we are not equal to life alone, that it is in Him that we live and move and have our being. A close friend of mine deals with people and their problems. He says that if his psychiatrist's couch were to have a theme, it would be a text from the ancient Scriptures, "In him was light and the light was the life of men."

It is my prayer that the love of Christ will abound in you, that the blessings of God will be yours in these crucial days, and that we shall all grow up into him who is the Head, even Jesus.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

The Gospel in Our Day. Joseph H. Albrecht. Vantage, 1962. 96 pages. $2.50.

If the preacher of these sermons, pastor of the First Methodist church, Springfield, Ill., is an able pulpit man, which he probably is, his sermons are undoubtedly inspiring and stirring. He would hold people's interest with his lively stories and illustrations (half of which are new and fresh) and should move them with his passion for evangelism and his courage in expressing social concerns. These sermons read as though a secretary might have typed them from taped recordings made at the time of delivery. I would hope that Brethren — especially pastors — who have $2.50 and an hour or so to invest in a book would tackle one that would force them to think more than this one does. — *Harold Z. Bomberger, McPherson, Kansas.*

Paul and His Predecessors. Archibald M. Hunter. Westminster, 1961. 154 pages. $3.00.

This is an easily read scholarly book dealing with the problem of the relationship of Paul and his thought to primitive Christianity. With forthrightness and skill it tackles the problem of the originality of Paul, whether he should be thought of as the great "innovator" (or as some would like to have it "corrupter") of the early Christian faith in Christ, or actually built upon Christianity as he found it.

The main part of this book was written in 1940 but because of the war was never published. The present volume, indispensable for any teacher or minister who would understand Paul, contains the book of 1940 and another section entitled After Twenty Years, bringing the whole matter up to date. — *Chalmer E. Faw, Chicago, Ill.*

Protestant Churchmanship for Rural America. C. R. McBride. Judson Press, 1962. 334 pages. $4.95.

While this book is not unique in its field or outstanding in its treatment of the subject, it is, nevertheless, stimulating and practical in its approach. The author, who is known personally to this reviewer, is professor of town-country church leadership at the Central Baptist Theological Seminary in Kansas City. He is a deeply committed authority in his field, and possesses a very practical outlook. He deals with a wide variety of the aspects of the mission and program of the town-country church. In this book he speaks both to the laity and the ministry of churches in rural or near rural communities, with the commonly used definition that "town-country" refers to rural and to urban communities up to 10,000 population. There are, however, many good ideas for ministers and church leaders of all churches. The language of the book is simple and practical, with many workable ideas. His chapter on An Ecology, by which sociologists mean the interplay between the land, the home, and the community, is especially stimulating. In another chapter, Financing the Program, he deals in an interesting manner with what he calls "six stewardships." All of our town-country pastors and many others of our "rural born" denomination will find this book speaking pertinently to our present-day needs. — *G. A. Zook, McPherson, Kansas.*

BRETHREN WANT TO KNOW

Delegates to the Ocean Grove Annual Conference had an opportunity to direct questions concerning the Brotherhood program and related interests to representatives of the General Brotherhood Board. Not all of their questions could be handled at Conference, but the Board and staff members have agreed to answer the questions through the pages of the Gospel Messenger. One or more such questions will be answered each week. Questions in succeeding weeks will deal with Response '62, Confidence in the General Brotherhood Board, and the Peace Action Project.

Why has there been a decline in the circulation of all Brethren periodicals except two?

There is no "pat" answer to this question. A much larger question is, Why has there been a decline in the circulation of both religious and secular publications, generally, during the past few years? All publishers are seeking an answer to this question in order that correctives may be set in motion to stem the decline.

The editors of Brethren publications have used picture format and color to present a vital message in an interesting way. This was used in the Gospel Messenger and brought favorable comment from many readers. Horizons, the bi-weekly for youth, has captured the interest of youth through the use of timely articles that answer some of the problems of youth. Terse captions under illustrations bring a bit of spice and humor to the readers of this age level. Subscription prices have been adjusted to keep pace with costs. Television viewing has become the national pastime. All of these changing patterns have an influence on the behavior of individuals and is reflected in their reading habits.

Adults, who place the orders and pay the bills, are largely responsible for providing the reading material for both the home and the church. They should be providing the wholesome publications as represented in the publishing program of the Church of the Brethren. When this happens circulation will begin to climb. — *Revie Slaubaugh, director of merchandising.*

***The Complete Christmas Book.** Edited by Franklin Watts. Franklin Watts, Inc., 1958. 339 pages. $4.95.

An idea-packed manual with suggestions on gifts to make; new ways to wrap them; handmade cards; recipes for old and new Christmas dishes; house and tree decorations to be made at home; Christmas music on records; poems, plays, and stories to be read aloud year after year.

An exciting, fully illustrated book for the whole family to enjoy. — *Wilbur E. Brumbaugh.*

Between You, Me and the Gatepost. Pat Boone. Prentice-Hall, 1960. 153 pages. $2.95.

For the teen-ager and especially the younger teen-ager, this book is helpful and informative for many problems faced during that period of life.

By putting many real life situations into his book, Pat Boone makes it even more appealing. — *Nancy Warner, Union, Ohio.*

The Saints Everlasting Rest. Richard Baxter. Fleming H. Revell, 1962. 187 pages. $3.50.

This devotional classic of the 17th century is a religious tonic to the Christian mind of today. It speaks of the initiative of God in seeking and ministering to us in his Son. The conditions of resting in God and the things that hinder resting in God are outlined. While this classic went through many editions, the present one being an abbreviation of the original, the selections are good. Some of its theological concepts we will not accept, but essentially we will find the writings speaking to us. In a real way the book is the testimony of one who found his rest in God after much wrestling and troubled experience. As such it will nurture others who long for and seek the rest of God. As food for the spirit I commend it to any who hunger for the bread of life, and for a closer walk with God. — *Glen Weimer, Uniontown, Pa.*

News and Comment From Around the World

First Installment Ready of New Translation of Hebrew Bible

The publication of the first Bible ever translated directly from Hebrew into English will begin on Jan. 28, 1963, when the five books of Moses, also known as the Torah or Pentateuch, will be issued in Philadelphia.

The first installment of the translation of the entire Hebrew Bible, which is not expected to be completed before 1970, was announced by Dr. Harry M. Orlinsky, editor-in-chief of the committee of seven leading Jewish Bible scholars who worked for eight years translating the books of Moses. The new translation has been hailed by Protestant, Catholic, and Jewish scholars as being exceptionally clear and accurate.

Examples of the differences between this translation and previous ones include a new beginning sentence for the Bible, a new interpretation of the third commandment, a change in the story of Moses' crossing of the Red Sea, and the virtual elimination of the word "soul."

In the new translation, the opening sentence becomes: "When God began to create the heaven and the earth." The change eliminates the implication that eternity began at this point – that before there was a void or nothingness.

Poll Tax Amendment Left to States for Ratification

An amendment to the Constitution of the United States to abolish the collection of poll taxes has been officially presented to the fifty states for ratification.

Long supported by many church groups, the proposed 24th amendment to the Constitution would provide that "the right of citizens of the United States to vote in any primary or other election for President or Vice President, for electors for President or Vice President, or for Senator or Representative in Congress shall not be denied or abridged by the United States or any State by reason of failure to pay any poll tax or any other tax."

The amendment would abolish the practice still prevailing in five southern states of denying the ballot to those who have failed to pay a "capitation tax." All other states have voluntarily abolished the tax. The amendment would not apply to state or local offices, but would require states levying taxes for such elections, to qualify separate lists of electors for federal and state elections.

The legislatures of thirty-eight states must ratify the amendment before it will become effective. Both the Senate and House passed joint resolutions proposing the amendment. A drive for quick ratification is expected in many state legislatures when they meet in January.

Stubborn Faith of Soviet Christians Keeps Church Alive

American church leaders who had just returned from a three-week visit to Russia said that the "continued existence of vital churches in the Soviet Union, despite all party pressures and campaigns against them, is one of the forces that may in the long run modify Soviet ideology and policy."

In a prepared statement issued at a press conference, the thirteen churchmen whose visit to Russia was under the auspices of the National Council of Churches paid special tribute to the "stubborn faith and faithfulness of millions of ordinary Soviet citizens." They said it is this faith rather than the Soviet constitutional guarantees of freedom of worship, which actually protects the church from total obliteration by the government.

This was the second such delegation to visit Russia under the auspices of the National Council. The first visit occurred in 1956 and was later returned by a group of Soviet church leaders.

India Prayer Fellowship Continues to Grow

The village evangelism campaign launched by the All-India Prayer Fellowship, an interdenominational group, to place a Scripture portion and a tract in every home in India was started in 1958 with fewer than ten Christian laymen. Now, four years later, the campaign has spread into every state in India and employs fifteen full-time evangelists and seven hundred fifty associate evangelists from eighteen church denominations.

In 1961, campaign evangelists distributed over 1,250,000 Bibles or portions of the Bible, and 2,500,000 tracts in fourteen Indian languages and English. The literature distribution is followed up by Bible correspondence courses which are now available in English, Hindi, and Malayalam. The fellowship has projected a 10-year program and is seeking 5,000 associate evangelists to work in it.

Cuban Refugees "Corps" Would Aid Latin America

Protestants, Orthodox, and Roman Catholics in the United States are cooperating in a new program to recruit skilled Cuban refugees in the United States for technical assistance projects in Latin America.

Under the plan doctors, teachers, architects, engineers, and other specialists who have fled Cuba would be enlisted in a voluntary "peace corps" to serve in Central and South America. Cosponsors of the plan are the National Council of Churches and the National Catholic Welfare Conference. More than 180,000 refugees have arrived in Miami, Fla., from Cuba in the past year and a half. They are continuing to come in at the rate of about 2,000 a week. Some 800 of these are resettled each week by the churches through airlifts to other cities, but the caseload in Miami remains critical.

The great majority of the refugees are highly educated and eager to find work commensurate with their abilities.

Youth's Lack of Evangelical Concern Worries Asian Leaders

Asian youth workers and ecumenical work camp leaders have expressed deep concern for what they term a lack of conviction for evangelism among Asian Christian youth.

A report from youth leaders in Singapore and Seoul, Korea, summed up the concern in these words. "Unless the present generation of Christian youth realizes the divine imperative in proclaiming the gospel relevantly, meaningfully, and powerfully to their contemporaries, the church in Asia will lose the very reason for its existence."

Move to Consolidate Fellowship of European Christian Churches

Delegates to the Fourth Conference of European Churches concluded their meeting in Denmark by approving a report which outlined specific steps to give more definite form to their organization.

Formed in 1957, the conference was designed to help promote friendly and cooperative relations

between Protestant and Eastern Orthodox churches in Eastern and Western Europe. The sessions this year were attended by 200 delegates from 21 countries including Soviet Russia and Communist-ruled East Germany, Czechoslovakia, Rumania and Yugoslavia.

The conference's actions were regarded by observers in Europe as major steps to consolidate Christian fellowship in a divided Europe. However, delegates stressed that the conference does not wish to become a European council of churches and regards its function as being simply to encourage interchurch contacts.

Norwegian Commission Supports Subsidies for Free Churches

Far-reaching changes affecting the religious life of Norway were foreshadowed when a six-man Royal Commission recommended that financial subsidies from the state and from local townships be provided for all the Free Churches in Norway with certain qualifications.

So far, such support has been granted only to the State Lutheran Church, which is nominally governed by the King, who has the final approval on all its ecclesiastical appointments.

The Royal Commission also called for a new amendment to the constitution, specifically guaranteeing full religious freedom for all citizens. The commission's report was resubmitted to appropriate bodies within the State Church and the Free Churches for their comments before the government acts upon it.

Local and state subsidies to the State Church last year amounted to $11,000,000, mostly covering pastors' salaries and the cost of new church buildings.

Pacifist Fellowship Ruled Tax-Exempt as Religious Organization

Supreme Court Justice James W. Bailey of New York has ruled that the Fellowship of Reconciliation, a nonprofit pacifist group, is entitled to exemption from real estate taxes as a religious organization under New York State law.

Founded in 1915, the FOR's membership includes clergy and laymen from many denominations. It is dedicated to "finding solutions to intergroup and international conflicts in a spirit of love and nonviolence as taught by Jesus and other great religious leaders."

Minister Beaten in Attempt to Halt Student Rioting

An Episcopal minister was beaten and cursed as he tried to quiet one of the groups rioting on the campus of the University of Mississippi to protest the admission of the school's first Negro.

Duncan M. Gray, Jr., rector of St. Peter's Episcopal church in Oxford, Miss., and Wofford Smith, Episcopal chaplain at the university, spent most of one night on the campus trying to persuade students to stop the rioting which led to two deaths.

At one point Mr. Smith went to the administration building which was the scene of the most violent clashes between students and U. S. marshals and federal troops. He asked the students to "halt this onslaught" but his appeal went unheeded.

Speaking to his congregation on Sunday morning, Mr. Gray said, "I do not believe that any one of us here today could stand in the presence of Jesus of Nazareth, look him squarely in the eye, and say, 'We will not admit a Negro to the University of Mississippi.' "

German Witnesses Demand Exemption From Military Service

Jehovah's Witnesses in West Germany have filed a complaint with the Federal Constitutional Court, the country's highest legal authority, claiming that preachers of the sect have been denied exemption from military service unconstitutionally.

In the past, several higher West German courts have dismissed appeals by the Witnesses who contend that their preachers are entitled to the same military exemption as granted clergymen.

West Germany has about 55,000 Jehovah's Witnesses. In East Germany the sect has been banned since 1950 on the grounds that it is a "religious espionage organization of American imperialism." Several hundred Witnesses are believed to be in Soviet Zone prisons.

Russia to Hear Bach Mass Sung by American Chorale

A major religious work will be performed this fall by an American group in Russia for the first time since the start of the U.S.-Soviet cultural exchange program.

The performance will be that of Bach's B Minor Mass, one of the greatest works in our musical literature. It will be performed by the Robert Shaw Chorale. The chorale will give thirty concerts in major Russian cities. The Bach Mass will be the main feature of the Shaw tour.

News Briefs

An anlysis of reports by various federal agencies shows that nearly 16 percent, almost 29 million Americans, have had military training. The reports which were based on the situation prior to the recent buildup of the armed forces, showed more than 2,500,000 on active duty, more than 3,858,000 in the reserves, and about 22,376,000 others with military training.

A dramatic night airlift of relief supplies for earthquake victims brought almost one ton of antibiotics, sulpha drugs, sedatives, and vitamins to Iran recently. The shipment by Church World Service also included eighty-three bales of heavy clothing for men, women, and children among survivors of the disaster.

Four leading Protestant church organizations were able to give immediate aid to 20,000 needy during the recent emergency created by the heavy influx of refugees into Hong Kong. The relief organizations were Church World Service, welfare arm of the National Council of Churches, Lutheran World Service, the Salvation Army, and the Presbyterian World Alliance.

Catholic newspaper circulation in the U.S. increased 5.5 percent last year for a new record high, while Catholic magazine circulation declined 2.2 percent. A Catholic Press Directory issued by the Catholic Press Association notes that there are 130 Catholic newspapers and a total of 371 Catholic magazines in the United States.

The Lutheran Church in America's Board of Theological Education has notified the church's ten seminaries that it is considering a proposal to increase the period of seminary training from three to four years. The committee pointed out that there are new intellectual demands made upon the ministry and the increase of knowledge has brought demands for more scholarly effort in highly specialized fields.

A special postage stamp was issued in Australia to commemorate the fiftieth anniversary of the establishment of the Australian Inland Mission, an organization devoted to filling the religious, social, and medical needs of scattered families in settlements in the remote back country.

Anniversaries

Mr. and Mrs. L. P. Dunning of Wenatchee, Wash., celebrated their sixty-fifth wedding anniversary in August. They have four children, fifteen grandchildren, and eighteen great-grandchildren. — Mrs. J. Eller, East Wenatchee, Wash.

Brother and Sister Harry S. Gerber celebrated their fiftieth wedding anniversary on July 8, 1962. They are members of the Stevens Hill church, Pa. — Harry Gerber, Elizabethtown, Pa.

Mr. and Mrs. Fred Holderman observed their fiftieth wedding anniversary on Sept. 4, 1962. They have four sons and nine grandchildren. — Mrs. A. L. Dixon, Goshen, Ind.

Mr. and Mrs. Eugene Reed celebrated their fiftieth wedding anniversary on Oct. 21, 1962. They had served as superintendent and matron of the Brethren Senior Citizen's Home near Huntsdale, Pa., and at Mt. Morris, Ill. They were also managers at Camp Emmaus for several years. They are members of the Glendale church in Arizona. They have three children and eight grandchildren. — Mrs. C. E. Vaughn, Elgin, Ill.

Obituaries

Eshelman, Elizabeth, daughter of Samuel R. and Catherine McCloud Wenger, died Sept. 14, 1962, at Manheim, Pa., at the age of seventy-four years. She was a member of the White Oak church, Pa. Surviving are three children, ten grandchildren, and one brother. The funeral service was conducted by Bro. Milton Hershey, and burial was in the Graybill cemetery. — Esther W. Cassel, Manheim, Pa.

Fahnestock, Allen G., son of Monroe and Suzanna Ginder Fahnestock, died Sept. 2, 1962, at Lancaster, Pa., at the age of forty-seven years. He was a member of the White Oak church. Surviving are his wife, four children, three grandchildren, four brothers, and six sisters. The funeral service was conducted at the Graybill church by Brethren Graybill Hershey and Milton Hershey, and burial was in the adjoining cemetery. — Esther W. Cassel, Manheim, Pa.

Freeze, Mildred, daughter of Vernon and Stella Beeghly, was born Nov. 25, 1915, and died Aug. 22, 1962, at Dayton, Ohio. On June 4, 1939, she was married to Raymond Freeze. She was a longtime member of the Trotwood church, Ohio. Surviving are her husband, two daughters, one son, her mother, one sister, and one brother. The funeral service was conducted by Rev. Larry K. Gegner at the Trotwood Grace Brethren church, and burial was in the Fairview cemetery. — J. C. Flora, Dayton, Ohio.

Henricks, Hattie Pearl, daughter of William Scott and Eliza Worthington, was born Aug. 14, 1872, at Mooresville, Ind., and died Sept. 21, 1962, at Decatur, Ill. On June 27, 1891, she was married to Elisha Henricks, who preceded her in death. Surviving are three sons, thirteen grandchildren, twenty-six great-grandchildren, and three great-great-grandchildren. She was a member of the Cerro Gordo church, Ill. Funeral service was conducted at the La Place church by Bro. Ralph Skaggs, and burial was in the La Place cemetery. — Mrs. Daniel Hissong, Cerro Gordo, Ill.

Holston, Helen E., was born June 8, 1895, in St. Joseph County, Ind., and died Sept. 20, 1962, at South Bend, Ind. On Feb. 19, 1916, she was married to Ralph C. Holston, who survives. Also surviving are five sons, two sisters, twenty-one grandchildren, and three great-grandchildren. She was a member of the Second church, South Bend. The funeral service was conducted by George Holston of Kokomo, and burial was in the Highland cemetery. — E. L. Workman, Mishawaka, Ind.

Kauffman, Emma L., was born Aug. 20, 1884, in Union Township, Ind., and died Sept. 27, 1962, at Cleveland, Ohio. On Sept. 10, 1904, she was married to Clyde E. Kauffman, who died in 1947. Surviving are two sons, one daughter, thirteen grandchildren, twenty-one great-grandchildren, and two brothers. She was a member of the West Goshen church, Ind. The funeral service was conducted by Bro. Paul Lantis, and burial was in the Union Center cemetery. — Verda Weaver, West Goshen, Ind.

Kennedy, Sadie Catherine, daughter of Daniel and Fannie Brindle Hoover, was born Sept. 26, 1892, at Church Hill, Pa., and died July 21, 1962. She had been a member of the Chambersburg church for many years. Surviving are her husband, nine children, thirty-four grandchildren, thirteen great-grandchildren, and seven brothers and sisters. The funeral service was conducted by Bro. Ervin F. Block, assisted by Rev. Glenn E. Schultz. Burial was in the Brows Mill cemetery, Pa. — Mrs. Charles L. Bitner, Chambersburg, Pa.

Kline, Minnie S., was born Nov. 18, 1879, and died Sept. 24, 1962. She was a member of the Midway church. Surviving are her husband, Joseph F. Tice, one daughter, two sons, ten grandchildren, sixteen great-grandchildren, one sister, and one brother. The funeral service was conducted at the Midway church by Brethren Earl E. Forney, Hiram Gingrich, and Carl W. Zuck. Burial was in the South Annville cemetery. — Elizabeth B. Kreider, Lebanon, Pa.

Kreider, Willis A., son of Ellis and Hannah Kulp Kreider, died Aug. 2, 1962, at Ephrata, Pa., at the age of fifty-six years. He was a member of the White Oak church. Surviving are his wife, Emma Lutz Kreider, two children, five grandchildren, three brothers, and four sisters. The funeral service was conducted at the Longenecker church by Brethren Ollie Hevener and Jere Cassel, and burial was in the adjoining cemetery. —Esther W. Cassel, Manheim, Pa.

Mason, Edna Mae, daughter of Henry and Myrtle Dauterman, was born July 16, 1898, near Portage, Ohio, and died Aug. 1, 1962. She was an active member of the Church of the Brethren. On April 10, 1924, she was married to Wendell I. Mason. Surviving are her husband, five brothers, and two sisters. The memorial service was conducted by the undersigned, assisted by Ivan D. Gascho, at the Fairview church, and burial was in the Zion cemetery, Mich. — Earl M. Bowman, Toledo, Ohio.

Minnich, Beulah M., daughter of Homer and Helen Forney Minnich, died Aug. 19, 1962, at Lancaster, Pa., at the age of fifty-two years. She was a member of the White Oak church, Pa. Surviving are her stepmother, two sisters, and one brother. The funeral service was conducted at the Longenecker church by Brethren Graybill Hershey and Milton Hershey, and burial was in the adjoining cemetery. — Esther W. Cassel, Manheim, Pa.

Neher, Emma F., daughter of Joseph J. and Susan Miller Fike, was born May 15, 1875, at Milledgeville, Ill., and died Sept. 12, 1962, at Wabash, Ind. On Dec. 9, 1903, she was married to Samuel S. Neher, who died in March 1937. Surviving are three sons, one daughter, eleven grandchildren, and four great-grandchildren. The funeral service was conducted by Bro. Hubert Newcomer in the Manchester church, Ind., of which she was a member, and burial was in the Pleasant Hill cemetery at West Manchester. — Mrs. Arthur Shull, Indianapolis, Ind.

Nelson, Edward F., was born Oct. 8, 1894, at Adrian, Mich., and died March 17, 1962, at Ashland, Ohio. Surviving are his wife, Ethel, three daughters, two sons, and several grandchildren. He was a longtime member of the Maple Grove church, where he had served recently as custodian. The funeral service was conducted by Bro. George Sheets, and burial was in the Maple Grove cemetery. — Alice Way, Ashland, Ohio.

Parrish, Mabel J., daughter of O. W. and Margaret Turner Sears, was born July 10, 1907, in Keyser, W. Va., and died Sept. 26, 1962, in Keyser. Surviving are her husband, Creed N. Parrish, four daughters, her father, three brothers, and thirteen grandchildren. She was a member of the Fountain EUB church. The funeral service was conducted by the undersigned at the Keyser Church of the Brethren, and burial was in the Meadow Point cemetery. — C. H. Cameron, Keyser, W. Va.

Secrest, Helen Gertrude, daughter of W. W. and Ella Perkins Dinsmore, was born Nov. 18, 1912, at Washington, Pa., and died Sept. 4, 1962. On Nov. 15, 1933, she was married to Clarence N. Secrest. She had been a member of the Chambersburg church for many years. Surviving are her father, her stepmother, her husband, two sons, four grandchildren, two sisters, and one brother. The funeral service was conducted by Bro. Ervin F. Block, and burial was in the Parklawn cemetery at Chambersburg. — Mrs. Charles L. Bitner, Chambersburg, Pa.

Stehman, Clayton S., son of Henry B. and Mary Seitz Stehman, died Sept. 10, 1962, at Lititz, Pa., at the age of eighty-nine years. He was married to Anna Landis, who preceded him in death. He was a member of the White Oak church. Surviving are six children, sixteen grandchildren, thirty-three great-grandchildren, and one stepbrother. The funeral service was

conducted by Bro. Jere Cassel, and burial was in the Graybill cemetery. — Esther W. Cassel, Manheim, Pa.

Swinehart, Lydia Catherine, daughter of Jacob and Anna Moller Beeghly, was born April 2, 1878, and died July 25, 1962. She was a longtime member of the Maple Grove church, Ohio, where she had taught a Sunday school class for thirty-eight years. Survivors include her husband, John, two sons, six grandchildren, and nine great-grandchildren. The funeral service was conducted at the Maple Grove church by Bro. George Sheets, and burial was in the church cemetery. — Alice Way, Ashland, Ohio.

Church News

Northern California

Empire — While the pastor and his family were on a vacation, the members of the congregation redecorated the interior of the parsonage and refinished pieces of furniture. The women's fellowship replaced the old refrigerator with a combination refrigerator and freezer. — Mrs. Roy Kincanon, Empire, Calif.

Washington

Seattle, Olympic View Community — Andrew Holderreed and his family, missionaries on furlough from India, are now serving in our congregation. On promotion day Brother Holderreed preached the sermon. Following the service, the family was given a reception by the congregation. The junior high group had its first meeting after the summer on the 30th of September. They plan to meet every other Sunday. At the first meeting of the women's service guild, the Holderreeds told about their life in India and displayed examples of Indian products. The peacemakers group have Modesto and Fircrest as their projects for this season. The pastor, Dewey Rowe, started his God and country class in October. On World Communion Day a special offering was taken; this will be used in making some repairs on the church building. The pastor and Mrs. Rowe had open house at their new home for the members of the church. Since vacation time, all the departments of the church have had a larger attendance. — Mrs. Calder Muirhead, Seattle, Wash.

Iowa and Minnesota

Iowa River — The project of the daily vacation Bible school directed by Mrs. Jerry Klinefelter was for the missionary, Mary Dadisman. Roy Stern took over his duties as pastor on July 1. Ray E. Zook installed him on July 22. Five junior highs and ten senior highs attended Camp Pine Lake during the summer. Fern Miller and Beverly Judge were delegates to district conference. At the council meeting in September, Ross Howard was elected moderator for a three-year term. Pictures taken by Jerry Brothers in Germany were shown at the family night in September. Four babies were dedicated in September. — Mrs. Henry Swayer, Marshalltown, Iowa.

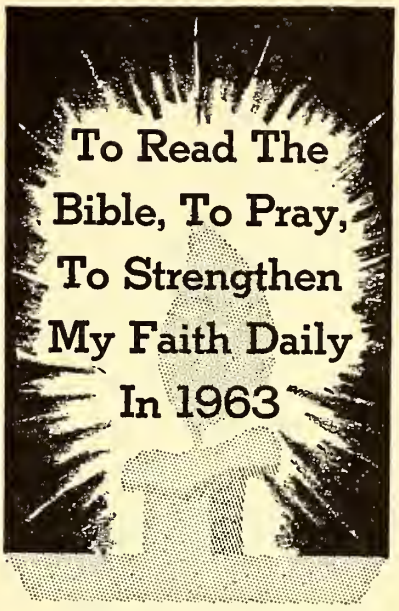
South Waterloo — Thirty from our congregation attended the leadership training school sponsored by the Black Hawk County Council of Christian Churches. Sixteen youth went to McPherson, Kansas, for the regional meeting. The McPherson College a cappella choir gave a concert in our church. Twenty have been baptized and three received by letter. Harvey Hess III served as assistant pastor during the summer months. The children's offerings at the vacation Bible school were sent to Nigeria, and gifts collected went to migrant workers in Iowa. Twelve junior highs, twenty-five juniors, and fifteen leaders took part in camping at Pine Lake. The men's and women's fellowships had an open house in honor of the Clarence Sinks on their twenty-fifth wedding anniversary. Twenty-five of our youth attended the youth conference at Estes Park. The young people were in charge of the first family night in September, giving their impressions of this conference. Eight of our congregation are attending McPherson College. — Mrs. Lloyd Miller, Waterloo, Iowa.

Northeastern Kansas

Topeka, Rochester Community — On a number of occasions, our congregation has joined with the other churches in North Topeka for services, including Thanksgiving and Easter. The women's fellowship joined with the United Church Women in the May Fellowship, World Day of Prayer and World Community Day services. The women have been organized into three groups which meet once a month. Every other month, there is a general meeting. Garments and supplies were sent to the Navajo Indian mission, scrapbooks were made for the local hospital's children's ward, and comforters and blankets were sent for overseas relief. Both the men and the women are helping at the hospital with multiple sclerosis patients, the men furnishing transportation and the women aiding with the therapy treatments. The women had representatives of the women's rally at McLouth and the men and women both attended the district workshop. Two of our youth attended the National Youth Conference. Four have been baptized. Once a month through the winter months, we have family fellowship nights. The pastor, Richard Bollinger, has been chosen by the Menninger Foundation for a year's study in pastoral counseling. — Mrs. Mary and Bernadine Ohmart, Topeka, Kansas.

Western Kansas

Eden Valley — Four juniors, four junior highs, one family attended camp, and seven youth went to the conference at Estes Park. The children had charge of the worship service the Sunday following vacation Bible school. At a Sunday evening service the young people shared with the congregation the experiences of the National Youth Conference. On July 15, Gorman A. Zook preached and then installed the pastor, Russell Kiester. Open house was held at the parsonage so all could see the newly decorated house and become acquainted with the Kiester family. At the beginning of the school year, the Ministerial Associ-



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ation sponsored a welcome and get-acquainted reception for the teachers. We have not yet decided which way to go in the building program. Seven have been baptized and four received by letter. — Mrs. Elburn Thomas, St. John, Kansas.

McPherson — The twelve youth who graduated from high school were honored, and the college graduates were also recognized. In order that some might be teachers and helpers in the vacation Bible school others furnished a dish for a meal or money for food for them. Eight babies were consecrated on Mother's Day. The pastor, Harold Bomberger, preached a series of sermons on the Book of Revelation. Twenty-five youth and adults attended the National Youth Conference. Thirteen have been baptized. The pastor was re-elected president of the Kansas Council of Churches. One Sunday evening, Brother Bomberger gave a program of colored slides showing the spiritual values of the Pennsylvania Dutch. Cecil Haycock was installed as minister of education by Floyd Bantz on Sept. 30. — Mary E. Sherfy, McPherson, Kansas.

Missouri

Shelby County — Several from our congregation attended a district rally at Plattsburg for youth and Brethren Service people at which Bro. Ora Huston was the speaker. R. E. Mohler was the guest minister for the revival meetings. Three were baptized. In May we had a mother and daughter tea. Paul Meyers showed slides of the work in Puerto Rico. Two youth attended camp at Knob Knoster, Mo. The women meet once every month to make comforters and cancer dressings. — Mrs. Frank Mason, Shelbyville, Mo.

Southern Missouri and Arkansas

New Hope — Bro. Ramie Gass, the moderator of the congregation, held services Sept. 8 to 10. At the council meeting on Sept. 9, officers were elected for the new year. The young people have charge of the midweek services. — Mrs. David Burnett, Hickory Ridge, Ark.

Nebraska

South Beatrice — The youth carried on several projects during the year in order to finance their trip to the National Youth Conference. Seventeen attended. The fieldman, Edward Duncan, showed slides of the activities of the churches in the district. During the school of missions the film, Till Freedom Comes, was shown. The youth presented the play, Where the World Begins. Four have been baptized and two received by letter. In the spring our congregation joined the Beatrice congregation for the love feast. A group of teachers and church workers went to the Bethel church at Carleton, Nebr., for a training conference in Christian education. The women's fellowship has tied a number of quilts and comforters for relief and also sewed some ready-cut garments. The pastor's wife, Edith Ditmars, was a counselor for the youth attending the National Youth Conference. — Mrs. Clara McKinzie, Holmesville, Nebr.

North Dakota and Eastern Montana

Cando — On July 1, Edward Murray became pastor of our congregation. A number from our church were leaders and others attended the junior youth camp at MonDak in July. Three youth attended the National Youth Conference and others the youth rally at Camp MonDak. The members of the young married people's class sing once a month at rest homes. At the business meeting in September Byard Snyder was re-elected moderator. The men have harvested the quarter of land they farm. We had open communion on World Communion Sunday. — Mrs. Vernona Maust, Cando, N. Dak.

Northern Illinois and Wisconsin

Mt. Morris — Fifteen members attended the district music workshop in May. Several went by bus to attend the Billy Graham crusade in Chicago. June 10 was a busy day for our congregation: in the morning Children's Day was observed, at noon we had an all church picnic at Camp Emmaus, and in the afternoon some attended the cornerstone-laying service for the Pinecrest Manor. Several families attended the community hymn sing at Polo. Rev. W. J. Hopkins, pastor of the local Methodist church, preached during Brother Warren Hoover's absence at Annual Conference. Three children's workers attended the children's workers laboratory at North Manchester. Twelve of our youth went to the National Youth Conference at Estes Park. The ministerial license for James Kinsey has been renewed for one year. The congregation has elected a long-range planning committee which will serve for a three-year period. We had a day camp for those in the second, third, and fouth grades. Forty-seven other juniors and junior highs and youth attended camp. Some of the families attended the family camp sessions. The church had an outdoor vesper service on Aug. 12 at the White Pines state park. In September we had a planning retreat for the work of the coming year. Several attended the Council of Churches workshop at the Methodist church on Sept. 17. On Sept. 23 we observed senior servants' day during the morning worship, and at noon had a potluck dinner. The pastor, Warren Hoover, conducted daily meditations for one week over a local radio station. Four have been received by letter, making a total membership of 637. — Mrs. Robert Fridley, Mt. Morris, Ill.

Southern Illinois

Cerro Gordo — The youth have been cooperating with the United Youth Fellowship in the community. Services have been held in cooperation with the Oakley Brick church. On their return from Conference, Pastor Ralph Skaggs and his family lost their car and most of their clothing and camping equipment in a fire. Eunice Heckman and Preston Arnold were delegates to district conference. Two of the youth, Daniel Krall and Karen Sue Roberts, attended the leadership laboratory at Manchester. Three of our youth were also at the National Youth Conference. The young people are serving as choristers for the morning worship. Donald Kussart was licensed to the ministry in July. He is attending McPherson College. We had a communion at the morning worship one Sunday in July. — Mrs. Daniel Hissong, Cerro Gordo, Ill.

Northern Indiana

Camp Creek — Howard Dickey, Mildred Shively, Truman Nifong and Ruth Whiteleather represented the congregation at the district conference. Bro. A. G. Heisler, pastor of the Mt. Pleasant church, spoke at both services on the Sunday of our harvest meeting; then in return our pastor, Ralph G. Rarick, spoke at the Mt. Pleasant harvest meeting. At the council meeting Leland Emrick was chosen moderator. Raymond Bowman who is attending school at Lansing, Mich., this year spent Sept. 23 in our congregation. — Mrs. Glenn B. Disher, Etna Green, Ind.

North Liberty — Dr. Willard Krabill gave an illustrated lecture about his experiences in Southeast Asia. The pastor, A. P. Wenger, conducted a series of devotional services over radio station WSBT at South Bend. Having

Continued on page 32

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

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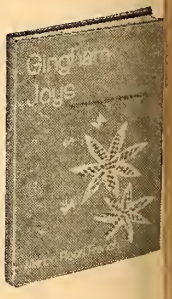
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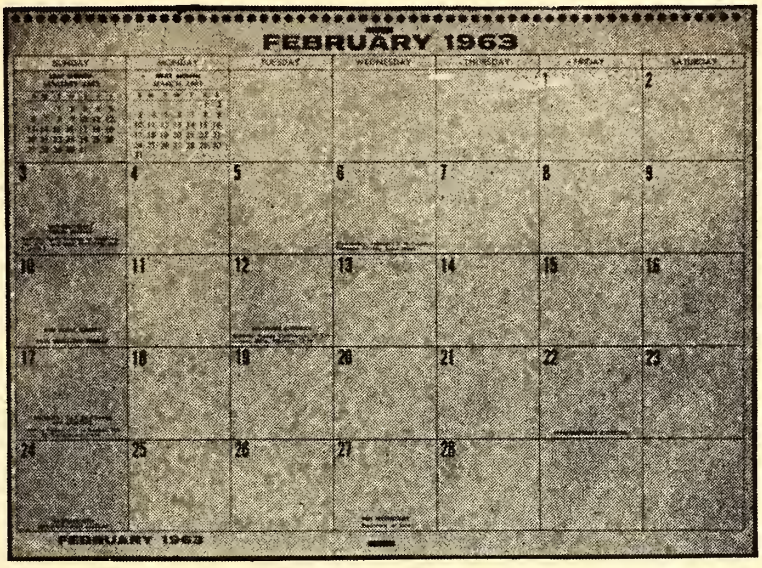
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Continued from page 28

the worship service precede the Sunday school hour on Sunday morning for the summer proved so successful that it is being continued through the fall and winter. The women visited Anna Steele at the Haven Hubbard home. The Orville Housers, longtime members of the church, observed their golden wedding anniversary in June. A number of the boys and girls attended Camp Mack. The youth had an overnight retreat at the Shades state park. Two of the youth attended the youth conference at Estes Park. Harold Miller was the speaker for the harvest-homecoming program the last Sunday of September. At the worship service the church officers for the new year were installed. Some improvements have been made about the church including new chairs for the basement and a two-car garage and utility room at the parsonage. — Virgil Houser, North Liberty, Ind.

Michigan

Pontiac — At the fall council meeting, the officers and teachers were elected for the coming year. Bro. Roy Shafer was elected elder. The young people are meeting every two weeks under the leadership of Richard and Lottie Green. The pastor and a number of the other members of the congregation attended the district conference and gave interesting reports following it. Some of the junior high boys attended Brethren Heights camp. Bro. George Jeffrey of Ridgeley, W. Va., will hold our series of meetings. — Susan P. Shafer, Pontiac, Mich.

Southern Ohio

Brookville — Guest speakers have been Ross Eshelman, who has been doing graduate work at Ohio State University, Clarence Priser of New Lebanon, and H. H. Helman of New Carlisle. The pastor attended the Massanetta Springs Bible conference for two weeks and Mrs. Hollingshead attended the church music workshop at the same time. Two of our people attended the regional youth counselors' laboratory at Manchester College. Mrs. Russell Helstern, a member of our church, met with the women in Illinois and Northern Wisconsin. Thirteen youth attended the youth conference at Estes Park. A children's story told by a lay member is again a part of the worship program each Sunday. On Sept. 9, the golden agers were given recognition in the morning service. In the afternoon, they had a fellowship at the parsonage. The former pastor, Bro. Roy Teach of New Carlisle, met with them. On Sept. 16, the Sunday school workers were honored at a covered dish fellowship. Bro. Robert Mock of West Milton met with the members of all the church boards for a program planning retreat. On Sept. 30, we had a promotion day service in our Sunday school and a consecration service for all of the church and Sunday school officers and workers. — Mrs. W. Russell Miller, Brookville, Ohio.

Second Virginia

Barren Ridge — Five women attended the district retreat at Camp Brethren Woods. A number of the families met at the church for a picnic style supper at which the Ira Petre family were guests. Our pastor participated in the adult workshop at Elgin. Two youth attended the National Youth Conference. Fifteen of our members went to the district leadership training conference in September. Plans are being made to add Sunday school rooms within the next two years and also for an addition to the front of the church this fall. An every-member canvass was directed by Bro. Sam Flora. Warren Bowman was the guest minister in August. Robert Earl Houff was the minister for the services Oct. 8-14. This meeting was preceded by the love feast on Oct. 7. — Mrs. John W. Gilbert, Staunton, Va.

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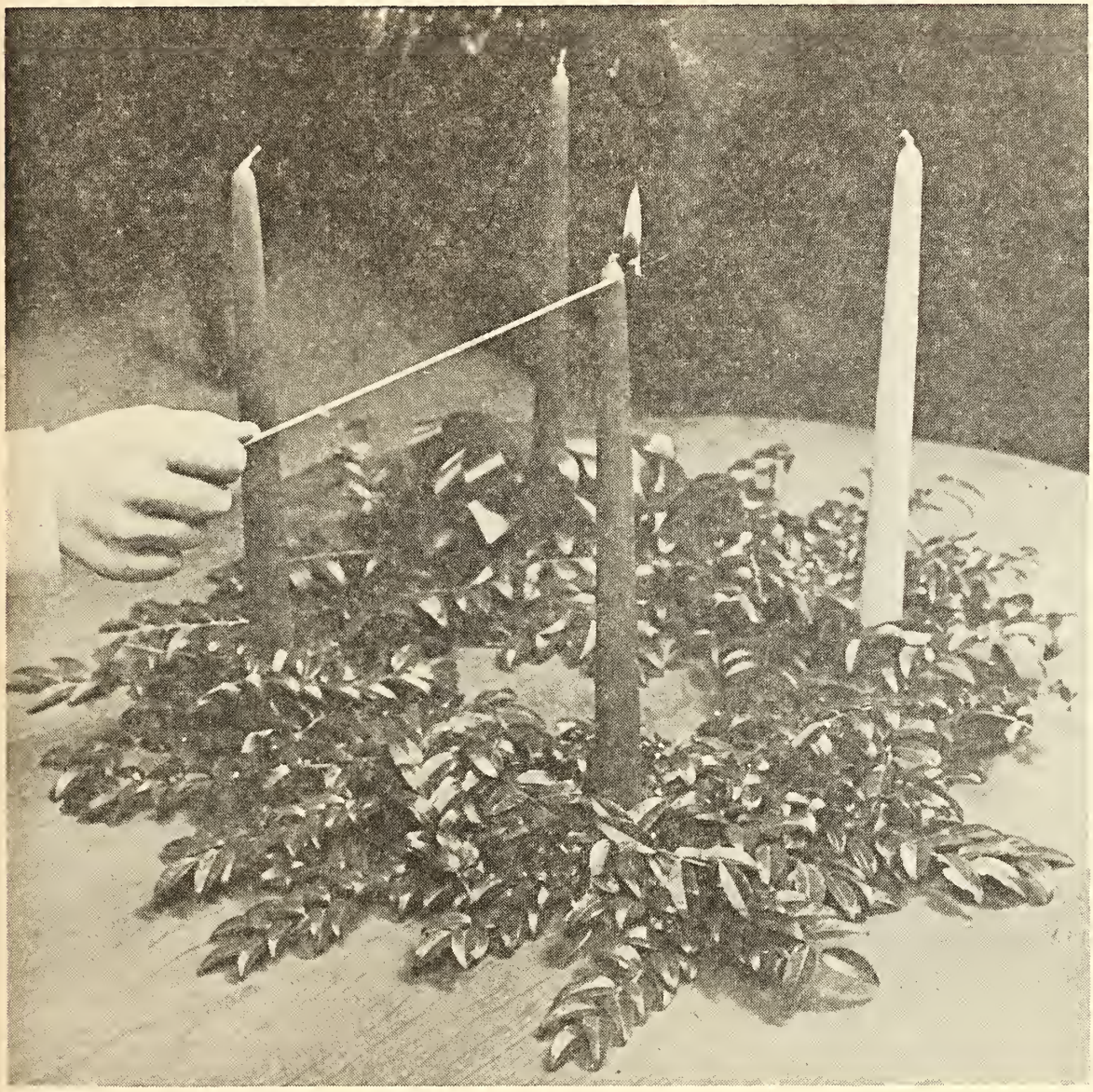
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Church of the Brethren
Gospel MESSENGER

DECEMBER 1, 1962



LIGHTING THE ADVENT WREATH

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RELIGION THAT RAISES THE ROOF . . . BY HOWARD H. KEIM
FROM A PASTOR'S DIARY . . . . . BY CARROLL M. PETRY

Gospel Messenger

"Thy Kingdom Come"

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ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

Recently returned from Europe, where he had served as executive secretary for the Puidoux Conference, DALE AUKERMAN is interested in helping students, pastors, and church members increase their witness for peace.

Pastor at Peoria, Southern Illinois, HOWARD H. KEIM serves as moderator of the district.

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles an news. Letters should be brief and brotherly.

Parrot Christians

In the issue of the Gospel Messenger dated Oct. 13, 1962, there is an interesting observation from Dr. Tracy K. Jones relating to Chinese church growth despite communist pressure. One of the statements attributed to Dr. Jones is, "There are no Christians left in China except those who are absolutely devoted to Christ; the hangers-on and the so-called rice Christians are gone."

Today taking their place are the *parrot Christians.* The "parrot Christians" are those who parrot a party line of the Peking communist government. It was interesting to observe that Dr. Jones felt the church seemed to be growing. I am wondering what is really meant by growing. Peking used to have over sixty churches; there are only four churches left, and these four have relatively small Protestant attendance. In Shanghai which had, I believe, more than one hundred churches, there are but twenty-some permitted to open their doors on any Lord's day. The humiliation, the persecution, the isolation, and the regimentation which Dr. Jones refers to is being stepped up, and the Christians are suffering more than ever.

I am interested in his observation that there are no more "rice Christians." If you are a member of the church today, to be able to even exist means you must be a parrot Christian, parroting the nationalism, the ideas, the concerns, and the policies of the government. They do not tolerate nonconformity in any form. I am not sure "parrot Christians" are very different from "rice Christians."

On the other hand, I am deeply concerned for our Chinese Christians who are going through a tremendous struggle. We hardly realize the anguish and suffering they face daily. Many have lost their lives because they would not compromise the position they know in their hearts is the position of the Lord Jesus Christ. These are to be highly commended, but in death they have had relatively little impact on the people's democratic dictatorship of Mao Tse-tung.

The story of the church in China is also the story of the nationalization of the church under state control, under the control of the cultural education bureau. The only wa that the church can exist is by th compromise, voicing the same hat that the state voices, voicing th same policy that the state make Therefore, the present church mem bers are well called no longer "ric Christians" but "parrot Christians I write this, hoping that people wi gain a little understanding. — J. Ca vin Bright, Decatur Church of th Brethren, Decatur, Ill.

Citing Bible References

In the Messenger of Oct. 6 Brot er Zeller presented a fine artic on "The First Church Conference he emphasized the most significa part of the answer to the great co troversial subject before that co ference. This was, "It seemed goo to the Holy Spirit and to us." Ho wonderful that they could kno what pleased the Holy Spirit in th matter, and how praiseworthy th they were willing to agree with i

This reminds one of our own A nual Conferences in earlier yea when it was the rule to cite Bib references as the basis for the a swers given to queries. This pra tice has been largely neglected forgotten, and one is made to wo der if the answers are always plea ing to the Holy Spirit. Since th New Testament is our only cree for belief and practice this custo seems most commendable. If w can give references from the Bib to support the answer proposed a problem, then we know of a ce tainty that it will be pleasing the Holy Spirit. That same Spi inspired the writing of the Scri tures; hence what we do in harmo with the written Word must be rig and will please the Spirit.

When one looks over our la Conference Minutes one is i pressed not only with the length the decisions, but also with the la of Bible references fortifying t decisions. True, we have the san Spirit the apostles had and shou know his leading as they did. Ho ever, the New Testament express the will of God as recorded throu the agency of the Spirit; so we mu be careful to frame our decisio in harmony with the written Wor Then they will be pleasing to t Spirit.

At our last Conference sever

Continued on page 20

A Case of Mistaken Identity

IF SOMEONE should ask you who you are, in most cases you would reply with your name, our home town, perhaps your occupation. But ho are you, really? Do the usual answers tell ho you actually are or may they reveal some istaken ideas as to your real identity?

Look at your name, for example, Christian ame, middle initial, family name. You are to e recognized by your parentage. Suppose you ake a hasty attempt to outline a family tree. oing back with each generation, you involve a oubling of the branches, so that in just a entury of history you are bound to discover a ultitude of ancestors. Maybe some of them ave been famous, and you can be known as ie third cousin once removed of a great hristian leader. Someone is sure to remember our beloved grandfather. But there are others, qually as close in blood relationship, that you ould just as soon forget.

Look at your address: house number, street avenue, rural route, city, and state. Your ail can reach you there because you have dicated a relationship to a particular spot near post office. But should you not complete your ldress? You are not only a Pennsylvanian or a ansan, but an American, a resident of North merica in the Western Hemisphere, on the anet Earth, in the solar system — and who ows what other categories will develop in der to locate you properly in God's creation?

Your answer to the question "Who are you?" ay just as quickly be phrased in terms of your cupation or your position in life. You may be own as secretary of your association, as sistant to the president of an institution, as e foreman of a section in a factory, as the vner of the largest herd of cattle in your unty, as the teacher at the end of the hall, or e preacher with the most years in the ministry. u find whatever status you can claim by peating the degrees after your name or the tations on your record or the years on your rvice pin. But do these evidences of rank and sition really indicate who you are? They may lp you find a place in society for which you e striving, but do they help you understand ho you are?

The Christian ought to have a more adequate swer as to who he is. Names are convenient, but they are misleading. Addresses are essential, but they do not necessarily reveal where one is most at home. And positions are often artificial. A Christian must look upon himself rather as a child of God, a person created in the image of God but easily alienated from the Creator because of his sin. Yet each one of us is a person for whom Christ died and, therefore, an object of God's love, a person with identity and significant worth in God's sight, potentially a Son of God, one who can live in fellowship with his Creator Father.

We are all in danger of mistakenly identifying ourselves as persons of importance simply on the basis of a family name, our membership in a favored race, our accidental citizenship in a powerful nation, or in our association with people of place and prominence. But we do not begin to discover ourselves as persons until we recognize our basic dependence upon God, who creates and sustains us, who loves us, and who still calls us to find ourselves as his disciples, as his friends, as co-workers with him. — K.M.

Every Vote Counts

SEVERAL days after the November 6 election the outcome of some contests for the senate and for state governor were still uncertain. In many instances the vote was so close that only a few votes made the difference between defeat and victory for a number of candidates.

Often it looks to the individual voter as if his one vote will be lost. He may be tempted to take his citizenship too lightly, forgetting that important issues are decided by a tally of thousands — even millions — of small votes.

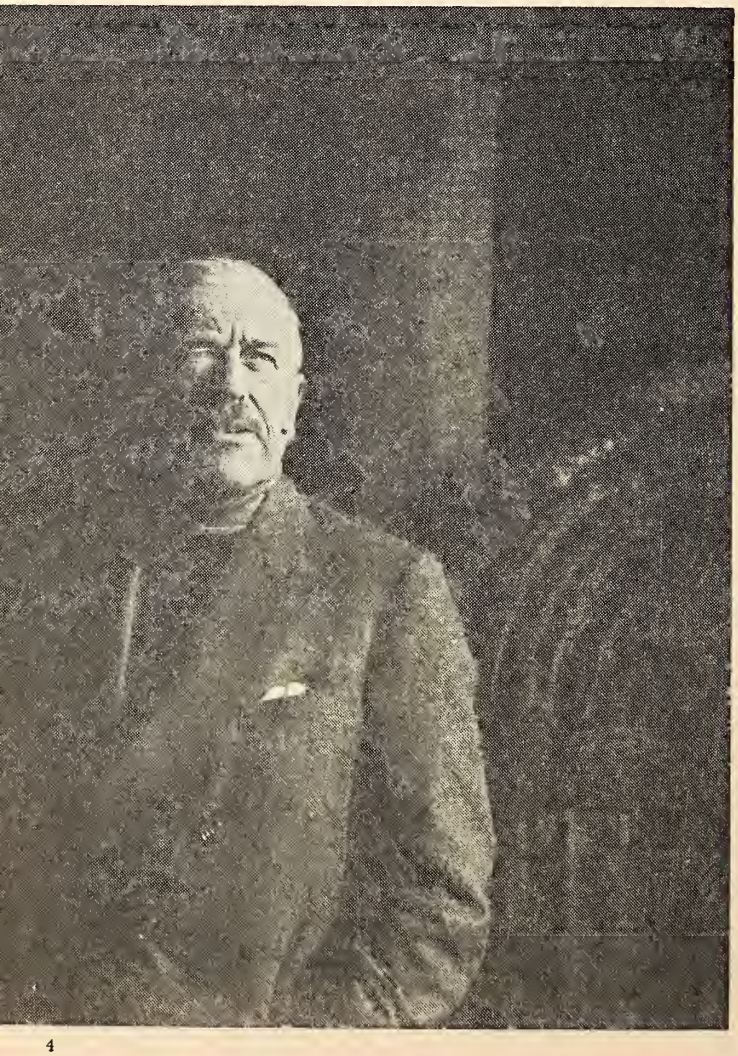
If this is true with regard to a person's citizenship, it is just as true of the Christian's churchmanship. In a congregational meeting, every vote counts. It is often more convenient for members to stay away from business meetings and then, after a decision has been reached, to criticize it freely. But the responsible Christian should be on hand, not only to cast his vote, but to question and discuss each issue. His ideas and suggestions, as well as his votes, are important. His presence and his prayers, along with his participation, are the marks of responsible churchmanship — K.M.

GOD'S ROGUE

On an Island off the coast of Scotland the Iona Community trains leaders for the evangelization of a pagan society. Founder and leader of the movement is a controversial figure, George MacLeod

by Dale Aukerman

Photos by World Council of Churches



THE world outside is horrified that the next war has already begun and that there are undoubtedly men, women, and children dying either of cancer or leukemia at this very hour because of that war that, by a majority, however regretfully we are prepared to approve."

So spoke George MacLeod in an appeal to the 1962 General Assembly of the Church of Scotland to set up a continuing committee to study the war problem, "the greatest moral issue of our time." Surely, pleaded this former moderator, there could, in spite of opposing opinions about pacifism, be common agreement to give the war issue more concentrated attention than was possible from the present catchall committee which had devoted more report pages to road accidents than to international affairs. Two other past moderators spoke for MacLeod's amendment. But as usual he was voted down.

In the evening the TV special commentator called the speech the high point of the assembly. And a suave opponent on the floor said, "George MacLeod was brilliant as we would all expect — but quite irrelevant." Some observed that the amendment might have passed if it had not been moved by Sir George, the most controversial figure in the Scottish Kirk.

At the 1961 assembly in a similar proposal for a special committee MacLeod had pictured the hordes of men, women, and children who after the dropping of even a single H-bomb "would wander naked, blind, and burnt, unable to walk on their burnt feet or lie on their burnt backs. Their one consuming need would be water. But such water as there was would be radioactive.

"Eichmann it would appear killed his six millions in three years, but he was ordered to do it. We are, of course, a democracy. At the moment we are committed (in the last extremity) to order a clean-cut young American to kill ten million people in fifteen minutes — the load of one Polaris."

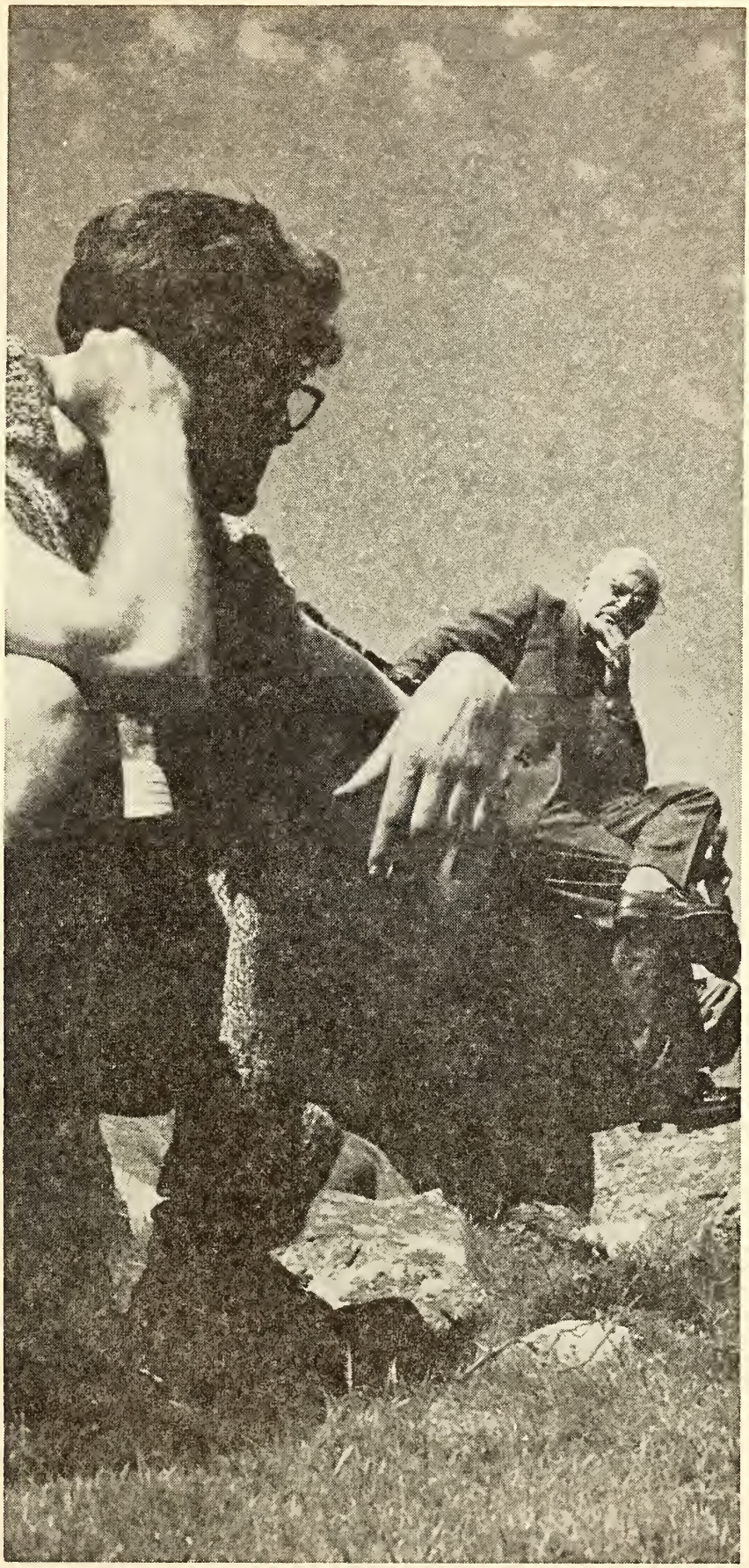
The proposal was voted down too, but by more than the two

thirds majority of the 1962 Assembly. The 1962 report section on international affairs deplored the resumption of nuclear tests. But two thirds of the commissioners voted against a strengthening amendment that the church could not endorse the policy of her majesty's government in support of the resumption of nuclear tests in the atmosphere, believing that to be incompatible with the will of God. The report did call on Britain to give up her independent nuclear deterrent — by fully integrating it in NATO. But in spite of such votes the debate was evidence that the Church of Scotland is wrestling with the nuclear dilemma more than is any other large church in the world.

George MacLeod was a captain in World War I and was awarded the Military Cross and the Croix de Guerre. In a recent TV broadcast in the British Broadcasting Company series, Why I Believe, he remarked that in the army he had been struck by how good at heart the rogues were, those original colorful fellows who were always getting into mischief. He had rebelled against a childhood impression that Christians are those who sit stiff, somber, and unsmiling all day Sunday. "I decided to become a rogue myself," he said.

And a rogue he has been — an innovator, an ardent socialist, a champion of the down-and-out, a smasher of majority prejudices, a gruff prophet, and all with the whimsical verbal acrobatics of Scottish humor. He is rather like a stately bear, with at times a flash of the playful cub. In walking he strides forward like a musing somnambulist, his head somewhat forward, his jutting stiff-set chin leading the towering bulk of his body. He thinks of himself partly as somnambulist and can be reticent and tight-lipped as one. But then comes the roguish twinkle, the sly smile, and he is off on some whimsical foray.

He has his intellect "immediately at the tips of the senses"; he can hardly say anything ex-



George MacLeod (right) ponders a question from a community member during one of the stops made in the pilgrimage around Iona



cept with vivid concreteness. "Jesus was not crucified in a cathedral between two candles, but on a cross between two thieves; on the town garbage-heap; at a crossroad so cosmopolitan that they had to write his title in Hebrew and in Latin and in Greek (or shall we say in English, in Bantu and in Afrikaans?); at the kind of place where cynics talk smut, and thieves curse, and soldiers gamble. Because that is where He died. And that is what He died about. And that is where churchmen should be and what churchmanship should be about."

In 1930 George MacLeod resigned from the historic St. Cuthbert's church in Edinburgh to become minister of the industrial Govan parish in depression-stricken Glasgow. This fourth baronet in one of the most distinguished families of the Scottish nobility, this son of a Conservative member of Parliament, took the side of the workers and experimented with approaches that have since spread over Scotland. He prodded the church to be done with its complacent acceptance of the status quo, to get stirred up about the plight of the unemployed, and to enter into the struggle for social reforms.

In 1938 MacLeod resigned again. He and twelve others, six craftsmen and six young ministers, spent the summer on the island of Iona off the west coast of Scotland. It was to Iona that Columba had come from Ireland in 563, and the little island became the base for the evangelizing of Scotland. MacLeod and his men, confronted by a Scotland again largely pagan, were impelled by a vision that Iona could once more be such a base. Year by year the ruined abbey rose and the Iona Community took form.

The restored monastery is in a sense a retreat from the "world" but only for those preparing to return to the bustle of our technological civilization. More than 150 men have gone through the three-month summer training period on Iona and the two-year assistantship to a full member of the community. Most of them minister in difficult industrial or mission areas. Members undertake certain disciplines of time, money, and devotional life. Special emphases of the group are development of richer liturgy, divine healing, political responsi-

I simply argue that the cross be raised again at the center of the marketplace as well as on the steeple of the church. I am recovering the claim that Jesus was not crucified in a cathedral between two candles, but on a cross between two thieves; on the town garbage heap; on a crossroad so cosmopolitan that they had to write his title in Hebrew and Latin and in Greek (or shall we say in English, in Bantu, and in Afrikaans?); at the kind of place where cynics talk smut and thieves curse and soldiers gamble. Because that is where he died and that is what he died about. And that is where churchmen should be and what churchmen should be about."

— George MacLeod

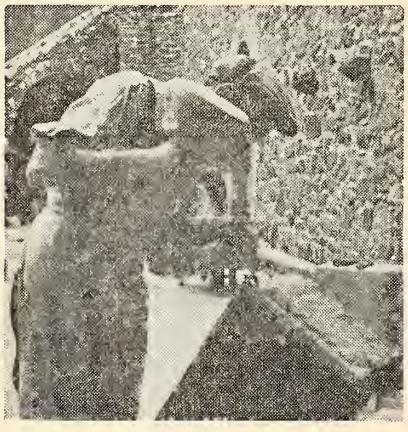
A community member prays alone in the tiny chapel for private prayer

The restored abbey on Iona





There are always sheep to be seen



A craftsman works on the carvings for the cloister, one of the last projects to be finished at the restored abbey on the island of Iona

bility, and, most of all, a deepening of fellowship, the life of the disciples together with Christ in the midst. Members of the community meet periodically in their areas and on Iona to be strengthened for their various ministries.

To worship in the Iona Abbey, to join in the fellowship meals, to talk with the pastor leader, to watch the tides in bays from which missionaries set out 1,400 years ago is to feel the pulse of the Scottish church, a pulse coming stronger.

The Iona Community welcomes visitors at any time. When the boat from the mainland docks there is usually someone on hand to greet the new arrivals and to direct them down the road to the abbey. Community members who return for the annual Community Week join other visitors in a pilgrimage around the island.

Pleasant Plowshare

by Charles Houston

LIKE a couple of hundred thousand other Virginians we set out the other day to look upon the Blue Ridge on her autumnal color spree, which, incidentally, is not up to snuff this year.

What we found was more exciting. We found a still in full and steaming operation. But it was a converted still. Once, perhaps as long as a century ago, it had given forth applejack on Hightop. Now it was boiling apple butter in a churchyard.

It was at the Evergreen Church of the Brethren, nestled down in the Green County foothills, in the Dyke-Pirkey-March neighborhood, under the shadow of Temple Hill, and not too far from Swift Run Gap and Stanardsville.

Evergreen (an appropriate name for a steadfast thing in an area where deciduous trees banish green so regularly) is a beautifully built church in the wildwood, wrought by congregation labor out of native stone and home-grown timbers.

Its cross is of white flint set in the gray granite. In a pilaster is a brick brought from the Holy Land. The church roll shows eighty-six members. A far larger number rest within the tranquil slopes around. The church is modern in every respect. Its beams are as highly polished as a jewel and the workmanship is exquisite.

Friendly women swished about in the gleaming kitchen, scalding the jars for the apple butter. It is to be sold to enable the chu to further its mission.

But the still was the center interest. John Arthur Allen, six two, acquired the still by inh itance from his father, Jo William Allen, who was born 1847 and died in his hundre year. The elder Allen, his explained, gave up distill (legally licensed) when the fa ily of eight children began to rive along in the early 1890's.

When prohibition came, s Allen, he read in the newspa that if a man wanted to kee still, he would have to decl it and pay a tax. About that ti (he forgets when) Greene's ga warden showed up in the nei borhood with a badge and gun strapped on him.

"I didn't know what he w says Allen, "but I thought might be looking for stills, I told my father we'd better something about ours."

And so it was that the 1 gallon beauty was dragged of storage. Allen whacked off top with a hacksaw, and it a still no longer. Later a bla smith put a band on it, anc has been boiling apple butter occasion ever since.

"I don't know when it w Allen says. "I lose track of ti I don't even feel old until I be to count years, and even the don't really feel old — just kn that I am." He was chopping old locust posts and anci chestnut fence rails to feed apple butter fires as he talk

Apple butter takes a lot of ood, and a lot of stirring. The st fruit (one part sweet apples two parts of sour) went into e pot at 4:30 a.m. At 3:30 p.m. e last of the fresh fruit went . At least six more hours (sev- teen in all) of cooking and nstant stirring remained. Three unds of sugar for each gallon "mush" were to be added at ast an hour before boiling ded.

To tell when it is done: Sim- e. Put some in a plate and nen it stands up firm and solid th no cider seeping out, it is ady for the seasoning. That is e magic of it, and a trained eye needed.

For the one-hundred-ten-gallon tch in two kettles the flavoring ould be six bottles of oil of namon and three bottles of oil cloves.

Members of the congregation rred with unique paddles, and e pastor, the Rev. Calvin olidge Kurtz, had the old-time ant: "Twice around the sides, d once through the middle."

It is ritual, as well as a culinary cessity, to place a handful of nnies in the bottom of the cop- r kettles. The stirring paddles ve these about to cut the but- away and prevent sticking, d when the butter is done the nnies look mint new.

John Arthur Allen was the boss ilder on the church structure. e entire neighborhood is proud the result of his double skill — personal skill, first, and sec- dly, his skill in getting skilled ults from unskilled volunteers. It was delightful to find such nquility at Evergreen. There s never a word or visible worry out the Cuban situation or Ber- , and no great hurry about any- ng. Apple butter cannot be de properly in a hurry. For t afternoon it appeared the ice age might be as far in the ure as the chestnut fence rail l was out of the past.

And the old still: it was most tainly a sword that had been ten into a mighty pleasant wshare.

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BY CHRISTMAS we may know whether we have distant relatives on Venus. Mariner 2, a spaceship launched from Cape Canaveral, is hurtling along at a clip calculated to take it to the vicinity of Venus — perhaps to within 10,000 miles — by December. And one of the objects of the 180,000,000-mile foray is to determine if "life as we know it" exists on Venus.

It makes one a little nervous to realize that if there are people on Venus and we find out about them, they are liable to find out about us. What Venus thinks of Earth might be more of a shock than anything we can find out about Venus.

If a communications breakthrough ever comes between Earth and Venus, it will doubtless be by radio and televison. Just think what a bad foot we would be off on if the first thing the Venus dwellers tune in on should be the "commercials." They might conclude that life on earth is hazardous, indeed, where eternal destinies seem to hinge on such awesome decisions as choosing the right brand of cigarettes or drinking the proper beer, chewing gum that has the accepted symbol on its wrapper, using soap or soap powders that "science" has "proved" superior, and so on, *ad infinitum.*

What would give an even more dismal view of Earth's civilization would be the happenstance of the Venus brethren escaping the commercials only to be exposed to a typical Hollywood production, with its strong emphasis on illicit sex relations; gambling — in the underworld, in little and big business, in government; lying, cheating, stealing, raping, murdering.

Think how jolting it might be to folk of Venus to tune in on one of our news broadcasts and to hear the day-to-day statistics of death and mayhem on our streets and highways in so-called "accidents."

What will Venus think of us if the first ones they hear from are our Far Rights, who have found that most Americans, if not card-carrying Commies, have at least been "brainwashed" by the Communists and now constitute the "red" or "terribly pink" Mistaken.

And what will they think if they find out somehow that just about every American has his name inscribed on the roll of some church, synagogue, or temple, but that this seems to make no difference in the mounting toll of broken homes and skyrocketing crime? Will they be impressed with religion that makes so little difference in the daily lives of the most of us?

What will they think of us if they find out that our highly touted "democracy" still has its cold-blooded political steamrollers that run roughshod over the will of the people? What will they think of a democracy that denies basic human rights to large classes and segments of its people? (And who said anything about "race relations"?)

Let's give more attention to improving the quality of "life as we know it" on Planet Earth — just in case Earth is discovered by Venus.

People on Venus?

by Edwin L. McDonald

A Roof-Raising Religion

by Howard H. Keim

THE trouble with much of the religion in our world today is that nothing comes of it. It is only skin deep. It is easily put on and off. Multitudes in their moments of exaltation shout: "Lord, Lord!" But when the going becomes difficult and the worldly pressures increase, they are nowhere to be found. The Lord is left to do his own cross bearing.

A cynic has said Christianity is characterized by an initial spasm which is followed by chronic inertia. Is this true of your life? Do you have a form of godliness which lacks the power of God? Does your religious motivation come from the fire of God's Spirit in your soul or from the hashed over platitudes of the world in which you live?

Christianity is commissioned to change the world. We are not on the defensive. We must take the world for Christ. That requires a kind of religion that raises the roof. Christ has given us some explosive ideas: the worth of the individual, the power of truth, the value of moral principles, the love of God for all men. We must demonstrate these things to the world.

One day when Jesus was seated in a house teaching his followers, four men approached, carrying a sick friend on a stretcher. Finding all the passageways choked with people they went up the outside stairway to the flat rooftop. Then they removed enough tile to make a large opening and let the sick man down through it to the feet of Jesus. The Lord healed the man and sent him home under his own power. This is the kind of religion that raises the roof. What is involved in it?

First of all, there must be faith in Jesus as Son of God and Son of man. We must believe in him as our source of power, as the perfect revelation of God, as our Lord and Savior. The four men who came with their sick friend had this kind of faith in Jesus. Nothing could turn them aside. The house was full. The doorways were jammed with people. They might have given up. They might have expressed regrets to their friend and carried him back home to continue his tortured existence as a paralytic. If they had followed such a course, no one would have criticized them.

The reason we have the story in the New Testament is that they did not do that. They knew what ought to be done, and they did it. They had a faith in Christ that could not be sidetracked by any difficulty. This is the kind of faith in Jesus that raises the roof. It gets the job done. Paying the price of true discipleship, it reaps the rewards of eternity.

This is an essential ingredient for our lives today. Do not let your faith in Jesus grow cold or evaporate for any reason whatsover.

Polycarp was one of the early Christian leaders who was arrested for his faith in Christ. The Roman official before whom he was being tried wished to be lenient with the old man. He told Polycarp that, if he would only place a pinch of incense on the altar in homage to the emperor, he might go free. The heroic Christian preacher replied: "Eighty-six years have I served Christ, and he never wronged me. How can I speak evil of my King and Savior?" Upon this confession he was condemned to be burned. This is the kind of faith which made the early Christians able to outlive and outdie all others.

If we are to have the kind of religion that raises the roof, we must experience and express unlimited forgiveness. When the paralytic was lowered to the feet of the Master, Jesus said: "Son, your sins are forgiven." Sin was the major problem in the life of the sick man. We do not know the nature of the man's sin. It may have been resentment, bitterness, or hostility toward others. Sin sometimes paralyzes the body and sometimes the spirit of man. It has always been a major problem of humanity.

God said to Adam and Eve: "Enjoy yourselves, but here is one little spot I reserve for myself. Please respect it." They proceeded to usurp it. Man puts himself in God's place. This is basic in all sin. Christ is the answer to man's problem of sin. He helps us subordinate self and keep God at the center of life where he belongs. When we

come to Jesus and confess, he freely forgives us. Christ is the answer to our problem of personal sin. He is also the answer to the problem of social sin. War, racialism, and injustice can be overcome only as the spirit of Jesus permeates the social fabric of our world.

One of the basic requirements of forgiveness is often overlooked. That is, we must be forgiving in order to be forgiven. If we fail to forgive our brother or our neighbor, we somehow lack the capacity to receive the forgiveness of God.

One time Jesus told a story of two debtors. The first one was brought before his master to whom he owed millions of dollars. When it became evident that the servant had no means of repaying the debt, the master gave orders for his servant to be sold, together with his family and possessions, in partial satisfaction of the obligation. At this the servant fell on his knees before his master and cried, "Oh, be patient with me, and I will pay back every penny!" Then his master, moved with pity for him, set him free and canceled the debt.

But when this same servant had left his master's presence, he found one of his fellow servants who owed him a few dollars. He grabbed him and seized him by the throat, crying, "Pay up what you owe me!" At this his fellow servant fell down at his feet, and implored him, "Oh, be patient with me, and I will pay you back!" But he refused and had him put in prison until he should repay the debt.

When the other fellow servants saw what had happened, they were horrified; they told their master the whole incident. Then the master called his servant in. "You wicked servant!" he said. "Didn't I cancel all that debt when you begged me to do so? Oughtn't you to have taken pity on your fellow servant as I, your master, took pity on you?" And his master, in anger, handed him over to the jailers till he should repay the whole debt (Matt. 18).

Forgiveness is a two-way street. Jesus helps us to be forgiving, so that we may be able to receive the forgiveness of God. A spirit of Christian forgiveness helps raise the roof so that the sunshine of God's grace can come in.

A third requirement in the kind of religion that raises the roof is an action program which puts our faith to work. Jesus said to the paralytic, "Take up your bed and go home." The man was paralyzed and not able to get up. Yet Jesus commanded him, "Get up!" It is often in the very act of attempting to do the impossible that we discover that a new power is given to us, a gift of God, a power divine, that literally raises the roof and opens new vistas of truth, reality, and joy.

It is a real tragedy when the couch intended to help one recover his strength becomes a bier, and the clammy fingers of hopelessness carry him relentlessly toward the cemetery. This is what had happened to the paralytic. His bed became an anchor holding him to a dead past. He had to break with it. So Jesus said, "Get up!"

The Master is saying the same thing to us. Most of us have been in the same spot too long. We have not had a new idea in the last six months, or maybe the last six years. We are paralyzed by tradition, precedent or public opinion. It is high time to get up and get going in the urgent business of the kingdom of God.

Has this happened to you? Have you fallen asleep on the job? Have you forgotten the thrill of joy and enthusiasm you felt when you first accepted Christ as your Lord and Savior? If so, it is time to get up. Do it now. Grab that lumpy old mattress of self-pity or inferiority and carry it out in the presence of all you know. Throw it on the dump and go home to start a new way of creative and joyous living.

Some of your friends may jeer, but most of them will have nothing but admiration for your faith and determination to stand on your own feet and do your share of the work of God's world. Faith without works is dead. You need an action program for the glory of God and your neighbor's good.

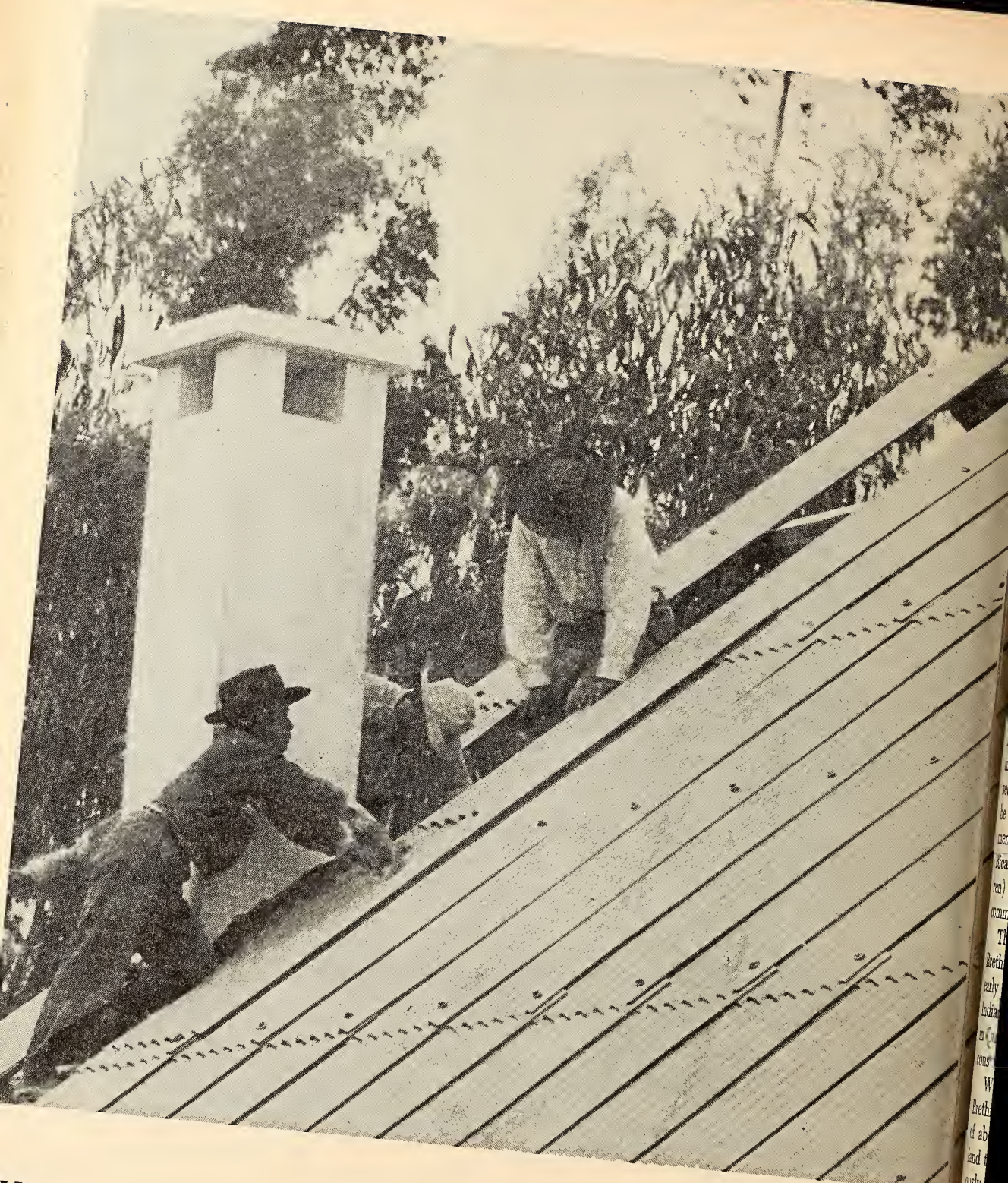
A Christian Scotsman had a rowboat on a lake near his highland home. He named the oars in his boat "Faith" and "Works." One name was painted on each oar. A friend inquired about this unusual arrangement, and the Scotsman proceeded to give a demonstration. When he rowed with "Faith" the boat simply went around in a circle. Then he put "Faith" in the boat and rowed with "Works," and the boat went in a circle in the opposite direction. But when he rowed with both "Faith" and "Works," the boat made good progress toward its destination.

Prayer for Courage

BY ROY Z. KEMP

Lord, give me strength of love and grace
And set me in a needful place;
Give me a heart that's glad and free,
I consecrate myself to thee.

But with some keen and tempered blade,
I would my worth be fully weighed,
Lest in some desperate hour of trial
I falter — fail — with weak denial!



What's new in missions?

CALDERON BUILDS A CHURCH

by George Kreps

Photos by John Horning, M.D., and George Kreps

THE Ecuadorian Brethren at Calderon have built a church house. But they have done more than just build a structure. Rather, the people have learned a new dimension in the Christian life, the value of real stewardship and hard work together in the forward advance of the church. The church at Calderon today stands as a witness in the community to the claim of Christ on the life of every man.

For years the congregation, numbering forty-five baptized believers, has met in the chapel of the mission school. While the facilities were adequate for a while, the location was not the best. Church members felt that it was too far off the beaten track, and, perhaps more important, that it was part of the mission. As long as the church as a body met on mission property and in mission buildings, they would always be suspect in the eyes of their non-Protestant neighbors, suspected, that is, of receiving from the foreigners some material benefits to be Protestants.

For these two reasons the congregation looked forward to having its own building. Almost from the start they had a building fund. By 1959 they had enough money to buy the land, about one acre.

They continued to save money for the building. But the question then became "What type of building shall it be?" The service of an architect was secured in order to design a building that would be Latin American-Protestant. Ladson Saylor, a member of the Latin American Mission in Costa Rica (and a member of the Church of the Brethren) drew the plans for the church. A building committee was appointed.

The dream became a reality when the Calderon Brethren broke ground for their new building in early January of 1962. Francisco Lincango, an Indian member of the church who has worked in Quito as a bricklayer, was put in charge of the construction.

With a grant of $800 from the Church of the Brethren in the United States and their own fund of about $1,200 the building was started on the land that had been purchased several years previously. At the time of the writing of this article, the walls and the roof are up. There are funds enough for doors and windows, so that the building







Three of the young people, along with other members of the Calderon church, dig holes for the poles that will later be used for supports of the church construction

Juan Benalcazar serves communion at one of the services held on the site of the new Calderon church building

Members of the church haul in the mud bricks for the new building. In the background can be seen other members uprooting trees, preparing the ground for the foundation, and the rock piles for the walls



Andres Pilatuna, Gabriel Portilla, Thomas Mosquera, and Francisco Lincango, the building committee for the Calderon church, look over the plans at the new site



The rafters are put in place for the new building

Opposite page: The Calderon congregation gathers for the Palm Sunday service in the partially built church

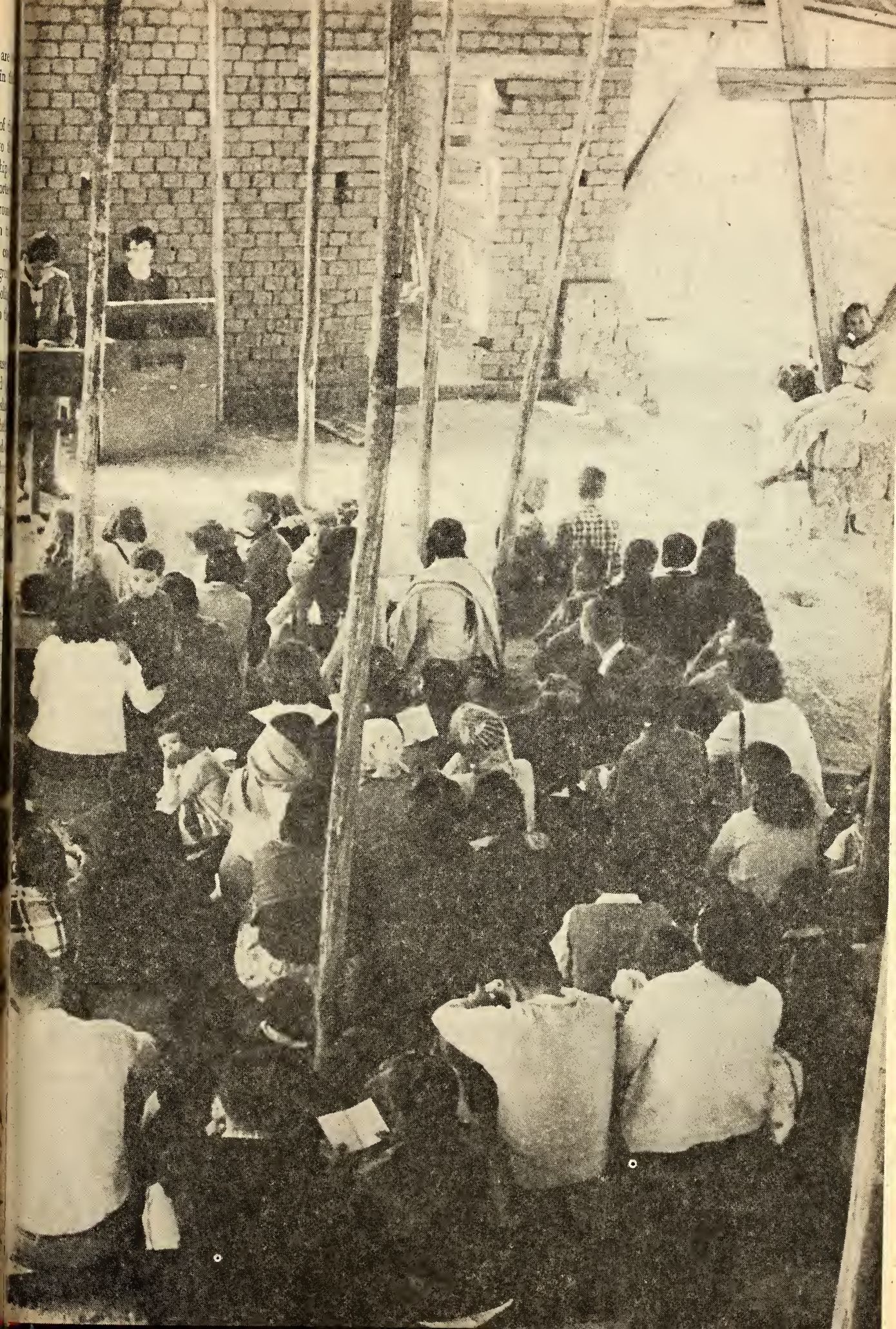
can be used for church services. The plans are t finish the church as funds are raised within th congregation.

Through the process of building, some of th members have gained a deeper insight into th meaning of Christian stewardship — stewardship o time, talents, and money. This is very importan as they come out of a Roman Catholic backgroun where no one gives freely to a plea from th church. The Calderon church members have con tributed not only money, but they have grou workdays when they all come together, poolin their resources and devoting a special day to th construction of the church.

The completed church building will be use in many of the ways that churches are used i North America. The Sunday morning worshi services and the Sunday school classes will be hel there, as well as the youth activities on Sunda afternoon. The ladies aid society will have thei meetings there. The church will also be host t various conferences both denominational and inter denominational during the year, such as plannin conferences on the organization of the district i Ecuador, the interdenominational Indian confer ence, which will be held on Palm Sunday.

The total cost of the present unit when com pleted will be approximately $4,000. This uni includes a sanctuary for worship, rooms for Sunda school classes, and a kitchen for serving meals This is the first part of the total plan eventuall to consist of a larger wing which will be the sanctu ary, while this present unit will become the fellow ship hall and Sunday school classrooms. The tota cost for the construction of the completed structur will be approximately $15,000. These other unit will be added as the growth of the church make them needed and as funds are available throug the efforts of the congregation. Of the $4,000 cos involved in the church building, approximatel $1,000 has been received from Church of the Breth ren sources in the States; the rest will be obtaine through the efforts of the church in Calderon.

There is a new feeling of enthusiasm as th members realize that they are doing something significant together as a local church. Evidence of this are found in such comments as, "We ca invite our friends here to the church easier tha when we met in the school chapel." "We have buil this church with our own resources and gifts fro the Church of the Brethren in the U.S. This shoul prove to the community that we are not being pai to be Protestants; but rather that we have to sacri fice of ourselves and our own resources to carr out the work of the church." The members ar more aware of the need to witness to an ever widening circle of neighbors and friends.



Speaking Personally

From a Pastor's Diary

by Carroll M. Petry

JULY 26

Events of the past days have been like a strange dream. We have been home from Conference a week now and so many things have happened.

We were saddened to discover upon returning that the wife of one of our fellow ministers has been given up by the doctors as incurably ill with cancer. She has not been given long to live — perhaps six weeks. The surgeon who began her recent operation found she was so full of cancer that he did not even attempt to complete surgery. He said there was no use.

Upon hearing about this tragic case, something inside me said, "I wish the opportunity would come for me to interpret our anointing service to these friends. But how brazen it would be for me to raise the subject with a minister of another denomination." Wishing I could do something, but considering it little more, I dropped it from my mind and went on about my day's work.

But during my afternoon calling I met my minister friend at the hospital. I inquired about his wife and learned she was no better. Then he said to me, "There's something I would like to ask you. One of the elders in my church grew up in the Church of the Brethren. He told me about your anointing service. He was completely sold on it and suggested I inquire about it."

Briefly, I described the service and its intent. "To me," I said, "it is a dramatized prayer — a symbolic placing of ourselves in the everlasting arms. We make use of the anointing with oil as a symbol of consecration, cleansing, and curing. We use the laying on of hands as a symbol of the bestowing of the Holy Spirit. These, along with the prayer of faith, comprise the anointing service. Its object is to enable the suffering person to 'wait on the Lord' for whatever blessings he wishes to bestow."

Then my friend asked, "If my wife should desire this service, would you be willing to come and direct it?" I assured him I would and he said he would discuss it with her. "I am resolved," he stated, "to leave no stone unturned for her benefit." We parted, and I went on with my visiting.

That was yesterday. This morning soon after I had entered the study here at the church, the phone rang. It was my pastor friend who requested that my wife and I come to anoint his wife at two this afternoon.

God seems close today. How wonderful a witness it would be for this whole town and for the Christians here if a miracle would happen. And the more I think about it, the more positive I become that God is preparing us all for an inexpressible experience.

I am convinced that the foregoing events I have described — my desire to interpret the anointing service, meeting my brother minister at the hospital, his inquiry about the service, and, finally, the request for it — all these are not coincidental, but have been arranged by the Holy Spirit in the providence of God that he may open the window of heaven and pour out blessing upon us. Am I a fool to believ such? Many people — even of m own congregation — would con sider me such.

But there are many others wh would support my "blind, idioti faith" because of their own per sonal experiences of spiritua healing through the anointin service. And I myself hav shared in several miraculou healing experiences as an officiat ing minister or assisting minister

This feeling of absolute con fidence in healing has only com to me once before. At that tim I was absolutely sure and th person was absolutely healed Now I am just as sure.

I stopped writing just now an went to our church sanctuary The Bible lay open to the scrip ture for the preceding week, bu it was not this selection that m eyes found. The story I saw wa of Jesus and the woman with th issue of blood. The verse tha seemed printed in darker an bolder type than the rest was "And he said to her, 'Daughter your faith has made you well; g in peace and be healed of you disease.'"

All I can do now is pray fo cleansing and deeper commit ment in my own life as well a in the others who will share thi service this afternoon. My hear is full to overflowing now wit thanksgiving and we have no had the service yet. To me, thi woman's healing is an immediat and foregone conclusion. It ma have begun already. This on thing I know: she will be healed It is almost lunch time and the we go for the service.

7:45 P.M. — SAME DAY

The anointing service was thrilling spiritual experience. Th others involved were of a lik mind, and harmony was immedi ate and almost effortless. Th patient herself was most desirou to respond, and her husband wa gracious and most appreciative After the service she said, "I fee so much better." Then I felt le

Continued on page 19

KINGDOM GLEANINGS

Ministers Peace Retreat

Hurry to put in your reservation to attend the Ministers Peace Retreat, Jan. 7-11, 1963, at the Brethren Service Center, New Windsor, Md. This retreat is for persons who are in favor of the peace position of the church, as well as for those who are opposed to the peace position.

Cost: $3.00 per day for room and board (or three hours of work per day in processing relief clothing) plus transportation cost to New Windsor and return. The registration fee is $5.00. Make your check or money order payable to the Brethren Service Commission and send it to Ora Huston, Peace Counselor, Brethren Service Commission, Church of the Brethren General Offices, Elgin, Ill.

Resource leaders include: Chalmer E. Faw, professor of Biblical studies, Bethany Biblical Seminary, Chicago, Ill.; W. Harold Row, executive secretary, Brethren Service Commission, Elgin, Ill.; E. Raymond Wilson, editor of the FCNL Washington Newsletter, Washington, D.C.; Ralph E. Smeltzer, director, peace and social education, Elgin, Ill.; Lorell Weiss, pastor, Ellisforde church, Tonasket, Wash.; and M. Guy West, pastor, First church, York, Pa.

Top Churches in Per Capita Giving

An Annual Report of Brotherhood Fund Giving, 1961-62, has been published by the department of interpretation. Below are the twenty churches of the Brotherhood which ranked highest in per capita giving to the Brotherhood Fund in the past fiscal year. Their per capita giving compares to a Brotherhood average of $8.07.

Church	*District*	*Brotherhood Fund Giving*	*Per Capita*
1. Fort Myers	Fla., Ga., & P. R.	$ 2,755	$50.10
2. Philadelphia, 1st	N. Atlantic	7,940	38.55
3. New Fairview	S. Pa.	15,105	33.87
4. Hatfield	E. Pa.	7,754	32.04
5. E. Petersburg	E. Pa.	10,206	31.50
6. E. Fairview	E. Pa.	13,600	30.43
7. Heidelberg	E. Pa.	6,002	28.72
8. Salamonie	M. Ind.	6,390	28.15
9. Akron	E. Pa.	4,997	27.46
10. Curlew	Iowa	1,100	26.83
11. Skippack	E. Pa.	3,084	26.14
12. New Paris	N. Ind.	9,500	25.75
13. Springville	E. Pa.	5,224	25.61
14. Ladoga	S. Ind.	536	25.54
15. White Oak	E. Pa.	14,292	25.16
16. Conestoga	E. Pa.	10,444	25.05
17. Baltimore, 1st	E. Md.	9,519	24.29
18. Indian Creek	E. Pa.	6,359	23.73
19. Turkey Creek	Mo.	606	23.31
20. Yellow Creek	N. Ind.	3,851	23.06

"The pace-setting giving of these churches deserves recognition," commented Leland Wilson, director of interpretation for the Brotherhood. "Moreover, their level is a challenge for all our churches."

Persons interested in the complete Annual Report, which lists every district and congregation, should write to the Department of Interpretation, Church of the Brethren General Offices, Elgin, Ill. The report indicates actual Brotherhood Fund giving, per capita giving, and Bethany Seminary giving for 1961-62, and the self-allocation proposal for the Brotherhood Fund and Bethany Seminary, 1962-63.

The address previously listed for Lester E. Fike, pastor of the Pleasant Chapel church, Northern Indiana, is incorrect. The correct address is R. 1, Ashley, Ind.

The Contributor's Guide to Charitable Tax Deductions is a new pamphlet written by tax expert Sidney Prerau. A copy may be obtained without cost from the Director of Special Gifts, Church of the Brethren General Offices, Elgin, Ill.

The project to eradicate the simulium fly which causes river blindness has received the approval of the related Nigerian governments. Two volunteers, I-W's, assigned to the project, Gerald Becker and Edward Hershberger, left for Nigeria on Nov. 6, arriving in Jos on the 8th. The elimination of river blindness is one of the urgent needs set forth in the Response '62 program; plans for this work were reported in the Sept. 1 Gospel Messenger.

The Church Calendar

December 2

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: The Church. Matt. 16:15-17; 18:15-20; John 17:20-26; Acts 2:1-4, 38-47; 1 Cor. 11:23-26; 12:12-13, 27-31. Memory Selection: You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light. 1 Peter 2:9 (RSV)

Dec. 2 Brethren Service Commission staff team visits, Central Region
Dec. 8-9 Brethren Service Commission staff team visits, Central Region
Dec. 9 Human Rights Sunday
Dec. 9 Universal Bible Sunday
Dec. 16 Worldwide mission emphasis
Dec. 25 Christmas
Dec. 26-29 National Youth Cabinet meeting, Elgin
Dec. 26-31 Eastern and Southeastern regions recreation laboratory, Bridgewater College, Va.
Jan. 6-12 Universal Week of Prayer
Jan. 7-11 Ministers Peace Retreat, New Windsor, Md.

Gains for the Kingdom

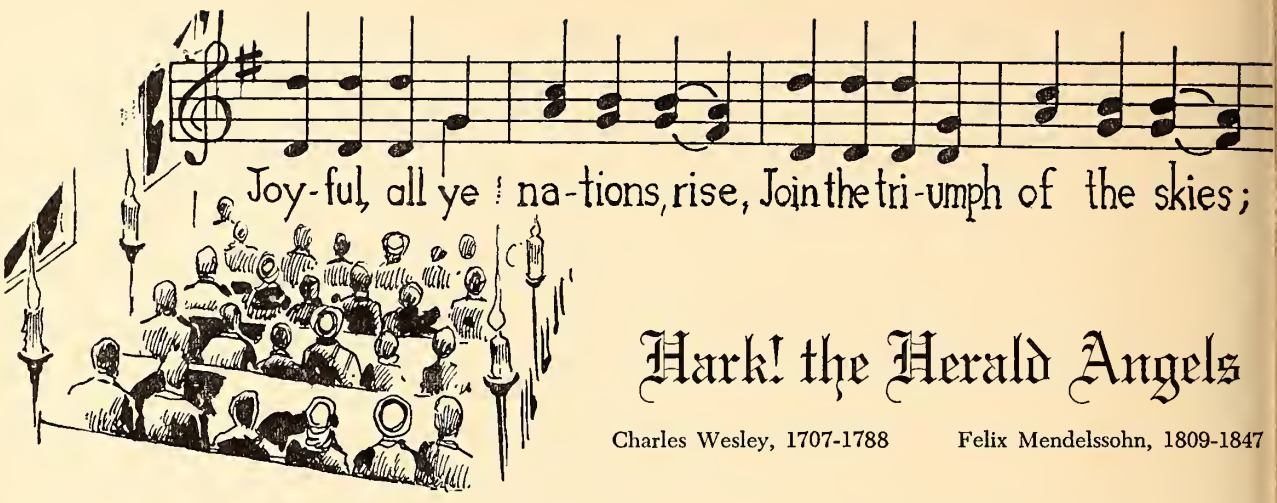
One received by letter in the Verdigris church, Kansas.

Seven baptized in the Oak Grove church, Ill. Eleven baptized and nine received by letter and two by reaffirmation of faith in the Woodworth church, Ohio.

Eight baptized in Back Creek congregation, Pa. Eight baptized and three received by letter in the Hollidaysburg church, Pa.

Eleven baptized in the St. Paul church, N. C.

Ten baptized in the Lassa church, Nigeria. Three baptized in the Mubi church, Nigeria. Forty-three baptized in the Gashala church, Nigeria. Seventy-four baptized in the Garkida church, Nigeria. One baptized in the Dzanggola church, Nigeria. Five baptized in the Virgwi church, Nigeria. Twenty-seven baptized in the Sura church, Nigeria. Twenty-eight baptized in the Mbororo church, Nigeria. Twenty-one baptized in the Kwaka church, Nigeria. Forty-four baptized in the Moda church, Nigeria. Eight baptized in the Dille church, Nigeria. Five baptized in the Kwagu church, Nigeria. Six baptized in the Hildi church, Nigeria.



Hark! the Herald Angels

Charles Wesley, 1707-1788 Felix Mendelssohn, 1809-1847

IF FELIX MENDELSSOHN were to visit your community at Christmastime he might be shocked to hear one of his tunes used as a familiar carol. Many persons who would never recognize one of the German composer's symphonies are able to follow every note in Hark, the Herald Angels Sing. But Mendelssohn did not plan it that way.

The tune we know so well is one that he wrote originally for a male chorus. He included it in a festival number he had written to celebrate the invention of printing. But he did not regard it as suitable for a hymn. In fact, he maintained that it should be a kind of national marching song and any words to accompany it should be gay and popular.

How does it happen then that we find his melody so well adapted to our singing at Christmas? The answer may be that Christmas is always a season of joy. We need some gay tunes for our carols in order that the happy spirit of the season may find expression. But a better explanation — at least in the case of this particular hymn — may be found as we meet the man who wrote the poem. His name was Charles Wesley.

Wesley was thirty-two years old when he wrote the words. Mendelssohn was thirty-one when he composed the tune. But, of course, the two men never met because they lived in different centuries. And though both of them made generous contributions to our hymnal, they were just about as different as two talented young men could be.

Almost everything we know about Felix Mendelssohn indicates that he must have had a happy life and certainly a successful career. In his case we do not hear of the severe hardships or trying circumstances that so many composers had to face. Though Mendelssohn died before he was forty, he crowded a lifetime of creative work into just a few years. Wealth and popularity were his during most of his life, and yet his success did not keep him from being a charming and generous person. His grandfather was a famous Jewish philosopher, but his father reared his children to be Christians.

Charles Wesley's early years were not nearly as serene as those of Mendelssohn. He also was blessed with unusual parents, but since he was the eighteenth child in a minister's family, he soon had to learn to live on a modest income and to make his own way in the world. Yet, Charles was able to study at Oxford University, and there helped his brother John gather together a group of students who earned the nickname of Methodists.

Neither John nor Charles was satisfied with his success in living the Christian life. Together as young men they went to Georgia, the new colony, where John tried to preach and Charles worked as secretary for General Oglethorpe. But they were both unhappy in the new world. It was not until 1738, a few years after they returned to England, that each one had a remarkable experience of discovering God in a new way.

Almost immediately Charles began to write hymns. During the next fifty years he wrote at least six thousand five hundred, of which there are twelve in the Brethren Hymnal.

Even among Christian groups that are not closely related to the Methodist movement the verses of Charles Wesley are so well received that every hymnal includes several of his best-known poems. Three that you will find in practically every hymnal were written just a year after Wesley began to write hymns. They are: O for a Thousand Tongues to Sing, Christ the Lord Is Risen Today, and the Christmas carol, Hark, the Herald Angels Sing.



You can catch something of Charles Wesley's intense faith when you study his verses telling of the newborn king. The theme of universal joy, perhaps not the gaiety that Mendelssohn wanted in words for his tune, but at least the kind of happiness that counts most for Christians, runs through every stanza. Notice how the hymn calls on people of every nation to join with the angels in heralding the birth of Jesus Christ. Charles Wesley did not hesitate to use theological terms like "Godhead" and "incarnate deity" in describing Jesus' birth, since it was really quite natural for him to speak in this way about the most important event in the world's history. He wanted to emphasize that God had come to live among men, appearing first in the form of a baby, then growing up to become one who would bring light and life and healing to all people.

Because Charles Wesley himself believed so strongly that God was concerned about every human being and wanted each one to have an abundant life, he often visited prisoners and helped them in every way he could. Just as his hymns were intended for use by every worshiper who could sing, so did Charles Wesley seek to minister to common people — the farmers, laborers, miners, servants, often uneducated persons who came together in homes or chapels. Charles Wesley often preached to people who gathered by the thousands in open fields, but no matter where he found them, he sought to bring to them the good news about Jesus Christ. This was the theme of most of his hymns, just as it was the theme of the herald angels who sang in Bethlehem.

This Christmas hymn that we sing has been changed a number of times since Wesley wrote his first version in 1739. A friend of his, George Whitefield, suggested a few changes, and others have been made through the years as the hymn has been edited for use in a variety of hymnals. Some of the improvements have added to the value of the hymn, and it is doubtful if Charles Wesley would object to most of them. And surely he would be happy to know that Hark, the Herald Angels Sing has been translated into sixty-four languages and is sung around the world. In all of his hymns the early Methodist leader emphasized the universal invitation that he believed God extended to all men. God's love is offered freely to anyone who will accept it. No wonder the common people of England responded so readily to his hymns two hundred years ago. No wonder they continue to be popular wherever Christians gather to sing their songs of "glory to the newborn king." — K.M.

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From a Pastor's Diary

Continued from page 16

to tell her that I believed I had a definite answer to prayer and that she would recover. She replied, "I have believed this, too, in spite of what the doctors say."

We four all believe. God is working. The very minute I hear good news I'll record it here. Until then no one shall read this account.

(After a number of months this entry was placed in my diary.)

NOVEMBER 6

Today is the day. After our monthly ministerial association meeting this morning I asked my friend how his wife was.

His eyes brightened and filled with happy tears as he told me that she was much better. They had been to the specialist last week, he said, and he assured them that there was absolutely no trace of cancer whatsoever in the liver which had been full of cancer at the time of the operation! An elderly man who had lost his own wife because of cancer, this famous Indianapolis surgeon claimed, "You've had the help of the Lord in this!"

NOVEMBER 22

We received a sparkling letter today from our brother minister whose wife was so miraculously healed. How thrilled we have been to have shared in this miracle.

NOVEMBER 23

My wife and I attended the union Thanksgiving service this morning at a southside church. It was the finest service ever. Every hymn and scripture seemed to apply to this wonderful experience of healing. Our friend whose wife has been healed read the scripture and gave the most wonderful prayer of thanksgiving I have ever heard.

But what thrilled us most was that his wife, who was supposed to have been conquered by death months ago, sat in the pew behind us, her face radiating new life and her smallest child held close in her arms. How easy it was to stand and sing the closing hymn:

"Now thank we all our God
With heart and hand and voices,
Who wondrous things hath done,
In whom the world rejoices."

How Much I Care

BY LILLIAN FINIFROCK

"I'll write a poem," I said.
"What better way to tell my friends how much I care?"
But as I sit with pen in hand,
I see the empty lines —
No words are there.

How can I express in simple rhyme the way I feel today?
I'll close my eyes and bow my head and pray:

Dear God, send down to them thy Spirit to impart
The words so deeply hidden in my heart.

Conference on

Preseminary Education

► A conference on seminary and preseminary education in the Church of the Brethren was held on the campus of Bethany Biblical Seminary just prior to the opening of the current academic year. Supported by a foundation interested in Brethren higher education, the conference brought together for the first time representatives of the six Brethren colleges (including deans, members of departments of Bible and philosophy, and a few representing other academic disciplines) and members of the seminary faculty. Also in attendance and actively participating were Keith Brideston and Dwight Culver of the Lilly Endowment Study of Preseminary Education; Jesse Ziegler, representing the American Association of Theological Schools, and S. Loren Bowman, Galen B. Ogden and Carl E. Myers, all of the General Brotherhood Staff.

One of the purposes of the conference was to consider the relationship between pretheological studies in the colleges and the curriculum of the seminary and to explore ways of closer coordination between the graduate and undergraduate offerings of the institutions. Concern relating to the problem of what constitutes adequate preseminary academic foundations for those training for the Christian ministry were explored in an atmosphere of free and open discussion.

Questions on which attention focused were some of the following: "Should pretheological students major in departments of religion and philosophy? Should students enrolling in the seminary be required to give evidence of basic Biblical knowledge? competency in Greek? Does the liberal arts curriculum which seeks to give a broad orientation and to provide a pretheological student with a wide experience in several academic disciplines prepare him for a vital seminary experience? How can the student who has majored in another field (for example, science or secondary education) and who has come to a decision late in his college career to attend seminary, be prepared for theological study? While no consensus was reached on these questions, helpful insights were shared on both sides of each issue.

Major consideration was also given to the image of the ministerial student on the college campus, the image of the seminary among college students, the problem of vocational recruitment, and the kinds of students who are entering the various ministries of the church. These discussions were designed to help determine the respective roles of the colleges and the seminary in the church's training of her young people for Christian service.

Formal presentations were given by Dr. Brideston, director of the Lilly Endowment Study, on the theme, What Constitutes Adequate Theological Education at College and Seminary; by Donald E. Miller of the Bethany faculty on A Profile of Bethany Students; by Jesse H. Ziegler on The Identity of Preseminary Students on the College Campus; by Warren F. Groff, dean of the Bethany faculty, on Current Trends in Theological Education at Bethany; and by Morley J. Mays, dean of Juniata College, on The Design of the Preseminary Curriculum on a Liberal Arts Campus.

A panel of representatives from the various colleges discussed the present state of pretheological studies and activities on Brethren campuses. Participants on the panel included the following faculty members: Robert McFadden, Bridgewater; Robert Byerly, Elizabethtown; Donald Durnbaugh, member of the Bethany faculty but formerly of Juniata; Herbert Hogan, La Verne; Merlin Frantz, McPherson; and Allen Deeter, Manchester.

Chalmer E. Faw of the Bethany faculty helped to summarize the discussions of the conference and attempted to chart future directions for Brethren institutions engaged in preseminary and seminary education. He called for a depth study of the church and culture, pointing out that the ministries of the church both general and professional grow out of the doctrine of the church.

Concerning the matter of recruitment for the pastoral ministry, Dr. Faw pointed out that the image of the pastoral ministry is dependent upon the quality of the man in the pastorate and his training. Abl young people who identify wit live, exciting, and attractive pasto and dynamic, vital churches at de cision-making periods will be mor likely to be responsive to the ca into the pastoral ministry.

Dr. Faw also observed that th church college is primarily engage in the training of the laity and onl secondarily concerned with th preparation of men for the pastora ministry. But all persons who ar enrolled in the church-related col lege must be exposed to the Chris tian religion in an exciting, mean ingful way.

A full report of the conference i now being prepared which will b made available to the church.

Those in attendance at the con ference went on record as favorin the holding of a similar consultatio within three years. — *Paul M. Rob inson and Carl E. Myers.*

Readers Write

Continued from page 2

queries were submitted for study and report, such as Divorce and Re marriage, Family Planning, Tithing and Evangelism. We rightly expect to have answers based on the Word and not on what present customs might suggest, or the modern world considers expedient. Truth never changes. "It seemed good to the Holy Spirit." — J. M. Blough, Sebring, Fla.



► Old Furnace church was the scene of a very impressive service when Sister Ruth Beahm Whitacre, wife of Jesse W. Whitacre, was ordained to the ministry on July 15.

Bro. C. H. Cameron, pastor of the Keyser church, and member of the district ministerial commission, preached an instructive sermon on the Ministry — a Holy Calling. He and Bro. Owen Stultz, district executive secretary, conducted the ordination.

BRETHREN WANT TO KNOW

Delegates to the Ocean Grove Annual Conference had an opportunity to irect questions concerning the Brotherhood program and related interests to epresentatives of the General Brotherhood Board. Not all of their questions could e handled at Conference, but the Board and staff members have agreed to answer ie questions through the pages of the Gospel Messenger. One or more such uestions will be answered each week. Questions in succeeding weeks will eal with increasing the General Brotherhood Board budget, reconciliation teams, nd the proposed exchange with the Orthodox Church of Russia.

low much money is still needed for Response '62? Are the monies needed for Response '62 over and above budgeted General Board funds, or a part of the budget, but larger? What will happen to the Response program if all of the money is not raised? What is the source of income if churches do not respond to this call?

Response '62 refers to new Church f the Brethren program. It was lanned by the General Brotherhood oard to provide a more adequate esponse to (1) the present inter- ational situation and (2) the vast pportunities in Nigeria.

The urgency and the immediacy f the program needs led the Board move ahead, even though the ad- itional program could not be en- ompassed in the regular budget. oncern for reconciliation and for a reater witness in Nigeria had been xpressed widely across the Brother- ood. In recognition of this concern nd in sensing the interest of the hurch, the Board acted with con- dence that the new program would e supported by congregations and ndividuals, beyond their regular rotherhood Fund giving.

However, in acting, the Board is repared to use funds from very mited reserves, if Response '62 contributions do not fully cover the program. Response '62 does represent needed monies over and above regular Brotherhood Fund giving and the General Brotherhood Board budget.

Below is a financial report for Response '62, including contributions received during the church year ending Sept. 30, 1962. Several gifts have been received since Sept. 1.

Details of the items listed in the financial report were outlined in the May 5 issue of the Gospel Messenger and in a special report at Annual Conference. In addition, articles and reports on individual projects have appeared. Further information may be obtained from the General Offices.

How can laymen be challenged to give special gifts to furnish scholarships, buy oxen and ploughs for Kulp Bible School?

Laymen, and also ministers, can be challenged to give to these projects and to others, by knowing of the tremendous need and of their opportunity to respond to it. Of course, there must be first of all, a commitment of life, which is really at the heart of Christian living.

More specifically, churches may want to call attention to Response '62 in church school classes, in newsletters, and in other ways. Certainly, many will need to take personal responsibility if we are to meet the challenge of this Response program. As you will see from the report above, some $62,000 was still needed as of Oct. 1. — *Leland Wilson, director of interpretation.*

Program		Approved 2-Year Program	Contributions Through 9/30/62
IGERIA			$ 1,879.50
Kulp Bible School		$14,300	2,145.00
Faculty Member	$8,700		
Loans to Graduates	5,600		1,025.00
Theological College Faculty		7,700	280.00
Assistance in Building Primary Schools		12,500	
Public Health Program Expansion		8,000	81.68
River Blindness Project		8,000	2,088.56
ECONCILIATION			
Brethren Orthodox Church of Russia Exchange		11,400	
Reconciliation Teams		11,000	
Peace Action Project		1,200	726.68
NDESIGNATED GIVING			3,871.12
Totals		$74,100	$12,097.54

Brethren Note Passing of Mennonite Educator

► Harold S. Bender, Mennonite educator and historian and probably the most widely known leader in the worldwide Mennonite brotherhood, died Sept. 21, at the age of sixty-five years. Having worked closely for many years in cooperative work of the historic peace churches, Dr. Bender was well known in Brethren circles.

In failing health for the past year, Dr. Bender had retired from the deanship of Goshen College Biblical Seminary on Sept. 1. In August, after undergoing surgery at a Chicago hospital Dr. Bender was able to participate in part of the seventh Mennonite World Conference at Kitchener, Ont., Canada, of which he was president. He had been president of the world meeting since the 1952 session in Switzerland.

A gifted teacher, writer, and administrator, and a recognized authority on Anabaptist history and thought, Dr. Bender had been associated with Goshen College and the Biblical Seminary for thirty-eight years. He served as dean of the college from 1931 to 1944, during which time the school was accredited by the North Central Association.

He had been dean of the Goshen College Biblical Seminary since 1944. In this position he also had a leading part in developing the Associated Mennonite Biblical Seminaries program in cooperation with Mennonite Biblical Seminary at Elkhart.

In addition to his work as an educator and a scholar, his contributions in the Mennonite (Old) Church and to the Mennonite denomination as a whole were many and varied. He served as editor of the four-volume Mennonite Encyclopedia, inter-Mennonite undertaking to which he contributed many articles. He is the author of ten books, and he wrote extensively for scholarly journals and church papers. As a theologian, he made a significant contribution to Mennonite theology and doctrine.

Dr. Bender served for a number of years on the executive committee of the Mennonite Central Committee. His work on behalf of the MCC and the Mennonite World Conference took him on frequent trips to Europe. He was active in joint efforts of the historic peace churches, and in the postwar years served as Mennonite representative at a number of theological and church conferences in Europe.

Commenting on Dean Bender's contribution to scholarly studies relating to the Anabaptists, Donald Durnbaugh associate professor of church history at Bethany, says:

The passing of Harold S. Bender, late dean of Goshen College and Goshen College Biblical Seminary, is a major loss to Christian scholarship. It has been largely owing to his leadership that the Mennonite bodies have experienced over the past three decades a revival – both of increased self-knowledge and worldwide outreach – so striking as to be assessed by a critical commentator on the American church as being "perhaps the most remarkable energy to enter the Protestant scene in recent years."

Dean Bender's scholarly efforts have culminated in the development of the Mennonite Quarterly Review and the Mennonite Encyclopedia, the first, one of the strongest scholarly journals being published today; the second, a massive undertaking of comprehensive scope. Under his inspiration many young Mennonite theologians and historians have won recognition in the world of learning for their solid research. Indeed, the revolution in the reappraisal of Anabaptism generally is unthinkable without the guiding force of Harold S. Bender.

The Church of the Brethren has gained many new insights into the increased understanding of its own heritage as a by-product of this wealth of research. Because of the close connections, both historically and ideologically with the Anabaptist-Mennonite tradition (both in Europe and America), the Brethren have learned much through Mennonite scholarly publications.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

*Why We Worship. H. Grady Davis. Muhlenberg, 1961. 61 pages. $1.00.

This book is written as a meditative monologue. The author seems to be answering questions which may have been raised by a friend. There is no argument for any particular church or special forms of worship, but the book does set forth clearly the fact that worship gives meaning to life, answering its basic questions and enabling the worshiper to respond properly to the Creator.

Taking a long view of the history and development of the church, the author analyzes the ingredients of good worship as found in the church of today (confession, praise, prayer, commitment) and shows the manner in which we share these with all Christians around the world. —*J. Stanley Earhart, Oakland, Md.*

*Living With Royalty. Clovis G. Chappell. Abingdon, 1962. 124 pages. $2.50.

Dr. Chappell is one of America's famous preachers of this century. He has the unusual ability of weaving together the facts of life in a thrilling story, of making Bible characters become alive and meaningful to us today. In this volume of twelve sermons the author portrays the life and experiences of Old Testament royalty. In intimate sketches he presents Saul, Jonathan, David, Solomon, Uzziah, Hezekiah, and others as men whose lives were lived in response to the call of God and the needs of their fellowmen. The ultimate measure of their successes and failures was in terms of how they used their talents and abilities in serving the Lord.

This is a book which will be of interest to both ministers and laymen. It will be helpful to anyone who wants to get better acquainted with the Old Testament kings and see them as normal people with human problems very much like those we face today. — *S. Earl Mitchell, Roanoke, Va.*

*The Waiting People. Peggy Billings. Friendship Press, 1962. 127 pages. $1.75.

This is a book that disturbs the conscience, as you meet living people throbbing with fear and hope. Some are living under the economic pressures of the emerging new nations along the rim of Asia. South Korea with a new idealism from Christian schools, and the church, is on trial. Will it work? Is it practical or is communism the answer? Taiwan or Formosa with the tribal folk, the Japanese influence, the people from the Mainland China – all striving to make a new nation. What will happen? Miss Billings makes the story live, as you meet the people in the struggle. Okinawa the land of peace, under the economic world pressures and the tug of war – what is her future, and the future of her people? And what about Hong Kong, the land of millions of refugees struggling for life existence in the midst of disease and poverty? These people take you into their hearts and minds. You know them as your friends and feel with them. Will the Church of Jesus Christ help bring the hope of a better world and a more abundant life to reality? — *J. Calvin Bright, Decatur, Ill.*

The New Negro. Mathew H. Ashmann. Fides Publishers, 1961. 145 pages. $3.50.

This book attempts to answer some essential questions that arise in connection with the problem of race, what Negroes are thinking, how they feel, what their views are. It is very important for those working in the field of race relations to know these things; otherwise, we are just working for a "cause" and not in the best interest of people. This book does not give us another stereotype of the Negro to supplant the old one; it helps us see that the Negro is certainly an individual, although more or less in agreement as to certain social and political objectives.

These views of "the new Negro" are given by social scientists and by one who is an authority by virtue of firsthand experience. The latter is a student who gives an inside view of the sit-ins and freedom rides. Finally, there is added a transcript of a panel discussion by literary artists on the topic, The Negro in American Culture. A lawyer presents The Legality of the Sit-ins. There are pictures of the new Negro in the South and in the North and also some evidence of the influence of modern Africa on the American Negro.

Here then in brief outline and in spoken language are some ideas to help us in our understanding of people tied up with the rest of Americans in our struggle to enlarge our concept of freedom. The general reader will find this short series of speeches an introduction to a wide field of interest. — *Edward Angeny, Kent, Ohio.*

Overseas Report . . . from Latin America

by Merle Crouse

Militarism in Latin America

Part of Latin America's inheritance as a child of Spain and Portugal is powerful, proud militarism. Methodist Bishop Sante U. Barbieri of Argentina says in his book, Land of Eldorado, page 125: "More and more the military has taken a place of privilege in society, becoming a caste within the national life. Moreover, every time one nation enlarges her military power by buying more armaments, other nations find that they are obliged to do likewise in order to keep a balance of power. In this way, each national government finds itself driven to spending the greatest part of its income on maintaining and enlarging its military forces. Out of their depleted economies, the governments of Latin America annually are spending the equivalent of $1,300,000,000 in armaments."

It is difficult, if not impossible, for democracy to have real strength and stability when the heavy threat of a military take-over hangs over the head of freely elected officials. Recently, elections took place in Argentina and Peru which produced results not to the liking of the armed forces. So, with complete disregard for the constitutional rights of the people to choose their own leaders, military leaders in both countries took over their respective governments by force, thus suspending democratic ideals until they feel the public mind will be more in accord with their own interests.

The present democratic governments of Ecuador, Venezuela, and Brazil are led by presidents who have kept their positions only by tiptoeing carefully along the delicate line between the duties of a constitutional administration and the firm demands of the military men.

The American government has had some touchy foreign policy to develop in working with the military powers of Latin America. Open support of and cooperation with outright dictatorships of the most undemocratic kind existed as part of Washington's policies up to the fall of Batista in Cuba. Since then a more determined shift toward unsympathetic handling of totalitarian dictatorships has been made.

In the struggle against communism, the U.S. government has seemed to cast its lot more with the common people for whom communism's promises have real attraction because of their dire physical and moral needs. Before, American efforts to contain communism were concentrated almost completely in the strengthening of the national military forces of each country. The Alliance for Progress program of aid to Latin America includes adult literacy, agricultural extension, low-cost housing, industrialization, and land reform — all geared to help the working man.

At the same time, our government continues to pour military aid into Latin America, which strengthens the power of the military men in political affairs, thereby aiding the undermining of democracy. The Alliance for Progress is committed to "strengthening democratic institutions," yet military aid and recognition of military dictatorships such as those of Peru and Argentina are working against the positive programs of social reform. The problem of militarism is a hard one to solve, and it reduces real democracy to but a dream for many Latin American people.

The American church can help the situation by influencing the U.S. government to provide more for social welfare and less for armaments in the countries to the south. The Latin American Protestant Church must continue to build a solid moral base in its society, teaching its own members the real meaning of democracy, cooperation, and love, and pointing out the non-Christian aspects of a society that is oriented toward a totalitarian attitude.

Foreign Missionaries in Cuba

Soon after the Castro regime began to establish itself in Cuba, foreign religious leaders felt pressure to start packing their bags. European Catholic priests and nuns were the first to go. As anti-American sentiments grew with the development of communist allegiances in Cuba, American Protestant missionaries began to leave. By January 1961 practically all American personnel had turned their work over to national pastors and teachers and had left the country.

In the middle of August 1962, Wolfe Hansen, a Canadian Protestant missionary was authorized a visa to enter Cuba. He is the first foreigner to be accepted for religious work in Cuba by the Castro government. Undoubtedly, his Canadian citizenship opened the way for his acceptance, since his nation has maintained open relations with the Castro regime. Hansen serves as a missionary with the West Indies mission.

Two New Nations Join Latin American Family

On Aug. 6, Jamaica, the richest island of the Antilles, became an independent nation. The new country, which has a population of approximately 1,660,000, is located in the heart of the Caribbean Sea, 90 miles south of Cuba. About ninety-five percent of the people are Negro. The official language is English.

Toward the end of August, two small islands located off the easternmost coast of Venezuela, united to form the independent republic of Trinidad-Tobago. Like Jamaica, Trinidad-Tobago is a former British possession with a pleasant tropical climate and a heavy concentration of Negroes in the English-speaking population. Both countries are members of the British Commonwealth.

Panama was the last country south of the United States to become independent, in 1903.

Mexican Christian Dies at Advanced Age

Mr. Tiburcio Duarte, a Mexican Protestant Christian for 97 years, died recently at the age of 127. For many years after becoming converted as a young man of thirty, he was a lay preacher and often conducted worship in his home for the benefit of non-Christian friends.

It is estimated that Mr. Duarte left more than 2,000 descendants.

News and Comment From Around the World

TV Stations Fined for Failure to Identify Sponsors

Four television stations in Minneapolis, Minn., were notified by the Federal Communications Commission that they must pay penalties of $500 each for violating the Federal Communications Act.

The stations carried programs relating to a controversy over passage of a new Sunday closing ordinance but they did not disclose that the programs were sponsored by local merchants. The station owners were told by the FCC that their failure to identify the sponsors was a most serious violation, particularly in view of the "apparent social and economic significance of the subject of the program."

Negro Students Will Not Endanger School's Tax-Exempt Status

Georgia's Supreme Court has ruled unanimously that church-related and other private colleges and universities will not lose their tax-exempt status if they enroll Negroes.

The high tribunal overruled a county Superior Court in a case brought by Methodist-related Emory University which sought to clarify sections of Georgia's constitution and statutes pertaining to tax exemptions. Emory officials had sought a clarification of state laws after it announced it planned to admit a Negro student to its dental school this fall.

Survey Shows U.S. Catholics Wish Greater Role for Laity

Nine out of ten U.S. Catholic lay people think that some changes in the life of the Catholic Church are needed, according to a national sampling of opinion conducted by Eucharist, a monthly magazine for laymen, published in New York.

Of the more than 2,000 lay men and women who replied to a questionnaire, the vast majority hoped that the Second Vatican Council would give them a further role in the life of the churches and take steps toward Christian unity. Seventy-one percent of those answering the poll urged the introduction of English in the mass. Greater stress on and instruction in the Bible was requested by eighty-eight percent. On their own role as laymen, eighty-nine percent saw a need of better channels for the laity to express their views to the hierarchy and eighty-four percent felt that there should be greater consultative roles for the laity in church and school administration.

South Africa Presbyterians Denounce Sabotage Act

The Presbyterian church of South Africa approved a statement at its General Assembly denouncing that country's General Laws Amendment Act which gives the government extraordinary powers to handle "emergency" situations. Also known as the Sabotage Act, the legislation has been attacked in South African church circles as strengthening the government's racial segregation policies.

In its statement the Presbyterian Assembly said the act was in contradiction to democratic principles since it would remove the protection afforded to individuals by processes of law.

To Hold Conference on Contribution of Churches to Education in Africa

A major conference on the role of Protestant churches in African education will be held in Salisbury, Southern Rhodesia, Dec. 29 to Jan. 10, under auspices of the All-Africa Church Conference. The conference will bring together some 120 church and mission leaders, educators, and others from more than 25 African countries.

They will consider a wide range of questions dealing with the present state of education on the continent and the contribution the churches can make to educational development, especially in the newly independent countries.

Negroes Jailed in Albany for Entering White Church

Three Negroes were placed under arrest in Albany, Ga., when they attempted to attend Sunday services at the white First Baptist church there. All were charged with loitering when they refused to leave the church at the request of the chief usher.

Negroes also attempted to attend services at six other white churches in Albany. All moved on when asked to leave. Police were stationed near each downtown church, and police cars patrolled the neighborhood around churches in the city.

Greek Orthodox Priests Protest Low Pay

Protesting their low pay, fifteen Greek Orthodox priests have applied for permission to emigrate to West Germany, where they hope to receive employment in industry.

Parish priests are described as the worst paid class in Greece. Their salaries range from $12.80 per week for university graduates in theology to $6.50 for those having only a primary education.

Some 8,000 priests have been campaigning for better pay. Some have organized to place pressures upon political leaders in an effort to gain increased salaries. They charged authorities with indifference to their plight.

Government officials generally agree that the priests are badly underpaid; however, governmental red tape and budgetary problems have prevented raises.

Parish priests receive salaries through a levy on all parishioners and from church revenue emanating from weddings, christenings, and burials. Greek Orthodox Church leaders opposed the levy, charging it alienated the faithful. Government leaders have taken action to abolish the tax and have promised to allocate more funds for payment of priests.

Million Visit Christian Pavilion at Greece's International Fair

The only Christian pavilion at the twenty-seventh International Fair held in Thessaloniki, Greece, was supported by the American Mission to Greeks. It drew about one million visitors in three weeks, most of whom received free Christian literature. Materials distributed included the Gospel of St. John and evangelical booklets and tracts. Among exhibits at the pavilion were a large illuminated open Bible, books, and literature published by the mission.

Nondenominational Religious Courses Ordered in Ceylon School System

The Ceylon government, which in 1960 nationalized nearly all church-related and other private schools, has now ordered the introduction of compulsory nondenominational courses in religion in the nation's educational system.

A decree by the Ceylonese director of education said that beginning in

January elementary and secondary schools are to inaugurate religious classes in which no comparisons shall be made between various doctrines and practices. According to the regulation, no attempts shall be made at conversion of students who must follow their parents' religion, unless the parents have specified otherwise.

Lutheran Free Church to Merge With American Lutheran Church

The merger of the Lutheran Free Church with the two-year-old American Lutheran Church was approved by the latter group at its first biennial General Convention.

With the addition of the Lutheran Free Church's 90,000 members, the American Lutheran Church increased its membership to 2,455,000, making it the third largest Lutheran body in North America.

More than half of the Lutheran Free Church members live in Minnesota. The merger will be effective Feb. 1.

Overflow Crowd at Kenya Youth Rally

Doors had to be locked at Nairobi's city hall recently after more than 1,300 Christian youth had crowded in to attend a rally entitled Kenya Tomorrow — A Challenge to Youth.

The object of the rally was to awaken the Christian youth of Kenya to its responsibilities at a time when the country is going into independence, and to urge Christians to participate fully in the life of the country, bringing a Christian influence to bear, instead of holding themselves aloof as a tight, select community.

National WCTU Wants Telstar Free of Liquor Advertising

At its 88th annual meeting, the national Woman's Christian Temperance Union declared that Telstar, the communication's satellite, must be kept free of alcoholic beverage advertising.

Opposition of the WCTU to liquor and beer advertising over the air and in interstate commerce is based on the contention that it increases drinking and alcoholism and breaks down social restraints against drinking by women in the home.

Delegates to the meeting adopted fifteen other resolutions dealing with the WCTU's platform and objectives which include, besides temperance, opposition to smoking, to sex and violence in movies, TV and radio.

Dutch Reformed Lead in Numbers Among White South Africans

Over 1,100,000 persons — 36 percent of the total white population of South Africa — belong to the three Dutch Reformed churches in the country, according to a church census. Members of the Dutch Reformed churches also make up 62 percent of Afrikaan-speaking citizens of the country.

The second largest religious community in South Africa is the Anglican with 16 percent of the population. Next are the Methodists with 8 percent, the Catholics with 5 percent, Presbyterians with 4 percent, and Jews with 4 percent.

Armed Forces' Sunday School Curriculum Hit by NAE Leader

The president of the National Association of Evangelicals charged that the required or recommended use of a Sunday school curriculum in the armed forces violates the religious freedom of those Protestant servicemen and their families who cannot conscientiously agree with the materials.

Dr. Robert A. Cook said the association must vigorously protest the fact that the respective chiefs of chaplains have recommended the United Protestant Sunday School Curriculum for Armed Forces be used in preference to any other.

Congo Government Guarantees Freedom of Religion

The president of the Congo Senate, Victor Komoriko, assured a Protestant leader in the Congo that his government guarantees freedom of religion and will not tolerate any discrimination based on religious beliefs. He also told the Rev. Peter Shaumba, secretary general of the Congo Protestant Council, that the government expects all missionaries to refrain from subversive political activities and to concentrate only on their religious ministry and teaching.

The church council secretary said Protestants plan to set up a university in the country and seek financial aid from the government.

Christian Literature Fund Recommended to WCC

The creation of a $2,000,000 fund to help meet the Christian literature needs of younger churches in Africa, Asia, and Latin America was urged at a World Council of Churches consultation in Germany.

The proposal was made by representatives of national missionary councils and interdenominational Christian literature agencies on both sides of the North Atlantic. They were attending the consultation sponsored by the World Council's Division of World Mission and Evangelism.

They suggested that the new international Christian literature fund be an "autonomous agency governed by a representative committee." The literature fund would help to set up pioneering ventures and new undertakings beyond the scope of the resources of existing agencies working in the field of Christian literature.

Pennsylvania Council Opens United Church Center

The Pennsylvania Council of Churches formally dedicated its new United Church Center at Harrisburg, Pa., in ceremonies attended by prominent Protestant clergy and laymen.

In addition to serving as the council's headquarters, the center will house offices of seven Protestant state agencies, one of which is the Eastern Region office of the Church

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of the Brethren. The other agencies are the Evangelical United Brethren Church, the Churches of God in North America, the United Church of Christ, the Pennsylvania State Sabbath School Association, the Pennsylvania Temperance League and the United Churches of Greater Harrisburg.

The council represents some 3,000,000 members of 17 cooperating denominations in the state.

News Briefs

Missionaries of the Church of Jesus Christ of Latter-day Saints (Mormon) around the world converted 88,807 unchurched persons in 1961, according to a report presented at the denomination's semi-annual meeting. Also reported was the fact that the 1.7 million member denomination has nearly 12,000 full-time missionaries around the world, and 7,200 part-time workers.

Anniversaries

Mr. and Mrs. Sam Andrews of Cedar Rapids, Iowa, celebrated their golden wedding anniversary on Sept. 23, 1962. They have one daughter and one granddaughter. — Mrs. Evelyn Roush, Cedar Rapids, Iowa.

Mr. and Mrs. Elmer G. Harman celebrated their golden wedding anniversary on May 15, 1962. They have two daughters and two grandchildren. — Mrs. John Alexander, Kansas City, Kansas.

Mr. and Mrs. W. T. Heckman of Cerro Gordo, Ill., celebrated their sixty-second wedding anniversary on Sept. 5, 1962. Brother Heckman, who has been in the ministry for almost sixty-two years, still preaches occasionally at the Oakley Brick church. They have five children, eleven grandchildren, and seven great-grandchildren. —Mildred Fulk, Cerro Gordo, Ill.

Mr. and Mrs. Irvin Hostetter celebrated their fifty-fifth wedding anniversary on June 25, 1962. They are members of the Hanover congregation, Pa., where Brother Hostetter has served as a deacon for twenty-seven years. They have five sons, two daughters, nine granddaughters, and nine grandsons. — Mrs. Lottie M. Bowman, Hanover, Pa.

Brother and Sister Charles H. Inbody celebrated their fifty-eighth wedding anniversary on June 29, 1962. They are members of the West Goshen church, Ind. There are seven children, twenty-three grandchildren, and twelve great-grandchildren. — Verda Weaver, Goshen, Ind.

Brother and Sister Andrew G. Miller celebrated their sixtieth wedding anniversary at Rocky Ford, Colo., on Sept. 30, 1962. They have six children. — W. R. Hoover, Rocky Ford, Colo.

Mr. and Mrs. N. A. Minnix celebrated their fiftieth wedding anniversary on May 23, 1962, at Kansas City, Kansas. They have two sons, one daughter, and three grandchildren. — Mrs. John Alexander, Kansas City, Kansas.

Obituaries

Atchison, Ephraim, was born Feb. 25, 1879, and died Sept. 23, 1962, in Rockwood, Pa. His wife, Jane Elizabeth Atchison, preceded him in death. Surviving are three sons. He was a charter member of the Rockwood church. The funeral service was conducted by the pastor, Walter F. Berkebile, and burial was in the Rockwood cemetery. — Walter F. Berkebile, Rockwood, Pa.

Atchison, Jane Elizabeth, daughter of Simon and Kissah Jane Hamilton, died at Rockwood, Pa., June 10, 1962, at the age of seventy-one years. Her husband, Ephraim Atchison, died in September. Three sons and several grandchildren survive. She was a member of the Rockwood church, Pa. The funeral service was conducted by Bro. Walter F. Berkebile, and burial was in the Rockwood I.O.O.F. cemetery. — Mrs. Walter F. Berkebile, Rockwood, Pa.

Beckwith, Edna Schubert, was born Aug. 21, 1887, at Summerville, Kansas, and died Sept. 2, 1962, at Ontario, Oregon. In 1911 she was married to Troy Schubert, who died in 1924. On Nov. 25, 1952, she was married to Thurston Beckwith, who survives her. Also surviving are five children, twelve grandchildren, one great-grandchild, five stepchildren, one sister, one half sister, one half brother, and her stepmother. The funeral service was conducted by Bro. Paul Eller in the Fruitland church, and burial was in the Payette Riverside cemetery. — Reina Downing, Fruitland, Idaho.

Brown, Lucy B., was born in Pennsylvania, and died Aug. 3, 1962, at the age of eighty-four years. She was a longtime member of the South Waterloo church, Iowa. Her husband preceded her in death. Surviving are four sons, two daughters, one sister, seventeen grandchildren, and twenty-nine great-grandchildren. The funeral service was conducted by Bro. Walter Bucher, and burial was in the Orange cemetery. — Clarence D. Sink, Waterloo, Iowa.

Carroll, Wilda Swaim, was born in Allen County, Ohio, Feb. 10, 1874, and died Sept. 19, 1962. She was married to J. W. Swaim, who died May 30, 1937. Later she was married to W. A. Carroll, who died Feb. 22, 1960. Surviving are two sons, one daughter, nine grandchildren, sixteen great-grandchildren, three stepsons, and three stepdaughters. She was a charter member of the Elm Street church, Lima, Ohio, where the funeral service was conducted by Bro. Earl Lehman; burial was in the Harrod cemetery. — Mrs. John Furry, Cridersville, Ohio.

Cook, Leona, daughter of Oliver and Elvinia Johnston Tyrell, was born near Blakesburg, Oct. 23, 1868, and died at Albia, Iowa, Sept. 21, 1962. She was a member of the Monroe County church. She was married to Dawson Cook, who died in 1917. Surviving are seven children, ten grandchildren, and twelve great-grandchildren. The funeral service was conducted by Harvey Hess III, and burial was in the Bethel Cemetery. — Mrs. Mary Reeves, Albia, Iowa.

Culler, Frank B., was born in Goshen, Ind., Aug. 7, 1889, and died Aug. 23, 1962, at Goshen. In 1915, he was married to Sarah Larson, who died in 1938. Surviving are one daughter, one granddaughter, and one sister. He was a member of the West Goshen church. The funeral service was conducted by Bro. Paul Lantis, and burial was in the West Goshen cemetery. — Verda Weaver, Goshen, Ind.

Dohner, Joseph, died Sept. 26, 1962, at the age of ninety-four years. He had served as a deacon in the church for forty years. His wife, Dora Engle Dohner, died in 1955. Surviving are two sons, one daughter, one half brother, seven grandchildren, and seventeen great-grandchildren. The funeral service was conducted by Bro. Robert Mock of the West Milton church, and burial was in the Highland cemetery. — Rowena W. Mishler, Dayton, Ohio.

Gibble, Agnes N., daughter of Nathan G. and Melinda Newgard Gibble, was born near Mastersonville, Pa., Oct. 28, 1883, and died Sept. 15, 1962, at Elizabethtown, Pa. For over sixty years, she had been a member of the

Church of the Brethren. She is survived by one brother and one sister. The funeral service was conducted by the undersigned, and burial was in the Chiques cemetery. — Nevin H. Zuck, Elizabethtown, Pa.

Graybill, Samuel E., son of Samuel G. and Katie Groff Graybill, was born May 26, 1909, and died Sept. 7, 1962. Surviving are his wife, Dorothy Rothfus Graybill, and one brother. The funeral service was conducted by the undersigned. — Nevin H. Zuck, Elizabethtown, Pa.

Haag, George M., son of George and Blanche Wink Haag, was born at Fleetwood, N. J., and died at Bogota, N. J. He was a member of the Church of the Brethren. Surviving are his wife, Mary Nye Haag, three sons, seven grandchildren, and two brothers. A graveside service was conducted by Bro. Cyrus Krall in the Viewpoint cemetery at Mohrsville, Pa. — Helen Reber, Centreport, Pa.

Harman, Carroll N., son of Howard and Cora Geiman Harman, was born Sept. 8, 1904, in Baltimore, Md., and died July 1, 1962, at Timonium, Md. Surviving are his wife, Frankie Wheatley, two sisters, one brother, three sons, one daughter, and ten grandchildren. He had been a deacon and a trustee of the First church, Baltimore. The funeral service was conducted by Bro. David J. Markey, and burial was in the Dulaney Valley Memorial Gardens. — Frances Blough, Baltimore, Md.

Harsh, Jesse F., son of Lloyd E. and Rachael Loughrie Harsh, was born Jan. 25, 1884 and died Aug. 28, 1962. On June 20, 1909, he was married to Effie A. Fike. He had been a member of the Church of the Brethren for fifty years, serving forty-nine years as a deacon and for a number of years as a Sunday school superintendent. Surviving are his wife, three sons, two daughters and fourteen grandchildren. One son, Alva, disappeared with his wife while serving as a missionary in Show Yang, China. The funeral service was conducted by Brethren Owen G. Stultz and Galen E. Fike in the Maple Spring church, W. Va. — Owen G. Stultz, Eglon, W. Va.

Hartman, Lewis C., son of Benjamin and Myra Thompson Hartman, was born June 28, 1878, and died Oct. 3, 1962. On Aug. 26, 1903, he was married to Gertrude Ferveda. He had been a member of the New Salem church, Ind. Surviving are his wife, two daughters, two sons, fourteen grandchildren, twelve great-grandchildren, one brother, and two sisters. The funeral service was conducted at the Oswego Baptist church by Rev. Jim Reffert, and burial was in the Oswego cemetery. — Edna Tom, Milford, Ind.

Hengst, Howard F., son of William and Mary Layman Hengst, was born April 7, 1884, in York Township, Pa., and died Aug. 21, 1962, in York, Pa. On Dec. 27, 1921, he was married to Anna Bahn. Surviving are eight children, twenty-seven grandchildren, and fifteen great-grandchildren. Burial was in the Codorus church cemetery. — Mrs. Catherine Rohrbaugh, Dallastown, Pa.

Hess, Agnes M., daughter of John and Mary Jane Dougherty Claybaugh, was born July 19, 1869, in Altoona, Pa., and died Sept. 23, 1962. On Nov. 27, 1890, she was married to Harvey A. Hess, who died in 1938. She was a charter member of the Twenty-eighth Street church in Altoona, where with her husband she had served in the office of deacon. Surviving are four children, three grandchildren, ten great-grandchildren, and one brother. The funeral service was conducted by Bro. Donald Fogelsanger. — Martha Mentzer, Altoona, Pa.

Hinkle, Bernice, daughter of George S., and Louisa J. Snyder, was born March 23, 1881, at Middleburg, Pa., and died Aug. 9, 1962, at Hershey, Pa. On Nov. 19, 1916, she was married to Roscoe C. Hinkle, who preceded her in death. She had been an active member of the Spring Creek church for many years. Surviving are one son, three grandchildren, one sister, and one brother. The funeral service was conducted by the undersigned, and burial was in the Spring Creek cemetery. — J. Herbert Miller, Hershey, Pa.

Hobbs, Elmer O., died Sept. 15, 1962, at the age of seventy-seven years. He was a member of the First Central church, Kansas City, Kansas. Surviving are his wife, Pansy, and two daughters, seven grandchildren, and three great-grandchildren. The funeral service was conducted by Bro. Donald Lowdermilk, and burial was in the Chapel Hill Memorial Garden. — Mrs. John Alexander, Kansas City, Kansas.

Holland, Frank Walton, was born Nov. 15, 1877, near Plymouth, Ind., and died Sept. 26, 1962, at Wenatchee, Wash. In 1905 he was married to Laura Belle Hoover. He was a member of the Sunnyslope church, Wash. Surviving are his wife, two sons, three daughters, fourteen grandchildren, and thirty great-grandchildren. The funeral service was conducted by Bro. Noble Deardorff, assisted by Bro. Harlan Brooks, and burial was in the Wenatchee cemetery. — Mrs. Charles E. Holland, Wenatchee, Wash.

Hollinger, Allen S., son of Jacob O. and Susanna Shearer Hollinger, was born Aug. 23, 1885, and died Oct. 5, 1962, in Lancaster County, Pa. He was married to Ella Meckley Hollinger, who died in 1944. He was a member of the Chiques church, Pa. Surviving are one sister and one brother. The funeral service was conducted by Brethren Robert O. Hess and Howard Bernhard, and burial was in the Mount Pleasant cemetery. — Mrs. Abram Zellers, Manheim, Pa.

Holsopple, H. Earl, was born March 7, 1901, at Johnstown, Pa., and died Aug. 10, 1962, at Washington, N. J. Surviving are his wife, one son, and one brother. He was a member of the Quakertown church, Pa. The funeral service was conducted by the

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Continued from page 27

undersigned, and burial was in the Springfield church cemetery. — Luke H. Brandt, Quakertown, Pa.

Holsopple, Mahlon, was born Jan. 27, 1875, near Johnstown, Pa., and died Aug. 29, 1962, at Quakertown, Pa. He is survived by one son. The memorial service was conducted by the undersigned, and burial was in the Richland cemetery, Pa. — Luke H. Brandt, Quakertown, Pa.

Hoover, Carrie May Yundt, was born Nov. 17, 1871, at Warrenville, Ill., and died at La Verne, Calif., Sept. 15, 1962. She was married to W. I. T. Hoover, who died in 1945. Surviving are one daughter, two sons, one brother, seven grandchildren, and ten great-grandchildren. The memorial service was conducted in the La Verne church by the undersigned, and burial was in the Evergreen cemetery, La Verne. — Harry K. Zeller, Jr., La Verne, Calif.

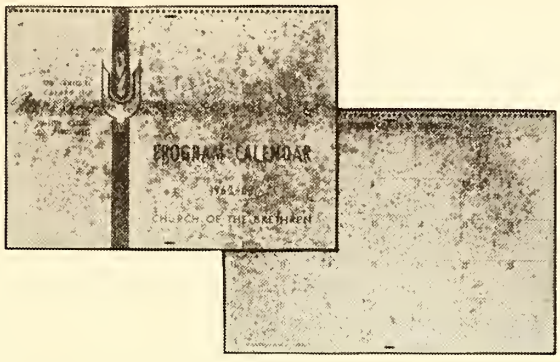
Hoover, Elizabeth G., daughter of David S. and Mattie Guyer Koones, was born Jan. 3, 1869, at Loysburg, Pa., and died Oct. 3, 1962, at Roaring Spring, Pa. She was a member of the Roaring Spring church. On Oct. 18, 1891, she was married to Martin B. Hoover, who died in 1897. Surviving are two daughters, one son, twelve grandchildren, forty-three great-grandchildren, thirteen great-great-grandchildren, and one brother. The memorial service was conducted in the Roaring Spring church by Bro. Berkey E. Knavel, and burial was in the Replogle cemetery at Woodbury, Pa. — Margaret E. Guyer, Roaring Spring, Pa.

Musselman, Estella Miller, was born in 1884, and died Sept. 9, 1962, at Rochester, Ind. Surviving are her husband, Wallace, four sons, seven grandchildren, and three great-grandsons. The funeral service was conducted at the Roann church, Ind., by the undersigned and Rev. Wilbert Sullivan. Burial was in the Chili cemetery. — Ora DeLauter, Roann, Ind.

Neff, Annie K., was born March 18, 1884, in Manor Township, Pa., and died June 17, 1962, near Lancaster, Pa. Surviving are her husband, Cyrus L. Neff, two daughters, eleven grandchildren, and two great-grandchildren. — Marilyn Gerlach, Lancaster, Pa.

Neher, Asa Perry, Sr., was born Aug. 16, 1880, and died Oct. 8, 1962, at Oroville, Calif. He was married to Sally Bowman, who preceded him in death. Later he was married to Elice Neher. Surviving are his wife, eleven children, thirty-seven grandchildren, and twenty-three great-grandchildren. Early in life he was called to the ministry. The memorial service was conducted in the McFarland church by the undersigned, and burial was at Bakersfield, Calif. — Galen K. Walker, McFarland, Calif.

Neher, Cora Adella, daughter of Mr. and Mrs. David Wineland, was born March 9, 1878, at Virden, Ill., and died Sept. 28, 1962, at Pomona, Calif. On Jan. 11, 1898, she was married to James Neher, who died in 1959. Surviving are six children, ten grandchildren, and seventeen great-grandchildren. She had been an active member of the Church of the Brethren. Burial was in the Pomona cemetery. — Arthur C. Keim, Pomona, Calif.



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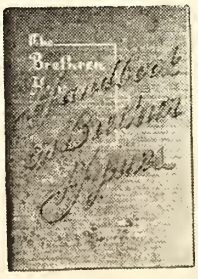
CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

HANDBOOK

on Brethren Hymns

Ruth B. Statler and Nevin W. Fisher

Each hymn written by a Brethren author and each hymn set to a tune by a Brethren composer is discussed by Mrs. Statler as to its spiritual implications and, in many cases, as to its origin and history. Following each such discussion is a set of suggestions, written by Mr. Fisher, for the song leader in order that the most effective use may be made of the hymn. A brief biographical sketch of the authors and composers is also included. **$1.50**



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Pays $100.00 Weekly from First Day Even for Lif

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TO THE ONE AMERICAN in four who does not drink, we are pleased and proud to offer the Gold Star Total Abstainers Hospitalization Policy, which will pay you $100.00 a week in cash, from your first day in the hospital, and will continue paying as long as you are there, even for life!

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One out of every seven people will spend some time the hospital this year. Every day over 64,000 people ent the hospital . . . 47,000 of these for the first time! N one knows whose turn will be next, whether yours mine. But we do know that a fall on the stairs in yo home, or on the sidewalk, or some sudden illness, operation could put you in the hospital for weeks months, and could cost thousands of dollars.

How would you pay for a long siege in the hospit with costly doctor bills, and expensive drugs and me cines? Many folks lose their car, savings, even their hon and are sunk hopelessly in debt for the rest of their liv We surely hope this won't happen to you, but please do gamble! Remember, once the doctor tells you it is yo turn to enter the hospital, it's too late to buy coverage any price.

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Mary B. Gilbert, Lafayette, Indiana
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Peter Fargard, Waukegan, Illinois
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APPLICATION FOR

Gold Star Total Abstainers' Hospitalization Policy

Name (Please Print)_____ 0-1-3951-122
Street or RD#_____
City_____ Zone_____ State_____
Date of Birth: Month_____ Day_____ Year_____ Height_____ Weight_____
My occupation is_____ Age_____
My beneficiary is_____ Relationship_____
I also hereby apply for coverage for the members of my family listed below:

NAME (Please Print)	AGE	HGHT.	WGHT.	BENEFICIARY
1.				
2.				
3.				
4.				

To the best of your knowledge and belief, have you or any person listed above ever had high or low blood pressure, heart trouble, diabetes, cancer, arthritis or tuberculosis or have you or they, within the last five years, been disabled by either accident or illness, had medical advice or treatment, taken medication for any condition, or been advised to have a surgical operation? ☐ Yes ☐ No

If so, give details stating person affected, cause, date, name and address of attending physician and whether fully recovered:_____

Neither I nor any other person listed above uses alcoholic beverages, and I hereby do apply for a policy with the understanding that the policy will not cover any conditions existing prior to the issue date, and that it shall be issued solely and entirely in reliance upon the written answers to the above questions.

Date: ..... *Signed:* X .....
Form GS 713-3

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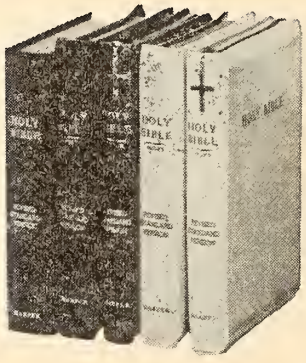
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Church of the Brethren
Gospel MESSENGER

DECEMBER 8, 1962



Pierre Subleyras

Three Lions

This French woman reading her Bible portrays the earnest devotion that characterizes all genuine worship

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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DECEMBER 8, 1962

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Our Contributors

Three pastors are among the contributors to this issue: ROBERT MOCK, of the West Milton church, Southern Ohio; PHILIP LAUVER, of the Flint church, Michigan; and MARK J. CARMICHAEL, of the Sunnyside church, Washington.

A housewife and mother, RUBY RHOADES with her husband, Benton, served in the Brethren mission in Ecuador for a number of years.

ERIC NORTH, consultant, American Bible Society, was secretary of the society, but is now retired.

Though retired as a Brotherhood staff member, DAN WEST still serves the cause of peace. He was director of the peace seminar in Japan this past summer.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Too Nationalistic

I am writing in regard to the question posed in the Sept. 22 Gospel Messenger, asking, "Can a Christian Violate a Law?" Laws of nations are made by men who are anything but infallible. Laws are made for the people of a certain nation or organization. I should think that Christians are not nationalists; instead they are concerned with the whole human race, not only Americans or other Christians. Thus, if a law is in effect which will do good for one people at the expense of another, the only thing a Christian can do is violate the law.

It seems to me that very many Christians are becoming too nationalistic. Yes, I am proud to be an American, yet I don't see that an American is worth more to God than a Japanese or a Russian! And I wonder what God thinks of us Christians who are putting our own security and nation before the need of our brother. — Marty Hendrix, Freidehorst-Haus 6, Bremen-Lesum, Germany.

Have Something Worthwhile to Say

The article "Conversations With a Purpose" interested me. We find in our church that all people want to talk about is their families, what they eat, their diets, and mostly about themselves.

I believe our congregation is in a rut! Our family has always gone outside the fellowship of our church to seek friends, or, shall I say, our social life has not depended on the church. We have been deeply concerned because, truly, we love these people. But they have nothing to offer conversationally. Deacons, plus other members, who hold official positions in the church program and laymen who have visited in our home have nothing worthwhile to say! They read little, their experiences in the arts are small, and, if they travel, they cannot describe on their return what they have seen.

We do need conversation with a purpose, to inform each other of current events, world affairs, socially and politically, and also to be interested in other living personalities and what makes them famous.

I agree with S. Loren Bowman on the issue of introducing church history and culture into a conversational study. It is the guardian of the moral and spiritual substance out of which Western civilization grew! But can't politics, science, and biographies of statesmen and living celebrities be important too? — Illinois Reader.

Consider Professional Social Workers

The article, "Pastoral Help for Home Troubles," by H. H. Helman, in the Nov. 10 issue was interesting but quite alarming to me. His statement, "Use your pastor first, and psychiatrist last," is very general and seemingly does not distinguish between the various degrees of marital conflict and personality disturbances. Reverend Helman seems to have considerable knowledge regarding "homemade troubles," but I question some of his issues.

Reverend Helman mentioned psychiatrists, but no consideration was given to professional social workers. A professional social worker has a Master's degree in social work (at least two years of training beyond college) and many are employed in child guidance clinics and family service bureaus. It is the latter agency that offers services to those individuals or partners whose problems are of such a nature and/or intensity that specific knowledge and training are required to alleviate these problems. — Guy F. Beckman, R. 1, Box 161, Oakton, Va.

Conflicting Report

I write concerning a letter printed in the Oct. 13 issue addressed to Mrs. Dick from Lloyd Wright, Office of Public Affairs.

I am in the same situation as Mr. Wright in that I don't know where Mrs. Dick got her information about alcoholic beverages being provided to Peace Corps volunteers, but I have seen alcoholic beverages being used in a Peace Corps camp that I visited this summer in Puerto Rico. I don't know where they got it or anything else, but I do know that they had plenty to go around the time I was there.

I have heard many favorable remarks about the Peace Corps, its training program and the good work that has been done by it. But frankly the impression I received at this particular camp was not one of high regard as being an example of "goodwill ambassadors," and they did have access to alcoholic beverages. — Carl Blough, 715 N. Sycamore St., North Manchester, Ind.

How to Attend a Board Meeting Without Really Being There

YOU begin by imagining a spacious room in the southwest corner of the General Offices building. The afternoon sunlight filters through orange-colored drapes on the south. There is a brick wall to the west and an oak-paneled wall to the north. As you picture this end of a long room, put in a six-sided table around which the twenty-five members of the General Brotherhood Board are gathered.

On a few occasions the board meets in closed session. At this time folding doors shut off their meeting place from adjoining rooms. But mostly their sessions — and the doors too — are wide open. So you must include in your mental picture a host of onlookers and servants of the church, namely, staff members, missionaries, service personnel, and some visitors.

At one end of the table sits the chairman of the board, Harold D. Fasnacht, flanked by the vice-chairman, Calvert N. Ellis, and the general secretary, Norman J. Baugher. In front of every board member is a substantial volume of 135 mimeographed pages, bound together in a spiral notebook which serves as the agenda for board and commission meetings. Each member receives his "homework" several days in advance so that he can be familiar with the reports and recommendations he will be considering.

But the mimeograph will be busy all during the board and commission sessions. For there are always supplementary reports, revised versions of documents, last-minute statements, and other urgent matters to attend to. Sometimes the six-sided conference table disappears under a swelling tide of paper. But this is how the business of the board gets done.

Now that you have the picture in focus, it is time to turn up the volume. The new chairman of the board, who is also president of La Verne College, tells his companions not to worry too much about parliamentary tangles. As chairman he will try to see which direction the board is headed and help it to go in that direction. He takes a few minutes to introduce the newest members of the board: Sim Togasaki, importer from California; Ray Emmert, attorney from Iowa; Dan West, retired staff member from Indiana; Charles Zunkel and Edward K. Ziegler, both pastors in Virginia.

The November meeting of the board is usually devoted to a review of the total Brotherhood program. This accounts for the bulky size of the agenda which must include almost thirty departmental reports. Reading them may look like a chore, and not every board member succeeds in digesting them down to the last statistic. But viewed as a record of what is happening in the Brotherhood, these reports provide some rather exciting reading.

You can be sure, therefore, even if you visit a GBB meeting only in imagination, that a board meeting is no picnic. True, there are occasional coffee breaks, there are scheduled periods for relaxed worship, and there are some times for friendly visiting. But, generally speaking the days are long, from eight in the morning until after nine at night, and the items on the agenda are sometimes stubborn in the way they require attention.

At the November meeting members were provided also with a comprehensive report prepared by Norman Baugher, the board's general secretary. Looking back over ten years of service in this executive capacity, he reviewed the development of the church since 1952. Among other trends he observed that in 10 years church membership grew by 8 percent, there was a 70 percent gain in outreach giving, and 113 new congregations had been started. But the rate of growth has not kept up with general population growth, and this lack of growth is a matter of great concern.

Looking to the future, the general secretary considered the role of a minority church. He urged Brethren to face squarely the question: "What is our intention? What do we want to do deliberately and purposely? How do we regard ourselves?"

In addition to the large conference room in which the board meets around one table, the General Offices building also provides five smaller conference rooms in which each of the five commissions of the board meets simultaneously.

For a report of commission actions and of the major business transactions of the board we invite you to watch the pages of this and the next issue of the Messenger. At least now you have in mind the setting in which the board assembles to work for you, for the church, and for the cause of Christ. — K.M.



Jan Fictoor

Three Lions

A GOD WHO ACTS

by Robert Mock

THE Bible is the foundation and authority of our religion, the basis upon which we establish the truth of our faith. The Bible is the story of a God who acts in the affairs of men. When we meet the God of the Bible, we soon learn that he is concerned about people. He uses people to reach his ends — and many of the people he chooses to do big things are no special kind of person at all. They are ordinary and human.

Consider one such personality from the Old Testament. Let us take Jacob as an example.

Jacob's youth was filled with untiring efforts to secure for himself the birthright which belonged to his twin brother, Esau. In contrast with the coarse Esau, Jacob was quiet and peaceable, but shrewd and able to use cleverly the weaknesses of his brother.

In this he was aided by his mother, while Esau found favor in the eyes of his father. Isaac, deceived by his wife, unwittingly bestowed the blessings of birthright upon Jacob, who, in consequence, was

forced to abandon for a time the land of Canaan — the land of promise.

In the course of his wanderings, Jacob came to Bethel, where God appeared to him in a dream. Here Jacob met God personally for the first time. And though he made some promises, there was no evident change in his personality and behavior. Shrewdness and cunning craftiness became a fixed part of his life and he seemed to deceive even Laban, his father-in-law.

Jacob asked for Rachel as payment for seven years' work. He got Leah instead and had to work another seven years for Rachel. Tense relations developed between Jacob and Laban, and Jacob was forced to leave. In the period before leaving, he tricked Laban and took some possessions. As Jacob left for his home in the land of Canaan, Laban took after him, but fortunately they settled the matter amicably.

Facing homeward, Jacob began to think about his brother Esau. He wondered whether Esau still hated him. Jacob sent messengers who returned, announcing that Esau was coming to meet Jacob and was bringing 400 men. Now, finally, God could get hold of Jacob. He could not go forward or backward, so he went upward. He is caught in the vise.

Jacob and God wrestled together so hard all night, that in the morning Jacob discovered that his thigh was out of joint. The wrestling brought Jacob to his senses. He yielded to God and left his predicament in the hands of God. When Jacob and Esau met, they embraced instead of fighting.

The Bible is the story of ordinary people, like Jacob, who are seeking to find their place in life. And the story makes it unquestionably clear to us that we never find our place until in quiet surrender we commit ourselves to God.

There is so much we could say about such personalities of the Bible as

Joseph, boy of conceit;
Moses, a murderer;
David, a man of war;
Isaiah, a rich aristocrat;
Amos, a farmer of Tekoa;
Peter, a man of temper and profanity;
Thomas, a doubter;
Paul, a persecutor of God's people.

All these men God took, made over, redirected, and used them for his glory and their own good.

Is there any word here for our day — a day in which both meaning and substance have evaporated from man's daily existence, a day in which sterile sophistication has replaced the sense of mystery, a day in which a respect for God is perverted by gross wallowing in death and sex?

There was a day when human existence was considered a pilgrimage — a journey from somewhere to somewhere. Today man is a tramp waiting, knowing that life must hold something better, yet with nowhere to go.

Our world lacks the God of the Biblical world. Our day is only conscious of the absence of God. We are confused about God; our minds fumble at everything; they are all thumbs when we try to point out God. Our day is concerned with whether God can speak at all. When the question is raised, our sophistication requires a scientific explanation. And one cannot be found.

We need, once again, to bathe ourselves in the mystery of God's living presence in our personal lives. The problem is not God's, but ours. He is willing to talk to us, as once he spoke to the people of the Bible. But we must be willing to give up our superficiality and pretense. As John Baillie said, "The one great difficulty that confronts God in his desire to reveal himself to you and me, that thereby he may save us, is the difficulty of cutting through the dreadful tangle of dishonesty and lying and self-deception and pathetic make-believe with which we all the time surround ourselves."

The difference between Jacob, Moses, David, Peter, and Paul and many of us is that they felt and responded to the touch of the Master's hand. Can he depend on us to come through?



Religious News Service

"And Jacob was left alone; and a man wrestled with him until the breaking of the day" (Genesis 32:24 RSV)

STONY POINT:

Orientation Center



What's new in missions?

A NEW APPROACH TO MISSIONARY TRAINING

by Ruby Rhoades

Photos by Fujihira, World Outlook

IN LOWER New York State you can see row after row of battleships standing anchored in the Hudson River. This "reserve fleet" is a grim reminder of past wars and possible wars to come, of hatred, fear, and revenge.

Up the Hudson River from the fleet you come to West Point Mili-

tary Academy, a training center for military personnel. But if you go down the river about the same distance you come to the Stony Point Missionary Orientation Center.

A visitor to Stony Point will find there, instead of battleships or future generals, a fleet of missionaries preparing to go out into the world, ready to share of everything they are and know and believe. Among those receiving this orientation training this fall are Don and Betty Stern, Church of the Brethren missionaries under appointment to Nigeria.

The center is an outgrowth of study and experimenting about ways of preparing new missionaries for their overseas assignments. It began late in 1959, when the Division of Foreign Missions of the National Council of Churches invited interested denominations to explore together the possibility of a cooperative missionary training program. The Church of the Brethren was one of the original participating churches, but found it necessary to withdraw at the time of the initial capital investment. However, through the generous invitation of the Board of Managers of the Missionary Orientation Center, the Church of the Brethren was invited to send the Donald Sterns for their pre-field missionary training.

Many of the denominations represented had already developed types of missionary training programs, often geared to studies of the particular area where the missionary would be sent and concentrating on linguistics and anthropology. More and more this proved inadequate, partly because the new missionary went with preconceived textbook ideas which could not keep up with the rapid changes of our day. Such ideas sometimes caused more adjustment problems than if he had gone with a completely open mind.

Yet mission boards were convinced that some kind of orientation is necessary. The new missionary finds himself in situations of overwhelming complexity. The transition from the sheltered, comfortable, secure, middle-class way of life to life among a people whose chief concern is survival, into a country in political upheaval, to confrontation with other faiths as strong as his own – this calls for preparation. The missionary must not only understand the world to which he goes, but his own cultural conditioning, his values, his faith, himself.

So Stony Point Missionary Orientation Center came into existence with its approach to the missionary's whole being – spiritual, intellectual, emotional, and volitional. Some seventy students meet daily in the classroom, in small planning groups, in prayer cells, at the table, in community living, on work responsibilities, in every conceivable situation. They use each of these experiences to learn about themselves and their



Dr. Agehananda Bharati, a Hindu monk and a member of the faculty of the Maxwell Graduate School of Syracuse University (left), discusses his religion with Betty and Don Stern. Bharati was one of the four leaders representing major world religions at a four-day world religions seminar for missionary trainees at the Stony Point center



The feeling of group solidarity which develops among those in training at Stony Point does not prevent lively discussions and disagreement in points of view

relationships to other people. And always there is skilled counseling available at the moment it is most needed.

Among the students there is a tremendous diversity of personality, background, religious experience, profession, and education. Just as on the mission field, some problems arise. These must be faced, understood, and resolved — not ignored. And from each such experience new insights are gained for more effective personal relationships.

Don and Betty Stern and their young son, Andy, are the first Church of the Brethren missionaries to receive their orientation at Stony Point. They live with three other families, ten children in all, in a big, old farmhouse, just off campus. (When construction is completed, all students will live on campus.) They take their meals together in the common dining room. Their children share one TV set among them. There is one washer and dryer for all. The wives take turns helping the cook with the meals. The men have garbage detail. There are dishwashing, table setting, cleaning, etc. Smooth running of such a household takes cooperation on the part of everyone.

The academic work is guided by a competent staff, all of whom have had overseas experience and hold advanced degrees in their chosen fields. Visiting lecturers, all outstanding leaders in their particular subjects, are secured for lectures and discussion periods. Various theological, social, and political views are represented. The lecturers do not necessarily present an "approved" point of view but bring new ideas which need to be faced and understood.

Reading and preparation are required for each session. A well-equipped library is provided. Classes are scheduled for five days a week and for at least two evenings. Since wives are required to attend, child care is provided. The schedule is heavy, and the students must discipline themselves to keep up.

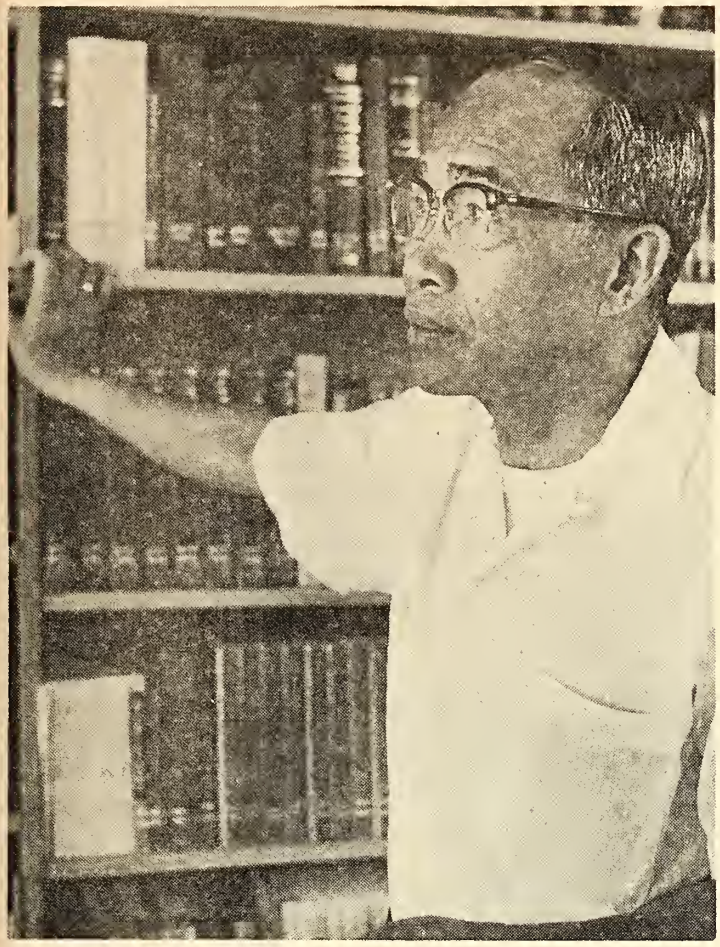
Another important element in the training program is actual face-to-face encounters with realities which heretofore were only textbook ideas or newspaper stories. The students visit New York slum areas, lunch in tenement and housing projects, visit factories, meet with labor leaders, talk with dope addicts.

The students feel the frightening grip and power of a stimulated communist brainwashing and are given help on the Christian approach to communism. A Hindu monk gives a list of rules for dialogue between the Christian missionary and the Hindu.

Buddhist, Muslim, and Protestant theologians share their faith in a round table discussion. After each encounter come carefully planned discussions and evaluations of the situation and of the participant's feelings and reactions.

The last important element in the training program is the laboratory approach to learning. After a series of lectures, dramatic firsthand experiences, or some difficult interpersonal relationship, comes the weekly laboratory discussion period. Candidates are urged to analyze carefully their own feelings and reactions and to draw parallels with overseas situations.

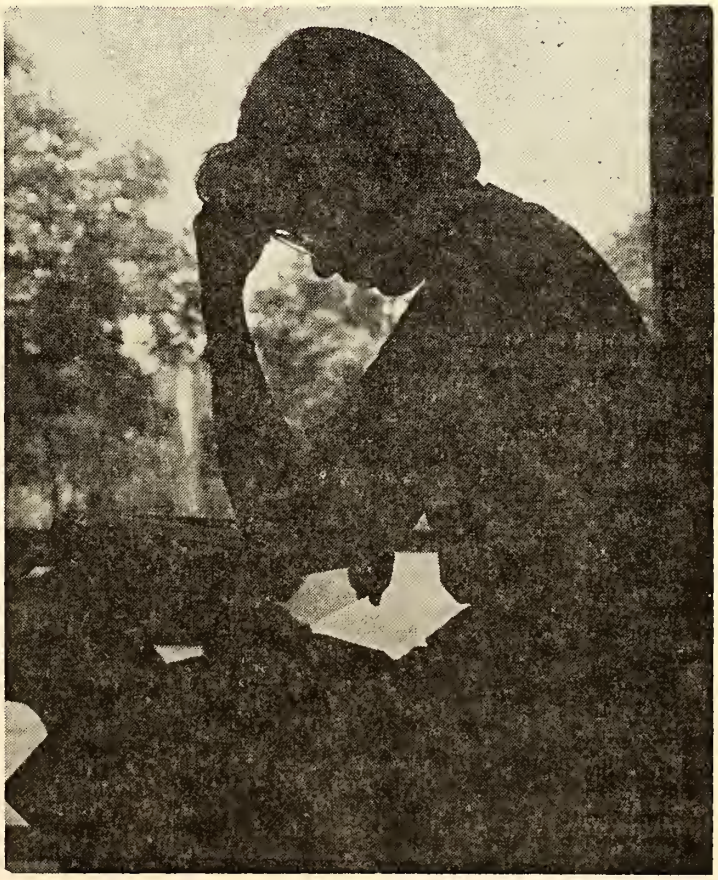
Perhaps the English of an over-



here we had to sort our material belongings, discarding certain things, deciding what to leave and what to take. Then, with our baggage all packed and ready to go, we came to Stony Point. Here we find we have another and much more important kind of sorting and packing to do. Examining our ideals, beliefs, culture – deciding what is important and what must be discarded is sorting another kind of baggage, and the more important."

Personal conferences and discussions with members of the faculty supplement the lectures and seminars

There are personal meditation and worship periods for spiritual growth



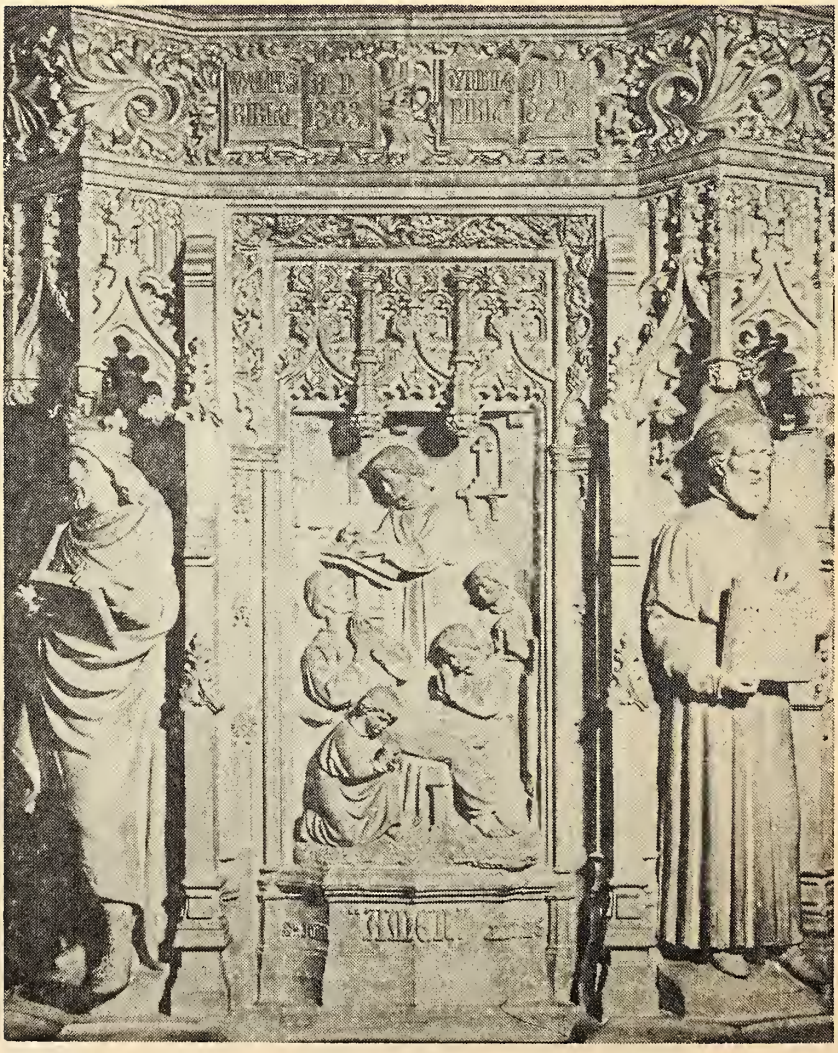
seas lecturer has been difficult to understand. Someone may point out the barrier the missionary has to surmount with his "foreign" accent. Perhaps the Brethren pacifist will have difficulty after a dynamic militarist leaves the thought that the hope of maintaining world peace lies in the Pentagon. Or someone will discover his own racial prejudice after a day in the Harlem Parish and see its implications for his mission work. Through group sharing and honest soul searching new missionaries are helped to a new perspective for their missionary vocation.

This orientation program is in its first years of development. Weaknesses are discovered and goals not always realized. But both the program and the staff are flexible; changes and improvements are made as each group evaluates its experiences.

Don Stern says, "Before coming

A Vision and A Cause

by Eric North



Carved figures in the pulpit of the Washington Cathedral in the nation's capital represent early Bible translators: John Wycliff, who made an English version from Jerome's Latin Bible, and William Tyndale, who was the first to translate the Bible into English from the original Greek

THE American Bible Society is a corporate body with a purpose — a purpose as wide as mankind, as specific as every individual person, and as profound as the concept of the divine redemption of humanity — for the society is a creative element in that purpose. Who can hold to the Christian gospel and doubt that the Bible societies are agents of God to carry to all men the recorded good news whereby men are made "wise unto salvation through faith which is in Christ Jesus"?

The society believes that as any man with open heart looks upon the figure of Christ in this Book and hears his words to his disciples, sees his passion and his triumph, the spirit of God will speak to that man in his own individual soul and make possible the miracle that transcends all earthly things — the response of the soul to the love of its Creator — the only true fulfillment of life. Great as this purpose is, the strength of this supreme purpose is the strength with which we hold it and with which we give to it what it requires of us.

This purpose brought to the society at its founding the immediate challenge of America's own people. In five years 300 auxiliary societies were in existence, $216,000 had been received, and 140,000 volumes supplied. Count this as wholly worthy in a day when there were only 9,000,000 people in America, when all letters and their copies were written by hand, when transportation was only by horse or river boat, and printing was done by hand presses. Then year after year came in reports of increasing destitution, especially, but not only, in the new middle west and south. By 1821 it was estimated that one third of the population was without Scriptures. In 1829 the society declared it would endeavor within two years to supply all the destitute families in the United States

with the Scriptures! Thereby it ceased to be merely a source of supply for its auxiliaries and took on a great primary responsibility. In the three years ending in 1832 — aided by eight new steam-driven power presses and twenty hand presses — the society issued over 596,000 Bibles and Testaments.

As might be expected, the war periods in which the country itself was challenged were periods of challenge to the society. In the War Between the States the board determined to put a Bible or Testament in the hands of every soldier on both sides. Over 300,000 copies were passed through the lines from North to South. Altogether the war years, 1861-1865, showed a circulation of over five million English Scriptures. In the first World War, the total figures reached from six to seven million. In the second World War, in the eight and a half years from July 1940 to December 1948, the society issued to U.S. chaplains and service personnel alone more than five million whole Bibles and Testaments. It provided for prisoners of war on both sides more than a million Bible and Testaments.

There was another challenge at the war's end. Country after country was devastated. Scripture supplies and printing facilities were lacking. Yet by December 1948, the society had provided over 8,500,000 Bibles and Testaments and 4,400,000 Gospels. Funds were also provided for local printing and rebuilding of Bible houses and printing facilities, which, with the cost of the Scriptures, totaled $2,850,000 for war-stricken countries. Within this was an item which is extraordinarily significant. The society provided for each of America's former enemies, Germany and Japan, over 1,800,000 Bibles and Testaments. When gospels were added the total for both was over five million Scriptures. This was at a total cost, with funds for reconstruction, of over $900,000 for Germany and over $820,000 for Japan. This challenge to Christian action was met by a noble response.

Some years ago the society was challenged by the plain fact that it did not know whether the translations it was publishing were effective. Its response was its plan to secure trained linguists. If the translations of the Word are unidiomatic, the gospel message — the cutting edge of the society's work — is made dull at the very start. Now in Mexico and Central America, in the Philippines, in West Africa, and soon in Southeast Asia, the society has scholars not only testing texts but training and guiding translators.

There are types of challenges other than shortages of Scripture supplies. In 1932 the British and American Societies devised the joint agency system. This became the springboard for national Bible societies in Japan, China, India, and Brazil. This was followed in 1946 by the United Bible Societies, which in turn inspired the formation of national societies or federations in Switzerland, Belgium, Hungary, and Czechoslovakia, and in due time in Indonesia and France. Similar developments are forecast for Malaya, the Philippines, Mexico, and Argentina. The principle of joint agencies is to be applied throughout the entire world by the British and American societies with others welcomed as copartners.

The American Bible Society is moving toward the day when the words *Bible Society* and *Bible Cause* will stand not primarily for a collection of national agencies, but as the expression of the devotion of churches and Christians of *every* nation and communion to *one* common task — to see that nowhere and at no time are there any Christians without the Book of their salvation and that everywhere the Book is being offered to *all* men because the seed of the kingdom is the Word of God. May we not fail in this vision and cause!

Reprinted from the American Bible Society Record

PRAYER FOR A BUSY DAY

BY THEDA LENORE POBST

Lord,
Open my eyes this morning
To the grace of the hummingbird and the majesty of mountains.

Guard my lips this day
And let no unkind rumor pass their gates.

Let me remember the lift that a word of praise can give
And let me take time to find the thing worthy of praise,
For there is good in all your creatures.

Let me see in twisted souls the pattern that you meant to be.
Let me walk prayerfully before the mystery of personality
And not profane it with blundering.
Teach me humbleness before the greatness of suffering.

Let me spend my strength where it is needed most,
Unfailingly grateful for the healing warmth of love and laughter.

CHRISTIAN SOLDIERS?

by Dan West

Setting: The Brethren Service Peace Seminar at Kassel, Germany, summer of 1959. A group of nineteen persons from eight countries, mostly young men and women. The first session with Hans deBoer, an outside speaker for several days.

"You cannot be a Christian and a soldier!" This blunt statement by Hans deBoer in his opening paragraph was followed by a brief, tense silence. Then a loud "I am!" came from Henk Kraaijenbrink, one of the seminarians. For the next half hour and more, ideas and feelings whirled about two poles of thought — one championed by Hans, the ex-Nazi soldier, and the other by Henk, the Dutch corporal. It would be hard to find a better setting for peace education. I felt warm toward both men in their spiritual and intellectual struggle.

Hans had had to decide at the age of eighteen years either to enter the Nazi army or be shot. In his home town of Hamburg a number of Jehovah's Witnesses had been shot for refusing military service. During his brief stay with us he told me privately, "I don't know whether I made the right decision or not."

His feeling of guilt for having been a part of the Nazi machine drove him hard, day and night. And so there was nothing surprising about his conviction or his statement. My own sense of guilt for having been part of the American army in World War I still drives me enough to feel with him and all others who have honestly tried to be Christians and soldiers at the same time.

Henk Kraaijenbrink had met the idea of pacifism before he went into the Dutch army and there had reflected on it, but concluded that it was an impossible idea. He was loyal to the ideals of his home and of his country, but his church did not promote this doctrine or practice. And so the strong statement by Hans brought forth an equally strong reaction from Henk.

Because of an old bias in favor of the younger generation, I stuck up for Henk, maybe making Hans wonder why. Certainly I could not accept Henk's point of view. My church teaching and experience had been different. Backgrounds are to be respected. Age usually makes a difference in thinking; Henk was twenty, Hans thirty-four years old. Also I have learned that my own mind moves slowly on important matters, even when I try hard. And so it is easier to be patient with others who are honestly trying.

As the time went on, I worked with Henk and the other seminarians, and we thought hard. Our work project was a pick and shovel job, tearing out the basement walls of a building which had been bombed. All of us respected Henk as a willing and steady worker. And in our sessions he thought honestly and carefully, sometimes with deep feeling. A gradual change was noticeable. On the last evening by the campfire he said, "I came here a convinced corporal. I am going away an unconvinced corporal."

Assured of his essential integrity and his search for more truth, I predicted then that he could not avoid becoming a pacifist if he kept on growing. He did not seem to object to that statement.

Several cards came from him

over the years. Then on Easter 1962 he wrote his first letter to me. These sentences from it carry deep meaning: "One of the reasons for not writing sooner [in reply to a Christmas letter] was that I was waiting on the result of a request to become a conscientious objector. About February 15 I got the answer. And two weeks later I brought my uniform back to the barracks."

A second letter in May brought deeper meaning: ". . . though it is a difficult idea, this idea has its foundation in Jesus Christ, therefore . . . new dimensions. For with Jesus Christ we may risk everything."

What this has cost him I do not know. What it may cost him in the future as an engineer I cannot guess. But I am confident that he will hold to this conviction as steadily as he opposed Hans deBoer's statement in our seminar.

We who have grown up in the historic peace tradition have been given much. If we can be trustworthy and courageous and patient with other youth and older people, too, many will earn the same conviction on their own. Maybe enough of them will change soon enough to change the attitude of modern Christendom. The early Christians for over a century believed also that "you cannot be a Christian and a soldier."

DISTANCE

BY ROY Z. KEMP

It's funny how the hemisphere
  Is such a little place.
A friend lives seven seas from here,
But is so very, very near
  Across that widened space.

Another lives just down the street,
  But, oh, so very far.
The distance we must cross to greet
Each other when, by chance, we meet
  Is wide as star to star!

Speaking personally . . .

Season's Greetings

by Lois W. Stauffer

DECEMBER! Once again it is the season of the celebration of the birth of the Son of God. Once again it is that time of year when the postman tramps wearily up and down frosty or snowy or icy steps with his heavy pack of season's greetings.

Season's greetings! Once again it is that time of the year when the rural deliveries are very late because the mails are heavy with cards and packages "to wish you a Merry Christmas."

Slowly I sift through the pack of cards in my hands looking at the handwriting and the postmark. My thoughts go out to those who were thoughtful enough to remember us on this special occasion, reminding us to be joyful "for unto you is born this day in the city of David a Savior, which is Christ the Lord."

Eagerly I open the first white card; a glittering twinkly-eyed Santa looks up at me. Two words scrawled across a large picture window ask "Remember Me?" Inside are the words: "Well, here I am again." The next envelope reveals a small white kitten with a pretty pink bow standing under a lovely Christmas tree. There are two words to tell me "It's Christmas." Christmas joy is wished with candy canes, sprigs of evergreens wear perky red neckties, delicate sleighs are loaded with packages, stockings are overflowing with toys, and little dogs bark. All the cards bear season's greetings in some form. One slender card wished me "Good Luck . . . until Christmas comes again."

The Christmas season! I began to wonder: Does a Santa Claus sitting on a stump keeping time to little birds singing tell of the Babe in a manger? Does a fat little elf asleep on a sliver of moon proclaim, "For unto you is born this day . . . a Savior?" Does a quote from Longfellow or Tennyson written within a shiny ball remind you of God's love? Are the funny, funny cards really funny beside the Nativity scene?

I went through all the cards again, those received before and these new ones. I looked at the signatures and thought of my own cards going out. Was this the way I too proclaimed the love of God? Did I send out such thoughtless greetings to carry the "tidings of great joy": red-nosed reindeer, sleeping elves, fat Santa Clauses to celebrate the birth of the Son of God?

I felt ashamed.

While I sat thinking my own thoughts, I very slowly opened the last envelope. The large card showed three pictures on the cover: the shepherds with their sheep, an angel proclaiming the good tidings, and the Nativity. There were also these words: *A Christmas Blessing.* Within the folded card the star outshone the lesser stars in a blue sky and gold words told the season's greetings:

Let us praise the Babe whose holy birth
Brought that first Christmas Day to earth;
And may the joy the shepherds knew
Be yours and last the whole year through!

Slowly I turned the card over. There, down in the corner, in the handwriting of a child, irregular and shaky, was the signature: Grandma.

"My Christmas cards," I said to myself, "will be Christmas cards, too. I will send out season's greetings to celebrate 'good news of great joy.'"

While shepherds watched their flocks by night
A Child was born, a King!
And may you know this Christmastide,
The joy his blessings bring.

Only one church

but an excellent example of church extension in the

New Church at Paoli

Only a sign

. . . but like most signs, it pointed to something beyond: a growing city and the need for a Christian witness. The city was Philadelphia, the year was 1958, and those called to witness were members of the Church of the Brethren.

Erected on a five and one-half acre site west of Philadelphia and near Paoli, the sign signaled the beginning of a new church sponsored by the North Atlantic and Eastern Pennsylvania districts.



Only a man

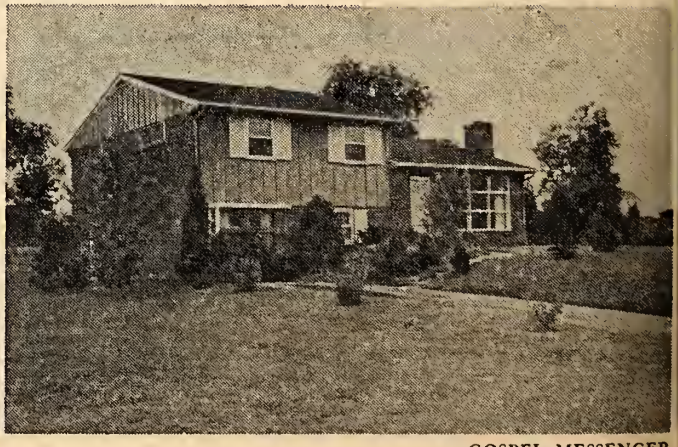
. . . but called to minister at a strategic time and place. The community was rural in 1955, but housing developments have since mushroomed.

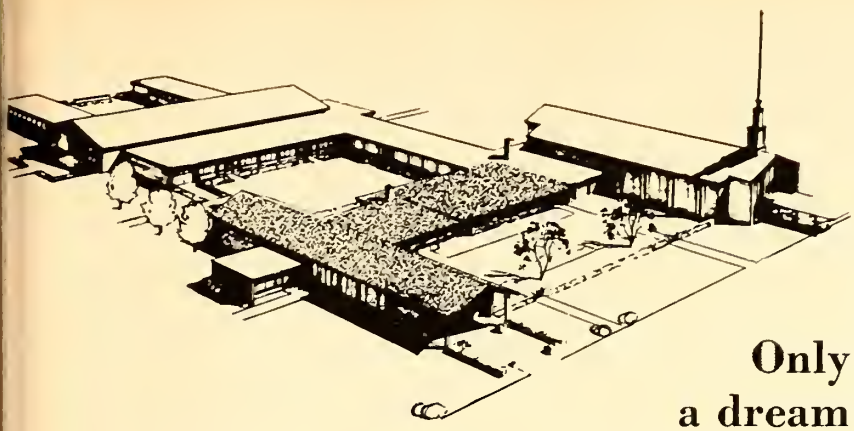
Donald E. Leiter, a graduate of Manchester College and Bethany Biblical Seminary, found ten active Brethren families when he arrived in July 1959.



Only a street address

. . . 444 Black Swan Drive (Berwyn), but this Paoli parsonage represents to the community a pastoral ministry to growing families in a critical age.



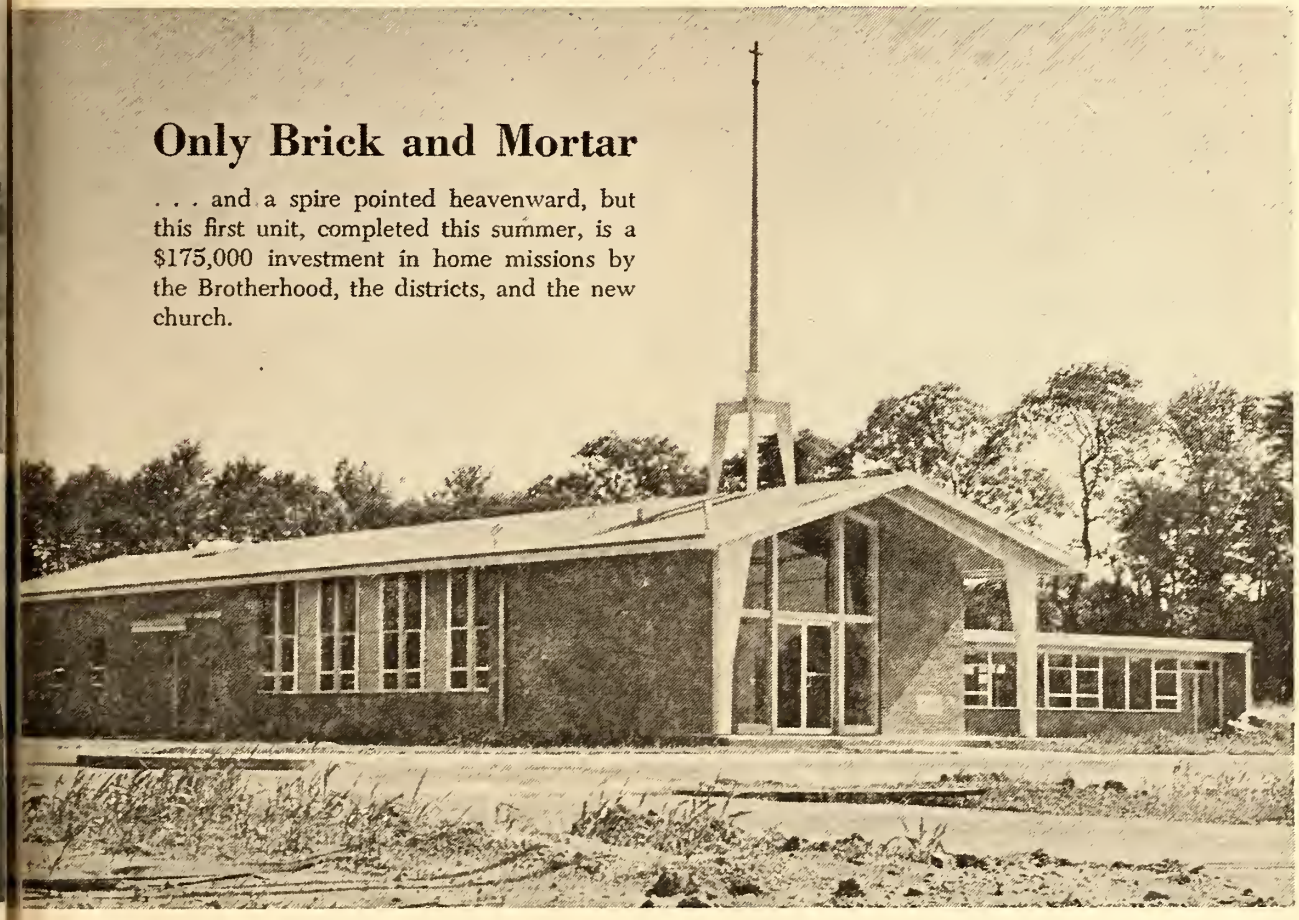


Only a dream

. . . but also the vision of a people as they would ultimately build for the proclaiming of the gospel and for the nurture of souls. Realization began with ground breaking for the first unit in April 1961, and the start of construction the following November.

Only Brick and Mortar

. . . and a spire pointed heavenward, but this first unit, completed this summer, is a $175,000 investment in home missions by the Brotherhood, the districts, and the new church.





Only a meeting

. . . but a meeting not only of a man with man but of man with God. The congregation at Paoli was led in dedication of its new church on September 23, 1962, by Nevin H. Zuck, 1962 Annual Conference moderator.

KINGDOM GLEANINGS

All single young adults are invited to attend the Central region single young adult retreat at Indian Lake Retreat, McCordsville, Ind., Dec. 29-31. The theme for the retreat is Getting to Know You.

Maude Eby Gregory, 1605 Golf Club Road, Olympia, Wash., would like to buy or borrow a copy of the history of the Baer-Eby and related families. The author was a Mr. Baer of Pennsylvania.

A Brethren program is in urgent need of an experienced business administrator of a sizable project. A qualified person interested in the position should write: Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, Ill., for further information.

A new residence hall for women at Juniata College was dedicated on Nov. 10, as one of the activities of Parents Day. The guest speaker was Jay du Von, representing the college program of the Housing and Home Finance Agency. The building was completed in time for the opening of the school year.

A fellowship of persons interested in a Church of the Brethren is meeting in Greensboro, N. C. The next meeting will be on January 8. Leaders knowing of Brethren living in the area should send their names to H. Lawrence Rice, District Executive Secretary at P. O. Box 5244, Roanoke, Virginia.

John C. Middlekauff, 101 South Scott Street, New Carlisle, Ohio, is interested in obtaining volume five, part one, of the History of the Christian Church by Philip Schaff. The volume deals with the Middle Ages from 1074 to 1294. Any person knowing of available copies may write to him at the above address.

McPherson College will present the play, The Miracle Worker, on Dec. 6 and 8. The play, under the direction of Mrs. Una Yoder, is the story of Annie Sullivan's early encounters with Helen Keller and her family. Unusual features of the drama are fluid scenery and a leading actress who has no spoken lines.

Rachel Zigler, who had been in the United States for a brief furlough because of the death of her father, John Myers, returned to India on Nov. 22. Traveling with her is *Mary L. MacManes* of Manheim, Pa., who will be taking up her duties at the Dahanu hospital in India. Miss MacManes was appointed to career service in India in November 1961. While waiting for her visa, she has been working as a nurse at the Lancaster General hospital, Pa.

Brethren Tour to Ecuador

For a firsthand experience of overseas missions and an unforgettable vacation experience, plan to participate in the Brethren mission tour to Ecuador. The tour will leave Miami on July 6, 1963, and return July 17. Total cost from Miami to Ecuador and return to Miami, including expenses in Ecuador, is $325. For additional information write: Foreign Mission Commission, Church of the Brethren General Offices, Elgin, Ill.

The Nigerian tour which had been announced tentatively for the summer of 1963 will not develop, according to the Foreign Mission Commission of the General Brotherhood Board. It is hoped that the tour can be planned for the summer of 1964.

The Annual Report of Pension Plan operations for the year ended Aug. 31, 1962, reveals substantial increases in assets and member accumulations. The possibility of a major change in the pension system is described in the report. A free copy is available to anyone who requests it from the Pension Plan secretary 1451 Dundee Ave., Elgin, Ill.

The Annual Conference resolutions committee held its first meeting on November 17. The committee would welcome suggestions or directives from members of the church as it works on statements to submit to the 1963 conference. Suggestions and concerns may be mailed to Dale Brown, 3435 W. Van Buren St., Chicago 24, Ill., or to Mrs. John D. Long, 1501 Sunset Ave. Lancaster, Pa. Suggestions should be sent prior to January 1.

The pastors of the Baltimore area, Eastern Maryland, have a plan of visitation to members of the Church of the Brethren who are patients at any of the many hospitals in the city or are new residents in the area. They are eager for pastors or relatives to inform them of any persons whom they might aid. Write the chairman, Rev. Thornton O. Black, 3435 Falls Road Baltimore 11, Md., or phone him at Baltimore, BElmont 5-2304.

One hundred forty-five representatives of Brethren students on college campuses attended the Brethren Student Christian Movement conference at McPherson College, Nov. 22-25. Besides the six Brethren colleges and seminary, delegates from the University of Missouri, Arizona State, Wichita, Purdue, and Ohio State universities were there. Kurtz Hersch, a student at Bethany Biblical Seminary, was elected chairman. Representatives from Manchester College, Bethany Seminary, and Purdue and Ohio State universities with the chairman will plan next year's conference to be held at Manchester College at Thanksgiving time.

Dedication

A dedication service for the remodeled *Mt. Zion church,* Va., will be held on Sunday, Dec. 9, at 2:00 p.m. Samuel A. Harley, Southeastern Region secretary will deliver the address. This Sunday is also homecoming day for the congregation. Mt. Zion, organized in 1875, is the oldest Church of the Brethren congregation in Page County, Va.

Daily Bible Readings

Dec. 10	Luke 5: 17-26
11	John 5: 1-18
12	John 6: 1-15
13	John 9: 1-16
14	John 9: 17-41
15	Mark 4: 35-41
16	Isa. 9: 2-7

General Brotherhood Board Actions

All twenty-five members of the General Brotherhood Board were present for the regular fall sessions November 13 to 16. An editorial in this issue as well as further comment and reporting next week call attention to some of the major actions of the board. Following is a review of other actions taken.

Looking at foreign mission concerns, the board clarified missionary terminology, designating as career missionaries those who are committed indefinitely to posts of overseas service. Short term missionaries engage in work on a single term basis without furlough benefits. Volunteers, most of whom are alternative service workers, serve for a minimum of twenty-four months abroad.

In giving financial assistance for church construction in Ecuador the board will expect the congregation there to have thirty-five percent of the building funds at hand in advance and to conduct an every member canvass.

Newly appointed short term missionaries are Mr. and Mrs. Reis Flora of Goshen, Indiana, who will serve at the Woodstock school in India.

A citation was given to Velva Jane Dick who has resigned for health reason after giving fifteen years of missionary service in Nigeria.

The Brethren Service Commission gave major attention to reviewing the scope of Brethren Volunteer Service, noting that at present the number of trainees is at an all-time high. If the trend continues, the board may be faced with the opportunity of doubling the program in the years ahead.

A mobile clinic program was authorized for Haiti in lieu of the proposed medical hospital at Ouanaminthe since plans for that project could not be carried through.

The board approved plans for the first international seminar in the Middle East. Jerome Dines, an alternative service worker assigned to the University Christian Center in Beirut, Lebanon, will coordinate plans for the seminar.

An amount of $300 was channeled from the emergency reserve fund for the reconstruction of churches burned by antiintegrationists in Georgia.

On the recommendation of the Christian Education Commission the board decided to discontinue regionally appointed consultative councils in the areas of children's and junior high work, camping and recreation. The direction was precipitated by increased district services, with coming changes in regional organization, and the need for specialists as consultants on a less permanent basis.

The councils for men's and women's fellowships and the national youth cabinet will share in determining the direction for these groups.

Rescinding an earlier decision the board decided to separate a program of stewardship education from a proposed leadership program. Definite plans for the stewardship responsibilities are yet to be made.

The board commended to Annual Conference several suggestions for the commemoration in 1964 of the 100th anniversary of the death of John Kline, a Brethren martyr of the Civil War.

Publication of a new storybook about John Naas, an eighteenth century leader, was authorized. The book, intended for small children and tentatively entitled The Tall Man, will consist largely of drawings. The creators are Mrs. Rodney Davis and her five-year-old son Carl Brandt Davis of Elgin, Illinois.

In other actions the board loaned $64,000 to two congregations at Ladera, California, and Morgantown, West Virginia, and allocated proceeds from the sale of the Albany, Oregon, church for church extension. The building was sold to the Congregational Church for $50,000. The congregation voted to repay a $20,000 capital gift grant formerly received from the Brotherhood. Approximately $5,000 has been earmarked for research on church extension.

The board applied income from undesignated bequests and lapsed annuities to care for $52,000 of program expenditures not covered by donation giving in the past year. The year's program expenses were actually $28,000 less than budgeted. Income from bequests and annuities totaled $179,000, of which $55,000 were designated for specific programs. The balance of $72,000 was applied to the board's reserve fund.

The board noted that self-allocation proposals from congregations for 1962-63 totaled around $1,440,000 for the Brotherhood Fund and $227,000 for Bethany Biblical Seminary. The board reported that 436 congregations met or exceeded their self-allocation proposals last year.

Closer ties between the Bethany Seminary board of directors and the General Brotherhood Board, as requested by the former group, were favored in a board action. Representatives of the two bodies will explore actual relationship.

President Paul M. Robinson of the seminary corrected a previous announcement that 32 Bethany student families would move to campus apartments soon. The information was released prematurely. However, the campus is taking shape ahead of schedule and a few families may make the move.

The Church Calendar

December 9

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Eternal Life. John 14:1-3; 17: 1-3; Rom. 6:4-23; 1 Cor. 15:3-28; 1 Peter 1:3-9; 1 John 5:11-13. Memory Selection: This is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent. John 17:3 (RSV)

Human Rights Sunday

Universal Bible Sunday

Dec. 16 Worldwide mission emphasis
Dec. 25 Christmas
Dec. 26-29 National Youth Cabinet meeting, Elgin
Dec. 26-31 Eastern and Southeastern regions recreation laboratory, Bridgewater College, Va.
Jan. 6-12 Universal Week of Prayer
Jan. 7-11 Ministers Peace Retreat, New Windsor, Md.
Jan. 14-17 National Conference on Religion and Race, Chicago, Ill.

Gains for the Kingdom

Three received by letter in the Waterloo City church, Iowa.

Seven baptized and one received by letter in the Peoria church, Ill. Fourteen baptized and two received by letter in the North Liberty church, Ind. Six baptized in the Prices Creek church, Ohio.

Jerry Davis New Director at Lybrook



► "Lybrook Navajo Mission. Church of the Brethren." This sign greeted Jerry Davis and his family in June as they arrived at the mission. Jerry was coming as the new director of the mission, located among the Navajos near Cuba, N. Mex.

The decision to go to Lybrook had not been an easy one. For five years, Jerry had farmed with members of his family near McFarland, Calif. The farming enterprise was going well. He and his family were active in the McFarland Church of the Brethren.

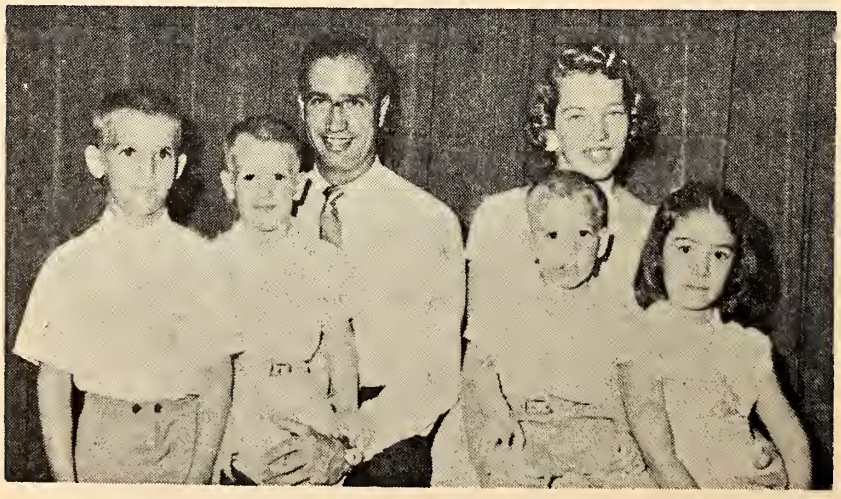
Then, a call came from the church to serve at the mission. The family considered the call. Says Jerry, "After much prayer we became convinced that it was God's will for us to answer this call. We had thought we would serve our Lord as farmers at McFarland, but through the church. He has called us to a different area of service. As a follower of Christ we must trust and obey wherever he may lead. We pray that we may be used by our Lord to build his church among our brothers and neighbors, the Navajos."

With Jerry are his wife, Berkley, and four children, Donald (7), Anita (6), Jim (4), and Tom (3). The Davises met at a young people's camp in 1948. Three years later they were married. By that time, Jerry had attended La Verne College, and Berkley had gone to the University of California at Berkeley. In the fall of 1951, both enrolled at the University of California. From the latter institution, Jerry received a bachelor's degree with a major in agronomy in June 1952.

The next five years the Davises spent in Castañer, Puerto Rico, for Brethren Service. Entering Brethren Volunteer Service, being trained at New Windsor, Md., they were assigned to the hospital and the Community Center in Castañer. Berkley was in charge of the drug room and served as a medical secretary. Jerry taught at the high school and worked in the Boys' Club program at the Community Center.

In 1954, after two years of volunteer service, Jerry and Berkley were asked to join the regular staff at Castañer. As a staff member, Jerry turned his full attention to community work.

The Davises returned to McFarland, Calif., in 1957.



From the left: Donald, Jim, Jerry, Tom, Berkley, and Anita

Christian Democracy

by Philip Lauver

THE church is the body of Christ. It belongs to God. Its goals are his goals, briefly stated in the Great Commission, Matt. 28:19-20. Its methods are his methods, the methods of Jesus and the apostles.

God is all-wise and all-knowing. He knows the details of every situation and the solution for each problem. He reveals his wisdom to men in response to prayer and earnest study. He speaks to and through the minds and voices of ordinary Christian people who seek through careful consideration and honest praying to discover the will of God. This is one of the meanings of "the priesthood of the believer."

Therefore, the polity of the Church of the Brethren can best be described as Christian democracy. It is based on the faith that God's will is best for us. It is the kind of democracy in which every member has an equal voice and an equal vote; in which no one is trying to get his own way, but all are striving to find God's way; in which each one freely makes suggestions and offers comments, confidently expecting that out of this sharing of ideas will emerge a final decision nearer the will of God and better in every way than the suggestion of any one person. When, following full and free discussion, a vote has been taken, the will of the majority is accepted as the will of God for this time. The minority, and members prevented from being present, graciously concur, and the whole congregation willingly cooperates.

All matters of policy are decided by the congregation in this fashion. No individual, no officer of the church, no committee or board makes any decision or performs any action not authorized by the council.

The various activities of the church are entrusted to certain officers, boards, and committees elected by the council. The responsibilities of each are defined in the constitution of the church and in the minutes of the council. Each committee or board chooses one of its members to be its chairman. The chairman does not perform any duty or make any decision on his own authority. He calls meetings of his committee to consider each matter,

and decisions are sought in the manner described above.

The moderator of the church "shall be ex-officio member of all boards and committees," and should be invited to each meeting, as should also the pastor, whose duty is to "serve as an adviser on the church program, working through the boards and committees."

Obligation is laid upon each of us to fulfill all our duties. We have been called by God, not only by men. The cause of the kingdom depends upon us. Committee meetings should be scheduled at a time when all can be present. If illness or duty prevents us from fulfilling a task, we must inform the person in charge, so that someone will be there to do our work. As Christians, we must be dependable. God deserves our best.

There should be freedom of communication among us. Each of us, as one member of the congregation, is properly interested in all the affairs and activities of the church. We should give and accept suggestions When the board, committee, or council meeting makes a decision it ought to be the outcome, under God, of the best praying, thinking, and judgment of all of us together.

Peace Speech Contest

► The Intercollegiate Peace Speech Association annually sponsors contests to stimulate responsible thinking and speaking by college students. The association was founded in 1906 by representatives of Earlham, Bluffton, and Goshen colleges.

The peace speech contest was held at Goshen College, Goshen, Ind., in August 1962. The four highest ranking speakers in oratory and in extempore speaking received cash prizes of $40, $30, $25, and $20 contributed by the General Board of the Church of the Brethren, Elgin, Ill.; the Five Years Meeting of Friends, Richmond, Ind.; and the Mennonite Central Committee, Akron, Pa.

The official report of the national winners is as follows:

Oratory

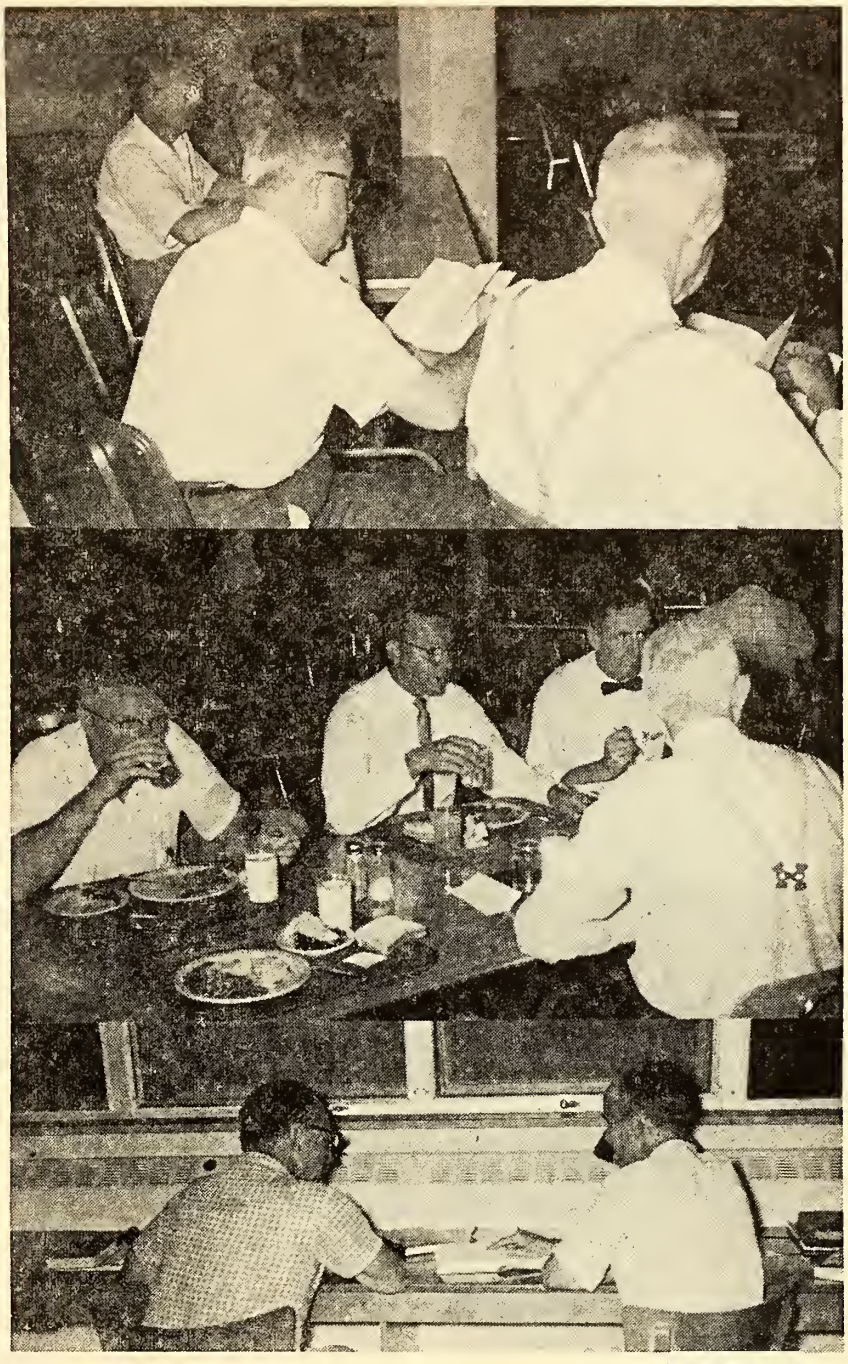
First: Common Needs, Common Values — Peace by Consensus, by Joe Ballard, University of Portland, Portland, Oregon.

Second: All Human Skulls Are White, by Larry Barton Stanley, Middle Tennessee State College, Murfreesboro, Tenn.

Third: International Undertakers, by Gerald Vaughan, Morningside College, Sioux City, Iowa.

Fourth: Wanted: 24 Million Ugly Americans, by Marchienne Vroon, Calvin College, Grand Rapids, Mich.

Honorable Mention ($5 each): I Can Change the World, by Maurine Mackin, Clarke College, Dubuque, Iowa; Training for Civilization, by Lynn Spicher, Bradley University, Peoria, Ill.; The Ugly American at Home, by Ream Lazaro, Monmouth College, Monmouth, Ill.; and Waging the Peace, by Jane Dodez, Maryville College, Maryville, Tenn.



Bruce Bennett

There was studying to be done as well as listening at the Central Region ministers laboratory as the top and bottom pictures show. Discussions did not end when the session was over. Leader Warren Groff (center in middle picture) is questioned as he eats. The laboratory was held at Manchester College, July 16-19. Serving also as leader was Chalmer Faw, a member of the Bethany Biblical Seminary faculty; Warren Groff is also at Bethany



Elsie and Maurice Hathaway can continually lift their eyes to the hills

What a Stewardship!

by Mark J. Carmichael

WE LEFT early on a bright fall morning to visit our farthest active members. We drove across the lower Yakima Valley with the activity of the late harvest all about us. Trees were still spotted with the radiant beauty of red and golden Delicious apples. Trucks piled high to a peak with sugar beets were interspersed between straddle trucks loaded with grapes.

At Toppenish we turned south leaving the valley of the river to thread our way over Satus Pass to Goldendale. Soon the grandeur of the trees had changed to the symmetric beauty of pines and tamarack. By the time we reached the summit of Satus Pass, we were in a blinding snowstorm. After starting down the other side of the pass we traveled only a few miles until we came into brilliant sunshine. Arriving at Goldendale we turned west through the canyon of the Klickitat River to the little cattle town of Glenwood.

Soon we entered the driveway of the Maurice Hathaway ranch. This was cattle country, and to my left stretched hundreds of acres of hay meadows with patches of timber nestled here and there. These were spots of dark green breaking the monotony of the sun-browned grass. Raising our eyes we beheld the majesty of the Creator, for beyond the seemingly endless waves of pine forest stood the eternal snow-capped glory of Mt. Adams. A look at my speedometer indicated a distance of one hundred eight miles from our home in Sunnyside.

As we walked from our car to the house we glanced hurriedly at the now crumbling remains of the Lakeside Church of the Brethren which stood under the protecting branches of a great Ponderosa pine, a quarter of a mile south. We have been told by several members that this church building replaced the original first Church of the Brethren in Washington, the Stiverson church.

Arriving at the door I knocked, and as I waited for an answer I thought, "Does my stewardship compare with the faithfulness of this Brethren couple?" You see, Elsie Hathaway is our church organist and Maurice is a member of our finance commission. They drive two hundred sixteen miles so that she can play for our church services. As I thought back over the past year, I could not remember one service, weddings included, when she had failed to be present. Part of the time the Hathaways drive over the mountains for choir practice on Wednesday evenings.

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Our church's farthest members would not let mountains or distance stand in their way. "No, in all these things we are more than conquerors through him who loved us." What a stewardship!

Extempore Speaking

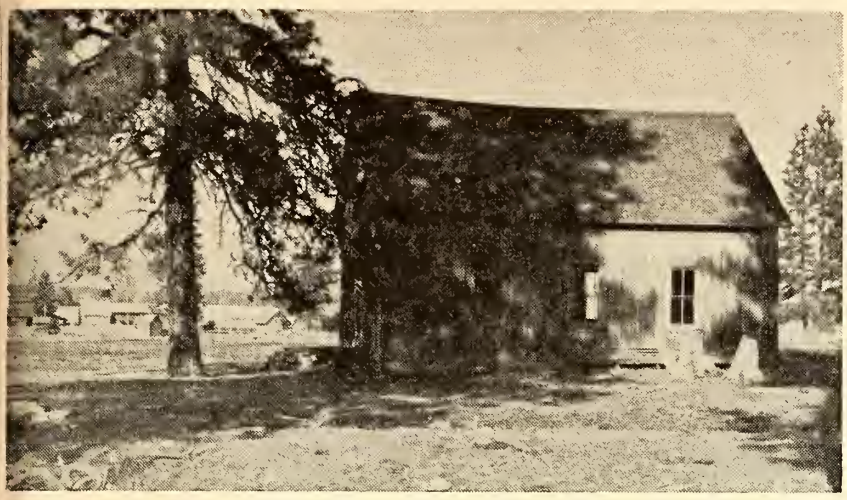
First: What Accounts for the Apparent Success of the Peace Corps? by Joe Millas, Monmouth College, Monmouth, Ill.

Second: Difficulties and Possibilities of a Negotiated East-West Settlement of the German Question, by Jo Dene Septak, Wayne State University, Detroit, Mich.

Third: Should Nuclear Testing Be Resumed? by Arthur Gish, Manchester College, North Manchester, Ind.

Fourth: What Role Does the German Problem Play in the East-West Conflict? by Robert Watson, Wayne State University, Detroit, Mich.

Honorable Mention ($5 each): The Influence of the Space Age for Peace, by Richard Greenberg, Colgate University, Hamilton, N. Y., and Will the Creation of the United States of Europe Contribute to War or Peace? by Regine Kusak, State University College of Education, Brockport, N. Y.



The crumbling remains of the Lakeside church stand under a great pine tree

BRETHREN WANT TO KNOW

Delegates to the Ocean Grove Annual Conference had an opportunity to direct questions concerning the Brotherhood program and related interests to representatives of the General Brotherhood Board. Not all of their questions could be handled at Conference, but the Board and staff members have agreed to answer the questions through the pages of the Gospel Messenger. One or more such questions will be answered each week. Questions in succeeding weeks will deal with confidence in the General Brotherhood Board, the proposed exchange with the Orthodox Church of Russia, and the peace action project.

Why does the General Brotherhood Board continue to increase its budget when our denomination now gives a larger share of total giving to world outreach than most churches and when our small increase of membership indicates need to invest more in local churches?

Budgets represent people, projects, and program. Dollars — the monetary units of measure in a budget — in the hands of committed persons, dedicated to worthwhile causes, reach people and assist in achieving desirable ends.

It is true that Brethren in proportion to other major denominations, give generously to outreach beyond the local church. In total per capita giving we rank below the median, however. But these are not the answers, really, to the question projected above. Rather, the question's thrust is in another direction. Several of the more important reasons for increasing budget deserve exploration.

First, there is the matter of sheer need in the world. As long as two thirds of the world goes to bed hungry every night, I, if I am not hungry, must be called to take a look at the situation. When millions of persons, many of them of kindred inheritance are waging one kind of cold war or another, there is the urgent need for the message of reconciliation. The church dare not overlook the grim fact that everywhere, at home and abroad, men need and are calling for the preaching of the gospel. They are hungry in body, and desperately hollow in spirit. These are the stark facts of need in a torn world. Generosity is never quite enough. Christian conscience can hardly rest at any budget level.

Secondly, in the Church of the Brethren, the Annual Conference stands before the denomination's membership as a kind of pace-setting judgment. Quite often the Conference, after appropriate deliberation, decides that a particular area of the church's mission is to be expanded or quickened: the peace witness, more vigorous attention to a particular field abroad, a new project at home. This is as it should be. This is the prerogative of Conference. To implement such program often means adding budget. It is not easy to bring home a missionary from one field, or retract program in another area quickly, if even at all, to pick up budget required by Conference action for the new project. This is one of the ways the church's "thrust" is made: by sensing need, by feeling the "call" to respond, and by corporate decision determining that something must be done about it.

But there is still a third aspect of increasing budget. This one reaches deep into the heart of persons; it cannot be overlooked in the Christian message. It says that a Christian is more likely to be at his best if he is being "stretched" than if he is standing by, resting on past achievements or complaining that the road is muddy. There is inherent in the church's task the need to be ever moving forward. Indeed, it is the joy of seeking tasks to tackle. It is the thrill of opening new doors, the excitement of going where people and their problems are. It is the response, individually and corporately, to God's leading to build an ever wider and richer kingdom. To sit still is to wither.

It is an age-old truth that one grows in spirit as he gives of himself. Although the follower of Christ does not give to seek reward, God rewards the outward push, the upward thrust, the sacrificial stretch. One grows as he stretches. Local congregations must be built strong and virile. As their branches reach out, roots grow deeper.

Now a final thought. Actually, the percentage of increase in the General Brotherhood budget over the past several years has been very small in comparison to the growth of expenditures at the local and district level. This is not to suggest any complaint — it is to point out that a very important need in the church is being achieved: more attractive facilities and stronger programs at the local and district levels.

Part of the increase in dollar figures at all levels has been due to increasing costs. Inflation sends figures up the escalator. It requires more dollars to carry through on even the same projects than it did several years ago, and a part of the growth of budgets at all levels is due to this fact.

The Church of the Brethren, at best, will achieve only a fraction of what needs to be done. But because of our commitment, hundreds, yes, thousands, will be the beneficiaries of the gospel and its implications in the lives of people all around the world. — *Harold D. Fasnacht, chairman, General Brotherhood Board.*

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

Historians of Israel (1). Bible Guides Book. Gordon Robinson. Abingdon, 1962. 88 pages. $1.00.

This volume contains notes on First and Second Samuel, First and Second Kings. While this is entirely too short an introduction for such a large amount of Biblical material, it must be said that the information is helpful and interestingly presented. On the other hand, since this series purports to bring the best of scholarship to laymen, it is surprising that the work of von Rad on Deuteronomy is practically ignored as far as the prophetic motif of promise and fullfillment is concerned. Similarly, the political nature of David's rise to power and the subsequent struggle for succession is marred by a naive reading of the material. — *Graydon F. Snyder, Chicago, Ill.*

*The Church in Communist China. Francis Price Jones. Friendship Press, 1962. 180 pages. $1.95.

This book is an apology for the Protestant state church that is under the supervision of the cultural education bureau of the Chinese communist government. The book deals primarily with the decade, 1948 to 1958, with a sketchy background of history of missions, the emerging of the church, and the consolidation of the denominational independent churches into a state church under the three-self movement (self-direction, self-propagation, self-supporting— love for China, hate for the U.S.A.). Mr. Jones shares some significant quotations from Tien Feng, the official publication of the state church, concerning confessions, adjustments in theology, accusation meetings, indoctrination practices. The chosen quotations are restrained. The book reveals how the church voices the government's dialectic and propaganda to insure that by adaptation it can live. W. T. Wu, Y. V. Tu, Kian Wen-han, Liu Liang-mo, Cora Deng, Bishop Z. T. Kaung are sketched from the time they signed the Christian Manifesto, the three-self movement, through the purge of the nonconformists to the hate America and love Communism's materialisms. The strength of the book is the translation from Chinese into English of the confessions and policies of the state church. The change is illustrated by Shanghai which had 200 churches and now has twenty-three. Here too is depicted the erosion the communes and group life are having on the church. — *J. Calvin Bright, Decatur, Ill.*

Let There Be Music. Lorie C. Gooding. Herald Press, 1962. 112 pages. $1.75.

This is a book of worship in verse. Each page has a scripture verse, a poem by the author, and then a prose. The material is very practical, down-to-earth, and easy to read; yet it is profound and inspirational. There are over 100 poems and naturally some appeal to the reviewer more than others. Very interesting ideas are reflected under such subjects as Flight of the Bumblebee and Space Age. I feel many of them would be good to use in talks or sermons and in leading group worship, as well as for individual meditation.

They reflect a great and triumphant faith on the part of the author, who is the mother of nine children. — *Mrs. Charles E. Zunkel, Port Republic, Va.*

Next Month

"I Fry Mine in Lard"

The shouter of these words was a well-bred member of a large city church. She uttered these edifying words to the entire congregation when the organist, unfortunately not she, reduced the volume of the prelude. Would anyone ever get caught in your church? Read what can be done about it on page 5.

Don't Just Guess. Assess!

How effective a job is your church doing in adult Christian education? Jesse H. Ziegler gives fifty questions which will help you make an evaluation.

What Is a Rumor Clinic?

People do amazing things to a story when they retell it. Sometimes the results are harmful and unchristian. Plans for an experiment in rumor-spreading can be found on page 14; these could make for a profitable and interesting evening in your church.

How Will the New Yearbook Be Changed?

Gwendolyn Bobb tells of the entirely new format of the book, the new look in listings, and who will receive free copies. Page 29.

See a Preview of the New Worship Manual

The Book of Worship Church of the Brethren will soon be available for use. The Leader is previewing a chapter for its readers in this issue and one in the next.

IN THE JANUARY *Leader*

News and Comment From Around the World

Kenya African Leaders Stress Need for Expatriate Service

A group of African leaders of Kenya's Protestant churches issued a statement deploring "unfortunate and unfounded rumors" that expatriate workers would not be required in Kenya in the future. The African Christians stressed the continued need for the church to play an important part in the country's educational development.

The group, which is made up exclusively of the African leaders of the member churches in the Kenya Christian Council, declared Kenya will continue to need expatriates in the field of education for many years to come. They said that established educational systems in the country should not be unduly upset by rumors spreading in Kenya and overseas that foreigners will no longer be welcomed.

The church leaders declared "it would be a very sad thing if personnel and financial support, which is usually guaranteed through church managements, is diverted to other countries, and thus it may force the Kenya government to curtail some of the services so dearly needed."

Two New Denominations Accepted by National Association of Evangelicals

Two Protestant denominations were accepted as members of the National Association of Evangelicals, bringing the number of that association's total constituent groups to forty. These two groups are the Evangelical Congregational Church and the Pilgrim Holiness Church.

The Evangelical Congregational Church has a total of 164 churches and a membership of 30,000 and has its headquarters in Reading, Pa. The Pilgrim Holiness Church has its national offices in Indianapolis, Ind., and has 1,108 churches with an inclusive membership of 32,709.

Medical Leaders Oppose Plan to Liberalize Abortion Law

Officers of the American College of Obstetricians and Gynecologists have criticized a proposed liberalized abortion law recommended for the Minnesota legislature.

Dr. Robert Kimbrough of Chicago, medical director of the college, condemned the proposed legislation for its treatment of the unborn child. He said, "To think an unborn child has no rights would be destroying all of the good we have done toward bringing children into the world in a healthy state."

Abortion is legal under current Minnesota law only if it is necessary to save the life of the mother. Under the proposed state criminal law change, abortion would be legal for raped women and mothers who fear their unborn children are physically or mentally deficient.

Florida Presbyterian College to Admit Negro Students

Trustees of Florida Presbyterian College in St. Petersburg reversed a decision they made last May and have voted unanimously to admit qualified Negro students. They approved an admissions policy which said that applications would be considered on the basis of ability and interest and readiness for effective participation in the life of a Christian college community.

The admission of Negro students to Mercer University in Macon, Ga., is under study by a special committee. The committee was suggested by the president of the university who had previously advocated admission of Negroes to the school.

Latin American Evangelical Commission for Christian Teaching Formed

A Latin American Evangelical Commission for Christian Teaching was formed recently at a meeting of Christian educators representing church councils in eleven countries.

Delegates from Peru, Venezuela, Argentina, Brazil, Puerto Rico, Costa Rica, Jamaica, the Dominican Republic, Mexico, Bolivia, and the United States attended in Lima, Peru, a Latin American consultation on Christian Education. Delegates discussed the special needs of youth in the preparation of Sunday school courses, Christian literature, the training of youth leaders.

The delegates also started a revision of the Hispanic-American Sunday school course which is used by many Protestant churches in Latin America.

Disciples Give Nearly $7,000 as Gift to United Nations

A check for nearly $7,000 raised by the Disciples of Christ around the country was presented to the United Nations. The dollar drive among the nearly 2,000,000 members was started last June by the Disciples Peace Fellowship to give the United Nations a "vote of confidence."

The Disciples requested that the money be used for the UN's expanded program for technical assistance to underdeveloped countries, the fund for the Congo, the Congo Famine Relief, and UNICEF.

General Synod Will Represent Five Dutch Reformed Churches

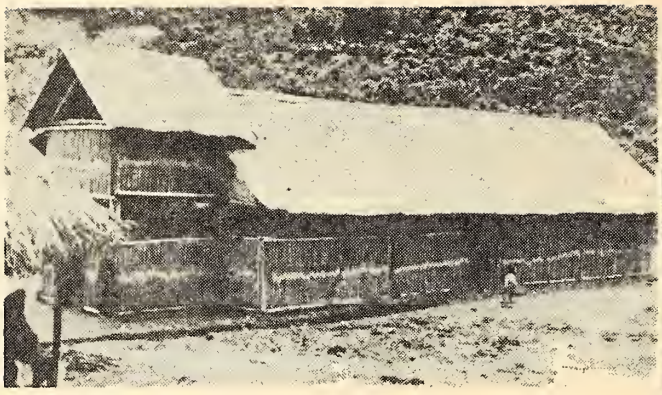
Religious history was made in South Africa when a General Synod for the five Dutch Reformed Churches in that country was officially constituted, and Dr. Abraham J. van der Merwe, who is noted for his stand in favor of less rigid policies in racial segregation, was elected moderator.

Marking the culmination of plans that had been discussed for more than 100 years, the General Synod will enable the five churches to present a united front while preserving their own individual identities. Individual synods of the five churches will continue to function, but the supreme body will now be the General Synod.

A resolution adopted by the new-



The Division of Temperance of the Methodist Board of Christian Social Concerns is making available again Christmas for Christ stamps and other materials emphasizing the Christian meaning of the Christmas season. The campaign aims especially at discouraging the use of alcohol in the celebration of the holiday





Religious News Service

Within a year a group of Laotian refugees in the village of Pha Khao exchanged their "parachute church" and communion set of tin cans (right) for a new church (left) and a shiny new communion set. The refugees, who fled when Communists took over the provincial capital of Xieng Khouang, built the church themselves under the leadership of their pastor, Ly Lao. An American army officer and an official of the Laotian government saw the tin cups during a visit to the church and contributed money for the new service. The church is under the Christian and Missionary Alliance.

ly constituted synod ruled that no member of the Dutch Reformed Church in South Africa may join a Masonic lodge or associate with the Masonic movement in any way whatever. The lodge was criticized as being a secret movement and also as conflicting with the third commandment.

Bible Broadcasts Popular in India and Ceylon

The Bible Society of India and Ceylon, encouraged by favorable responses from Asian countries to its recorded radio evangelism program, will add more major Indian languages in its broadcasts.

Since January 1961, the society has recorded Bible readings in India for broadcast to several countries by a powerful 50-kilowatt transmitter in Manila. The transmitter is owned by the Far East Broadcasting Company, which cooperates with the Bible society.

The service started with readings in English and two major Indian languages, Hindi and Tamili. Another main tongue, Telugu, was added earlier this year. People of Indian origin live in several Asian countries, and the Bible Society programs are directed to these as well as to those in India and Ceylon.

Australian Baptists Vote Against WCC Affiliation

The Triennial Conference of the Baptist Union of Australia voted against affiliating with the World Council of Churches. The union has a membership of 130,000 persons. A majority of the state unions also voted against membership in the Australian Council of Churches.

A resolution stated that "at the same time we assure our brethren in the Lord of the other denominations that we will happily continue to work with them in our joint task of spreading the gospel and relieving the needy."

FCC Says "Spot Announcements" Are Not "Religious Programs"

The Federal Communications Commission has told radio station licensees they should stop counting time given for free spot announcements of special church services and other activities as part of their time devoted to religious programs.

The FCC said the program log analyses submitted in connection with periodic license renewals could count such announcements as general public service but that announcements of school events and of school holiday schedules could not count as educational broadcasts, nor news of Grange and Farm Bureau meetings as agricultural programing.

Ghana Council Supports Right of Church to Speak Out

A statement issued by the Christian Council of Ghana explicitly "recognizes the right of the church to affirm its conviction that the church has its right and duty to speak on any issues which affect the spiritual and moral welfare of its members and the nation generally." The brief statement said that the council had made representations to the government regarding recent events.

In August the Anglican Bishop of Accra was expelled from Ghana after he criticized the Young Pioneer Movement, which is sponsored by the Ghana government. Speaking in London, the bishop, Richard Roseveare, pointed out that Ghana's Christian population, although only twenty-five percent of the nation's 2,000,000 population, are "making an enormous contribution to the progress of Ghana out of all proportion to their numbers." Recent attempts to restrict the church's influence and to silence her voice have done no good to Ghana either internally or externally."

Court's Action in New York Case Held Strengthening Obscenity Laws

In an action considered by observers as strengthening state laws against obscenity and pornography, the United States Supreme Court refused eight to one to review the conviction of three New York City book dealers for selling books and photographs that dealt with sex perversion and masochism.

The action of the Supreme Court left standing the convictions imposed by New York State courts against the dealers. It was viewed as putting approval of the court on a broader interpretation of the authority of a state to outlaw as obscenity that which is filthy and disgusting, as well as that which appeals to prurient interest.

News Briefs

Pastor Gottfried Wandersleb of Herne, West Germany, was ordered to pay a fine of about $50 or be imprisoned for twenty days for helping organize a sit-down demonstration against a new rocket site in Duisburg. The strike was sponsored by the International League of Conscientious Objectors.

Anniversaries

Charles and Effie Shank Norcross celebrated their sixty-fifth wedding anniversary on June 9, 1962. Both have been members of the church for seventy years. They have one daughter and one grandson. — Mrs. Flossie Hartman, Glendora, Calif.

Mr. and Mrs. Lawrence Smith celebrated their fiftieth wedding anniversary on June 16, 1962. They are members of the Cedar Creek church, Ind. They have one daughter and four grandchildren. — Mrs. Harry Riccius, Garrett, Ind.

Mr. and Mrs. Fred Thomas celebrated their sixty-first wedding anniversary on July 21, 1962. — Otis Loucks, Bremen, Ind.

Mr. and Mrs. Armiel Ernsberger celebrated their fifty-ninth wedding anniversary on May 28, 1962. — Otis Loucks, Bremen, Ind.

Mr. and Mrs. F. M. Young celebrated their sixty-fifth wedding anniversary on Aug. 8, 1962, at Sebring, Fla. They have five children and a number of grandchildren. — S. Pearl Neff, Sebring, Fla.

Obituaries

Defries, Jacob, son of Henry and Ida Kirkendahl Defries, was born June 27, 1888, and died Oct. 3, 1962. He was a member of the New Salem church, Ind. Surviving is one sister. The funeral service was conducted by Brethren Howard Kreider and Emeral Jones, and burial was in the New Salem cemetery. — Edna Tom, Milford, Ind.

Dodge, Elizabeth G., was born Jan. 12, 1891, at Union City, Ind., and died Oct. 6, 1962, at Middlebury, Ind. Surviving are her husband, Arthur Dodge, one daughter, one son, two sisters, one brother, and nine grandchildren. The funeral service was conducted at the Pleasant Valley church, of which she had been an active member, by the undersigned. Burial was at Union City, Ind. — Allen Weldy, Elkhart, Ind.

Fike, Adolphos Rowland, son of Aaron and Rebecca Rudolph Fike, was born Oct. 19, 1866, near Eglon, W. Va., and died Oct. 3, 1962, at Terra Alta, W. Va. He was a member of the Terra Alta church, serving as a deacon. He was married to Mary Ann Viles, who died on Oct. 20, 1930. Surviving are four daughters, two brothers, five grandchildren, and seven great-grandchildren. The funeral service was conducted by Brethren Lester L. Fike and Donald D. Matthews, and burial was in the Eglon cemetery, W. Va. — Erma Whitehair, Terra Alta, W. Va.

Fike, Pearl Hettie, daughter of Marcellus R. and Naomi Wolfe, was born near Red House, Md., May 26, 1887, and died Aug. 18, 1962, in Oakland, Md. On March 26, 1910, she was married to Harvey Milton Fike, who survives, together with one daughter, one granddaughter, three sisters, and one brother. She was a longtime member of the Glade View church, Md. The funeral service was conducted at the Maple Spring church by Brethren Clyde Hylton and Galen Fike, and burial was in the Eglon cemetery. — Effie Harsh, Eglon, W. Va.

Garrett, Ernest C., was born Oct. 13, 1892, and died Nov. 19, 1962, near Eaton, Ohio. He had been a member of the Church of the Brethren for twelve years. Surviving are his wife, Grace, one son, three daughters, seven grandchildren, and one brother. The funeral service was conducted by Bro. Ellis Guthrie in the Eaton church, and burial was in the Mound Hill cemetery. — Mrs. Myrtle Gauch, Eaton, Ohio.

Geiman, A. L., son of Christian and Mary Ella Geiman, was born at Black Rock, Md., in 1886, and died July 22, 1962, at Hanover, Pa. He was a member of the Hanover church. Surviving are two daughters and one son. The funeral service was conducted by Earl Ziegler, and burial was in the Black Rock cemetery. — Mrs. Lottie M. Bowman, Hanover, Pa.

Gochenour, Edna Agatha, daughter of William E. and Ella Garber Wilkerson, was born in Augusta County, Va., Aug. 21, 1888, and died Oct. 2, 1962. She had been a member of the Staunton church, Va., for many years. Surviving are one daughter, three sisters, and one brother. The funeral service was conducted at the Staunton church by Brethren Clarence R. Bowman and J. C. Garber, and burial was in the Thornrose cemetery. — Anna F. Flory, Staunton, Va.

Goetschius, Frank D., son of Mr. and Mrs. Ira Goetschius, was born Oct. 20, 1896, in Auburn, Ind., and died Aug. 8, 1962, in Garrett, Ind. On Dec. 20, 1916, he was married to Mabel Harvey. Surviving are his wife, three daughters, eight grandchildren, one great-grandchild, one brother, and one sister. He was a member of the Cedar Creek church, Ind. The funeral service was conducted by Bro. Glenn Mulligan, and burial was in the Union cemetery, near Garrett. — Mrs. Harry Riccius, Garrett, Ind.

Grabill, Charles H., son of George and Mary Walters Grabill, was born at Lower Klahr, Pa., June 25, 1877, and died Feb. 16, 1962, at Altoona, Pa. On July 28, 1901, he was married to Mary Gertrude Williams. He was a charter member of the Twenty-eighth Street church in Altoona. Surviving are his wife, five children, twelve grandchildren, seventeen great-grandchildren, and two brothers. The funeral service was conducted by Bro. Donald Fogelsanger. — Martha Mentzer, Altoona, Pa.

Jackson, Charles M., Sr., son of Martin and Priscilla Jackson, was born Jan. 21, 1890, in Whitley County, Ind., and died Sept. 8, 1962, in Wabash, Ind. In 1909 he was married to Elsie E. Cobbs. He had been a member of the Church of the Brethren since boyhood. Surviving are his wife, six children, twenty-two grandchildren, and ten great-grandchildren. The funeral service was conducted in the Lincolnshire church, Fort Wayne, Ind., by Bro. Harper Will, and burial was in the Huntertown cemetery, Ind. — Mrs. Charles Crill, Fort Wayne, Ind.

Johnson, Mable, daughter of Joseph and Lydia Miller Snively, was born March 22, 1890, and died Sept. 6, 1962. On June 12, 1909, she was married to James Johnson, who died in 1953. She was a member of the New Salem church, Ind. Surviving are two sons, four grandchildren, and six great-grandchildren. The funeral service was conducted by Bro. Howard J. Kreider, and burial was in the Sandridge cemetery, near Bourbon, Ind. — Edna Tom, Milford, Ind.

Keeney, Meda, daughter of Peter and Ellen Grove, was born June 30, 1888, and died June 3, 1962, at Loganville, Pa. On Jan. 7, 1913, she was married to Daniel Edward Keeney, who preceded her in death. Surviving are six daughters, four sons, twenty-six grandchildren, one great-grandchild, and one brother. Burial was in the Codorus church cemetery. — Catherine Rohrbaugh, Dallastown, Pa.

Lehman, Jeffrey Eugene, son of Curtis and Janice Weaver Lehman, was born Jan. 31, 1954 and died at Bethesda, Md., Oct. 4, 1962. Surviving are his father and mother, one brother, one sister, his maternal and paternal grandparents, and maternal great-grandmother. The memorial service was conducted in the Elizabethtown church by the undersigned, and the graveside services were held earlier in the day at the Grandview Memorial Park at Annville, Pa. — Nevin H. Zuck, Elizabethtown, Pa.

McCoy, William H., son of Lou and Mary Etta McCoy, was born near Avery, Iowa, March 18, 1891, and died Sept. 26, 1962. He was married to Ella Whistler, who survives. Also surviving are one son, two daughters, and his mother. He had been a member of the Monroe County church for a number of years. The funeral service was conducted by Brethren Richard Burger and Harvey Hess III, and burial was in the Pleasant Corners cemetery. — Mary Reeves, Albia, Iowa.

McDannel, Emmert R., son of Samuel and Lovina Rider McDannel, was born Nov. 4, 1902, and died Oct. 16, 1962. He had served the Elizabethtown church in the office of deacon and as a Sunday school teacher and an officer in the men's fellowship. Surviving are his wife, one daughter, and one sister. The funeral service was conducted at the Elizabethtown church by the undersigned, and burial was in the Spring Creek cemetery at Hershey, Pa. — Nevin H. Zuck, Elizabethtown, Pa.

Mummert, Moses Trimmer, son of Isaac and Alice Mummert, was born Dec. 28, 1899, and died March 10, 1962, at York, Pa. He was married to Emma Hollinger. He was a member of the First church in York, where he had served as a deacon for thirty years. Surviving are his wife, one son, two sisters, and two brothers. The funeral service was conducted by Bro. M. Guy West assisted by Bro. Gene Wenger, and burial was in the Greenmount cemetery. — Mildred V. Meals, York, Pa.

Nininger, Tracy C., was born Nov. 29, 1877, at Ozawkie, Kansas, and died Oct. 18, 1962, at Kansas City, Mo. In 1912 he was married to Myrtle Delaplain. He was a charter member of the Messiah church of Kansas City, where he had served as a deacon. Surviving are his wife, one daughter,

two sons, fourteen grandchildren, two great-grandchildren, and two brothers. The funeral service was conducted by Bro. Ira W. Gibble, and burial was in the Forest Hill cemetery. — Mrs. Gertrude Gaba, Kansas City, Mo.

Phillips, Oda Rader, was born Aug. 8, 1879, in Pocahontas County, W. Va., and died Sept. 24, 1962. She was preceded in death by her husband. Surviving are eleven children, thirty-six grandchildren, sixty-two great-grandchildren, and one great-great-grandchild. She was a member of the Staunton church, Va., where the funeral service was conducted by Bro. Clarence R. Bowman and Rev. R. L. St. Clair of the Presbyterian church. Burial was in the Headwater cemetery. — Anna F. Flory, Staunton, Va.

Provo, Grace Zell Leaman, was born April 3, 1885, at Ashland, Ohio, and died Oct. 15, 1962, at Wenatchee, Wash. On Dec. 28, 1903, she was married to Raymond R. Provo. Surviving are her husband, eleven children, twenty-six grandchildren, and twenty-six great-grandchildren. The funeral service was conducted by Bro. Jay Eller, and burial was in the Evergreen cemetery in East Wenatchee. — Geraldine Eller, East Wenatchee, Wash.

Rose, L. D., son of David and Kathryn Young Rose, was born in Windber, Pa., Nov. 15, 1883, and died at Elizabethtown, Pa., Oct. 15, 1962. For many years he had been a member of the faculty of Elizabethtown College, and more recently director of the Brethren historical library of the college. Surviving is his wife, Mary Corle Rose. The funeral service was conducted at the Elizabethtown church by the undersigned and Bro. A. C. Baugher, and burial was at the Diehl's Crossroads church, Curryville, Pa. — Nevin H. Zuck, Elizabethtown, Pa.

Seese, George O., son of Henry and Susan Berkebile Seese, was born April 28, 1897, and died Sept. 10, 1962. He was married to Marian Maurer, who preceded him in death. Surviving are his second wife, three children, and twelve grandchildren. He was a member of the Berkey church, Pa., where the funeral service was conducted by Brethren Boyd Lehman and Wayne Eberly. Burial was in the church cemetery. — Mrs. Mildred Miller, Windber, Pa.

Shaffer, Kathryn R., daughter of Theodore and Rosey Ritchey Steele, was born Feb. 11, 1904, in Snake Spring Valley, Pa., and died Sept. 29, 1962. She was married to Robert Shaffer, who survives. Also surviving are three sons, four daughters, twelve grandchildren, two brothers, and four sisters. She was a member of the Bedford church, Pa. The funeral service was conducted by Bro. Joseph M. Mason, and burial was in the Bedford County Memorial Park cemetery. — Nora B. Wyles, Bedford, Pa.

Shoemaker, Elizabeth, daughter of Samuel and Susannah Kinison Ragan, was born Dec. 29, 1888, and died Sept. 23, 1962. On June 23, 1909, she was married to Sherman H. Shoemaker, who survives. She was a long-time member of the Pleasant Grove church, Ill. Also surviving besides her husband are three sons, four daughters, one brother, seventeen grandchildren, and six great-grandchildren. The funeral service was conducted by Bro. William Pribble, and burial was in the Old Baptist cemetery. — Lizzie Coffel, Scheller, Ill.

Slaght, Florence, died April 21, 1962, at the age of ninety-one years, at Moravia, N. Y. She was married to Morris E. Slaght, who preceded her in death. She was a charter member of the Lake Ridge church, N. Y. Surviving is one brother. The funeral service was conducted at the Lake Ridge church by Bro. Levi K. Ziegler, and burial was in the Five Corners cemetery. — Helen Bowman, Ludlowville, N. Y.

Slusher, Noah Christian, was born Jan. 13, 1896, and died Aug. 1, 1962, in Floyd County, Va. Surviving are his wife, Lura Fain Slusher, four sons, two daughters, and seventeen grandchildren. The funeral service was conducted in the Laurel Branch church, Va., by Brethren Arthur Warner, L. D. Bowman, and Archie Naff, and burial was in the adjoining cemetery. — Mrs. Maynard Hylton, Floyd, Va.

Smith, Edith A., daughter of Samuel and Viola Master Dewart, was born July 24, 1894, and died Oct. 3, 1962. On Jan. 1, 1914, she was married to Edward Smith. She was a member of the New Salem church, Ind. Surviving are her husband, three daughters, six grandchildren, and one sister. The funeral service was conducted by Brethren Emeral Jones and Howard J. Kreider, and burial was in the New Salem cemetery. — Edna Tom, Milford, Ind.

Smith, John Henry, son of John J. and Mary Hoover Smith, was born in Dayton, Va., Nov. 6, 1868, and died Sept. 21, 1962. He was a member of the Staunton church, Va. On Nov. 8, 1894, he was married to Ida Caricofe, who died Dec. 25, 1957. He had served as superintendent of the Brethren orphanage at Timberville for a number of years. Surviving are two daughters, one son, one foster son, five grandchildren, and eleven great-grandchildren. The funeral service was conducted at the Pleasant Valley church by Brethren Clarence R. Bowman and Samuel Flora, and burial was in the adjoining cemetery. — Anna F. Flory, Staunton, Va.

Sprenkel, Mary Catherine, daughter of Tempest W., and Elizabeth Leib Graff, was born Oct. 19, 1869, at Abbottstown, Pa., and died Sept. 7, 1962, at York, Pa. She was married to John F. Sprenkel, who died in 1915. She became a charter member of the York church in 1895, and helped to pioneer the East End mission, which became Second church in York. Surviving are two sons, two daughters, six grandchildren, and sixteen great-grandchildren. The funeral service was conducted by Brethren James D'Amico and Elmer Q. Gleim, and burial was in the Prospect Hill cemetery. — Mrs. Lawrence W. Gibble, York, Pa.

Stouse, Lena, daughter of Melvin and Mary Peterson, was born Jan. 14, 1890, in Carroll County, Ind., and died Sept. 18, 1962. She became a member of the Church of the Brethren at the age of fifteen years. The funeral service was conducted by the undersigned. — Niels Esbensen, Flora, Ind.

Stout, Dora Alice, daughter of William H. and Susannah Geyer Weybright, was born Nov. 23, 1875, and died May 16, 1962. On Aug. 29, 1901, she was married to John C. Stout, who died in 1944. She was a member of the New Salem church, Ind. Surviving are two daughters, one son, six grandchildren, three great-grandchildren, two brothers, and one sister. The funeral service was conducted by Brethren Howard J. Kreider and Paul C. Lantis, and burial was in the New Salem cemetery. — Edna Tom, Milford, Ind.

Strawser, Ellen M., daughter of Henry and Mary E. Heinbaugh, was born Jan. 6, 1881, and died Sept. 23, 1962, at McAlisterville, Pa. Surviving are her husband, three sons, two daughters, fifteen grandchildren, nineteen great-grandchildren, and one sister. She was a member of the Bunkertown church for many years. The funeral service was conducted by Bro. Forrest Gordon, assisted by Bro. Ira Brandt, and burial was in the Bunkertown cemetery. — Elsie K. Leonard, McAlisterville, Pa.

Swords, Walter G., son of Cyrus and Frances Greider Swords, was born Feb. 16, 1892, in Manor township, Pa., and died Sept. 11, 1962, at Mountville, Pa. He was a member of the Mountville church. Surviving are two daughters, one brother, and four grandchildren. — Marilyn Gerlach, Lancaster, Pa.

Wampler, John Lewis, was born in Missouri, Jan. 11, 1878, and died Oct. 2, 1962, at Colorado Springs, Colo. On Sept. 18, 1901 he was married to Rozella Coole. Surviving are his wife, four sons, six grandchildren, and seven great-grandchildren. He became a member of the Church of the Brethren at the age of twenty-one. The funeral service was conducted by Bro. Samuel J. McCaman, and burial was in the Evergreen cemetery. — Mrs. Bessie Rink, Colorado Springs, Colo.

Ward, Wylie J., was born Dec. 20, 1878, near Pulaski, Tenn., and died Sept. 22, 1962, at Clovis, N. Mex. He had been a member of the Church of the Brethren for fifty-nine years. Surviving are his wife, Agnes, nine sons, five daughters, forty-five grandchildren, and thirty-nine great-grandchildren. The funeral service was conducted in the Clovis church by Bro. Russell G. West, assisted by Rev. Melvin Sasse. — Mrs. Doris Koenig, Clovis, N. Mex.

Weybright, Bertha, daughter of Samuel and Sarah Ulery, was born Oct. 4, 1882, and died Aug. 17, 1962. On Dec. 23, 1903, she was married to Chauncey Weybright, who died in 1939. She was a member of the New Salem church, Ind. Surviving are two daughters, five grandchildren, one great-grandchild, and one sister. The funeral service was conducted by Bro. Howard J. Kreider, and burial was in the New Salem cemetery. — Edna Tom, Milford, Ind.

Wiest, Ella G., daughter of Jonas and Mary Good Martzall, died Oct. 2, 1962, at the age of eighty-six years. She had been a member of the Church of the Brethren for more than sixty years. Surviving are one daughter, three grandchildren, four great-grandchildren, and seven stepchildren. The

funeral service was conducted by Bro. Guy E. Wampler, Jr., and burial was in the Mohlers cemetery. — Mrs. H. Spencer Fry, Terre Hill, Pa.

Wolf, David Earl, son of D. Elmer and Clara Fahrney Wolf, was born Jan. 23, 1893, at Hagerstown, Md., and died March 31, 1962, at Silver Spring, Md. He was a member of the First church, Baltimore, Md. Surviving are two sisters and one brother. The funeral service was conducted by Bro. David J. Markey, and burial was in the Rose Hill cemetery, Hagerstown, Md. — Frances Blough, Baltimore, Md.

Wright, Joyce Anne, daughter of Jessie and Hattie Flora, was born on Nov. 11, 1932, and died on May 31, 1962. She was a member of the Brick church, Va. On Aug. 28, 1954, she was married to Norman T. Wright, who survives, together with one son, her parents, four sisters, and two brothers. The funeral service was conducted in the Brick church by Brethren Eugene Lenker and Kermit Flora, and burial was in the Franklin Memorial Park. — Essie C. Boitnott, Wirtz, Va.

Zimmerman, William E., son of Charles and Lillie Zimmerman, was born near Hooversville, Pa., Aug. 2, 1913, and died Sept. 9, 1962, at Baltimore, Md. He was an active member of the First church, Baltimore. Surviving are his wife, Sarah H. Zimmerman, one son, three daughters, four grandchildren, his mother, three brothers, and two sisters. The memorial service was conducted by Bro. David J. Markey, and burial was in the Lake View Memorial Park. — Frances Blough, Baltimore, Md.

Church News

Eastern Pennsylvania

Conewago — Paul Greene and Robert Hess officiated at the love feast. During the morning service we had a special Father's Day program, when Robert Young spoke. The offerings of the daily vacation Bible school were given to the children's home at Neffsville. Nine of the Sunday school pupils attended Camp Swatara. The women had a stand at Hershey during Pennsylvania Dutch Days. They have also made comforters for relief and rolled bandages. On May 20 the congregation celebrated its fiftieth anniversary. Carl Zeigler, a member of the Elizabethtown College faculty, was the speaker in the morning, and the Heidelburg Chorus gave a program of music in the evening. At the family night meeting Galen Eshelman showed pictures of the work at Flat Creek, Ky. One Sunday morning Graybill Hershey spoke on behalf of the district program. Milton Hershey, a member of the White Oak congregation, conducted revival meetings. Three were baptized as a result. Two adults and two youth attended the National Youth Conference. The women were hosts to the women of the West Greentree congregation for one of their meetings. A group of young adults visited the mission point, Long Run, in order to learn how other churches move forward. — Mrs. Abram H. Hoffer, Elizabethtown, Pa.

East Fairview — Martha Martin of the Bible Department of Elizabethtown College spoke to the women one evening and James D'Amico spoke to the young adults when the young adults of the Lititz church were guests. One blanket was donated and an offering of $97 was given to the women's fellowship for the project of blankets for overseas. The youth had a Galilean service on the farm of Ira Petticoffer. A similar service climaxed the junior high weekend camp directed by Gerald Greiner. Three youth and their assistant director attended the National Youth Conference. Courtship and Marriage was the theme of the service at which Bro. Earl K. Ziegler spoke to the youth. The women are supporting an African student at a theological college in Africa. The men and the women were represented at the district fall fellowships of both groups. Two of our families were hosts to Elizabeth Burstrom, a native of Sweden who was here in the States under the sponsorship of Experiment in International Living. The district children's work cabinet had a weekend demonstration school in our church. A number of the young people who had attended camp gave a program on their experiences. Guest ministers have been Becker Ginder and Armon Snowden. Bro. Henry Bucher officiated at the fall love feast. Eight women ironed at the Neffsville Children's Home. Mrs. Nevin Fisher, director of Christian education for the tridistricts, led a discussion on current trends in Christian education at a meeting of the teachers. — Mrs. Mahlon Graybill, Manheim, Pa.

Elizabethtown — Mrs. Roy Herr directed the daily vacation Bible school, which sent $132 to the Kulp School in Nigeria. During the summer the pastor, Nevin H. Zuck, preached on themes from the Old Testament prophets. Guest speakers were A. C. Baugher, Graydon F. Snyder, Glen Snowdon, and Jobie Riley. The pastor spoke at the Massanetta Springs Bible Conference, at the district meeting in Iowa, and at the Hershey School for Boys. During the Sunday evenings of July and August we joined the other churches of the town in a service in the town park. The women worked with United Church Women in making kits for the migrant workers of Lancaster County. Seven delegates attended the women's fellowship at Camp Swatara, and eleven youth went to the National Youth Conference. Sixty-three juniors, junior highs, and youth attended Camp Swatara. Donald Brinser was awarded the God and Country Scouting Award at a service. Two high school exchange students are worshiping in the congregation this year. Karl-Heinz Posh of Austria is living with the Henry Hackmans, and Christine Ogot of Kenya is with the Frank Shanks. The women recently organized study and discussion groups. — Ruth N. Eby, Mt. Joy, Pa.

Hatfield — A number of the youth attended Camp Swatara this season. The Sunday school pays half the tuition costs. Seven women went to the women's fellowship camp. Mr. and Mrs. Leroy Clemens represented the church at the special district conference at East Petersburg. Kenneth Franklin, pastor of the Drexel Hill church, spoke at the harvest home service. Mr. and Mrs. Russell Ziegler were representatives at the Labor Day educational conference at the Spring Creek church. Robert Turner of Manheim, Pa., was the guest evangelist for the revival meetings. Nine youth stood for Christ. Clothing, canned goods, packaged foodstuffs, as well as money were given by the folks of our congregation to a family whose house and all their possessions were destroyed by fire. The youth of the church were hosts to a group of young people from the Indian Creek church. Pictures were shown and stories of the experiences at the National Youth Conference related. Some of our men helped to clear debris and erect a new house after the New Jersey coastal storm. — Mrs. Mary A. Nyce, Lansdale, Pa.

Spring Creek — The sanctuary choir presented a program of music at the Fahrney-Keedy Home for the aged at Boonsboro, Md. In the evening they gave a similar program in the Waynesboro church, and the following Sunday evening at their church. The offerings at the daily vacation Bible school were used to buy Bibles for missions. A day of remembrance was observed in our church in honor of the older adults. Bro. David Markey, superintendent of the Neffsville Brethren Home, brought the message. The historical committee of the church is collecting all kinds of historical objects, pamphlets, and printed matter which will help to enrich our records and be of interest and value to future generations. Two of the youth attended the National Youth Conference. Our congregation was host to the Labor Day district Christian education meeting. One of the speakers was DeWitt Miller, pastor of the Hagerstown church. In September all of the members of the congregation were visited, a project headed by Bro. Donald Witman. Evangelistic services began Oct. 7 and continued until Oct. 14 under the leadership of Robert O. Hess, minister of the Chiques church. As a result, six were baptized, and nine were received by letter. We observed the love feast on Oct. 21 with Brother Hess officiating. — Mrs. Stella Brubaker, Palmyra, Pa.

Maiden Creek — Leader of the family life institute was Paul Rummel of Lancaster, Pa. One Sunday evening the young people had a program of local talent. Two pianos have been donated, one for the church sanctuary and one for the basement. Brother and Sister Harold Risser have been installed in the office of deacon. The congregation had a Lord's Acre project on the farm of Brother and Sister Good. A group of the young people visited the Bareville church. On June 10 we had the annual service at the Pricetown church; Harry Dohner of the Akron church was the speaker. Ralph Jones was the evangelist for the meeting in August. Nine were baptized. Some of the members attended the men's fellowship meeting at the Spring Creek church. — Mrs. Helen T. Reber, Centreport, Pa.

Richland — The church elected Leon Crouse to the office of deacon recently. The women made thirty-seven comforters and sent them to New Windsor.

William Longenecker held a week's meetings. — Michael Kurtz, Richland, Pa.

Middle Pennsylvania

Dunnings Creek — During the absence of the pastor, Bro. Charles Cox of Claysburg preached. Mrs. Jesse Sleighter of Everett spoke at the mother and daughter banquet at Holsinger and Mrs. Edgar Griffith at the New Paris mother-daughter banquet. We had a vacation Bible school in New Paris in June. Bernard Flegal of the EUB church of New Paris was the speaker for the father-son banquets at New Paris and Holsinger. T. F. Henry, a member of the Juniata College faculty, was the leader for the Bible institute at the Holsinger house. Barbara Zuck, the summer youth worker, met with the CBYF in July. Nine youth attended Camp Blue Knob and one Camp Harmony. Several of our members helped process clothing at New Windsor. Howard Keiper was the speaker for the homecoming on Sept. 9. We also had a spiritual life emphasis week at Holsinger with Bro. A. Jay Replogle of Rummel as guest minister. The juniors have a membership class at Holsinger. A number of the men and women attended the district fellowship banquet at Juniata College. — Thelma Wentz, Alum Bank, Pa.

Glendale — Bro. Ordo M. Pletcher, pastor of the Ridge church of Southern Pennsylvania, held a week's meeting. Two were baptized as a result. Brother and Sister Marvin Morral renewed their wedding vows on their fiftieth wedding anniversary. We observed the love feast on Oct. 8. We have built up a goodly balance in the Sunday school and church treasuries, looking ahead to future facilities. — Mrs. Marian F. Buffenmyer, Cumberland, Md.

Roaring Spring — We became more aware of the importance of our daily Christian witness as we listened to Ramanlal Christian tell of his work at the vocational training school in India and as Velva Jane Dick brought highlights of our growing mission work in Nigeria. Alfred Nyce, a Bethany Seminary student, served as associate summer pastor. Both he and his wife made a significant contribution to the work of the church. The daily offerings of the children attending vacation Bible school went to the Lybrook mission. Many of the children and youth attended Camp Blue Knob. The community vesper service in observance of the seventy-fifth anniversary of the founding of Roaring Spring was held in our church. The youth had a two-day retreat under the leadership of Barbara Zuck, the summer youth worker. Three youth attended the National Youth Conference at Estes Park. The board of administration had a retreat under the direction of Pastor Berkey Knavel and Joseph Mason. They attempted to evaluate their work in the light of the mission of the church. — Margaret E. Guyer, Roaring Spring, Pa.

Southern Pennsylvania

Codorus — As a result of evangelistic services conducted by Joseph Long, thirteen new members were received into the fellowship. Preceding the services, we had an every-member visitation. Moderator Elmer Gleim conducted a service of baby dedication in May. A committee has been appointed to study the present and future needs of our church plant. Some of the activities of the women's fellowship have been a program by the Black Rock women, a discussion led by Mrs. Henry Nelson on learning to be creative, viewing the filmstrip, What Happened to Hannah, a mother-daughter banquet, and a program at the Cross Keys Home. The youth met with Treva Brown, the district youth worker, and with William Gould of Elizabethtown College. A group of Brethren volunteers spent a weekend in our congregation in August. They met with the youth on Saturday evening for a meal and period of fellowship, and conducted the Sunday morning service. The music and worship commission continues to sponsor a fifteen-minute broadcast on Sunday over WGCB, Red Lion. We have had the East Petersburg chorus and the Mello-Tones of Shippensburg for Sunday evening programs. The pastor is conducting a class on Christian family living for the young adults during the Sunday school period. Roy McAuley, president of Elizabethtown College, was the speaker for the spiritual emphasis meetings preceding the love feast on World Communion Sunday. — Catherine Rohrbaugh, Dallastown, Pa.

Hanover — One Sunday C. Reynold Simmons, pastor of the Gettysburg congregation, preached. Donald Kauffman, a member of our congregation, is an exchange teacher in Madrid, Spain, this year. David Yingling and his wife have entered Bethany Seminary to prepare for the ministry. On July 8 the Hanover, Black Rock, and Codorus congregations united in a vesper service at the Chestnut Grove church. In the absence of our pastor Glen Norris and Helena Kruge brought the morning messages. Fo one week in July Pastor Glenn Kinse conducted morning devotions over sta

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tion WHVR. Five of our youth attended the National Youth Conference. While the pastor was there, Henry Miller of the Black Rock church and Howard Baily, executive secretary of the board of Christian education of the Delaware Conference of the Methodist Church, spoke. John Lowe, Jr., has been licensed to the ministry. Several families in the congregation entertained for one week Negro children from Baltimore, Md. The women's fellowship meets once each month for fellowship, worship, and business. The women have an active visitation schedule to visit the sick and shut-in people of the church and community. The church has grown in interest and attendance. Twenty-seven members have been added. — Mrs. Lottie M. Bowman, Hanover, Pa.

Lost Creek, Bunkertown — The women's fellowship is sponsoring a book-a-month for the library which we have recently started. The women made and sent twenty-five comforters to relief. They were represented at the spring rally at the Ridge church. Forrest B. Gordon, the pastor, and his wife and two children took part in the peace walk at Washington following Conference. We joined with the EUB church in a vacation Bible school. One of our workers attended the laboratory school at Elizabethtown College in August, and the pastor at the same time attended the Bethany extension school. Four of our youth went to the National Youth Conference. Robert A. Hess and his wife gave a talk and showed slides about the work in Nigeria. Guest speakers have been Rev. F. H. Fletcher, Roger Torry, Roy McCauley, Henry Miller, Earl Kipp, and Luke Buffenmyer. John Sellers, pastor of the Oriental house, conducted the service at the Cross Keys Brethren Home in July. — Elsie K. Leonard, McAlisterville, Pa.

Mechanicsburg — Bro. Frank S. Carper of Palmyra was the leader for commitment Sunday, May 13. Mrs. Lewis Sider, a returned missionary from Southern Rhodesia, South Africa, spoke at the mother and daughter banquet. David Wilson was the speaker for the father-son banquet. During the pastor's vacation, Harold Kenepp and Paul Dilling preached. A group from our church spent a day working at the relief center at New Windsor. On Sept. 1 Ronald A. Beverlin became pastor of the church. J. Vernon Grimm conducted a service of installation on Sept. 16. Three of our youth and the adviser attended the youth conference. — Edward Burket, Grantham, Pa.

Western Pennsylvania

Center — On Aug. 19 neighboring churches took part in the singspiration sponsored by our congregation. A week later the Springs Choraliers gave a special program of singing. Bro. Richard Gillin of the Maple Grove church was the minister for the revival services, Sept. 17 to 30. Two were baptized. We observed the love feast on Sept. 30. A group of our women spent one day at the Brethren Service Center at New Windsor helping to process clothing. Bro. Eugene Miller of the Waterside church was the speaker on Oct. 21. On the evening of that day the Gideon male chorus gave a concert. Plans have been made to enlarge the church building. New pews have been purchased from the Tire Hill church. — Mrs. Elwood Ansell, Rockwood, Pa.

Johnstown, Walnut Grove — The pastor, Joseph Whitacre, preached at "The Church in the Wilderness" near Ligonier on Aug. 12. Seven youth and two adult leaders attended the youth conference at Estes Park. Wilma Stern Lewis spoke at the district women's fellowship at Camp Harmony. Our women were represented and gave to the migrant workers project. Ten or more of the Sunday school teachers

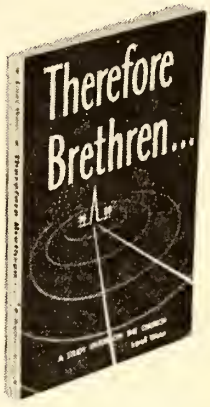
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WARREN W. SLABAUGH

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Church of the Brethren General Offices, Elgin, Illinois

and officers attended the workshop at Camp Harmony in September and several the seminar on living creatively. Clemens Rosenberger was re-elected moderator for the coming year at the council meeting in September. Two of our members, Mr. and Mrs. Sam Varner, living at the Home in Scalp Level, celebrated their fifty-eighth wedding anniversary. We had a panel on the social concerns that our youth, parents and church have and how Christian education can help these concerns. The panel consisted of a high school administrator, a classroom teacher, an attorney, a medical doctor, a minister, and a youth. The new officers and teachers of the classes and organizations in the church were installed on Sunday, Sept. 23. Arthur Hunn, the pastor of the Meyersdale church, spoke at a dinner for the workers on Oct. 1. – Elda Wertz, Johnstown, Pa.

Pleasant Hill – The filmstrip, The Growing Teacher, was shown at the concluding meeting of the teachers' training series. Dr. Carlos Arceloy of Puerto Rico was one of our evening speakers. Another guest speaker has been Warren Kissinger, a representative from Juniata College. Mrs. Raymond Brehm and Harlan Grubb directed the vacation Bible school in June. Mrs. Ida Mae Anthony, a schoolteacher in Conemaugh, showed pictures she had taken during a year's service in Africa. Wesley Berkebile preached while the pastor, Harlan Grubb, was at Annual Conference. A number of our women attended a meeting of the ladies' auxiliary at the old folks' home. David Breckenridge, a former missionary in Ethiopia, was the speaker for the union vesper services of the west-end churches. Five youth attended the National Youth Conference. A special offering was taken for a family whose house and barn were destroyed by fire. Bro. Glen Bowlby, the district executive secretary, conducted the evangelistic services. – Mrs. Myrtle Walker, Johnstown, Pa.

Shade Creek – Last June a contractor started building new classrooms on to the church which have been much needed for some time. We dedicated the addition with services starting Oct. 22 and continuing through Oct. 28. The baptismal pool in the new building was used for the first time on Oct. 7, when six were baptized. We observed the love feast on Oct. 7. – Audrey Shaffer, Hooversville, Pa.

Georgia, Florida, and Puerto Rico

Sebring – Our pastor conducted a service of dedication for a new home. During the summer months, we cooperated with the community in Sunday evening services. Five members attended the regional workshop at Bridgewater. Glen Goshorn and S. L. Brumbaugh preached while the pastor was at Annual Conference. Geneva Chamberlain and Bertha Sommers were codirectors of the vacation Bible school. The women's fellowship circles continued their meetings during the summer months. They spent one evening rolling bandages. Five youth and two advisers attended the National Youth Conference in Estes Park. One has been baptized and two have been received by letter since our last report. The pastor, Myrl Weyant, was in charge of the morning devotions over the radio for one week. – S. Pearl Neff, Sebring, Fla.

Mardela

Green Hill – Wilmer Crummett, the district executive secretary, was the speaker for the dedication service of the new educational wing and addition to the sanctuary on May 20. The men's fellowship planted thirty acres of soy beans as a Lord's acre project, and the young adult class also farmed three acres at the parsonage. The Maryland Council of Churches conducted a tour of migrant camps on the Eastern Shore in July. They also visited several camps and toured the Dulany Foods Company plant at Fruitland, Md. We had our homecoming day on Aug. 19. At the program in the afternoon, the pastor, Elmer E. Ebersole, brought the message. From July to September our congregation was one of the five churches to try the new membership material for older youth and young adults. We found it challenging and helpful. During the year the pastor has had a membership class for every age group. Some were held during the regular Sunday school hour; others on Sunday evening. The women's fellowship has been making comforters and quilts. They delivered some of these to the folks at Chincoteague, Va., following the storm in

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is a part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 577. Brethren are invited to locate near the new Pompano Beach Church of the Brethren in south Florida which has been organized recently with the assistance of the district, region, and Brotherhood. It is ten minutes from the ocean. The climate is ideal. There is a small-town atmosphere. There is ample space within walking distance from this young, growing church for modest-home building. Here you can plant garden in October and harvest in March. You can let the warm salt water heal your body. You can help bring the saving gospel to this community for his kingdom. Contact: Medford D. Neher, Brethren Service Committee, 278 N. E. 42nd Court, Pompano Beach, Fla.

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No. 579. For sale: Several farms in vicinity of North Manchester, also several homes in town of North Manchester. Contact: David B. Yeatter, Treasurer of Manchester College, North Manchester, Ind.

No. 580. Housekeeper needed: A middle-aged or older woman to make her home with Brethren doctor in southern Ohio. Large room, board and minimum starting salary of $125 a month provided. Duties would be general housekeeping and caring for a 4-year-old child. Contact: Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

March. The church attendance is encouraging, oftentimes larger than the membership. The giving is also on the increase. We have been having an every-member canvass for the last four years. We observed the love feast on Oct. 7. Joseph Rittenhouse of Edinburg, Va., was the evangelist for the revival meetings on Nov. 12 to 18. — Mrs. Eva Pusey, Westover, Md.

Eastern Maryland

District Conference — W. Newton Long, Sr., of Baltimore, Md., was the first lay moderator to preside over a district conference of Eastern Maryland. All twenty-five churches were represented for at least part of the two-day session at Westminster, Md., Sept. 27 and 28. Sixty-one delegates were present. The camp manager, David Flora, reported that attendance at Camp Woodbrook over the last year had increased considerably. Twenty-five hundred persons besides the 425 campers had used the camp for meetings. Each local church indicated the amount it would give to the various district responsibilities; $49,610 was committed for the Brotherhood Fund, $9,687 for Bethany Seminary in addition to district budget and district projects. Speakers at the two-day conference were the moderator, Dr. Joseph R. Sizoo of Washington, D.C., and Edward K. Ziegler of Oakton, Va. — Mrs. W. Newton Long, Jr., writing clerk.

Union Bridge — The women's fellowship meets one day each month for relief work and a talk from the Bible by the pastor. A monthly meeting is also held for a special program and social hour. Mrs. Dulcie Cover of Staunton, Va., showed pictures of the Hillcrest School in Africa and told about her work there. The children and youth gave a program of music on May 30. The community Bible school was held in our church. Our pastor's wife, Mrs. Glen Baird, as representative of Eastern Maryland, attended the adult directors workshop at Elgin. Five youth went to the National Youth Conference at Estes Park. The film, The Gift, was given on the stewardship program. Twenty-three have been added to the church by baptism and letter during the year. — Mrs. Maurice McDaniel, New Windsor, Md.

Southern Virginia

Brick — Bro. Robert Jones held evangelistic services. Four were baptized. Mrs. Anne Stowe, Collinsville, Va., was the guest speaker at the women's fellowship tea on May 12. Five babies were consecrated on Mother's Day. Several from our church attended the different age group camps at Camp Bethel during the summer. Our congregation helped build a cabin there. During the past year the women made twenty-five comforters for relief. We had membership day on Sept. 9 and a loyalty dinner on Sept. 12. The following have been called to the office of deacon: Howard B. Flora, Herschel Fike, Delbert Sink, and Denton Sink. They and their wives were installed on Oct. 14. Bro. Frank Layman officiated at the communion on Oct. 13. — Essie C. Boitnott, Wirtz, Va.

FOR THE FIRST TIME

23 The LORD is my shepherd, I
2 shall not want;
he makes me lie down in green pastures.

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Graydon F. Snyder and William Klassen, editors

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CHURCH OF THE BRETHREN

Church of the Brethren
Gospel MESSENGER

DECEMBER 15, 1962



A New England Christmas

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

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MISSIONARY ERNEST SHULL has served the church in India since 1946.

Cover Photo: George Pickow from Three Lions

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Incorrect and Misleading

The Saturday Evening Post of Nov. 17 contains an article captioned "Why I Quit the Ministry." The subheading in large type written by the Post's editors reads as follows: "America's religious revival, which has lifted church membership to a record 114,000,000, is threatened by a critical shortage of clergymen. Many pulpits, both Protestant and Catholic, lack full-time ministers, and recruits are scarce. Protestant seminary enrollment dropped five percent last year to a five-year low. Ordained clergymen are resigning in unprecedented numbers."

Every statement in the above quotation is incorrect and misleading. The two final sentences are categorically untrue. The facts are as follows:

1. The Post. *"Protestant seminary enrollment dropped five percent last year to a five-year low."*

The facts: The official tabulation of enrollment in all Protestant theological seminaries in the country over the past five-year period, as computed from reports from the seminaries themselves by the American Association of Theological Schools, is as follows: 1958-59, 20,700; 1959-60, 21,088; 1960-61, 19,976; 1961-62, 20,466; 1962-63, 20,696. In the single year 1960-61, enrollments did decrease by approximately five percent. In the past two years, enrollments have *increased* to a total of approximately 3.6 percent.

2. The Post: *"Ordained clergymen are resigning in unprecedented numbers."*

The facts: There is no evidence whatever of unprecedented resignations from the Protestant ministry. On the contrary, the records of a number of church pension funds reveal no increase in such resignations.

LOOK of Nov. 20 contains an article captioned "Help Wanted: ministers, priests and rabbis," with the subheadings: "A crucial talent shortage plagues our churches," and "Seminary enrollment lags while congregations swell." This article conveys a similar distorted impression. — Theodore F. Adams, former president, Baptist World Alliance; Edwin H. Dahlberg, former president, National Council of Churches of Christ; Franklin C. Fry, president, The Lutheran Church in America; James A. Jones, former president, The American Association of Theological Schools; Ben Herbster, president of the United Church of Christ; Rev. Arthur T. Lichtenberger, presiding bishop, Protestant Episcopal Church; Bishop John Wesley Lord, Methodist bishop, Washington, D. C.; Theophilus M. Taylor, general secretary of the General Council, United Presbyterian Church in the U.S.A.; and Henry P. Van Dusen, president of Union Theological Seminary, New York.

The Beginning of Time

The letter of Sister Benjamin in the Nov. 3 issue prompts me to make these few observations.

Early in our engineering training we learned that a straight line is the shortest distance between two points, but that the line itself is infinite in extent. That is to say that, while the measured portion, that part which is under consideration in the problem, is the distance between these two points, the line itself reaches backward to infinity from the starting point and forward to infinity from the end point. It is always a straight line. An illustration of this fact is found in the success of the new Telstar, the radio beam deflector far out in space.

Applying these facts to the problem of time, we find in Gen. 1:5: "God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day." In v. 14, "And God said, 'Let there be lights in the firmament of the heavens to separate the day from the night; and let them be for signs and for seasons and for days and years.' "

In this way God established the unit of measure for time. Therefore, that first day was the beginning of time.

Turn now to Rev. 10:5-6: "And the angel whom I saw standing on sea and land lifted up his right hand to heaven and swore by him who lives for ever and ever, . . . that there should be no more delay." That is to say that time will come to an end, and again there will be timeless eternity, the eternal now. Between these two points is the entire measured portion of eternity, and they are the limits of time.

Man is the only one of God's

Continued on page 26

The Board Looks at the Current Crisis

LAST week on this page we attempted to describe the way a General Brotherhood Board meeting looks to a visitor in attendance at one of its early sessions. We spoke of the meeting place, the reports to be considered, and the challenge that confronts those of our representatives who must be responsible for guiding the church's program.

The scene at the final session of the board was slightly different. Commissions had done their work, nearly all the items on the agenda had been covered, it was now Friday morning, and board members had reconfirmed their travel arrangements so that by that evening they would have returned to Pennsylvania, Virginia, California, and stops in between.

But confronting them was a statement regarding the present international situation. One of their commissions had worked on it. They knew that local churches often looked to them to issue statements that would help to bring the conscience of Christians to bear on current issues that frequently trouble the church as well as the nation.

But it was also quite clear, on a first reading of the paper, that it was not what the board wanted to say. Its points were pertinent, its concerns were quite valid but there was a real question as to whether it put its question in a wise perspective, also as to whether it might not be making some assumptions that were not supported in fact.

So the board struggled, with one eye on the clock and another on their responsibility, and for an hour or more they wrestled with both the issues raised and their need to speak regarding them. Finally, they decided that a portion of the statement was satisfactory and could be released as their recommendation to our congregations. At the same time they regretted that they could not have taken more time to issue a more comprehensive and deliberate statement. Yet they expressed the hope that congregations would be encouraged to struggle with the same issues and to look realistically at their own need to bear a timely witness.

We want to include here the very helpful and very specific points that the board decided to recommend to all our churches. Observing that we have, in a sense, been granted a reprieve from nuclear war, the board indicated that Christians should now take a clear stand, indicating both what they are against and what they are for. We are happy to share these suggestions with our readers because they point to some positive areas of action that Christians can consider in a time of crisis. The board urged Brethren to take a stand

"— *against* all nationalistic self-righteousness which sees the blame as lying totally on the other side;

"— *against* the powerful pressures for steps like invasion of Cuba;

"— *against* the obsessive preoccupation with military solutions which blinds people to nonmilitary alternatives;

"— *for* readiness to work through and strengthen the United Nations for the resolving of cold war conflicts;

"— *for* trust-building initiatives, steps toward peace quite feasible for the United States to take, like withdrawal of missiles from Turkey, sending food to the mainland Chinese, shifting the United States chemical and bacteriological warfare budget into a world health endeavor, offering to withdraw from Guantanamo Naval Base and making it available for the remainder of the ninety-nine year lease to the United Nations as a badly needed health center for the Caribbean area;

"— *for* a peace race, a massive program of loans, trained volunteers, and technological aid to help the peoples of the underdeveloped countries move out of squalor, illiteracy, and disease (the Peace Corps and the proposed Alliance for Progress being highly promising starts in this direction)."

Even though the General Brotherhood Board did not succeed in doing all it hoped to do by way of guidance in the current crisis, at least here are some practical steps for Christians to take. Here are proposals to make to government, but here is also a task for Christians to tackle as we seek by prayer and witness, by teaching and example, to change some of the prevalent attitudes in the communities where we live. — K.M.



God's Grand Opening

by Daniel C. Flory

Wherever is proclaimed the truth of God and the joy of Christian living, whenever there is a response in life and gifts, there is God's "grand opening" in the inner arena of men's spirits

THE grand opening of a new place of business is heralded as an exciting adventure in most communities. Once the date has been set, publicity releases appear in the newspapers, unheard-of bargains are promised, and public officials are invited to cut the ribbon. Finally, the door prizes are drawn, the crowd pushes in and the "bargains" are gobbled up — all of this bedlam to aid in launching a new store.

In a different and more complete sense, God inaugurated a "grand opening" some two thousand years ago. At the scene and place of this great event, there was no beautiful store front, only a dingy stable. The ribbon to be cut was the ribbon of time and tradition, which God himself severed with a thrust of purpose in the giving, not selling, of his Son to the world. The door prizes were not to be won by excited customers, but given by wise noblemen who came to discover and worship the greatest of God's gifts. Those who came to look at the main attraction were not the general public, but a band of simple shepherds who were given advanced publicity of the arrival of the Christ by the singing of a heavenly host.

Little did the shopkeepers in Bethlehem realize what had taken place under their very noses; a gift had been given which could never be purchased by the money men held in their hands! The world had been waiting for such a gift for many centuries, but the world did not grasp the meaning of the One who was born to save it from its sins!

In the real sense of the word, God's "grand opening" is always announced in our day whenever a baby is born and is given the rightful opportunity to learn of the Christ who was sent to be born in men's hearts; whenever a pastor or true prophet steps before a group of people and proclaims the truth of God; whenever a layman speaks frankly and freely to another of his happiness and joy through Christian living; whenever a church responds with gifts for Christ's mission of which the basic purpose is to bind up the wounds of the world.

What are other proper attitudes that must be displayed before the world in order that men might be properly prepared for the continual "grand opening" of God today in the inner arenas of men's spirits?

EAGER EXPECTATION

The prophet Isaiah, many years before, had painted these words on the front window of his house of faith:

"For to us a child is born,
to us a son is given;
and the government will be upon his shoulder,
and his name will be called
'Wonderful Counselor, Mighty God,
Everlasting Father, Prince of Peace.'
Of the increase of his government and of peace
there will be no end,
upon the throne of David, and over his kingdom,
to establish it, and to uphold it
with justice and with righteousness
from this time forth and for evermore.
The zeal of the Lord of hosts will do this."

God's chosen people had always expected a Deliverer to come to disperse their enemies and dispel their doubts and fears. Now that he has come to the world and through the Word of God, is it our highest hope that his Spirit remain and always be able again to penetrate the shell of our complacent motivations and lead us to greater things in his name? How eager are we, really, for God to break through to us in the

Painting by an Indian artist
Photo by Three Lions

commonplace as well as in the unusual channels of divine-human communication?

A great missionary once said, "Attempt great things for God; expect great things from God!" Perhaps one reason we have not expected much from God is that we have not attempted enough for God! At Christmas time, an intense enthusiasm should lead us not only to the Christmas tree to get our gifts from others, but to scatter and share seeds of goodness and helpfulness amidst the spiritually blind and poor who need a healthy impact to jar them loose from their misguided values.

Are we eager to see others rejoice as they open their "packages" of discovered inner experiences containing life's deeper meanings? Are we eager to stand by the fellow Christian who has fallen away from God's grace and needs support in order that he might stand again? Contrast the crestfallen spirit of the rich young ruler who forfeited his right to eternal life by turning his back on the Master with the eager, almost childlike expectation of Zacchaeus. He literally shouted to all who could hear him, "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded anyone of anything, I restore it fourfold." And the words of Jesus assured Zacchaeus' heart and mind: "Today salvation has come to this house . . ." In this little man's life had been born the real spirit of Christmas, the spirit of going the "fourth mile" in giving, not just taking part in a Christmas "exchange."



Wise noblemen came to discover and to worship God's greatest gift

Painting by a Chinese artist
Religious News Service

HOLY HABITS

Often it is emphasized that the shepherds "returned, glorifying and praising God for all they had heard and seen." What had they witnessed and visualized? They had beheld the brilliance of a baby who was to become the shining light of mankind's hope for salvation, peace, and freedom. They had listened to a mother's voice singing the little one to sleep, a voice which symbolized the essence of eternity's comfort to the young and helpless. They had looked in upon a father's steady hand in support of the child's position in a manger of security and warmth. Since they were able to sense God's touch upon his most priceless earthly treasure in a human vessel, the shepherds had reason to go back to their jobs in glorious adoration. This was a pause that not only refreshed but revitalized and revolutionized their common calling!

How holy are the habits of the church members in our time who come Sunday after Sunday, to "wait patiently upon the Lord"? In December, is our rush in the right direction? Do we rush to moments of study and worship with fellow Christians and there look to a Lord whose presence we discover is available for us all the year round? Or do we tread softly on the carpets of faith in order that we might gain anew the spirit of a God of love?

Is our concept of the Christ who comes at Christmas time only wrapped up in the "sweet, little Jesus-boy" who was "made to be born in a manger"? Or have we found for ourselves the Christ who has transformed history by his birth, the Christ who can transform even our tired souls?

FIRM FAITH

Someone has said: "The future

belongs to those who belong to Christ." The future also belongs to those who have enough vision to sense what might yet happen to them if they respond with utter abandon to the will of God. The Christ who was born in the manger grew to become the Christ who by his projected thoughts astounded the learned ones in the temple. The Christ who went to Jerusalem at twelve became the Christ who left the carpenter shop at thirty to go out on his own, telling all who would hear of the kingdom of God. The Christ who "went about doing good," preaching, teaching, healing, became the Christ who refused a good long life to receive death on a cross in order to reconcile us to his Father.

The Christ who suffered death's final agony on Golgotha became the Christ who was raised from death's grip by a God who has the power of life over death. The Christ who conquered the grave became the Christ who returned in impressive, unseen fashion on the Day of Pentecost when the apostles gathered together looking to the future and its possibilities.

The Christ who promised his Holy Spirit which came in a terrifying but tremendous way is the Christ who can always be with us in spirit and in truth. He it is can help us divert our attention from the unimportant and direct our gaze at him "to whom every knee should bow and whom every tongue should confess that he is Lord to the glory of God the father."

God's "grand opening" offers us all that he seeks to give us! It was and is the greatest thing that ever hit the world! The Christ who emerges from the open doors of heaven is always available for help in times of our greatest need. He also demands glory and honor from his subjects in the routine affairs of the everyday world since he alone grants unlimited power in undergirding all of life's adventures.



Joachim Shovgaars — Three Lions

A Christmas Prayer

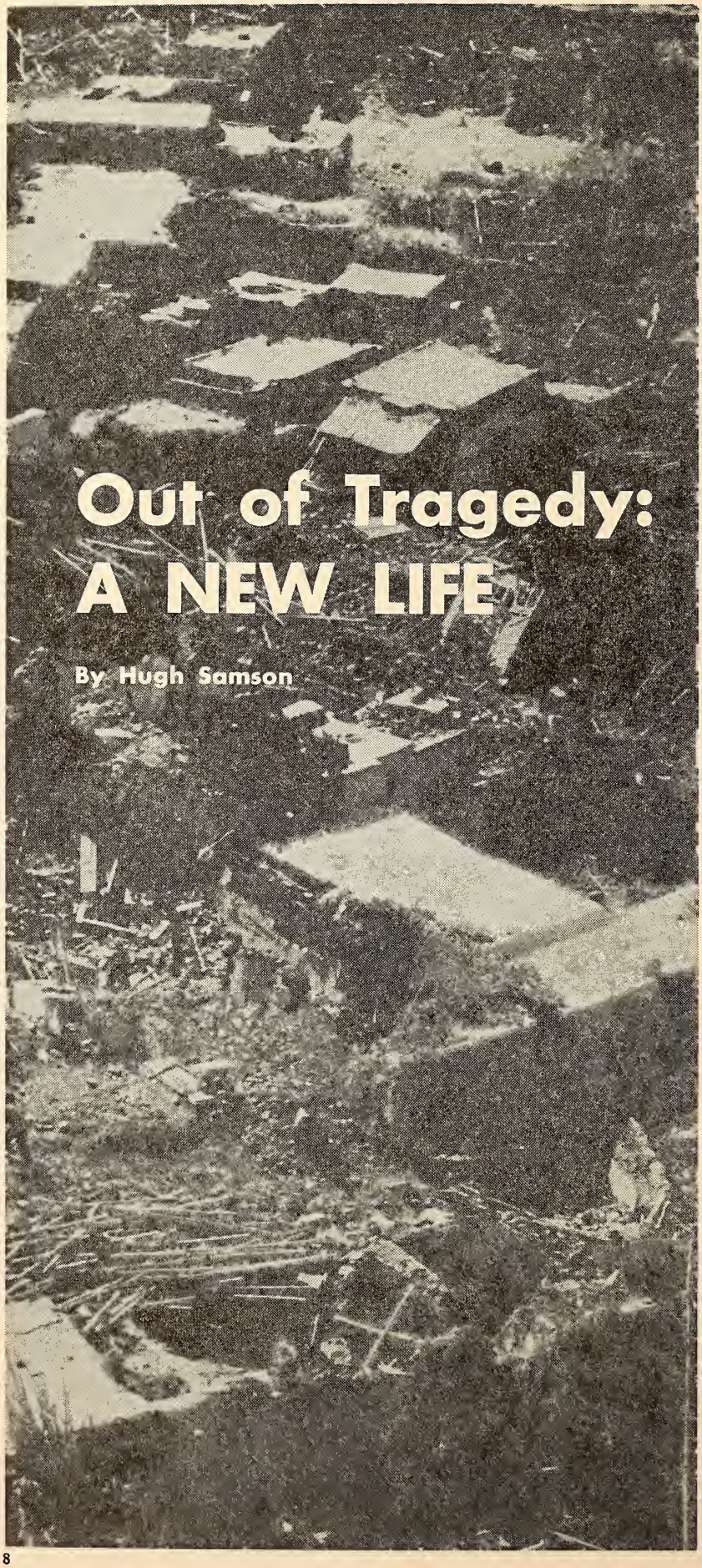
by Mildred Long

Lord, give me eyes to see the Christmas Star,
To watch its beams illumine all the world;
To catch the meaning which the Wise Men knew
When glory lay across the sky unfurled.

Lord, give me ears to hear the angels' theme,
Announcing clear the birth of heaven's King;
To grasp the promises of joy and peace
Which vibrate earth and heaven as they ring.

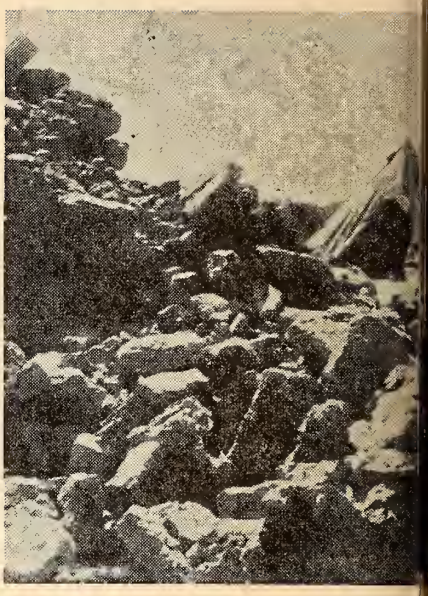
Lord, give to me a silent wonder like
To that pervading Mary's virgin heart;
To hoard and cherish all those moving scenes
Till they become of thought a living part.

Lord, give to me desire and willingness
To listen to the King of life and love,
To kneel in wonder and adoring praise
Till I am clothed in Starlight from above.



Out of Tragedy: A NEW LIFE

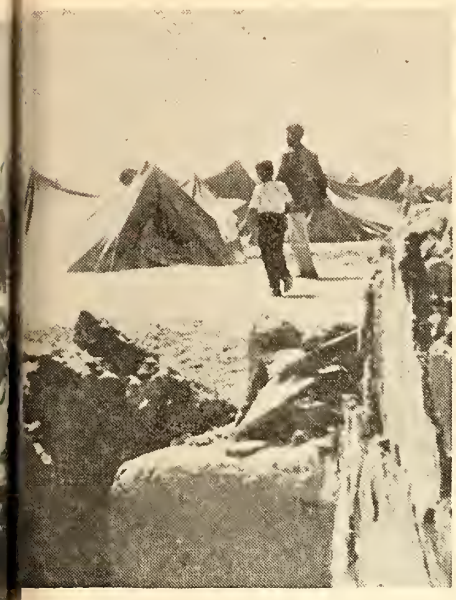
By Hugh Samson



WHEN the earth's crust fractured last September seven miles underneath the Plateau of Iran, killing 11,300 people and destroying 180 villages, it may have jolted the nation forward into a new social era. Government officials, relief workers, and Christians in all Iran all recognize this and are eager that the opportunities born of this national disaster should be grasped.

For thousands of years the lives of rural Persians have remained virtually unchanged. Their domed houses of mud bricks, their feudal system of land tenure, their subsistence farming, their wages counted in kilograms of wheat, their low-protein diet, their poverty, and their medieval standards of hygiene have all survived as anachronisms and as a reproach to a country whose capital bristles with modern multistory blocks and the ostentatious wealth of a small minority. The present Shah has fought hard to redress age-old social evils, but ironically his biggest ally has been the September earthquake.

He cannot have thought so when he toured the disaster area and was mobbed by thousands of grief-stricken, frightened survivors



Families huddle in the shelter of the winterized tents provided by British churches through the World Council of Churches

of the worst earthquake in the recent history of the Middle East — more severe by far than Agadir, its epicenter much nearer the surface though mercifully distant from Teheran's two million population. But as they swarmed around him, calling upon him for help as "Father of the Nation," the Shah in his compassion and horror determined that Iran's 50,000 mud-brick villages should be replaced by homes less lethal to people whose country is currently subject to seismic shocks.

For it was their age-old style of building that cost those 11,300 their lives. Throughout the rural areas of Iran the villagers achieve insulation against the heat of summer and the cold of winter by the thickness of their mud walls. Each room is topped by a dome and on hot summer nights the villagers sleep up on the shoulders between the domes. On September 1 those who slept indoors, judging summer to be past, died under the crushing weight of their own walls and domes; most of those who still found it warm enough to sleep on the roof survived — their houses capsized beneath them instead of burying them.

Though the enormous task of replacing those dangerous houses with seismic-proof homes throughout Iran's rural areas would take at least 15 years and would entail mass demolition of private property, the rebuilding of the 180 villages destroyed and the additional 45 villages rendered uninhabitable by the earthquake is giving impetus to this overdue program and may help to reconcile the people to a different style of dwelling.

In turn, this presents an opportunity for changing not merely dwellings but the whole pattern of living in this backward area. The Land Reform Act, introduced under the Shah's leadership and personal example, has so far taken effect in relatively few parts of the country, but the wholesale rebuilding of the 180 earthquake villages has necessitated the acquisition of new land. Moved by sympathy for their compatriots, landowners have quickly donated new village sites with no strings attached.

The villagers are thus being induced to form their own village councils in whom the land can be vested — an unprecedented advance towards a form of local government. Hitherto, the landlords owned all and decided all. But the Church Council of Iran, representing the Anglican and Protestant churches in this predominantly Moslem country, is carrying these social advances still further.

The worldwide system of Inter-Church Aid under which Christian churches in areas of need or disaster are equipped to give effective service has enabled the few thousand Christians in Iran to make a contribution out of all proportion to their numerical strength. Within a few hours of an appeal being telephoned by the World Council of Churches to its constituent denominations all the money required for building a complete Iranian village had been pledged. And within a couple of weeks about £170,000 had flowed in through the Inter-Church Aid network, £15,000 of it from Britain. The Church of the Brethren contributed $1,000.

When the Church Council of Iran announced that it was in a position to build a village of 300 houses it was asked to take responsibility for the village of Esmatabad, 95 percent demolished and its 296 families of 1,500 souls homeless. But the Church Council's earthquake rehabilitation committee plans to do more than rebuild; it intends to build a better village, and a community free not only from fear of earthquakes but free from the conditions which for generations have bred poverty, ill health, and apathy.

So in addition to seismic-proof houses of hollow concrete bricks secured in interlocking frames at ground and roof level, the new village of Esmatabad will comprise a dispensary, a community center, a farmers' co-operative, public showers to replace the normal unhygienic central bath, a school and playground. There will also be a well from which water will be power-pumped into raised reservoirs supplying fifteen standpipes for domestic use and troughs for the watering of animals.

Progressive churchmen who see in this sort of project Christian service for its own sake are excited to learn that the Church Council of Iran is gladly building a mosque for those Moslem villagers to replace the one destroyed in old Esmatabad. The funds for this will come from a well-en-

dowed Moslem foundation.

By the middle of October most of the planning and organizational formalities had been completed, owing in large measure to the skills and facilities made available to the churches by the National Iranian Oil Company, which is itself responsible for the reconstruction of many villages. The building designs for Esmatabad had been approved by the government, the layout of the village — drawn up in consultation with the villagers themselves — had been committed to paper, the new village site of 26,000 square meters had been surveyed and plotted, and five contractors had submitted their estimates.

Then two blows fell in rapid succession. One of the key men in this courageous venture was killed in a road accident on his way back from Esmatabad with the surveyors who had been lent by the oil company. He was an Iranian Christian released by the ministry of agriculture for this new post with the Church Council of Iran. His task: to camp out with the homeless families of Esmatabad, supervising the construction of their new homes and guiding them into the new life planned for them. His long experience of training young farmers and of community development make him a difficult man to replace.

The second setback followed barely thirty-six hours later when the weather broke earlier than expected, bringing torrential rain and, on the higher ground, the first snow flurries of winter. Small wonder that with a scarcity of weather-proof tents the survivors of Esmatabad began to creep back into the dangerous ruins of the old village.

Their danger is twofold: from the tottering walls and crumbling domes which are threatened almost daily by minor earth tremors and heavy rain; and from the inertia which may descend upon these very conservative peasants once the immediate prospect of new homes recedes.



One family looks at what it has with which to begin life afresh

And although in theory the new Esmatabad can go up at the rate of one house every six days the start has had to be delayed until a new supervisor is found, by which time winter conditions could retard the building rate and further rain turn the dusty roads into a quagmire.

However, two developments may yet turn tragedy into triumph. Friedel Peter, a Swiss Moravian missionary and a resourceful engineer with long experience of bringing technical assistance to backward areas, has been temporarily moved from East Pakistan to the Church Council of Iran to get the Esmatabad project started. He has already demonstrated how concrete blocks can be made successfully on the site from sand and aggregate which he has discovered in a river only six miles away. This will represent a big saving in time and money, for the bricks would otherwise have had to be purchased and transported from kilns in Teheran — a distance of about eighty miles over bad roads.

Then assistance came from Inter-Church Aid in Britain. In an effort to protect the villagers of Esmatabad from exposure to rain and cold and to instill in them a confidence in the Christians who are trying to save them, this agency of the Anglican, Presbyterian, and Free Churches in Britain held a telephone consultation with the World Council of Churches in Geneva and then arranged to fly out a consignment of winterized tents. Each will accommodate two families, providing them with temporary shelter while their new homes are being built.

The new life which this tragic earthquake has ushered in for the survivors of Esmatabad must seem remote and unreal to those who still dig in the wreckage of what was once home, and who still weep over the graves of children, husbands, and wives. But it is hoped that the tents will be seen as a token of what their Christian friends are struggling to do for them.

Photos by Church World Service

Christmas in September? No, but something wonderful was happening in

ROOM



Drawing by Durkee

by Carl Oburn

WHEN I entered the hospital in September there seemed to be very little available space. The nurse at the entry desk had to decide whether she would put me in with an elderly man, or whether it would be suitable to put me in Room 144. I wondered what was wrong with Room 144!

When we arrived at the room I was surprised to find in the other bed a young man of the Oriental race. So I supposed this to be the reason for the question about putting me in this room: Would I be prejudiced against the young man with yellow skin?

The first question to enter my mind was, "Can I talk to him?" Then I thought, "He won't have much company; so it should be a quiet room." Little did I suspect the things that would happen in that room in the next few days!

I soon learned that my roommate was a young Korean lad by the name of Yong Kim — but we will call him Mr. Kim as most folks did. He was the oldest of five children, and his father, realizing he had above average abilities, sent him to the United States to study mathematics and business administration. Mr. Kim had married Betty while still in college. She is an American girl from Kentucky.

Since Mr. Kim wanted to get a job as soon as possible that he might support his young wife and continue his education, he accepted a teaching position in the Newton School at Pleasant Hill, Ohio. But he had taught only one week when he became seriously ill. He was soon hospitalized with a kidney ailment.

It was in Room 144 that I met Mr. Kim. I could see that he was quite concerned, not only because of his physical condition, but because of his financial status. He had taught only a week and had not even received a pay check, and here he was in the hospital with no hospitalization, no surgical insurance, no sick benefits, and no savings.

That first evening a Christian man and his wife came in to call on Mr. Kim. Their daughter was a student of Mr. Kim's, and she had told them about his condition. She had asked them to call on him and to offer words of encouragement.

They talked to him about God and how he takes care of his children, and asked that he place his trust in God. Before they left, they asked if they might pray for him and his needs; he said he would be glad if they did. They prayed that Mr. Kim might regain his health and be able to return to school and do the work he had chosen to do. They also asked

that God might meet all his needs: physical, spiritual, and material. As they left, they spoke with me a few minutes and said they would pray for both of us in their prayer meeting to which they were now on their way.

The next day was "my big day"; so I do not remember much that went on. I did know that Mr. Thompson, the county superintendent of schools, was in the room. I could hear his voice and remembered it because he had taught me mathematics about thirty years ago in the same school where Mr. Kim teaches. Now Mr. Thompson was always a good and kind man; so I suppose he was responsible for some of the things that were to happen.

That same evening, after I began to realize that I was still among the living, there was a stream of people in to visit Mr. Kim; there were students, teachers, ministers, club leaders, and just plain citizens. They gave him words of encouragement, cheered him, and prayed for him. They also told him that help was on the way, that he should stop worrying about his troubles, and just get well.

The third day was a great day in Room 144! In the afternoon visitors started coming as usual. Two Christian ladies from Covington came to encourage Mr. Kim, and they lifted him to God in prayer again — asking for healing and help in many ways. Before they left, a delegation of teachers from the school came with good news. They told Mr. Kim that they had raised some money in the school, as well as from other interested organizations and individuals. Then they gave him a box full of cards and left.

After they were gone, Mr. Kim and his wife started to open the cards, and they were amazed to find that they contained gifts of money. Mr. Kim said, "Why do these people do this for me? I have done nothing for them. I do not understand." After opening one card in particular, he said, "Look here. This is from the barber. I have been in his shop only two times, and he sent me ten dollars. I know he doesn't have money to spend like that!"

When the cards were all opened and the money counted the total was nearly $600. About that time Betty was called to the hospital office and soon returned with the word that their bills at the hospital were all taken care of! Mr. Kim was planning to go on to Columbus hospital in their own car, because it would cost $75 to go by ambulance. He received word that same evening that arrangements had been made for him to go by ambulance at no cost to him.

Mr. Kim left that room on Friday to go to the university hospital, determined to return to teach the children of these good people who had done so much for him.

Who can answer the question that Mr. Kim asked so many times, "Why do people do this for me when I have done nothing for them"? Let me quote from Matt. 25:40: "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me."

And to think that there was a question about how I would feel about sharing my room with a Korean lad! But what an experience this was for me — to see all this going on right before me. It was as good as a revival meeting, for with all the love and goodwill being showered around, some of it was bound to get on my side of the room.

The Christmas Star

by Mildred Long

THE Christmas Star beamed its light into a world of injustice, greed, and oppression. Into this darkness it brought light that will never go out.

A few saw it and opened their lives to its shining. A few were set free from sin and greed and pain.

But only a few. The inn was too engrossed in business. Priests were occupied with making an impression; travelers, eager to go home. The poor looked at their poverty and failed to lift their eyes to behold the light.

The world is the same today. The light is the same. It is eternal for Jesus is eternal. That light which splintered the darkness at Jesus' birth will never go out. It will set men free today as it did then. And every Christmas that light shines again in special brightness to remind all men of its meaning.

Every Christmas hearts are mellowed. Greed gives place to generosity. Love outbids hate; Christmas has its special glow. And wherever the Star is invited to shine, its glow brings warmth and hope and love.

The Christmas Star will always shine. It is eternal. Its work will not be forever frustrated. Sometime its glory will fill the world, rule in men's hearts, and bring to fruition the work of Jesus Christ and the plan of the kingdom of love.

The six members of the John Pierce family find meaning in the rich tradition of

A New England Christmas

Photos by George Pickow from Three Lions





What better place can you find for the friendly messages of Christmas cards than a bookshelf already laden with the wisdom of the ages?

The first wise men delivered their gifts in person, still the preferred way. But if you cannot go with your gift, the post office is conveniently near. The Pierces manage to get there before the last minute rush.

No Christmas would be Christmas — in New England or elsewhere — without the music of carols sung by the entire family. "There's a song in the air" and a song for joyful voices joining together around the piano.





John Pierce provides the accompaniment for the family's caroling before the friendly doors in the neighborhood. The snow provides the setting for:
Silent Night . . .
The First Noel . . .
Away in a Manger . . .
O Little Town of Bethlehem . . .
O Come, All Ye Faithful.

Candles on the dinner table
light up the faces of a family at prayer,
thankful for the holy Child of Bethlehem,
grateful for the peace of hearth and home,
joyfully acknowledging the Gift of God
that still transforms the hearts of men
at Christmas time — and every time.



KINGDOM GLEANINGS

In Response, a documentary filmstrip on the program and challenge of the Church of the Brethren, is scheduled for release to churches and church groups on March 1. It will be in full color and include eighty frames. More than seventy-five copies already have been ordered. The purchase price is tentatively $6.50 per filmstrip. Additional orders may be sent to: Department of Interpretation, Church of the Brethren General Offices, Elgin, Ill.

Andrew Cordier, former special assistant to Secretaries General of the United Nations and dean of the School of International Affairs of Columbia University, was the speaker at the General Assembly of the Connecticut Council of Churches on Dec. 8.

Protestant, Catholic, and Jewish groups have joined forces in Kansas City, Mo., to bring thirty Cuban refugee families to the area. Twenty-three Protestant churches, ten Roman Catholic organizations, and two Jewish groups are already committed as sponsors. Others, at the urging of church and civic leaders, may become sponsors, enabling more Cuban families to settle in the area.

District meetings of Eastern and Southern Pennsylvania returned Frank S. Carper, Joseph W. Kettering, Noah S. Sellers, and Jacob L. Miller to the Elizabethtown College board of trustees. Named by the trustees were John G. Hershey, I. Wayne Keller, Horace E. Raffensperger, and John F. Sprenkel. The only new person on the twenty-four-member board is Jay H. Eshelman, elected by the Alumni Association. Joseph Kettering was elected to his seventh term as chairman.

Manchester College has received an unrestricted grant of $35,000 from Lilly Endowment, Inc., according to an announcement made by President A. Blair Helman. This grant is for current operations. This is the eleventh year in which the foundation has made an unrestricted grant to the college. Other grants have been given in recent years for construction and furnishing of the Hall of Science, a curriculum study and improvement of teaching project, addition of books and scholarly journals to the library, and graduate study for faculty members.

Ten thousand blankets were flown by chartered plane from Boston to Constantine, Algeria, the latter part of November under the auspices of Church World Service. The bedding was rushed into the mountainous areas of the region where thousands of civil strife victims face a freezing winter. Spokesmen of the Christian Committee for Service in Algeria, which represents the Protestant churches of the world, said that this flight was the initial shipment of nearly two million pounds of bedding Protestant denominations plan to gather in the United States in a nationwide drive on behalf of those who have suffered severely from seven years of fighting in Algeria.

The book, Among the Giants, by Bertha M. Neher, a favorite of years ago, is now available in a reprint edition. It is a book for adults to read to children or for children to read for themselves. Order from: Viola Neher Whitehead, Warsaw, Ind.

The seventy-first academic year of La Verne College was commemorated at an anniversary dinner on Dec. 6. The speaker was Dr. Rufus B. von KleinSmid, chancellor of the University of Southern California. The Community Builder Award was also presented at this time.

Elizabethtown College has named O. F. Stambaugh, head of the chemistry department of the college, as director of the 1963 summer term. Scheduling of courses and professors is now being completed for the two sessions. The first session will run from June 17 to July 19, and the second from July 22 to Aug. 23.

The challenge goal of $750,000 in Bridgewater's crusade for excellence campaign for funds was short just $13,849 when the drive began in Northern Virginia District. The money raised in the crusade for excellence has been earmarked to finance the building and furnishing of a library on the campus, which has been officially named the Alexander Mack Memorial Library.

Licensed to the Ministry

James A. Longenecker, licensed in the Monroeville church, Western Pennsylvania.

Daily Bible Readings

Dec. 17 ..... Isa. 42:1-9
18 ..... Luke 1:5-23
19 ..... Luke 1:67-80
20 ..... John 1:1-18
21 ..... Matt. 1:18-25
22 ..... Luke 1:26-38
23 ..... Luke 1:46-56

The Church Calendar

December 16

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Christian Love (Temperance). Matt. 25:35-40; John 15:9-14; 1 Corinthians 13; Gal. 3:23-28; Eph. 3:14-19; Col. 3:12-17; 1 John 3:11-18; 4:7-21. Memory Selection: If God so loved us, we also ought to love one another. 1 John 4:11 (RSV)

Worldwide mission emphasis

Dec. 25 Christmas
Dec. 26-29 National Youth Cabinet meeting, Elgin
Dec. 26-31 Eastern and Southeastern regions recreation laboratory, Bridgewater College, Va.
Jan. 6-12 Universal Week of Prayer
Jan. 7-11 Ministers Peace Retreat, New Windsor, Md.
Jan. 14-17 National Conference on Religion and Race, Chicago, Ill.
Jan. 20-27 Church and Economic Life Week
Jan. 27 — Feb. 3 Youth Week

C. Ernest Davis and his wife left San Francisco, Calif., on Nov. 25 for a cruise to the South Pacific. Brother Davis will be serving as ship's chaplain. After traveling to Tahiti, New Zealand, Australia, the Fiji Islands, Samoa, and Hawaii, they will return to California on Jan. 6.

More Than Conquerors is the theme for the 1963 observance of the World Day of Prayer, March 1. This observance is sponsored by United Church Women. Order blanks for the materials related to this day may be obtained from the Church of the Brethren General Offices, Elgin, Ill. Packets of material at 75c each may be ordered from: P and D Department, National Council of Churches, P.O. Box 323, Cathedral Station, New York 25, N. Y.

Eight seniors at Bridgewater and nine at McPherson are included in the 1962-63 edition of Who's Who Among Students at American Universities and Colleges. Paul Ausherman, John S. Baker, Nancie Lee Bollinger, Harold D. Garber, Phillip L. Kincheloe, George N. Middlekauff, Wilfred Nolen, and Harriet F. Rader are the Bridgewater students. McPherson students honored are Stuart Frazier, Joe Funderburk, Elmer Gooding, Art Hoch, Sharon Keith, Thelma Stump, Kay Weber, Carl Werner, and Garth Wood. Students listed in Who's Who are chosen on the basis of scholarship, leadership, services to their college, and promise of future success.

Changes in Yearbook Format and Distribution

The Ministry and Home Mission office announces a number of innovations that will take place with the issuance of the 1963 Yearbook. These changes pertain to both the content and the distribution of the Yearbook.

First of all, the format of the Yearbook will take on an entirely new appearance, although the book itself is expected to be approximately the same size as at present.

Secondly, the district directories are to be grouped together in one section, rather than interspersed with the local church listings.

In the third place, the district directories will be somewhat condensed. We have observed that many districts publish complete directories of their own. This provides much information useful to district personnel but seldom needed outside the district. Therefore, beginning this year the Yearbook will continue to list the members of the district board and its commissions, but for other boards and age group cabinets only the chairmen or directors and secretaries will be listed. There will be no change in the listing of district conference officers and dates and the district executive secretary.

The most pronounced change of all will be an entirely new format for the listing of local congregations. Certain statistics will be published for each congregation (if included on the annual report). If no report is received, this will be indicated. The data will include the year the congregation was organized, net gain or loss in membership during the year, total membership at Sept. 30, 1962, morning worship average attendance, total giving, per capita giving, total local expenses, and amount of outreach giving. The church address and name and address of the pastor and moderator will be given, as at present. In addition, there will be a code to indicate whether the pastor serves on a full-time, part-time, or volunteer basis.

Because the statistics will be compiled by means of IBM equipment, the local churches will be listed by districts (as at present) but the districts will be listed according to regions. The regions will be in alphabetical order. In this way it will be possible to print total statistics for districts and regions as well as for the entire Brotherhood.

In other words, a person desiring to look up a local congregation would look first under the proper region and then under the appropriate district. Districts will be alphabetized within regions.

In the fifth place, we would like to call attention to the fact that the free distribution of the Yearbook will be greatly limited. For some years we have followed a policy of sending a free copy to each person whose name appears therein. Through the years this distribution has grown to inordinate proportions, and it is apparent that a great number of Yearbooks are being sent to people who seldom have occasion to use them. We do not feel that the cost of this kind of free distribution constitutes a wise use of Brotherhood funds. Consequently, it has been necessary to revise the policy. Beginning this year, free distribution of the Yearbook will be made to the following:

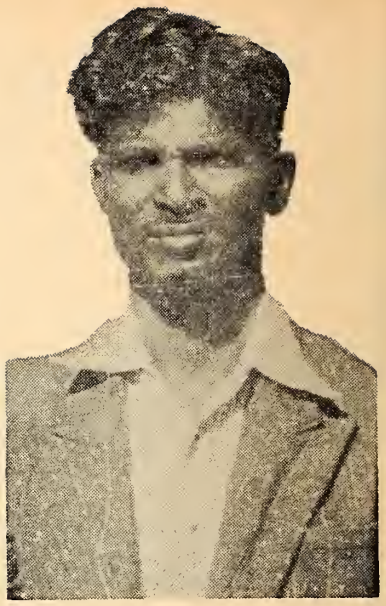
1. One copy to each congregation, to be sent to the pastor (if no pastor, to the chairman of the church board);
2. District and regional executive secretaries;
3. Members of the General Brotherhood Board;
4. General Offices staff and secretaries as needed;
5. District moderators;
6. District and regional board chairmen;
7. District and regional board secretaries;
8. Colleges (one copy each to president, dean, library, and director of religious life);
9. Seminary (one copy each to president, dean, library, and all professors);
10. Bethany Brethren Hospital;
11. Welfare institutions;
12. Members of the Annual Conference Central Committee;
13. National age group cabinet chairmen and secretaries;
14. Regional age group cabinet chairmen and secretaries;
15. Overseas personnel;
16. Brethren Service project directors.

If a person is included in more than one category above, he will receive only one copy. **Any Church of the Brethren minister who is not a pastor may have a free copy by addressing his request to the Ministry and Home Mission Commission, Church of the Brethren General Offices, Elgin, Ill.**

The Yearbook is intended to serve as a denominational directory and should be in the hands of every active church leader. Persons or institutions in the above list who need additional copies and other persons who desire copies are encouraged to purchase them. District and regional boards may wish to provide additional copies for personnel not included in the above list. The price of the Yearbook will remain at one dollar per copy, and it may be purchased through the Church of the Brethren General Offices, Elgin, Ill.

What's new in missions?

INTRODUCING VISHWAS PAWAR



by Ernest Shull

Photos by Earl Zigler

THE Ahwa church in India recently sent out as its missionary one of its own people, a Dangi tribesman, with a seventh grade education and a desire to free more of his people from superstition and lead them to Christ. Vishwas Pawar was commissioned on January 28, 1962, as the India church's first *swadeshi* (national) missionary.

A man of thirty-five, Vishwas has been a farmer, tilling his father-in-law's fields (which he has since inherited). He has also been a schoolteacher for the mission in a remote village where his seventh grade education was a shining example of accomplishment and a "beat" guard for the government, helping to protect the valuable teakwood jungles of Dangs.

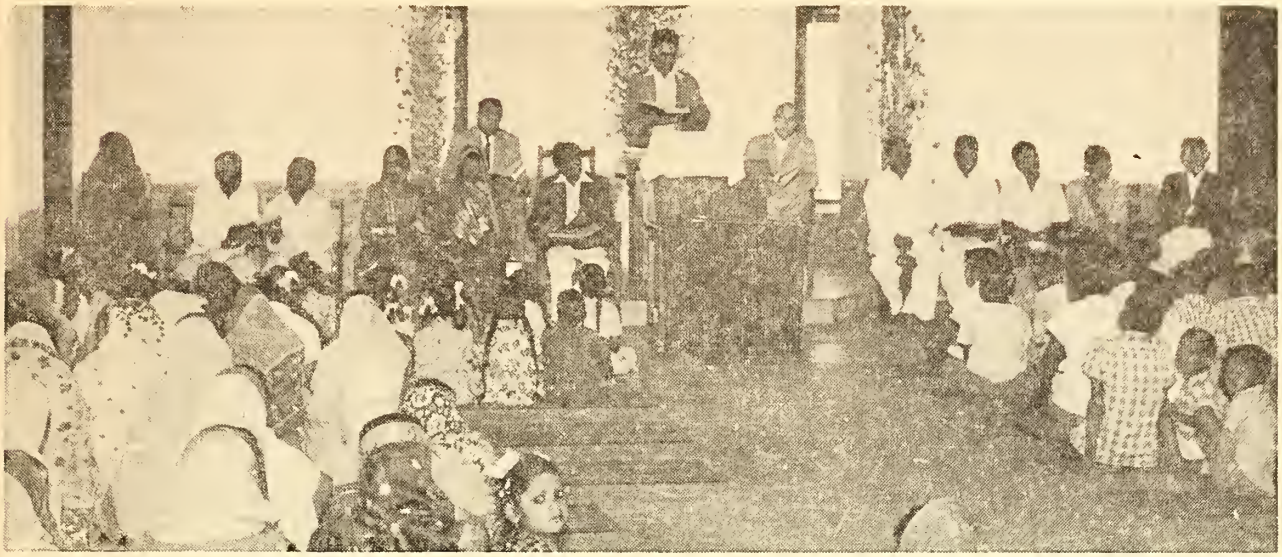
Wherever Vishwas has gone in his work since he left the mission boarding school, he has carried with him his Bible and has told the village people why he is a Christian and what joy it has brought to him. His simple way of life and his experience in living in remote villages make him particularly suited for missionary work.

As a result of several years' emphasis on stewardship in the churches and districts of India, giving has increased until the Ahwa church, with more than enough money to pay the pastor's salary and the normal activities of the local church, was inspired to appoint a home missionary. Ahwa's total giving for 1961 reached Rs. 3,147.72, or about $670!

The first "foreign" missionaries visited Ahwa in 1907. John and Florence Pittenger were the founders of the work at Ahwa. The church congregation was organized in 1914, and since then it has made steady growth. During



The leaders of the Ahwa church



The Ahwa congregation, India, commissions its first home missionary, Vishwas Pawar, first to left of pulpit. Next to him is his wife, Rangubai. Earl Zigler, right, back of pulpit, was in charge of the service

the past 10 years, 190 have been added to the roll by baptism and 24 by letter. Some of these were from other denominations; so in reality there is already a type of church union being practiced by the Ahwa congregation. There are now 467 members at Ahwa.

Earl Zigler of Anklesvar was in charge of the service in which Vishwas was commissioned as a missionary. Vishwas, whose name appropriately means "faith," is a man with a mission. He has set out to win the village of Sonunya to Christ and then to move on from there to other villages. It certainly is in faith that Vishwas and his wife, Rangubai, take up their evangelistic work in the village of Sonunya, nearly forty miles from Ahwa. Already the village headman and four others are being prepared for baptism. Sonunya promises to be a fruitful area, and Vishwas, though not highly trained, is a good witness among his own people, the Dangis.

In Sonunya Vishwas will have a small field and a hut, two buffalos and a cow. His wife and four of his five children will be with him. His oldest daughter will attend the mission boarding school at Ahwa. Vishwas laughs when people ask him about his five daughters and no sons. "It was cheaper that way anyway," he answers. "The village midwife charges only three rupees (72 cents) for delivering a girl, while for a boy she charges five ($1.20)!"

Vishwas is eager to grow spiritually and is looking forward to further study, attending the Bible school for a few months each year.

On the same day, two deacons, Johnbhai Thakar and Kalu Ghumare, were installed by Elder D. J. Bhonsale. So the Ahwa church is growing in indigenous leadership as well as in self-support. One or two young men of the congregation are expected to start their Bible study in the United Theological College at Poona in June.

The Ahwa budget for 1962 was set at Rs. 3,600 (about $765). This is an ambitious goal and a real venture in faith. Pray for the work of Ahwa's first missionary and for the spiritual growth of the church and its total program!

Statement on the
EXPIRATION OF THE DRAFT

Congressional authorization for the present Selective Service System will expire June 30, 1963. The General Brotherhood Board, therefore, recommends:

1. That the Universal Military Training and Service Act be allowed to expire as a significant step toward disarmament and peace.

2. That members of the Church of the Brethren and all those interested in the cause of peace carefully study any proposals for extension of the law that may be introduced in the Congress in 1963 and express their convictions about the draft.

The Universal Military Training and Service Act forces young men into postponement of careers and interruption of education, it places youth in an authoritarian setting that is not compatible with democratic institutions, and it erodes the civil dominance over the military in our society. The major impact of the draft is the extension of the military claim to every young man and many families and the establishment of a military frame of reference in our country. A continuing militarization of this country is a serious threat to the historical civilian basis of government in the United States.

The board through its established channels will publicize the above statement, with its recommendation that the draft law expire, and present testimony to appropriate committees of the Congress during consideration of the draft in 1963.

Speaking Personally . . .

Christian Friends in Tokyo

by Icel Keim

EARLY last spring when I was thinking about summer travel, I ran across the statement that Christian people should visit other countries. Japan had always intrigued me. So I was glad to be asked to join a friend on a voyage by sea to this small island country. Small it is, but how mighty, how busy, how artistic, how beauty loving, how clean, and, most of all, how very friendly and eager to please.

We stayed for nearly six weeks in the home of my friend's son who lives in Washington Heights. This is one of the U.S. occupied portions of Japan in their largest city, Tokyo. Upon arriving, we were so amazed at the new sights and sounds that we scarcely noticed the world's worst traffic. As we left the hot, dusty streets and drove through the Harajaku gate into the U.S. section the large green lawns and painted houses were an unforgettable contrast.

I often wished during my stay there that the Japanese people could also have green lawns and roomy houses. Japan is so small and crowded. Tiny stores meet the narrow streets. Sliding glass doors separate the stores from living quarters in the rear.

I do not know just what I was afraid of when I hesitated to go through those gates to Tokyo at first. Of course, there was the language barrier, the possibility of getting lost, and the heat.

Everywhere one went, by every store front, in every narrow street, and swishing behind walls was the precious water of Tokyo. Old and young were always busy dashing buckets of water around to keep down the dust, wash away the dirt, and give a bit of respite from the relentless heat.

I noticed one morning in the English version of the daily paper a list of museums and I knew that I must see some of Japan's treasures. One exhibit was in the Shebuya Toyoka department store within walking distance. I lost no time in finding that even though I was forced to look for someone who could guide me there. I carried the clipping with me, for often I could find someone who could read English but who could not understand me, no matter how slowly I spoke or how carefully I pronounced.

On my fourth Sunday in Japan I gathered courage to visit a museum which was supposed to be not very far distant. As I passed the Japanese guard at the gate I asked him if he knew where this place could be found. He could give me no light but hailed a taxi and asked the driver. He knew nothing about it either. I walked farther and saw a young Japanese in a very white shirt. "Do you speak English?" I asked. He answered, "My friend does."

He led me to a small group and another white-shirted young man kindly gave his attention. He walked with me out into the street to hail the ever-present taxicab. He explained to the driver what I wanted, but it did no good. The bright young man said, "My friend has a car. We will take you to find the museum." It seemed a little unusual, but something took away any fear of these people whom I had never seen before.

The friend backed a station wagon around and I was invited to get in. The English-speaking young man placed himself next to me in order to be of service in conversation. Then the young people completely filled the remaining space. An older couple was left. The young man spoke up, "This is our pastor and wife." I was so surprised. I said, "You are Christians? Protestants?" He looked pleased and said, "Yes, this is our church." I looked over and sure enough there were steps leading directly up from the sidewalk to a wide open doorway with Japanese characters on each side. Above was a peaked Gothic roof; here was a Congregational church in Japan.

By this time we had started our ride. I saw little along the way because I was so busy visiting with the bright young man. It made no difference that his church was Congregational and mine had a different name. What a bond I felt! I eventually learned that these people were three young couples, all having been married in the Christian church which meant so much to all of us. When asked about my church the name rang no bell. I added, "We are a peace-loving church. Our young men, as a rule, do not fight but take alternative service. We are different from many churches in that we wash one another's feet and eat a simple meal as well as have the usual bread and wine at our communion." I knew that he understood when he remarked, "Just like Jesus did."

The driver stopped several times to inquire about the museum. We drove down the very narrow streets, missing by an imaginary space the pedestrians, the loaded carts pulled by men who bent to their burdens, the buses, the private cars and the buckets of water swishing from every shop and doorway. Finally we pulled up in front of an open door with many street shoes lined up just inside. A kimono-clad woman klopped to the door on her wooden gatas to inform us the museum was closed during August.

So that was that, I decided there was to be no visit to a museum. The driver and the bright young man conferred and then anounced to me, "We will take you to this one," as he pointed to one at the end of the clipping. We were in for a good Sunday afternoon ride I found, for we drove to the outer edge of Tokyo, where there were fewer houses and many gardens. My friends explained, "The higher classes live here. Many famous people." Homes, yes, but no open doors or curtained windows or spacious lawns. Heavy shrubbery or walls or matted bamboo fences kept the home sacred and hidden from the Tokyo public. Occasionally one could catch a vista of a tiny garden just inside a gate or along a narrow passageway. But that was all.

The second museum was a new building which housed very ancient Chinese scrolls and bits of antique ceramics. There was no word of English but my interpreter explained that each scroll picture included sky-heaven, earth-mountain, and water. The venerable aged were pictured mostly because they become wiser and take on a new concept of living, he explained.

We lingered in the garden which was at the rear and down a hill. Many stones with faces were in the garden. I asked, "Are people buried here?" The answer was, "Oh, no. These represent many gods." We drank water from a cool spring from a common bamboo dipper. A sign by the spring said, "Drink this water for long life," or so it was interpreted to me.

We started back a different way and as we rode the young man showed me a Bible he held. "My wife gave me this when we were married." He reached to his doll-like wife for her Bible. "This one I gave to her for a pleasant memory."

As we drove on back towards the church we visited some more. I asked the girls, "Do you girls sew?" I indicated a needle and making stitches. My self-appointed interpreter said jokingly, "They don't sew. They are scholars." He pointed to the driver's wife saying, "She is a graduate in English literature." Pointing to the tailor's wife he said, "She is a graduate in Japanese literature."

Then we came to the residential district where my interpreter and his wife left us to go home. The group that remained grew more talkative, and I found they could all speak a *skoshi* bit of English. When it was time to leave them I tried to thank them for a wonderful afternoon. It was so easy to say, "God bless you and your church." What a perfect Sunday afternoon I had had!

My friends had said, "The church is always open. Stop any time you like." During the following week as I was making one of my frequent trips to the Shebuya shopping district I stopped in at the church. A fine looking young man greeted me. I said, "Are you — no you are not the pastor." He said, "Oh, no, I'm just a March graduate of the seminary. I'm the assistant pastor." I tried to tell him about the three young couples I had met on Sunday. Not until I showed him their names did he understand.

I asked when the Sunday morning service started. I had a great desire to attend a Japanese service and hear their hymns. He showed me around the church, pointed to an annex where a church-sponsored kindergarten was held, now having six weeks of vacation. He explained that three teachers are employed for fifty little students, mostly from the neighborhood. It sounded a great deal like our vacation Bible school in America. What courage to work among so many people who believe otherwise!

When I asked whether they reached many of the parents with Christianity, he replied a little sadly that the results were somewhat discouraging. I comforted him perhaps with my bit of information: same way in America. He also informed me, "Only about ten percent of the Japanese people are Christian."

When Sunday morning came I left by the usual Shebuya gate and through the heat of the August morning walked the short distance to the church. I was greeted at once by Nebuya Higushi, the assistant pastor. Being warm from the walk I sat in one of the pews near an open window. A breeze was most pleasant. I felt just a little bit self-conscious as I was definitely a foreigner in a foreign land. I had not sat long when a tiny girl came to me who spoke English. She was Keiko Shiraishi, a junior in Meigakuin University. This I learned from her small name card, English on one side, Japanese characters on the other.

Keiko invited me to sit farther up in the church. I followed her and we sat together by an open window again. In the few remaining minutes she visited with me in good English that was quite understandable. She told me she had been a Christian for five years. "I was baptized five years ago; so I am five years old." She showed real Christian enlightenment as she talked. Then the minister's wife, who is also a minister, entered the lectern and read the scripture. From that moment Keiko withdrew and bowed her head in reverence as did the row of young men in front of us and each of the worshipers that I could see.

Keiko handed me a hymnbook and I was uplifted to hear one of our own hymn tunes. I took the book, stood, and sang the words in English along with the Japanese voices. During the prayer she whispered, "Now this is the Lord's prayer."

The pastor took over then and I am afraid my face was a blank as the sermon progressed and my mind wandered. A bit later the pastor signaled to his daughter, the organist, who came and sat by me to interpret his sermon. I felt so honored. I bent every faculty in order to catch her meaning and motions.

The service was about to close when the minister looked our way and asked his daughter to introduce me to the congregation. I had to think fast what I might say to them. I recalled Keiko's statement about being five years old. So when she gave my name

I arose and told them how much I had appreciated worshiping with them, how much I felt at home in the Lord's house. Then pointing to Keiko I said, "She is five years old; I am fifty years old." When everyone present smiled and warmly applauded I knew my little message had been received and understood. I thanked God for giving me the right words.

When the time drew near to go back to American soil, I was told I would never make it back with all of the Japanese goods I had collected. Japan is so full of those lovely little tokens, and each time I ventured forth I carried back to the house a few of them to store in the small room that had been given me to use.

I could not read the Japanese telephone book, nor could anyone else at the house. I had used many taxis to go here and there, but I thought there might be something with more space for luggage. I thought of my friend, the assistant pastor, and decided to make Nebuya another visit. I told him my problem, and he not only took it over but decided he could take a bit of time off and go with me to the Yokohama dock where I was to board a cargo ship in a few days. He promised to meet me at the gate where I was to have my luggage on the day following.

Next day I left the house soon after noon and walked to the church, where Nebuya and little Michiko Yamada were waiting to accompany me to Yokohama. Michiko is the wife of Deacon Yamada, the young merchant, who had driven us to find the museum.

Nebuya informed me that one taxi would not be enough. "It will take two." I made quick mental calculation and knew I could manage it. Never could I have done it in our own country. Two taxis were already at the door. One was loaded with my luggage and we three got in the second and were off.

As we were finally on our way I breathed a sigh of great relief and said to Nebuya, "The church is truly a refuge." He looked puzzled and said, "What's that?" I noticed that he held in his hand a small Japanese-English dictionary. I said, "Why don't you look it up in your dictionary?" He looked a bit and then asked "Refugee?" I said, "No, refuge." He looked more, then in great surprise asked, "Refuse — garbage?" Oh, what a letdown! I said, "Look again, it should be there, r-e-f-u-g-e." Then he spoke up with, "Refuge, a protective haven!" "That's it," I said and our faces both lighted up as we understood each other.

My friends stayed with me until the bags and boxes were all up the gangplank and on the ship in the proper places. I walked with them to the gangplank, said goodby and wished for them many blessings. I cannot forget them. Nebuya will be coming to the States next year for further theological training. He hopes for a scholarship. So ended, or perhaps began, my experiences with the Christian people in a foreign country.

BRETHREN WANT TO KNOW

Delegates to the Ocean Grove Annual Conference had an opportunity to direct questions concerning the Brotherhood program and related interests to representatives of the General Brotherhood Board. Not all of their questions could be handled at Conference, but the Board and staff members have agreed to answer the questions through the pages of the Gospel Messenger. One or more such questions will be answered each week. Questions in succeeding weeks will deal with the proposed exchange with the Orthodox Church of Russia, reconciliation teams, and the Peace Action Project.

How can we help people to feel that the General Brotherhood Board is our corporate Board, not to be suspected or criticized unduly, but to be supported and commended for good work?

The General Brotherhood Board is the creature and servant of the church. Its twenty-five members are elected by the one thousand delegates at Annual Conference and are representative of the whole Brotherhood. Board members are selected from among the most competent persons and capable churchmen in our fellowship. The General Brotherhood Board meets three times a year, approximately four days at each meeting. The schedule is intensive, involving meetings every morning, afternoon, and night. Assuming each member accepts a fair share of committee assignments, board membership involves three weeks of work each year. I know of no work more demanding and exhausting than the responsibilities of board membership.

In some quarters the General Brotherhood Board is suspect. The above question, which came from the floor of the Ocean Grove Conference, is aware of this critical mood. Personally, I have felt that the Board has done a herculean task in uniting our Brotherhood in these last sixteen years. Consequently, I find it difficult to conceive of the Board as a power group or to be overly concerned that it represents centralized control or to think of it as an unwarranted trend from pure democracy or to regard it as an upstart rival to the family pattern of the Annual Conference and the traditional Brethren heritage.

The volume and complexity of the work of our Brotherhood is such that we could not transact the total business at a family meeting each year at which anybody present might vote. A typical agenda of the General Brotherhood Board, for example, may contain thirty to fifty items. The primary responsibility of the Board is in implementing the desires of the Brotherhood as revealed in the policy decisions of Annual Conference. Program direction and overall coordination of long-range goals are major. The employment of hundreds of persons both in the publishing and merchandising departments, as well as in the age-group and cause programs, together with a host of workers in a dozen countries devolves upon the action of the board. Involved also is an annual budget of some one-and-three-fourths million dollars, as well as the custodial care of invested funds and capital assests totalling

$9,985,000, dedicated to long-term use in our Brotherhood.

Merely to keep current with an undertaking of such magnitude requires time and study. For this purpose the Annual Conference created the General Brotherhood Board as an agency to give more time and thought and critical decision in carrying out the policies of the church which are determined by the Conference itself.

This sketch of the duties of the General Brotherhood Board may provide a background against which to make a few suggestions which might help all of us to feel that the General Brotherhood Board is our corporate Board.

1. Keep informed about our Board and its work. Read the Gospel Messenger and other reports of the actions which the Board takes at its regular meetings. As you read the one-half column of basic decisions, keep in mind that these actions have grown out of hundreds of pages of background material and a thousand collective man-hours of grapple and decision!

2. Be appreciative of the time and energy Board members give to the work of our Board. Bear in mind that each member gives three to four weeks a year in meetings and many more hours in study and preparation. This added work load is usually compressed into his regular duties or filched from vacation time. The Board members serve without remuneration other than the satisfaction which comes from doing work well.

3. On specific actions with which you may not agree be certain you have enough facts to challenge the decision of the Board. Remember we are always at liberty to hold a different opinion, but never free to be in error about the facts upon which we base that opinion. On particularly tough decisions be sure to have all the facts. Decisions, for example, like unlimited expansion of the program in Nigeria or the sale of Kassel House in Germany or the manner of financing the relocation of Bethany Biblical Seminary are all much simpler at a distance than when discussed around the table of decision! The entire program must move forward together. Many interests clamor for preference. To be not preferred is sometimes regarded as being discriminated against. Every "sticky" decision involves more than can be seen by casual observation and broader wisdom than often comes from personal involvement. Be sure to have all the facts before protesting the hard decisions.

The General Brotherhood Board is the servant of the whole church. In doing the tasks assigned to it by the Annual Conference, the Board is our Board. Members of the Board who give of their time and energy need our encouragement and deserve our support. In this way we can share the total work load of the larger witness of our church in the world.

In all these ways the General Brotherhood Board becomes our Board. — *Harry K. Zeller, Jr., moderator of Annual Conference*



► The United Nations has recently been praised by many for its role in the Cuban crisis. Negotiations on a test ban treaty continue in the Political Committee of the United Nations General Assembly. While the neutrals have been desperately trying to persuade Russia and the United States to sign an agreement, resolution after resolution has been presented to make the treaty more acceptable. This is encouragement for the United Nations' eighteen-nation Disarmament Committee to work diligently on an agreement.

President Kennedy in a letter to Mr. Khrushchev the last week in October said that we must now "devote urgent attention to the problem of disarmament as it relates to the whole world," giving priority to the question of "the proliferation of nuclear weapons, on earth and in outer space. . . ."

We encourage all who are interested in a test ban agreement and world disarmament to send letters to President Kennedy; Mr. William C. Foster, director of the Arms Control and Disarmament Agency, Department of State; Ambassador Adlai Stevenson, United Nations, New York; Ambassador Arthur Dean, chief U. S. negotiator in the United Nations Disarmament Committee in Geneva; and to your local newspapers.

This is a golden opportunity to talk with your congressmen while they are home for the recess. Focus attention on disarmament and the urgent need for negotiation through the United Nations.

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► The fifty-sixth Brethren Volunteer Service training unit studied government firsthand in a seminar here on Oct. 25. The group of fifty-two with their directors and M. R. Zigler discussed how foreign policy is formed at the Department of State; they talked with congressmen, visited the Peace Corps, the Capitol, the Supreme Court, and other places of interest. At a dinner meeting in the fellowship hall of the Washington City Church of the Brethren Herman Will, Jr., associate director of the Board of World Peace of the Methodist Church, talked on World Disarmament and the United Nations. This day in October was in the middle of the Cuban crisis. Commenting on the crisis, Mr. Will told the group that "our faith in God helps us to maintain hope in the future." Herman Will, Jr., was one of the directors of the Brethren CPS project in Castañer, Puerto Rico, during World War II.

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► The Urban Church and Politics was the subject of a two-day conference here sponsored by the Division of Home Missions of the National Council of Churches on Nov. 1 and 2. This interdenominational group discussed the social and political implications of reapportionment of state legislatures, establishing a Department of Urban Affairs and Housing, the development of the community and the church, and other items. The conference lifted up the need for pastors and lay people across denominational lines to get together and discuss political issues within the context of the church, laying the groundwork for cooperative action.

News and Comment From Around the World

EUB Church Asks Plan for Union With Methodists

The Evangelical United Brethren Church's quadrennial General Conference voted 310-94 to authorize the preparation of a plan of union with the Methodist church. In the resolution approving work on the plan, delegates also called for an increased coordinated program of interchurch fellowship. Members of the two denominations and leaders of local, conference and general boards were urged to become better acquainted and understand each other and "learn to work together for Christ and the church."

The merger plan will be worked out by the two denominations' Commissions on Church Union, which have been conducting conversations for seven years. It would have to be approved by the general conferences of both bodies and then by their annual conferences.

Most objections to the merger have been based on differences in the election of bishops, the Methodists for life and the EUB for four years, and the naming of conference superintendents, the Methodists appointed by bishops, and the EUB by popular election of annual conferences.

The disparity in size and differences in mission policy are seen by other opponents as stumbling blocks. Membership in The Methodist Church is more than 10,000,000, and in the EUB Church about 800,000.

Both the Methodist and EUB churches are the products of previous mergers.

Archeologists of Three Nations Cite "Find" in Jerusalem

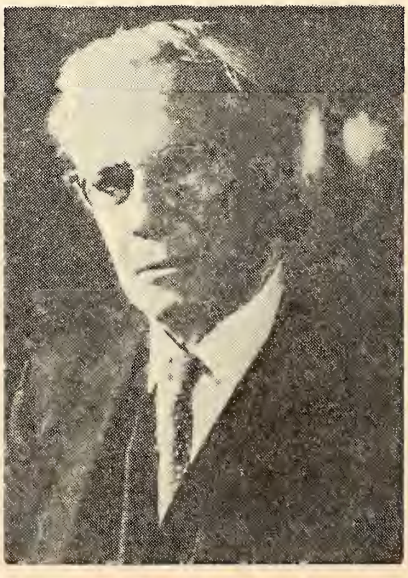
Teams of archeologists from England, France, and Canada have discovered the original line of the city walls on the eastern side of Jerusalem. The Jordan radio reported that fourteen excavations on a slope of ground had uncovered a wall dating back to 1,800 B. C., and showing repairs made in 700 B. C. The excavations were made by archeologists from the British School of Archeology, the Ecole Biblique Francaise, and the Royal Ontario Museum in Canada.

Opinion among the archeologists was that the ruins found were those of a wall erected by a Jebusite tribe of Canaanites who defied invading forces under Joshua, only to be conquered by King David in 1,000 B. C. The teams reportedly found evidence that the wall was rebuilt by David when he made Jerusalem his capital.

Tax Ruling Eases Law on Clergymen Teaching in Church-related Schools

The U. S. Internal Revenue Service has issued a tax ruling which declares that ministers of religion who are employed in teaching positions on the faculties of parochial schools or of church-related colleges and universities are entitled to tax-free housing allowances "in lieu of parsonage" even if they teach secular subjects. Its ruling formalized a policy which has been developing through decisions on individual cases and liberalized somewhat the tax agency's definition of a minister of religion who is engaged in duties appropriate to his calling and thus entitled to the benefits provided under income tax laws for clergymen.

It means that church-related schools and colleges which employ ordained ministers on their faculties may set aside a portion of their salary as a housing allowance and, to the extent the allowance is used for that purpose, the recipient need not report it as earned income.



Religious News Service

Dr. Paul J. Tillich, world-famous American theologian, was given the 1962 Peace Medal of the West German Booksellers and Publishers Association. Lutheran Bishop Otto Dibelius of Berlin said that Dr. Tillich's life is "an important contribution to the peaceful development of human cultures." Dr. Tillich, German born, has been in the United States for many years; recently he was appointed to a professorship at the Divinity School of the University of Chicago

American and Southern Baptist Merger Studied by Committee

A group of Baptist leaders have announced the establishment of an unofficial but permanent national committee to study means of bringing about an eventual merger of the American Baptist Convention and the Southern Baptist Convention.

Seventy-six ministers, laymen, and lay women attending a meeting in Washington voted unanimously to establish a continuing body to be known as the Baptist Survey and Study Committee. For two days the delegates listened to lectures by theologians and church historians who chastised themselves and their fellow Baptists for failure to present a more effective Christian witness to the nation and the world.

Representatives of the Southern Baptist Convention's radio commission recorded all talks and discussions on tape to make them available to Southern Baptist leaders. Official representatives of the American Baptist Convention said that that body would give widespread publicity to the meeting.

Medical Missionary Named Consultant on Aid to Lepers

Dr. Stanley G. Browne of London, a former medical missionary, has been named medical consultant in Africa for the American Leprosy Missions and The Mission to Lepers of London. Dr. Browne, an outstanding leprologist, is director of the Leprosy Service Research Unit at Uzuakoli, Nigeria, and research consultant for the World Health Organization. He will spend several months a year visiting African leprosaria aided by the American and British leprosy agencies, and will hold teaching courses for mission leprosy workers.

For more than twenty years Dr. Browne was medical director of Yakusu, a Baptist mission station in the former Belgian Congo, during which time he founded the Yalisombo leprosarium across the river from the mission. He was the subject of a book, Bonganga, the Experiences of a Missionary Doctor, published in 1960.



Religious News Service

The nation's first Christmas stamp, a commemorative to be printed in red and green especially designed for the holiday mail, was placed on sale Nov. 1 in Pittsburgh in connection with the annual meeting of the National Association of Postmasters of the United States. It has a purely secular design showing a wreath of evergreen tied with a red bow and flanked by two burning candles. The idea of the four-cent stamp is to encourage postal patrons to use first-class mail in sending their Christmas greetings. The post office department now plans to issue a special Christmas stamp every year

Negro, Filipino Elected Bishops of Episcopal Missionary Districts

The House of Bishops elected a Negro and a Filipino to be bishops of two of its missionary districts. One will serve the newly expanded missionary district of the Virgin Islands, and the other will be second suffragan bishop of the Philippines missionary district. Bishop-elect Cedric Earl Mills is the fourth American Negro priest to serve as an Episcopal bishop at the present time. He is believed to be the seventh Negro ever elected to the church's episcopate.

Protestant Women Open Drive Against Abortion

Five thousand large placards spelling out the commandment, "Thou Shalt Not Kill," are being displayed in public buildings throughout Northrhine-Westphalia in West Germany in an effort to check abortions. The placard program, sponsored by the Protestant Women's Organization in the state, is part of a large-scale church campaign against a growing rate of abortions. Thousands of pamphlets opposing abortion were placed in doctors' waiting rooms, offices of the Evangelical Home Mission, and other social and charitable institutions. Officials of the drive in Germany claimed the number of abortions in West Germany now outnumbers live births.

Dead Sea Scrolls to Be Shown at World's Fair

The Dead Sea Scrolls, ancient Biblical manuscripts found since 1947 and reputed to be among the greatest Old Testament discoveries of all times, will be exhibited by Jordan and Israel in their respective pavilions at the New York World's Fair. The manuscripts were discovered by wandering Bedouin shepherds in caves near some very old ruins, in the Judean desert along the western shores of the Dead Sea.

Episcopal Bishops Urge End to Segregation

Statements calling for an end to segregation in the community and in the church and urging prayers for the Second Vatican Council were adopted by the Episcopal House of Bishops at the close of its meeting in Columbia, S. C. On the matter of race, the bishops said the church "should lead and not lag behind the secular state" in breaking down patterns of segregation. The statements, which were intended as a guide to the 3,500,000 Episcopal Church members, took the place of the pastoral letter usually issued at the close of the House of Bishops meeting. The bishops felt that, instead of trying to draft a pastoral letter, they would issue three statements dealing specifically with race, Christian unity, and new movements within the church such as speaking in tongues. In regard to the latter, the bishops said the proper response when such a movement arises is to "view it with sympathy, to work to keep it within the great fellowship, and to discern what in the movement is of God that we all may learn from it." The bishops warned, however, that the danger of all new movements is self-righteousness, divisiveness, one-sidedness, and exaggeration."

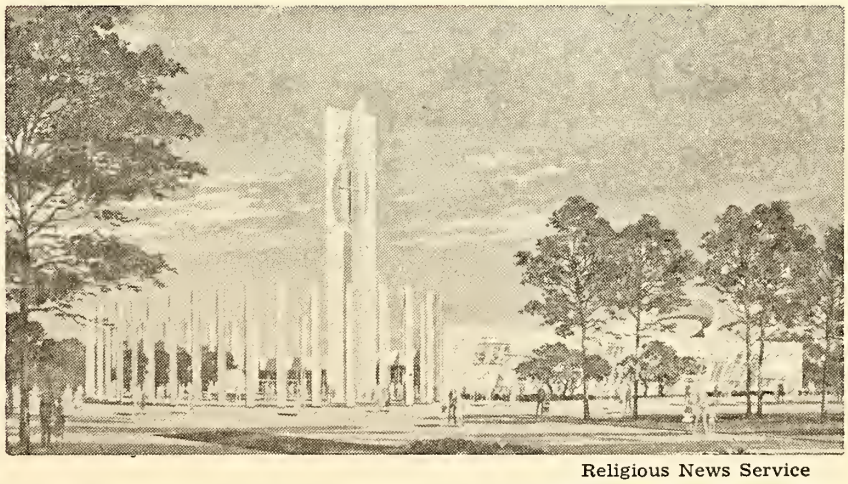
Nigerian Methodists Gain Independence

The independent Methodist Church in Nigeria was officially launched at ceremonies in Lagos on the second anniversary of the nation's independence.

In a message of greeting, Sir Francis Ibiam, governor of Eastern Nigeria, paid tribute to the hundreds of missionaries who paved the way for independence, but he stressed that the church can be "truly and firmly rooted on Nigerian soil only when the indigenes are in complete control."

Heifer Project Sends Planeload of Animals to British Guiana

A large planeload of animals for needy farmers in British Guiana left Portland, Maine, under the auspices of the New England Heifer Project.



Religious News Service

Plans for a united Protestant Center at the 1964-65 New York's World Fair features an eighty-foot tower that will serve as a landmark for visitors to the fairgrounds. The tower is topped by an illuminated cross suspended within a stylized impression of the world to carry out the theme of the center: Jesus Christ the Light of the World. It shines down upon a Court of Protestant Pioneers formed by thirty-four columns, each one to be dedicated to a Protestant pioneer. Other features include an exhibit pavilion, a reception center, a chapel for meditation, a children's center, a theater for the showing of a new religious motion picture to be premiered then

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**Church of the Brethren
General Offices,
Elgin, Illinois**

The shipment was donated by church members through the Maine Council of Churches and the Social Action Committee of the Congregational Christian Conference of Maine.

Included in the shipment were 80 pigs, 60 goats, 100 rabbits, and 2,750 baby chicks. Another plane with twenty Holstein heifers was to leave later for the same destination.

West Virginia Voters Reject More Liberal Liquor Law

West Virginians voting in a statewide referendum rejected an amendment to the constitution which would have empowered the legislature to legalize the sale of liquor by the drink.

Voters defeated the proposition by a three to two margin. The amendment would have permitted the serving of drinks in hotels, restaurants, and clubs at local option.

Readers Write

Continued from page 2

creatures that is vitally concerned with time. All of the others live by instinct or habit and only in the present, without regard to time or place.

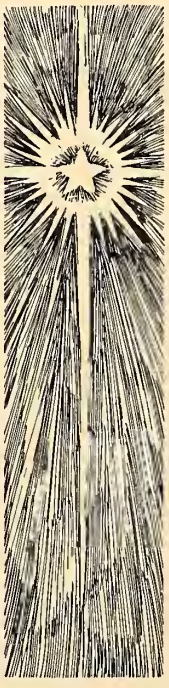
After careful study one will realize that this measured portion of eternity corresponds exactly with the lifetime of mankind upon the earth. It is quite certain that after this last point, when time is no longer, man will no longer be of the earth earthly and, therefore, will no longer be concerned with time, for again there will be the eternal now.

There being no such thing as time before that first day, God did have the timeless now for the creation which was completed in the six days, for that first day as well as all time was and is a part of the eternity of God. — E. O. Slater, R. 1, Beecher City, Ill.

Obituaries

Bolt, Walker Wells, was born Feb. 25, 1911, and died July 8, 1962. Surviving are his wife, Helen Fink Bolt, one daughter, three sons, one grandchild, his father, two sisters, and three brothers. The funeral service was conducted by Brethren Ernest E. Muntzing and J. Weldon Myers, and burial was in the Sherwood cemetery. — Mrs. Iona Sarver, Roanoke, Va.

Brendle, Ella E., daughter of Amos M. and Minnie Ebersole Martin, died Oct. 6, 1962, at Ephrata, Pa., at the age of forty-five years. Surviving are her husband, Daniel M. Brendle, one son, one daughter, one grandson, seven sisters, and three brothers. The funeral service was conducted by Bro. Guy E. Wampler, Jr., and burial was in the Cedar Hill cemetery, Ephrata, Pa. — Mrs. H. Spencer Fry, Terre Hill, Pa.



Star of Wonder

The coming of Jesus Christ into the world was a stellar event calling for a universal birth announcement. Even Telstar, the wonder of modern-day technology, cannot outglory the Star of the East that signaled the birth of mankind's Savior 2,000 years ago.

But to believe in Jesus Christ as the Lord and Savior of the world is to do more than recount that historic event. It is to be committed to sharing in proclaiming Him to the world today. Toward that end, here is my Christmas offering for the Brotherhood's work in World-Wide Missions.

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Bowman, Edmond N., died Oct. 8, 1962, at Ludlowville, N. Y., at the age of sixty-five years. He was a member of the King Ferry church. Surviving are his wife, Grace Austin Bowman, two daughters, one son, seven grandsons, and one brother. The funeral service was conducted by Bro. Gerald Walizer, and burial was in the Pine Grove cemetery at Ludlowville. — Helen S. Bowman, Ludlowville, N. Y.

Bowman, Evelyn Boone, was born Aug. 5, 1876, and died Aug. 9, 1962. On March 24, 1895, she was married to George Willie Bowman, who died July 20, 1936. With her husband she had served a number of years in the office of deacon. She was a member of the Brick church, Va. Surviving are three daughters, four sons, sixteen grandchildren, and thirty-four great-grandchildren. The funeral service was conducted in the Antioch church by Frank B. Layman, Sr., and Eugene Lenker, and burial was in the Antioch church cemetery. — Essie C. Boitnott, Wirtz, Va.

Bowman, Samuel M., was born in Versailles, Mo., in 1874, and died at La Verne, Calif., Oct. 1, 1962. In 1899 he was married to Maude Davis. He served many years as a deacon and trustee of the Church of the Brethren. Surviving are his wife, three sons, one daughter, thirteen grandchildren, and sixteen great-grandchildren. The funeral service was conducted in the McFarland church by the undersigned, and burial was in Delano, Calif. — Galen K. Walker, McFarland, Calif.

Bush, Zoa, was born May 7, 1879, in Ashland County, Ohio, and died Oct. 4, 1962, at Ashland, Ohio. She was a member of the Ashland-Dickey church. Surviving are one sister and two brothers. The funeral service was conducted by the undersigned, and burial was in the Ashland cemetery. — Durward E. Hays, Ashland, Ohio.

Crawford, Clair, son of Jesse and Emma Trimmer Crawford, was born in Hanover, Pa. in 1904, and died Sept. 8, 1962. He was a member of the Hanover church. Surviving are his wife and one daughter. The funeral service was conducted at the Hanover church by Bro. Glen Kinsel, and burial was in Mt. Olivet cemetery. — Mrs. Lottie M. Bowman, Hanover, Pa.

Crouse, Sue E., daughter of John and Susanna Eichaltz Harnly, was born March 18, 1890, in Lancaster County, Pa., and died Oct. 13, 1926, near Myerstown, Pa. She was a member of the Little Swatara congregation, Pa. Surviving are her husband, Irvin W. Crouse, two sons, two daughters, eleven grandchildren, one great-granddaughter, and one brother. The funeral service was conducted at the Frystown church by Brethren Conway Bennett and Curtis Zeigler, and burial was in the adjoining cemetery. — Mrs. Carl Brightbill, Myerstown, Pa.

Deaton, Erva, daughter of Monroe and Mary Klaxton Kreiter, was born near Silver Lake, Ind., July 31, 1878, and died Oct. 5, 1962. In 1896 she was married to George Leckrone, who died in 1947. Three years later she was married to George Deaton, who survives. Also surviving are two stepsons, one stepdaughter, one sister, and two brothers. She was a member of the Eel River church, Ind. The funeral service was conducted at the church by Brethren Jay Gibble and Moyne Landis, and burial was in the cemetery near the church. — Mrs. Glenn Tridle, Claypool, Ind.

Dohner, Margaret Annetta, daughter of Ward and Miriam Hart Dohner, was born Jan. 6, 1935, and died Feb. 1, 1962. She was a member of the Eversole church, Ohio. Surviving are her parents, four brothers, one sister, and two grandmothers. The funeral service was conducted at the Eversole church by Bro. Frank E. Nies, and burial was in the Highland cemetery near West Milton, Ohio. — Anna M. Landis, Brookville, Ohio.

Hunn, Mildred Lucile, daughter of Adolph and Blanche Sortman Hunn, was born near Dayton, Ohio, May 18, 1904, and died Sept. 30, 1962. She was a member of the Trotwood church, Ohio. Surviving are eight brothers and four sisters. The funeral service was conducted by Bro. Paul Kinsel, and burial was in the Trissel cemetery. — J. C. Flora, Trotwood, Ohio.

Hylton, Florence Allnutt, and Samuel A., died at Columbus, Ind., Oct. 4, 1962, as a result of an automobile accident. Mr. Hylton was aged seventy-nine years and Mrs. Hylton seventy-six years. Brother Hylton was an elder in the Northview church. Mrs. Hylton was also a member of the church. The funeral service was conducted by Brethren Orville Gardner and Arthur Shull. Mr. Hylton is survived by one brother. There is also one son surviving. — Annis Heiney, Noblesville, Ind.

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Church News

Southern Illinois

Astoria — Elmer L. Dadisman became pastor in September and was installed on the ninth by Bro. Paul Thompson of Canton, Ill., the moderator of the congregation, and Bro. Ralph Skaggs, district ministerial chairman. Some of our members attended the workshop at Canton, Ill., and some the regional conference at Manchester, Ind. Wilbur Mullen, director of social welfare for the Church of the Brethren, was in charge of a meeting on Sept. 30. — Lottie Johnson, Astoria, Ill.

Oak Grove — Donald Willoughby, student at Bethany Seminary, is serving as pastor. The attendance is increasing. We had a period of visitation and a prayer vigil preceding the evangelistic meetings in October, which were under the leadership of Bro. Galen Gerdes of Astoria. We observed the love feast on Nov. 4. Some of our workers attended the school of religion in Peoria for six consecutive Tuesday evenings. — Juanita Whisler, Lowpoint, Ill.

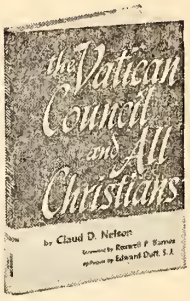
Oakley — A number of people from our church attended various camps during the summer months. Six youth and three adults went to the National Youth Conference. The women were represented at the women's workshop at Cerro Gordo. The junior choir is again practicing after a summer vacation. The Thursday night Bible study has also begun. New Sunday school officers and teachers have been elected and appointed for the coming year. We had promotion on Oct. 7 and also a dedication service for the new officers and teachers. We observed the love feast on the evening of Oct. 7. The pastor, Bro. Traughber, and the moderator, W. T. Heckman, took communion to the four families who were unable to attend because of illness. — Mildred Fulk, Cerro Gordo, Ill.

Middle Indiana

Loon Creek — Nine men attended the district men's rally at the Peru church. The offerings of the vacation Bible school were divided between

THE VATICAN COUNCIL AND ALL CHRISTIANS

CLAUD D. NELSON



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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

Food-for-the-Hungry and migratory work. Five delegates to district conference at North Manchester gave a report on Aug. 12. Besides reporting, the ten youth and two adults who attended the National Youth Conference showed pictures of their trip to and from the conference. The church was host to a literacy workshop sponsored by the Huntington County Migrant Committee on Sept. 7 and 8. During the absence of the pastor guests who preached were Conrad Snavely, Russell Burris, a representative of the Gideons, and a representative of the State Alcohol-Narcotics Foundation. Lloyd Evans, pastor of the Midland church, Mich., was the evangelist for the meetings in September. We had a harvest and homecoming day on Sept. 16. Four of the women attended the women's fall rally at the Roann church. — Mrs. Luther Fusselman, Huntington, Ind.

Spring Creek — Byron Miller held a one-week revival in September. We are continuing to have worship at 9:30 with Sunday school following at 10:30. Four have been baptized. We observed the communion on Sunday morning, Oct. 7. The primary department collected clothing for relief at Halloween time. — Mrs. Walter Warner, Pierceton, Ind.

Northern Indiana

Bremen — Kenneth Long was the evangelist for the meeting, Nov. 12-18. We had a harvest and homecoming meeting in September, at which Bro. Dean Frantz spoke. In the afternoon we burned the mortgage on the church. We gained ten in membership during the year, making the total membership over two hundred. Four of our youth attended the National Youth Conference at Estes Park. Two young people are in BVS overseas and one in training for the Peace Corps. Several juniors and junior highs attended Camp Mack in the summer. The board of Christian education had a banquet to honor the teachers; Sister Opal Pence was the speaker. The women have been sewing for Bethany Hospital Auxiliary. The pastor, Jack Kline, has started a membership class for adults and will also have one later for the juniors. — Otis Loucks, Bremen, Ind.

Cedar Creek — We joined with the United Church Women when Mrs. Walter Bordenhafer told about her experiences with the people of Labrador. Guest speakers have been Gordon Bloom, Leah Hogue, and Glen Schmucker. A number of the young people attended camp during the summer. Eight of our youth are in college this winter. The women's fellowship meets once each month to knot comforters and to sew rags for rugs. — Mrs. Harry Riccius, Garrett, Ind.

Fort Wayne, Lincolnshire — Burton Metzler was the speaker when our congregation and that of Beacon Heights joined for services. Mrs. Claude Wolf spoke about work in Ecuador at the mother-daughter banquet. Eldo and Elizabeth Miller, who served as delegates to Annual Conference, participated in the peace walk in Washington following Conference. Guest speakers during the summer have been Charles Anderson, Leo Miller, Harlan Smith, and Vernon Stinebaugh. Five of the young people attended the Youth Conference at Estes Park. The church nursery has begun its third year with twenty-five children enrolled. Several members of the congregation are participating in the district leadership training program. M. R. Zigler spent a weekend in the congregation in November. The Carr Associates will give leadership in a stewardship and enlistment program during Lent of 1963. — Mrs. Charles Crill, Fort Wayne, Ind.

Southern Indiana

Ladoga — Since the death of the former pastor, Forrest Groff, Albert Harshbarger has been preaching each second and fourth Sunday of the month. On Oct. 12, Anna B. Mow gave a message. We observed the love feast on Sunday morning, Oct. 28. Orville Sherman brought the morning message on Nov. 11. One of our members, Claude Harshbarger, who was blind for five years, is now enjoying sight in one eye after an operation. — C. C. Harshbarger, Ladoga, Ind.

Nettle Creek — Seven children and their parents were dedicated on Mother's Day. Nine juniors attended Camp Mack. Some of our members attended the dedication of the New Haven church, a new congregation just organized at Jeffersonville, Ind. Jerome Dines graduated from Manchester College and is doing alternative service work at Beirut, Lebanon, setting up seminars and work camps in Christian-Islam relationships. Six of the youth attended the National Youth Conference. The women have made fifty comforters for relief and collected 470 pounds of clothing. They sent 158 pounds of bandages, hospital gowns, baby blankets, and baby gowns to Nigeria, Africa. Two have been baptized and two received by letter since our last report. — Mrs. Elmer Wampole, Greensfork, Ind.

Pyrmont — Ralph McFadden was elected moderator for the coming year at the September council meeting. Eighteen youth attended the National Youth Conference at Estes Park. The congregation takes an interest in seeing that as many of the youth as possible have an opportunity to attend these conferences. The congregation is also sharing in support of district projects — the purchase of a district camp and the opening of the New Haven church at Jeffersonville, Ind. The pastor's wife, Mrs. Ralph Petry, continues to teach released-time Bible classes for the public schools of the county. Most of the classes are held in the church near each of the schools. We had a harvest meeting on Nov. 4, with John R. Wagoner of Anderson, Ind., as the speaker. — Mrs. John E. Wagoner, Delphi, Ind.

Michigan

Onekama — Speakers during the absence of the pastor were Grace Showalter and Howard Deal of the local congregation, and Dr. Melville Kennedy, who has been a guest for one or more Sundays during his vacation for a number of years. We had a church music recital one Sunday afternoon during the summer for the young musicians. One Sunday evening a filmstrip with a tape-recorded message was shown. It was entitled Men Who Dared in Bible Times and was prepared by the juniors of the daily vacation Bible school. We had cottage discussion meetings one evening dur-

ing the week followed by commitments on loyalty Sunday instead of the usual every-member canvass. The ones who could not attend the meetings were called upon in their homes as usual. We observed the love feast on World Communion Sunday. This was followed by a "Harvest Week Celebration" under the leadership of Lloyd Stauffer, pastor of the First church, Detroit. The meetings were of an informative nature with a discussion forum and cottage discussion meetings following. Several new Sunday school classes were formed at the beginning of the church year. A nursery and children's church during the morning worship hour for children up to six years was also set up. We had a union Thanksgiving service with the local Congregational church. Membership classes have been started for the juniors. — Cora W. Helman, Onekama, Mich.

Northern Ohio

East Nimishillen — In May we had an evening service honoring the women of the congregation who were over seventy years old. The pastor's membership class of junior highs planned a worship service for one Sunday morning. In June Roger and Virginia Ingold spoke during the Sunday school hour and morning worship. In the evening of the same Sunday the adult and junior choirs gave a program of music. Mrs. Bennett Shoemaker was in charge of the daily vacation Bible school. During the absence of the pastor, Ed Snyder, who was relicensed at the July council meeting, spoke. One Sunday Bro. J. D. Zigler brought the morning message. In August we had the church planning retreat. Bro. John Blough had charge of the service of ordination for Willard Dulabaum following a sermon by Brother Dulabaum. Four youth attended the National Youth Conference at Estes Park. One of the Sunday school classes had a worship service at the Stark County Home. The Slaubaugh sisters of Dalton, Ohio, gave a program of sacred music one Sunday evening. The Hartville congregation met with our congregation to discuss the future of both. We had a harvest day meeting on Sept. 30. — Mrs. Cora Stermer, Canton, Ohio.

Eden — Grayce Brumbaugh, a missionary to Nigeria, brought the message on Nov. 5. In the absence of the pastor, Rev. Winston Smith, Floyd Startwell and David Case preached. Miss Po-King, an exchange student attending Kent State University, brought a message one Sunday in May. We had a reception for the new members, which included a covered dish dinner and a music and magic program. In June we broke ground for the new sanctuary. The old building will be remodeled for Christian education purposes. This is a major step since the congregation just recently became self-supporting. — Mrs. Maud Dayton, Canton, Ohio.

Southern Ohio

Beech Grove — One Sunday in August we had a church service at Camp Sugar Grove. During the absence of the pastor, Brice Baker was the speaker one Sunday and Mrs. Dan Lichty on another Sunday. Two of our young men sang in the choir for the worship service at the county fair at Greenville, Ohio. The pastor has begun a study course on Sunday evening, How to Read and Study the Bible. One youth attended the National Youth Conference. Our congregation was represented at the children's workers conference at the Trotwood church, at the women's camp at Sugar Grove, at the counselors' retreat at Sugar Grove, and at the district junior high rally. — Mrs. Everett Druley, Hollansburg, Ohio.

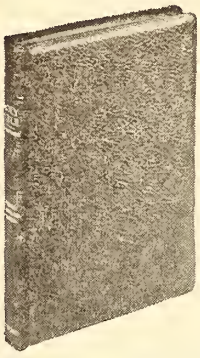
Dayton, Fort McKinley — A new commission of fellowship and recreation was set up by the council meeting. Bro. Albert Guyer appeared on TV, demonstrating the counseling technique of role playing. We have a Japanese exchange student, Keiko Aihara, in the pastor's home this year. Five of the women attended the women's workshop at Covington. Seven youth went to the National Youth Conference. To hold up our stewardship emphasis we had depth Bible study on stewardship for forty days, symbolizing Christ's forty days in the wilderness of temptation. Six of the women spent one day at Camp Sugar Grove. In the absence of the pastor, Bro. Dan Weimer brought the morning message. Some of the teachers attended the conference on children's work. A number of the youth went to the Southern Ohio scholarship banquet. — Helen Dedrick, Dayton, Ohio.

Eaton — Some of our members attended the dedication service for the new addition to the Brethren Home at Greenville. In July we had a religious art exhibit, which was shown by Gordon B. Kelly. A church nursery has been established for children under four years. During the absence of the pastor, guest speakers were Leon Nelier, a student at Ohio State University, J. Ross Eshleman, and Lawrence Garst. The ladies aid and the women's fellowship have combined into one organization. Roy Johnson, pastor of the Lower Miami church, was speaker at the family night which recognized new members. The women attended camp at Sugar Grove. Two of our members, Ray and Micki Childs, after training at New Windsor, have been assigned to work in a slum area in South Bend. Ann Moore is in West Africa under the Peace Corps. Dale Aukerman,

New —

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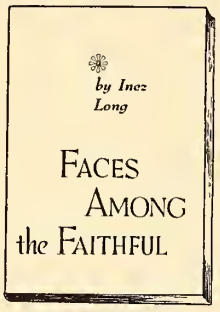
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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois



FACES AMONG THE FAITHFUL

INEZ LONG

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Church of the Brethren General Offices, Elgin, Illinois

after three years in Europe, has returned and plans to visit pastors, college and seminary students, and ex-BVSers to encourage them in their peace witness. The pastor has been sending quarterly reports of the work of the church to each member. The membership has increased the past year to 430, and the average attendance has also increased. We observed the love feast on Oct. 7. — Mrs. Myrtle Gauch, Eaton, Ohio.

West Milton — Cincinnati Bloom Junior High School choir members were guests in the homes of our members one weekend and contributed to the service of worship on Sunday morning. Our church housed the bloodmobile and furnished thirty volunteers out of the one hundred nine donors. Several of the men assisted in the development work at Camp Woodland Altars recently. Dale Hemmerick and Max Loxley were recently licensed to the ministry. The pastor, Robert Mock, is working toward his Master of Sacred Theology degree at the United Theological Seminary in Dayton. Phil Shellhaas of Trotwood shared some of his experiences of two summers spent in Russia, Maury Strycker of Fort Wayne told about his work in the Israeli-Arab refugee camps, and Henry Driver gave an illustrated talk about the Pigs-to-Paraguay project. The junior highs visited the Dayton state hospital and entertained the folks by singing and visiting. Several members of the congregation are participating in the program of social therapy at the hospital. During the church school period we have a choice of courses for study. We had a church family Thanksgiving dinner and a presentation of the play, The Tinker. Coming will be a repeat of the Christmas Eve candlelight festival. — Rowena W. Mishler, Dayton, Ohio.

Eastern Maryland

Piney Creek — During the absence of the pastor, Bro. Carl Spangler of the Brethren Service Center spoke on June 17; Mr. David Sparks, a member of the Gideon Society, on June 24. Some of our women presented a program at the Fahrney-Keedy Home in August. Alvin S. Alderfer of Parker Ford, Pa., was the evangelist for the revival services in August. John Rinehart, who recently returned from Europe, showed slides at a Sunday evening meeting. At the October meeting of the women's fellowship, the pastor and his wife showed a film on missions. Two have been received by letter. We observed the love feast on the evening of Oct. 7. Some of the women participated in a rally at Camp Woodbrook on Oct. 13. — Elizabeth M. Mort, Littlestown, Pa.

Tennessee

Mountain Valley — The church has had two revival meetings since the last report. Fred Dancy of Sparta, N. C., was the evangelist for one and Eugene Martin of Pennsylvania for the other. We observed the love feast at the close of each. The women of the church have had as a project the purchase of folding tables for the dining hall. We had a two-week vacation Bible school. The pastor, Howard L. Kaucher, had a week of morning devotions on the radio. He has started a Bible study hour on Sunday night for new converts and persons wanting to learn more about the Bible. — Mrs. Evelyn Pierce, Greenville, Tenn.

First Virginia

Bethel — The pastor, Bro. W. E. Cunningham, observed his fiftieth year in the ministry the second Sunday in August. He has been preaching at Bethel at least once a month most of the time since his election to the ministry. He was ordained to the eldership a number of years ago. The congregation observed this anniversary with a dinner. The men's quartet from the Waynesboro church sang the second Sunday in August, and also on homecoming day. The pastor was in charge of the evangelistic services in September. Two were baptized as a result. The average attendance for Sunday school during the past year was thirty-nine, with an enrollment of fifty-six. We observed the love feast on Oct. 14. — Permie Grisso Proffitt, Arrington, Va.

Hollins Road — We had the largest attendance at the daily vacation Bible school in June that we have had for several years. Ten children were dedicated on Father's Day. A number of young people attended Camp Bethel,

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is a part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 577. Brethren are invited to locate near the new Pompano Beach Church of the Brethren in south Florida which has been organized recently with the assistance of the district, region and Brotherhood. It is ten minutes from the ocean. The climate is ideal. There is a small-town atmosphere. There is ample space within walking distance from this young, growing church for modest-home building. Here you can plant garden in October and harvest in March. You can let the warm salt water heal your body. You can help bring the saving gospel to this community for his kingdom. Contact: Medford D. Neher, Brethren Service Committee, 278 N. E. 42nd Court, Pompano Beach, Fla.

No. 578. Wanted: A retired Brethren couple to manage a modern motel in western Pennsylvania. Salary plus living quarters. Contact: Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 579. For sale: Several farms in vicinity of North Manchester, also several homes in town of North Manchester. Contact: David B. Yeatter, Treasurer of Manchester College, North Manchester, Ind.

No. 580. Housekeeper needed: A middle-aged or older woman to make her home with Brethren doctor in southern Ohio. Large room, board, and minimum starting salary of $125 a month provided. Duties would be general housekeeping and caring for a 4-year-old child. Contact: Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

and some attended during the family weekend camp. A native Galilean shepherd, Stephen A. Hboush, preached on Oct. 21 in the absence of the pastor, who was holding revival services at Lynchburg. S. Earl Mitchell conducted a preaching mission, Oct. 28 through Nov. 4. — Mrs. Iona C. Sarver, Roanoke, Va.

Roanoke, Ninth Street — Charles and Christine Caldwell are serving as counselors of the newly organized junior high fellowship. Mrs. Rowan of the YWCA gave a challenging talk at the mother and daughter banquet. The junior high and youth fellowship conducted a vesper service following the church picnic. We had a homecoming and anniversary celebration on Sunday, Sept. 23. Sam Harley, the regional executive, brought the morning message. Other brief talks were given and Allen Hoover read the history of the church. Perry Huffaker of North Liberty, Ind., was the evangelist for the revival meeting. — Mrs. J. R. Flora, Roanoke, Va.

Second Virginia

Lebanon — On interpretation Sunday, Butler Sizemore brought the message. One evening the youth gave the play, Who Is My Neighbor? Charles Whitacre, pastor of the Waynesboro church, was the speaker for the father and son banquet. Bennie Simmons, a BVS worker, showed slides of the Navajo Indian mission, where he had spent some time. Merle Crouse on another occasion gave an illustrated talk about his work in Ecuador. Dr. John W. Boitnott was the speaker on Christian College day. A baby dedication was part of the Children's Day service. The pastor taught a class on the theology of evangelism during the vacation Bible school. In the absence of the pastor, the pulpit was filled by W. Paul Coffman, Boyd Cupp, Samuel Harley, and Samuel H. Flora, Jr. On Aug. 5, Delbert Hanlin and his wife of Woodbury, Pa., showed pictures of their trip to Ecuador. The youth, men, and women have been represented at their respective district and area meetings. Three have been received by letter. — Mrs. Boyd Cupp, Staunton, Va.

Southern Virginia

Cedar Bluff — The church organized in June, elected deacons, and petitioned district conference to become a separate congregation. The district meeting granted the petition and we are now known as the Cedar Bluff Community church. We had a dedication service for the new piano and carpet which were memorial gifts. The youth fellowship has been helping with the devotions in the Sunday school and in other areas of the church work. The youth helped to paint and repair a cabin at Camp Bethel. A number of children attended a week of camp and one of our youth served as a junior counselor. A. L. Warner conducted a revival after which fifteen were baptized. We had a homecoming picnic on the fourth Sunday of August. During the past year both attendance and offerings have increased and more are taking an active part in the work of the church. Bro. I. D. Hoy will continue as pastor for the coming year. — Lois B. Halterman, Boones Mill, Va.

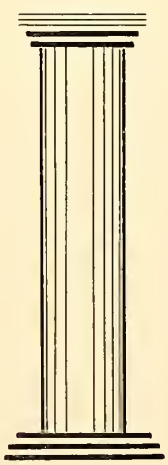


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First West Virginia

Harness Run — Our congregation was granted the status of a separate church by the district meeting in October 1959. Beginning with a charter membership of seventy we dedicated a new church building in 1960. Bro. Owen Preston held the first revival. Sixteen were added to the church. Eugene Matthews conducted a revival in August. Two were baptized, making a total membership of eighty-five. We had an all-day sing on July 22, with six groups taking part. — Mrs. Charles Bobo, Burlington, W. Va.

Greenland, Oak Dale — Howard W. Bernhard was the evangelist for the revival at the Oak Dale church and Robert L. Young for the one at the Brick church. Jordan Run, a church in the North Fork congregation served by the pastor of our church, had a revival following the other two conducted by Harry Gibbel. As a result of these meetings fourteen were baptized and five were reconsecrated. Both church houses had a vacation Bible school during the summer, the Brick church in cooperation with the United Brethren church at Maysville. The council meeting for the congregation was held at the Brick church under the moderatorship of C. G. Hesse. The pastor, Paul Bell, will continue for the coming year. The church has moved forward under his leadership. On Oct. 7, we had a service of consecration for the officers of the church and Sunday school conducted by the pastor. — Ollie F. Idleman, Scherr, W. Va.

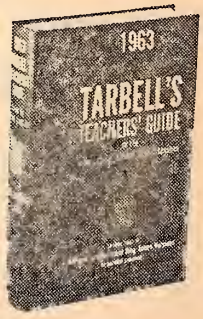
Second West Virginia

Shiloh — At the homecoming in August Bro. Byron M. Flory of Bridgewater was the speaker. The church donated $60 toward the expenses of the campaign against the control of the "Liquor by the Drink Amendment" in West Virginia. Bro. Eugene Matthews of Oakland, Md., conducted a revival meeting. Nine were baptized. We had a harvest festival the third Sunday in October when Galen Fike spoke. The interior of the church has been redecorated; one member donated a rug for the church aisle. Five members attended the youth and leadership training institute at the Valley River church in Junior, W. Va. — Georgia Wilson, Kasson, W. Va.

Comprehensive Commentaries

on the

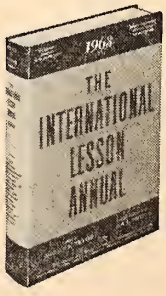
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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
DECEMBER 22, 1962

PEACE on Earth / Good Will Toward Men ✳

PAIX sur la Terre aux Hommes de bonne volonté ✳

PAZ en la tierra a los hombres de buena voluntad ✳

Christmas 1962

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About This Issue

Editors are just like anyone else: if they do not watch out Christmas co and goes before they send all the remembrances and convey all the greetings would like to share. But this year, before it is too late, we want to wrap a spe gift package in red and a touch of green — in other words this special Christ issue — for all of our readers.

On the cover is George Salter's striking design for a UNICEF Christ card. In any language the promise of peace on earth, as announced in Bethlel has a message for all men of goodwill. An artist like Salter can say i calligraphy just as other artists say it in painting and sculpture.

For the meaning of Christmas we turn to Ralph Sockman, well-known r preacher, and to Inez Long, wife of a Brethren pastor. Irven Stern, missionar Nigeria, now on furlough to regain his health and living in McPherson, Ka describes the observance of Christmas in Nigeria.

You expect a bundle of Christmas poems for a special issue, but this includes a new Christmas carol, words and music as well. And Howard Wir who lives in Park Forest, Illinois, and carries responsibilities in the Grad Library School of the University of Chicago, contributes another unusual feat a short story.

And do not overlook, along with our regular features, a picture story a the craftsmen who help remember Christmas by carving the Christ figur wood. Put it all together and touch it up a little with an extra color, and have our Christmas greeting for this year, speaking of the newborn Christ, P of Peace, Immanuel. — *Kenneth I. Morse and Elizabeth Weigle.*

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DECEMBER 22, 1962

THE GOSPEL MESSENGER. Kenneth Morse, Editor; Elizabeth Weigle, Editorial Assistant. Official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 1451 Dundee Ave., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Ill. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in the U.S.A. Member: The Associated Church Press.

Confession of an Un-Wise Man, Bringing Gifts

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold wise men came from the East . . . Opening their treasures, they offered him gifts, gold and frankincense and myrrh.

Like the wise men of old I sought to present to my Lord the finest offering I could find, the most skillful work of my hands, the fruit of my talents, the reward for my labors.

So I thought I would design a sanctuary for his presence, a suitable place for his worship. I dreamed of high soaring arches, windows of crystalline beauty fashioned to change a ray of sunlight into a dozen rainbows. I planned a a building imposing and lovely, a cathedral that would dominate the city, towering above every other structure like a mighty fortress that would endure forever.

But all I achieved were unfulfilled dreams and the ruins of every steeple I would have raised, the shattered stones of every tower in which I could have taken pride. . . .

Then I determined to speak forth the word of my Lord, so that everyone might hear, and all would understand, and those who heeded would learn of his truth. I sought for a phrase that I could shout from the housetops or a formula that would contain his teaching. I attempted to write a creed that would capture the foundations of my faith. I looked for clear and accurate words to describe my vision; I set them in patterns of poetry and song so that they might sing their way into the hearts of my hearers.

But my words sounded hollow and harsh; my thoughts were often empty and barren; my song lacked warmth. What I hoped might become a voice for my Lord was only the echo of the sounds around me. I had nothing but well-deserved rejection slips, when I wanted to give a masterpiece to my Lord. . . .

If I could not speak at least I could work for him. So I considered making exhaustive surveys in order to know where to invest my resources. I proposed conferences to set goals and committees to reach them. I dreamed of budgets for research and experimentation, for pilot projects and pioneering ventures, for evaluations and records. And I would seek the support of the best-trained leaders, of skilled administrators, of executive secretaries, administrative assistants, field workers, and volunteer helpers. With such able personnel, with so well-managed an organization, could I not offer to my Lord the best instrument for realizing his divine purposes?

But the wheels that I wanted to turn moved only spasmodically and the organizational chart that was so comprehensive on paper was far from impressive in practice. What I hoped might have been a perfect tool for my Lord's handling was no more than a crude and creaking machine that groaned under its own weight. . . .

Surely, my Lord, I could have brought to you, if nothing more, an example of discipleship. Even if I had no craftsmanship to display, no movement to lead, no fortune to share, no song to sing, yet could I not offer you the record of a dedicated life? Indeed, I have dreamed that in the time of testing I would stand loyally by you, that I would seldom take thought for my own comfort but, rather, that I would live day after day, first and foremost, for your kingdom.

But instead I have been an unprofitable servant, so often timid, more fearful than faithful, more often reflecting the world than illuminating it with your light. What I had hoped would be a shining example is hardly more than a dim shadow stumbling along the way. . . .

Lord, I can bring to you only a succession of failures, of attempts too ambitious, of hopes unrealized, or promises unfulfilled. But, even so, let me offer you what I am along with the little I can bring. Surely your grace is sufficient to compensate for my lack. Accept, O Lord, my impoverished heart for it is the one gift truly my own. — K.M.

What can I give him,
Poor as I am?
If I were a shepherd
I would bring a lamb.
If I were a wise man
I would do my part,
Yet what can I give him?
Give my heart.

Christina Rossetti



IN one of Phillips Brooks' Christmas carols are these lines:

"The earth has grown old with its burden of care
But at Christmas it always is young."

Christmas was the brightest red of the red letter days of my boyhood. I daresay Christmas carries most of us back to thrills which have seemingly lost some of their throb. And some are prone to say that Christmas is primarily a festival for children. We adults look on at the exciting joy of the little ones. We join in their carols. We decorate our homes. We exchange gifts and cards. We give our parties and make merry, yet despite all the "trimmings" many look back longingly to the expectancy and enthusiasm of their childhood Christmases and wish they could recover them.

Nevertheless, we cannot apply to Christmas the words of the Apostle Paul: "When I was a child, I spake as a child, I thought as a child, I reasoned like a child; when I became a man I gave up childish ways." We cannot give up the merry mood of Christmas. The throb of excitement may not be so marked, but the pulse can still be felt. Something surges through our natures which warms the heart and quickens the imagination, which gives a lilt to our words and a lift to our thoughts, which reopens springs of kindness in unexpected places and rekindles sleeping fires of friendships, which puts a brightness in dull



WHEN HEARTS ARE YOUNG

A Christmas Meditation

by Ralph W. Sockman

Photo by Religious News Service

eyes and hangs a wreath of smiles around tired lips. The word *Christmas* starts the sound of music which falls on our minds and hearts like the merry tinkle of bells.

The holy season of our Lord's birth is celebrated at the close of our calendar year. We picture Father Time with a beard and sickle. But we think of the Bethlehem Babe and our hearts become young.

For one thing, Christmas renews our youth by stirring our *wonder*. The capacity for wonder has been called our most pregnant human faculty for out of it are born our art, our science, our religion.

There are some wonders which grow with our own mental growth, and some which we outgrow. On December 17, 1903, Orville and Wilbur Wright made the first flight in a power-driven airplane. So unbelievable did their achievement seem at the time that many newspapers were unwilling to risk their reputation by publishing the report. In 1943 there was planned a celebration to observe the fortieth anniversary of the Wright brothers' amazing feat. A storm swept North Carolina. And on an inside page of a New York newspaper appeared a little item to this effect: "Kitty Hawk celebration canceled by blizzard." And today with our jet planes we have almost forgotten the Kitty Hawk so-called "miracle" of 1903.

But can you think of a Christmas season being canceled by a blizzard? There is a childhood wonder aroused by Christmas, and it is beautiful to behold. The eyes of little children widen with wonder as they hear the story that never grows old — of shepherds watching their flocks by night, of Joseph and Mary, of the inn and the stable, of the magi and their gifts. And this childhood wonder need not be lost if we look more deeply into the stories of the nativity. These are not mere lovely nursery tales. They are the revelations of truths deeper than surface facts.

Personally, the wonder of Christmas grows on me the more I ponder it. To be sure, we have borrowed many features of our

festival from pagan sources – the yule log from the "jol" of Iceland, the fir tree from pre-Christian Germany, the mistletoe from pre-Christian England, and our jolly Saint Nicholas from Holland.

But admitting all this, Christmas does not seem to me a synthetic festival artificially concocted from pagan elements to preserve a Christian ceremony. Nay, rather the thing which impresses me is that the event of a Nazarene carpenter's birth should have the power to draw to itself the hopes and joys and ceremonies of all the various pagan lands. It is as if there were lying around the distraught old world many dreams and hopes, begotten by man's longing for more light and life. And then when Jesus came, he was like a divine magnet let down to earth, drawing to himself the unrealized hopes of the races and ages.

Phillips Brooks was right when he sang of Bethlehem:

Yet in thy dark streets shineth
The everlasting light;
The hopes and fears of all the years
Are met in thee tonight.

Into that stable went a carpenter from Nazareth and his wife, heavy with child. But that stable door was hung on the hinge of history. Out of it came a child who was to be called the Master Teacher of all time, the Great Physician, the Son of God. Out of that manger came a religious movement which has enlisted over 600,000,000 followers, belted the globe with its messengers, begotten multitudes of martyrs willing to give all for their faith, built uncounted churches and cathedrals, brought the light of learning to illiterate savages, and erected hundreds of thousands of higher schools and colleges. The Christian movement has inspired the finest art and architecture, added billions of years to millions of people through better health, kept the light of love and hope alight in hearts and homes that were breaking, turned the sunsets of the dying into the dawns of assurance. Such is the enduring wonder of Bethlehem and it makes our hearts grow younger.

In the Christmas story a second note which is struck loud and long is that of *glory to God.* In the account of the shepherds the record begins: "And an angel of the Lord appeared to them, and the glory shone around them." And after the heavenly message announcing the birth of a Savior in the city of David, came the angelic chorus, "Glory to God in the highest, and on earth peace among men with whom he is pleased!"

Then after the shepherds have visited the Bethlehem manger, Luke reports that "the shepherds returned, glorifying and praising God for all they had heard and seen."

What do these words *glory* and *glorify* mean? That is the question which Alice in Wonderland put to Humpty-Dumpty. She said, "I don't know what you mean by 'glory.'" Humpty-Dumpty smiled contemptuously and said: "Of course you don't till I tell you." He went on. "When I use a word, it means just what I choose it to mean – neither more nor less."

And so often the word *glory* means nothing much at all. In religious circles it is often regarded as an emotional word empty of thought content.

But our religious faith is not very vital unless it moves us with feelings which "break through language and escape." And the word *glory* connotes to me a concept of greatness and goodness and gratitude for which verbal definitions do not seem adequate. When King David had collected



H. Armstrong Roberts and Religious News Service

The eyes of little children widen with wonder as they hear the story that never grows old – of shepherds in the field and a Baby in a manger

riches for his longed-for temple and then turned them over to his son, Solomon, he looked up before the great assembly and cried, "Thine, O Lord, is the greatness and the power and the glory." When the Psalmist contemplated the Lord entering his beloved Zion, he sang:

Lift up your heads, O gates!
and be lifted up, O ancient doors!
that the King of glory may come in.

And when we close our Lord's Prayer, we do so on a crescendo of praise: "For thine is the kingdom and the power and the glory."

If we have allowed the word *glory* to become an empty, effervescing, frothy word, we have fallen far short of our true Christian faith. The first question in the Shorter Catechism was: "What is the chief end of man?" The answer: "Man's chief end is to glorify God and enjoy him forever."

To glorify God means, to quote Dr. Leslie Weatherhead, "to get self out of the picture and only to desire that God should be recognized as the source of all achievement and the good of all desire; to long to know God better, not for what we can get out of him . . . but only that his nature should be more fully known to men, and all that men are and can be should be caught up into his life."

We are so obsessed with our own struggles and worries that we have enthroned man instead of God and tend to say: "God's chief end is to glorify man and support him forever." In our attempts to make religion popular and appealing we are confusing the main product with by-products. In industry by-products are often valuable. So, also, in religion, better behavior, peace of mind, the reform of evils — these are all valuable by-products of our faith, but the chief end of man is to glorify God. And we need to get back to this truth in order to renew the original spirit of our Christian faith.

And along with wonder and glory a third note in the Christmas event helps our hearts to feel young. This is the note of *joy*. The opening message to the shepherds was: "Be not afraid; for behold, I bring you good news of a great joy which will come to all the people."

> ALL the old stories of Christ's birth are a part of us today. Such is the magic, such is the divine gift of life to us all. If for one moment we feel the hush and solemnity that pervaded all nature when Christ was born, in the miracle of our awareness of God's grace Christ is born again.

The secret of the joy at Bethlehem did not lie on the surface. The setting was certainly joyless. Joseph and Mary set out for Bethlehem, summoned by a tax decree. If anything is designed to take the joy out of living, it is a tax notice! The humble couple turned away from an inn, the weariness of the travelers, the lowly stable, and lurking in the background a bloody and jealous Herod watching for a chance to kill a possible rival — yet despite all these hard and cruel features, the total impression of Bethlehem is one of gladness. The adoration of the shepherds, the gifts of the magi, the protecting love of Joseph, and the brooding tenderness of Mary, all combine to give a glow which makes us forget the hard conditions and to feel the goodness of God and his creatures.

Songs greeted the birth of our Savior. And in our celebrations of his birthday we burst into song. Christianity is a religion of song. Hinduism with all its beautiful meditations has no Gloria. Buddhism and Confucianism with many wise counsels have no Hallelujah Chorus. But Jesus Christ, from his birth to his resurrection, revealed God's love, and when we feel it our lips break forth in song.

Maybe some may think it is man's love of music which has kept Christmas going. To be sure we can work up a feeling of good cheer by songfests, especially if we add the artificial stimulants common to Christmas parties. But, as Lynn Harold Hough has pointed out, there is a deep difference between making merry without a Savior and entering into the joy about a Savior. There is a difference between "getting a kick" and experiencing true joy.

The joy of this holy season is the glow which comes from getting out of "the thick of thin things" and back into the simple and genuine things. It is the joy that comes from the wonder and eagerness of childhood when we get rid of our stodgy grownupness and our scheming sophistication. It is the joy which comes from emptying our hearts of envy and greed and filling them with sympathy and love. It is the joy that comes from seeing God's heavenly glory blended with the tenderness of Bethlehem. At Bethlehem we get back to see what God meant us to be and our hearts feel young again.

A little over two hundred years ago a German composer was pursuing his musical career in England. He had some successes but many disappointments. At one point his health and his fortunes had reached such low ebb that his money was gone and his creditors threatened him with imprisonment. His right side had become paralyzed. His name was George Frederick Handel. Just as he seemed about to give up the struggle, a manuscript was left at his dingy London lodgings with the request that he develop it into a musical composition. The theme ignited Handel's spirit and he produced the oratorio, The Messiah. The next time we stand to sing the Hallelujah Chorus, we might remember how Handel himself was reborn in the message of the manger.

A New Christmas Carol

Why is the Night So

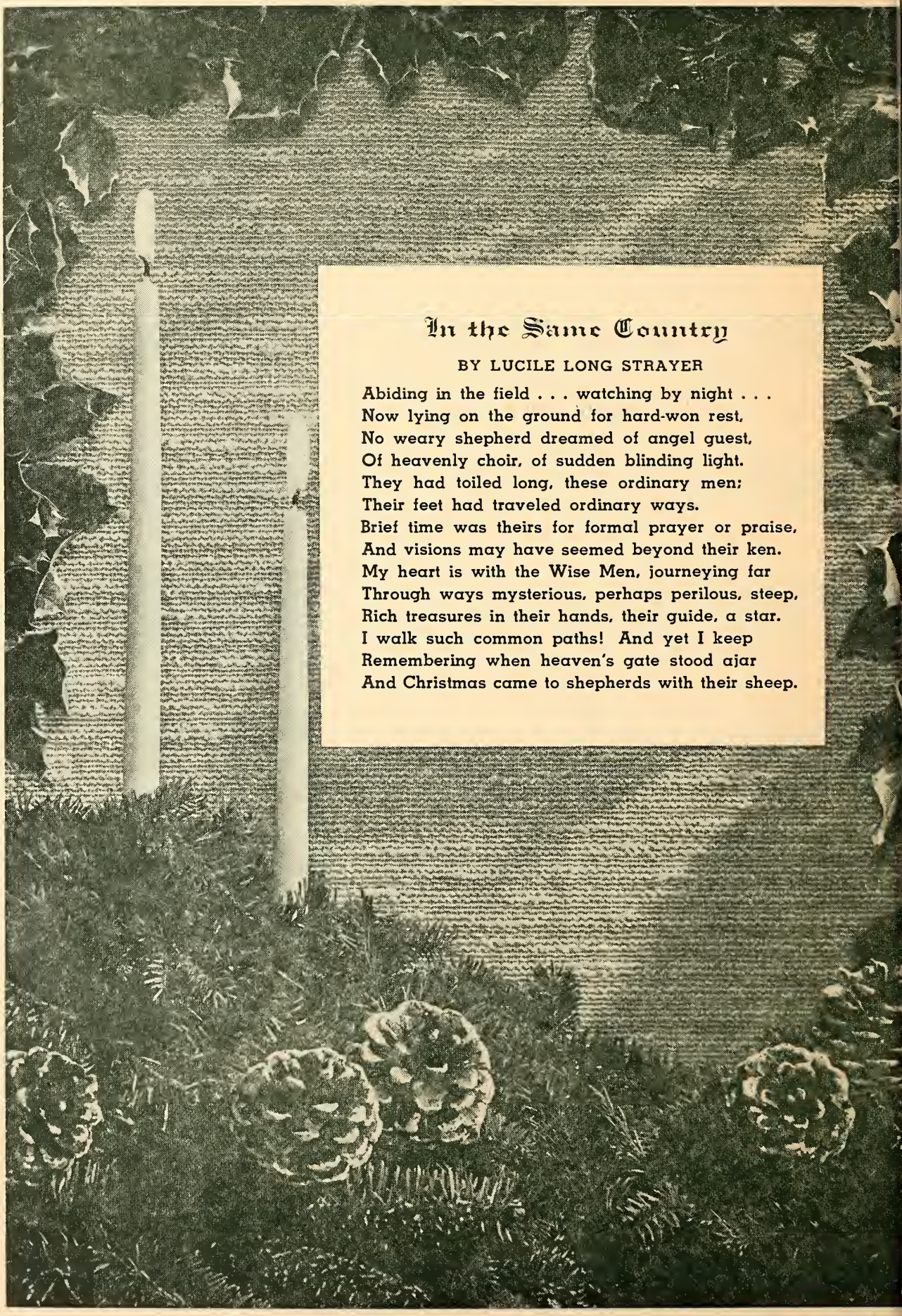
Kenneth I. Morse



STILL, SO HOLY ?

Wilbur Brumbaugh





In the Same Country

BY LUCILE LONG STRAYER

Abiding in the field . . . watching by night . . .
Now lying on the ground for hard-won rest,
No weary shepherd dreamed of angel guest,
Of heavenly choir, of sudden blinding light.
They had toiled long, these ordinary men;
Their feet had traveled ordinary ways.
Brief time was theirs for formal prayer or praise,
And visions may have seemed beyond their ken.
My heart is with the Wise Men, journeying far
Through ways mysterious, perhaps perilous, steep,
Rich treasures in their hands, their guide, a star.
I walk such common paths! And yet I keep
Remembering when heaven's gate stood ajar
And Christmas came to shepherds with their sheep.

Little God-ling

BY ERNESTINE HOFF EMRICK

Little God-ling, babe of heaven,
Migrant-child from sphere to sphere,
Where shall be thy royal cradle,
Where thy borning-palace here?

Housing for divinity?
We have no place worthy thee!

"Lodge me in a simple shelter,
Plain enough to show me King,
Dark enough to see the star-shine,
Hushed for sound of angel wing."

Monarch of the meek, thou art—
Welcome to the manger-heart!

Christmas Prayer

BY ROY Z. KEMP

Lord, pity him who is alone
On any Christmas day!
Grant him a peace of mind and heart;
Give him a tongue to say
An inner, silent little prayer;
And take away his pain
Of loneliness and give him rest
Till he comes home again.

Till he comes home once more to love,
To happy children's cries,
To see the bright glad welcome in
His loved ones' merry eyes.
Oh, may he know the pure in soul,
Though many miles apart,
May be as one with Christ, if they
Keep Christmas in the heart!

The Meaning of Christmas

BY MAY ALLREAD BAKER

Christmas is for whiteness,
Christmas is for brightness,
(Tall candles in the windows
And snowflakes in the air).

Christmas is for giving,
For warm and friendly living.
For cards and gifts and
greetings
To dear ones everywhere.

Christmas is for singing,
To set glad carols ringing,
(Angels sang, too, long ago
At our dear Savior's birth).

Christmas is for caring,
Christmas is for sharing.
Christmas is for peace . . .
goodwill . . .
To everyone on earth.

A Little Child Shall Lead Them

BY EDITH LOVEJOY PIERCE

Let me put out my hand for thy handclasp.
In my heart is leopard and wolf and asp,
But in thy heart is kid and calf and lamb.
Lead me away, Child, from where I am.

Lead the nations away, Lord, from where they are.
Searching space, they have not found thy star,
For their hearts are of leopard, lion and bear.
Lead them away, lead them otherwhere.



DER JUNKER

and the world forgetting

by Howard Winger

IN THE summer of 1943, soldiers in training all over the United States took foreign language examinations. The precise results of the tests were never made public, but in due time some of the examinees were shipped off to a reassigment center in the high Rockies where they performed vigorous calisthenics and extravagant forced marches. Eventually the men were organized into language training companies and sent to universities to study. That, in brief was the genesis of "D" company. It consisted of two platoons alleged to be proficient in French and two supposed to be proficient in German.

When "D" company arrived at its university after a hot August ride through Kansas, the "Frenchmen" were assigned to study German and the "Germans" were assigned to study Italian. Except for the one bona fide Frenchman in the first platoon, nobody minded the shift very much. The men never knew why they had been pulled out of the ranks anyway. In the railway station at Kansas City, a passing artillery major had volunteered the information that language training companies were composed of men who were too bookish to be good soldiers and too intelligent to be officers. "D" company thought that a reasonable explanation and happily accepted the outcome. Although breakfast was at 6:15 and classes ran from 7:00 to 5:00, the semiacademic schedule was a refreshing change from the rigors of the usual basic training.

The first platoon was German. It studied the language, the geography, the politics, the economics, and the general culture of Germany. The range of its members was typical of the company at large. Some men had been teachers, bank clerks, and graduate students. Scotty was a college lad. His brother, a pilot, had been reported missing after the raid on Schweinfurth in August and he brooded a lot.

The teachers were native Germans and Austrians. The conversation teacher, with the unlikely name of Frau Andrews to go with her preposterous claim of being an English citizen, intoned the rich German vowels in a soft Viennese accent that made *Guten Morgen*

sound like a measure from Haydn. At the same time, her ignorance of idiomatic English was so abysmal that she spent hours explaining German idioms that were exactly the same as the English.

"*Man muss einige Stiegen steigen,*" she would say, "*um die Haustür zu kommen.*" Then she would pause to marshal her English. "Now what means that? Literally, yes. 'One must some steps climb the house door to come.' But one must understand steps. Not steps like — stepping. *Nein!* Steps like — raised places! *Steigen* — to climb. The house door is above the street. Yes?"

The male instructors treated the men more like soldiers than infants. Combat veterans of the imperial German army in the first war, they understood soldierly hopes, fears, ideals, and cunning. On most points they developed some camaraderie with the men. They invited the students to their homes, talked about university life, and taught the platoon to sing the sad and soldierly love songs of the Germans.

But on one point they withdrew behind a veil. When the men, afflicted with that mixed dread and fascination of trainees at the battle's edge, implored their instructors to tell about those terrible days from 1914 to 1918, they always answered: "In time. When you are able to understand. When you come back, perhaps." A neat reminder of their own journeys to come and enough to throw them into their own brooding reveries. Particularly Scotty.

The men gave German nicknames to their instructors. The one real Prussian, the history teacher, was as roly-poly as a keg. He was called *Das Fass.* The lecturer on economics from Frankfurt-am-Main was as fidgety as a sparrow and was called *Der Spatz.* The literature teacher was from Schweinfurth. He had a sad and sensitive face and was fond of reading to the class from *Briefe der Kriegsgefallene* — poignant letters from German boys killed in the first war. Because he was so ramrod straight, wore a mustache, and demanded perfection in recitation, the platoon called him *Der Junker.* With such schoolboy sobriquets, the men reached back for a youth so irretrievably lost and expressed the reciprocal affection between teacher and student. The times brought out strong feelings.

Training proceeded busily and on the whole enjoyably. After all, not many training units in the army can occupy themselves reading Rainer Maria Rilke and Georg Trakl. Suddenly Christmas was upon "D" company, and the German faculty planned an entertainment — a German Christmas play. The whole company was to assemble at seven o'clock to march to the performance. (After all, what is military training without close order drill?)

As the first platoon prepared to answer the call to assembly, the men noticed Scotty lying asleep on his bunk. Confirmation of his brother's death had come through, and he had just returned from emergency furlough to be with his parents during the memorial service. While his comrades debated about whether to awaken him, he sat up, yawned, and said, "*Ich schlief gleich ein.*"

"You are a wonder," said the bona fide Frenchman. "You even talk German in your sleep. Now me, at the very least I would have said, 'I dropped off to sleep.'"

"I am beginning to like German," Scotty said. "I spent two hours with Der Junker this afternoon talking about my makeup work." The platoon wondered what a native of Schweinfurth would have to say to a man whose brother had been killed in the Schweinfurth raid, but there was no time to ask.

The play was something of a tableau. Der Junker with his fine bass voice was the narrator. He began well — perfectly — as was to be expected. Then there was a nativity scene featuring Frau Fass with her golden-haired baby. Der Junker began to recite the words of Silent Night. But when he came to *Schlaf in himmlischer Ruh'* he forgot. That was inconceivable. The whole company knew the words. Even the Italians knew the words. But Der Junker just stood there and blinked his pale blue eyes like the veriest dullard, even though the prompting voice of Frau Andrews, intoned in her best explanatory manner, resounded through the auditorium. Finally Frau Fass and her babe withdrew and Der Junker carried on with no more lapses of memory.

When the entertainment was over, the various platoons went singing Christmas carols. Householders were surprised by the German carols of the first platoon, but they took a close look at the uniform and applauded the music. There is no language bias in such singing, for a Christmas carol in an enemy language is a contradiction in terms.

On the way back to the barracks, somebody remarked, "Funny about Der Junker — forgetting a thing like that! And he's such a stickler, too!"

"He didn't forget!" Scotty spoke with such passion in his voice that the whole platoon turned to look at him. "He was only thinking of that Christmas Eve in 1914 which he told me about this afternoon. He was in the lines before the English and they fraternized — singing Christmas carols in No Man's Land. When the Germans sang,'*Schlaf in himmlischer Ruh'*,' the English sang, 'Sleep in heavenly peace.' After that, soldiers from both sides went back to their dugouts and really did."

"And then?"

"And then orders came down on both sides. No more fraternizing."

"Is that all?"

"Is that all! One night of peace was followed by four years of war. Der Junker never forgot. The *world* did."



No snow on the ground, no bright lights or fancy decorations — but the real meaning is there

CHRISTMAS IN NIGERIA

by Irven Stern

THERE is no snow on the ground at Christmastime in Nigeria, West Africa. So the people there do not dream of a "white Christmas." There is no belief in Santa Claus. Children do not hang up their stockings on Christmas Eve. Christmas trees, fancy decorations, ringing sleigh bells, pretty lights, and Christmas cards are all absent from the celebration of Christmas in Nigeria. And yet, in spite of the absence of all these things which seem so important to us in the U.S.A., the event of Christmas is the high point in the calendar year for Nigerian Christians.

We might be tempted to ask, "What is Christmas without snow, an evergreen tree, pretty decorations, bright lights, greeting cards, and Santa Claus?" But while these things all warm our hearts and gladden our spirits we must admit that none of them is really essential in bringing people to the real meaning of Christmas. It is often helpful for people to examine the practices and customs of people in other lands. So let us look at Christmas in Nigeria.

Christmas is not a day that just comes and goes in Nigeria. There is much planning, much preparation, and great anticipation preceding that day. For in some ways it is like Thanksgiving, Christmas, and Easter all wrapped up in one big day. It is like Thanksgiving, because of the harvest offerings and gifts. It is like Christmas because of the Christmas play at the church. It is like Easter because of the colorful display of new clothes that are worn by almost everyone on Christmas.

Every Christian father, and

many who are not Christians as well, have planned and saved during the year so they can go to a nearby town or city to buy new clothes for each member of the family. For they are eager that each member of their household present himself on Christmas looking his very best. What a colorful display of brightly colored prints one sees in each village on Christmas morning.

Weeks before Christmas the Christmas play cast is chosen, and rehearsals are taken seriously. The cast is not made up of children who memorize little verses to recite before their parents and who sing the Christmas carols. The play is done by adults of the church community. The play itself is written by no less than the writers of the gospels of Matthew and Luke.

Given the interpretation of the Nigerian, this play is a work of art and truly something to see. It begins with the scene of Zechariah and the angel and moves along through the Annunciation, the struggles of Joseph when he learns the news, and the visit of Mary to Elizabeth. The drama continues as Joseph takes Mary, who is great with child, to Bethlehem, where he will enroll for the census.

The palavers that take place between Joseph and the innkeepers of Bethlehem as he tries to get a lodging place at the very lowest price until all the rooms are taken is something very real to the African culture. Then comes the event of Jesus' birth and the visits of the shepherds and the wise men. The play does not end here but goes on to Herod's decree that all the babies shall be killed and the search of the soldiers as they move from house to house.

It ends significantly with the flight of Joseph and Mary and the baby Jesus to Africa, where they find protection and safety for the Savior of the world. The realism of this production is gripping and leaves the audience in deep meditation after the acting is finished.

After the play it is time for everyone to present his offering. God has acted first in giving his greatest gift – his only Son. The play has made everyone aware of this before the people form a procession which winds its way to the altar where the gifts and offerings are placed. The gifts include both money and produce such as corn, peanuts, and cotton.

As the people leave the church service their day is by no means finished and Christmas has not yet been neatly tucked away for another year. Rather, the time has come for celebration and feasting, showing the happiness in the hearts of men for God's gift of the Christ Child. In each compound women are busy cooking up a big meal for not only the members of the compound but for any person who may come in to greet and eat. There is food for everyone – special food for this is a special day. And after everyone has had plenty to eat the people of the community gather in the village marketplace to play games, participate in native dances, or just visit and watch others until night falls.

A Greeting From Christians in Russia

Dear Brethren and Sisters in Christ:

On the days of the great Christian festival, Christmas, the solemn words of the angels' song, "Glory to God in the highest, and on earth peace, good will toward men," will sound with a new power in all the churches of the world.

We all shall listen to these words, well-known to us from our childhood. They will remind us of the birth in Bethlehem of the Savior of the world and of the greatest Friend of mankind, Jesus Christ.

Besides, the angels' song will remind us of the fact that the words, "on earth peace," still are the words of a fine prophecy which awakens in the mankind golden dreams of an earth-planet without any weapon and wars. The task of all Christians of the globe is to understand that the realization of the golden dream of an earth without weapon and wars depends not only on statesmen and political figures, but to an even greater degree on all peoples and all churches, members of which are hundreds of millions of Christians, trying to live according to the commandments of their Teacher, Jesus Christ, while one of his commandments says, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword."

The task of Christianity is not only to sing together with the angels about peace on earth, but to make the peace among all peoples on the earth.

May the Prince of Peace, Jesus Christ, preserve peace in the whole of the world in the new year, 1963, as in all following years.

Let us unanimously pray for it and practically contribute to the cause of peace on earth.

With warm Christmas and New Year greetings in behalf of the Union of Evangelical Christians – Baptists of the USSR, we are:

Jakov Zhidkov, President

Alexander Karev, General Secretary.

KINGDOM GLEANINGS

The lettering and the art work on the carol on pages 8 and 9 of this issue were done by Harry Durkee of the art and layout department. The UNICEF Christmas card reproduced on the front cover was obtained through Authenticated News, Inc.

Donald J. Kliphardt, associate director of the department of audio-visual and broadcast education of the National Council of Churches, was killed in the airplane crash at Idlewild airport on Nov. 30. Brethren youth will recall Mr. Kliphardt as the author of the reviews of movies that have appeared in Horizons.

Copies of the nine-page document, Some Considerations on TV Programing, distributed at this year's Annual Conference, are still available by sending 10c to the Church of the Brethren General Offices, Elgin, Ill. The twelve-page booklet, Television and Christian Training, put out by the United Presbyterian Church, is also available at 15c per copy.

The Post Office Department has disclosed that its Christmas stamp has proved so popular that the printing order has been increased to 850 million stamps, 350 million more than originally planned. Though there was some controversy over issuance of the stamp, the department says that most of the mail received concerning it has been favorable.

More than $500,000 has been given or pledged to rebuild the Iranian village of Esmatabad, almost totally destroyed by the October earthquake; $150,000 of this has come from U.S. churches through Church World Service. Plans call for rebuilding 500 houses, a school, a public bath and laundry, and replacing livestock and household and farm equipment. The article, Out of Tragedy: A New Life, by Hugh Samson, in the Dec. 15 issue, tells about the disaster and the plans for rehabilitation.

An interracial team of eleven young men and five women from nine countries has arrived in Nairobi, Kenya, where they will spend nine months in the first long-term ecumenical work camp under the sponsorship of the World Council. This camp will serve as a pilot project for at least two similar camps for the same period next year. Two of the youth are from the United States and two from Canada. The others come from Australia, the Congo, Germany, Kenya, Holland, New Zealand, the Philippines, and Switzerland.

A Union of South Africa educator, Prof. William Kgware, and his wife spent three days on the Manchester campus the first week of December. They visited classes and met with the students and faculty in informal discussion groups. Professor Kgware also spoke at the regular Friday morning chapel hour and at the International Relations Forum on the preceding night. The first Bantu to be appointed professor of education in South Africa, Professor Kgware is a member of the faculty of the University College of the North. He and his wife were brought to this country by the U.S. — South Africa Leader Exchange Program, Inc., and are scheduled to visit colleges and universities throughout the country for six months.

The Council of the Evangelical Church in Germany has urged clergymen to give spiritual care to parents of malformed babies in helping them "to accept the burden imposed upon them by God and to rear the children in love and courage." Pastors were also asked to exert influence upon local communities and neighbors so that they will not shun and isolate such families, but rather help them to carry their heavy burden.

Brethren Attend Conference on Gift Annuities

Brethren representatives in attendance at the Nov. 27-28 Conference on Gift Annuities were Harold B. Brumbaugh and John T. Fike of Juniata College; Robert S. Young, Robert R. S. Yeingst, and Earl H. Kurtz of Elizabethtown College; H. Spenser Minnich of La Verne College; Robert Greiner and Harl L. Russell of the Brotherhood staff. A total of one hundred seventy-two denominational boards, church-related colleges, hospitals, and other agencies were represented in the conference by two hundred twenty delegates.

In addition to reaffirming the annuity rates, as adopted originally by the 1955 conference, the delegates approved a major actuarial study which will become the basis for the consideration of a possible new rate schedule at the next (1965) conference. Delegates were informed also that 83 boards, colleges, hospitals, and agencies had 56,642 annuity agreements in effect, representing a total of $101,729,434 which annuitants yet living had placed with them through the years.

Of these totals, Harl L. Russell, director of special gifts, advises there are 453 annuity agreements currently outstanding which were issued by the General Brotherhood Board for a total of $1,192,420.

Daily Bible Readings

Dec. 24	Luke 2: 8-20
25	Matt. 2: 1-12
26	Matt. 2: 13-23
27	Matt. 5: 1-16
28	Rom. 12: 1-21
29	Eph. 6: 10-24
30	1 Cor. 13: 1-13
31	Rom. 8: 35-39

The Church Calendar

December 23

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: God Comes to Us. Isa. 6; 9:6-7; Luke 2:8-20; John 1:1-18; Heb. 1:1-4. Memory Selection: And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. John 1:14 (RSV)

Dec 25 Christmas
Dec. 26-29 National Youth Cabinet meeting, Elgin
Dec. 26-31 Eastern and Southeastern regions recreation laboratory, Bridgewater College, Va.
Jan. 6-12 Universal Week of Prayer
Jan. 7-11 Ministers Peace Retreat, New Windsor, Md.
Jan. 14-17 National Conference on Religion and Race, Chicago, Ill.
Jan. 20-27 Church and Economic Life Week
Jan. 27 — Feb. 3 Youth Week



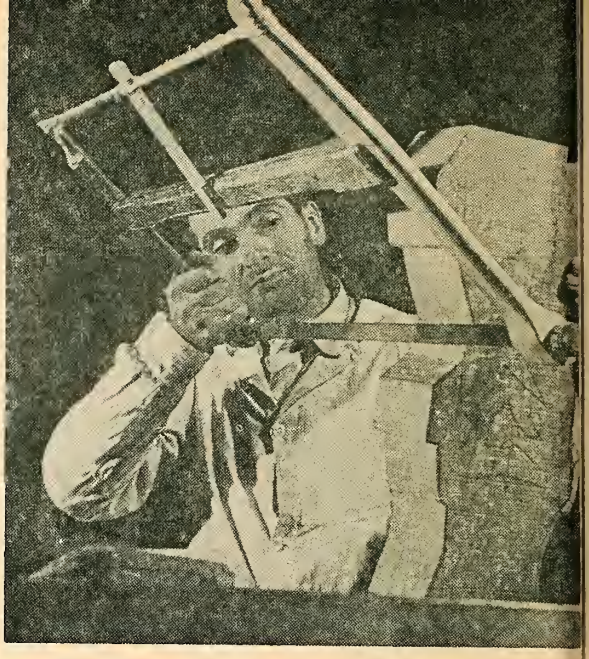
The traditions of centuries guide the hands of wood-carving craftsmen in Switzerland who portray

CHRIST IN WOOD

Christ in Wood

THE TOWN of Brienz in the Berne region of Switzerland is famous for its woodcarving craftsmen who have carried on this tradition for centuries. Most famous of these contemporary craftsmen is Emil Thomann, the carver of Christ figures which grace many altars and roadside shrines not only in Switzerland, but also in Italy, France, and even America.

Thomann and his master carver assistants turn out a steady stream of carved figures – each a handmade object of art. His figures are a happy medium between the excessively sweet expressions of the Spanish school and the stark modernism of some of the northern-European and American schools. Each of his heads of Christ, for example, expresses religious depth that transcends piety. Thomann has been working since 1907, using oak, linden, and walnut woods.



After the pattern has been traced on wood it is roughly sawed out to the general outlines of the finished figure. It is now ready for carving

Thomann applies his skilled hand to a completed statue that someone else has made. He is not quite satisfied with the texture and adds fine lines



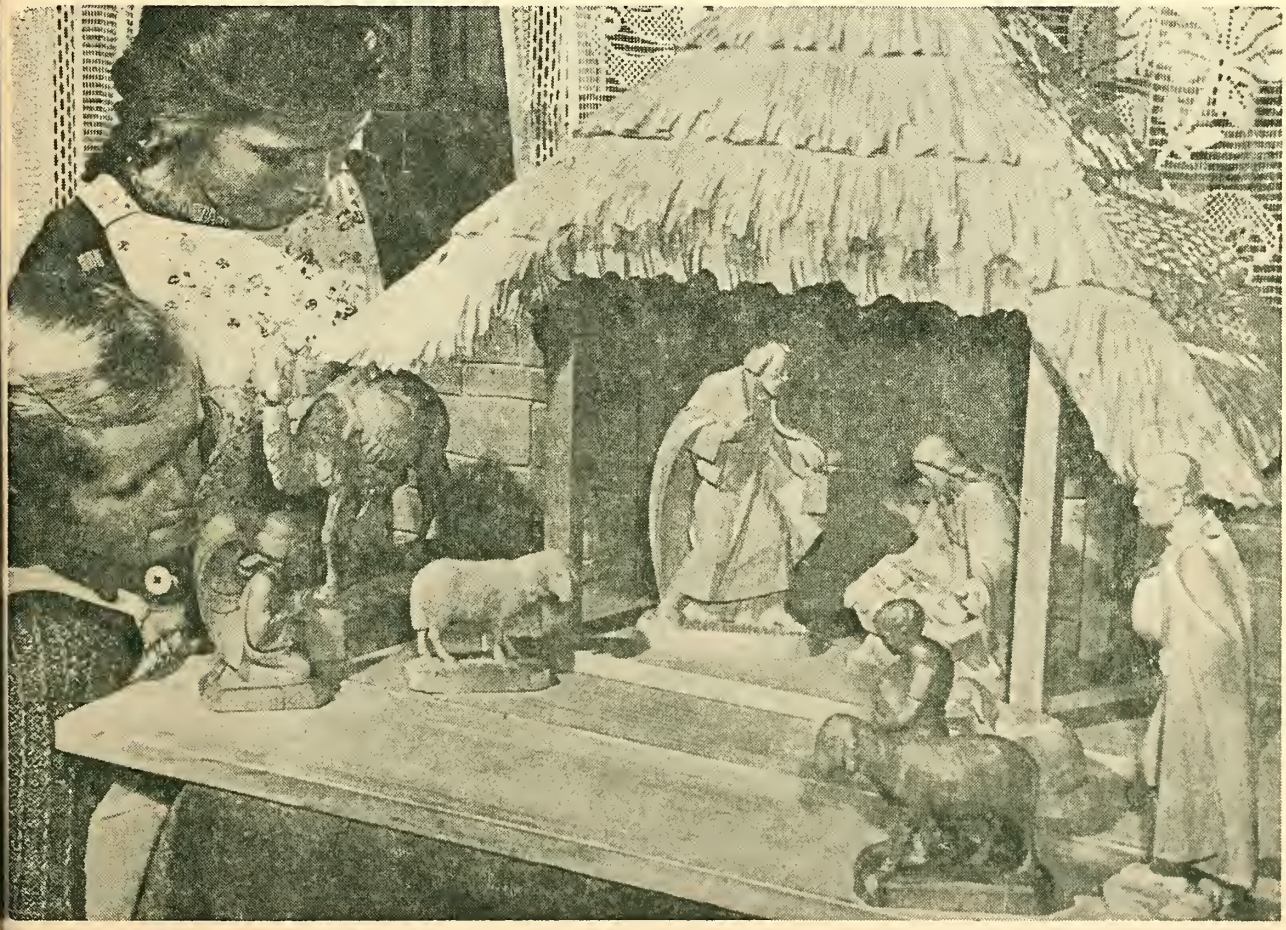
Many artists work in various religious subjects in varying stages of completion. A variety of tools is required to hew out the intricate shapes





Figures for a creche are carved with striking realism out of hard wood. Later they will be hand colored

These two girls gaze in wonder and admiration at the lifelike figures of the creche under the Christmas tree. They were carved entirely by hand in Thomann's workshop



no room for SURPRISES?

by Inez Long

Photo by Religious News Service

THE man who has everything or knows where to get it has no room for surprises. He has the bored, passive attitude of self-indulgence. To men of faith in God, however, surprises lie beyond man's calculation or device. Why? Because, as believers in God, we leave a margin for mystery.

We know that we cannot know God fully. The holy fear of a divine, inscrutable Other upon whose face man connives to look only at his own peril is not a foolish fear, the fragment of an austere father-child relationship left over from patriarchal days, but an affirmation about man's chastening awe when he is given faith to look outside himself, to size his puny proportion against creation.

We cannot tell God how to reveal himself. We may go to the old familiar places, as Elijah went to Mt. Horeb to track God in the familiar signs of the past. But he may not return in tongues of lightning crackling over our heads or in twisting winds whistling through tornados. He may come instead in whispers that cannot be discerned.

Nor can we tell God when to reveal himself. Our family has a clock in every room of our schedule-ridden house. If we try to catch God in a moment designated by our split-second timing, he honors his own timelessness and comes, as always, in the fullness of time.

We cannot tell God where to reveal himself or where not to show himself. Jonah tried to escape God by running away, even by drowning himself, but God was fifty fathoms under. "If I make my bed in hell," cried David — and he did, with the wife of a man he murdered to satisfy his lust — "be-

hold, thou art there." And in the greatest surprise move in all history, God came to Bethlehem, the least among the thousands of Judah.

We cannot tell God to whom to reveal himself. No Madison Avenue clique of organization men in grey flannel suits, no battery of personality tests or intelligence quotients can pick the men to whom God will come. The question which still taunts our worldly counselors and manipulators of men is this, "Who would have thought that he would be the man?"

Does God, then, catch man by caprice, sneak upon him off guard, surprising him topsy-turvy, willy-nilly? No, of some things we may be certain. God reveals himself to those who, in the ordeal of doubt, abandon those plans, purposes, or persons upon which they have staked their lives, daring finally to confess that they wobble on sinking sand, trusting God to hold them though they embraced everything else first. God will reveal himself to those who believe that he is, a belief not indigenous to contemporary man, as the Broadway play, *Gideon*, warns us:

Man no more believes it odd,
That man cannot believe in God.
Man believes the best he can
Which means, it seems, belief in man.

God reveals himself to those who persist. Who knock and go on knocking at closed doors. Who seek and go on seeking when the lost is not found. Who, because of their importunity, God will not refuse. He reveals himself to those who hope. Who look. Who expect God's surprises to accost them at the next corner, to shock them from crisis into blessings in disguise, to ease the anguish they did not know they had until he brought the balm of Gilead into their souls.

Finally, God reveals himself in community. Christianity knows no such thing as a solitary Christian. In the church, the community of memory, God's mighty acts are reviewed and dramatized. They are told and retold on the lips, and in the flesh and bone, of men and women called into the household of faith. In the beloved community, the surprises of God are still called miracles and the wonders of his Gift leave us wide-eyed with wonder, like children on Christmas morning.



And the shepherds went with haste and found the baby lying in a manger



The Way of Peace

BY IRENE SLATER

The star that shone that holy night
So silently
Still sends its wondrous guiding ray
For you and me.

And if we hold that hallow'd gleam,
All self release,
Then like the wise men we will find
the way of peace.

Prayer at Christmas

BY EMMA BLOSSER HARTZLER

O God of love, of light,
Of lowly manger stall,
O Prince of Peace, tonight
We pray for mankind all.

Grant this above all else —
Let there be peace on earth
That troubled, searching souls
May know a new rebirth.

Let quiet reign within
The minds of restless men
That they may hear the songs
Of angel choirs again.

Let bickerings and battles
Among the nations cease,
Let brother live with brother
And rear their sons in peace.

Reprinted by permission
from the Gospel Herald

"Behold, wise men from the East came to Jerusalem, saying, 'Where is he who has been born king of the Jews? For we have seen his star in the East and have come to worship him.'"



Painting by Lucas Ch'en — Religious News Service

WHEN WAS THE FIRST CHRISTMAS?

THREE men sail their camels over a sea of sand. A dazzling star hangs above a town huddled in sleep. On the hillsides, sheep stir and the fires of shepherds twinkle. A single light burns in the town. No second guesses are needed to identify this word picture as the first Christmas. Yet when was it, exactly?

Matthew tells us Jesus was born when Herod was King of Judea. Scholars have established that Herod reigned from 37 B.C. until his death in 4 B.C. Matthew also relates the story of Herod's plan to kill the infant King and remove any threat to the pagan throne. Each year the story is repeated in Sunday schools throughout the Christian world: how Herod sent the three wise men in search of the Child . . . how the wise men were warned in a dream that

Herod was up to no good . . . how Mary and Joseph received a similar warning and fled to Egypt with their Child . . . how Herod tried desperately to eliminate Jesus by ordering the slaughter of all male children in and around Bethlehem.

In the words of Matthew, Herod called for the death of all boys "from two years old and under, according to the time which he had diligently inquired of the wise men."

According to this passage, the wise men told Herod they had first seen the star of Bethlehem two years before the tyrant had ordered the "slaughter of the innocents." Since we know Herod died in 4 B.C., Jesus must have been born at least two years earlier. We say Jesus was born B.C. — Before the Christian Era —because of calendar changes in the sixth century.

Many scholars believe they can get a better idea of the time of nativity by learning more about the star of Bethlehem and the wise men. Today we know that fundamental mathematical laws govern the motion of the planets. Astronomers are able to predict the appearances of comets, stars, and eclipses by applying complicated mathematical time formulas. Scientists at the Time Study Institute of the Hamilton Watch Company in Lancaster, Pennsylvania, note that one of the most interesting speculations on the origin of the star of Bethlehem was in 1937 by the Rev. W. Burke — Gaffney, S. J.

Writing in the Journal of the Royal Astronomical Society of Canada, Father Burke — Gaffney suggests the star might have been a nova. Novae are stars which flare up suddenly and then fade after a few months. Astronomers believe this is caused by tremendous explosions, similar to the ones which occur on our own sun, itself a small star.

Astronomy was a budding "science" long before Christ. Its center was in Babylonia, which is thought to have been the home of the wise men. They were known as "magi," the old Babylonian word for the scholarly, star-gazing priests of the Zoroastrian religion. Since comets, eclipses, and the positions of the planets signified great changes in the affairs of men, there is little doubt a blazing star would have gone unheeded.

The great German astronomer, Johann Kepler, who died in 1630, suggested that Christ had been born in 7 B.C., during a conjunction of the planets Mars, Jupiter, and Saturn. This phenomonon would have certainly interested the magi. By calculating the unchanging journeys of these three planets, however, it has been learned that Mars, Jupiter, and Saturn could not have been bright enough to be visible in 7 B.C. Seven B.C., however, is still regarded by many to have been the year of the birth. Why?

According to the Bible, Christ was born during one of the great census takings of the Roman Empire. In addition, Rome's history records that an empirewide taxation was begun in 8 B.C. It is not unlikely the census and taxing were held at the same time since one could have served as a check on the other.

Since Judea was on the frontier of the Roman Empire, it must have taken the tax and census takers about two years to work their way there. From Matthew's account we know Jesus was at least two years old at the time of Herod's death in 4 B.C. Allowing a year and a half or two years for the Roman officials to reach Bethlehem, and subtracting at least two years from 4 B.C., we can narrow the nativity to 7 or 6 B.C. At this point even the experts differ.

As for the time of the year of the birth, many believe we need not look further than the Bible itself. Luke says in his description of the holy night, "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night." Since earliest days, it is only in the spring — when lambs are born — that the shepherds of Judea watch their flocks at night. December is the rainy season in the Holy Land, and shepherds are not likely to be out.

If Jesus was born in the spring, why do the major Christian religions celebrate his birth in winter? Centuries before Christ, the last week of December had been a time of pagan festivals. It is the time of the winter solstice — when the sun stands farthest south in the sky. According to the old Julian Calendar, the solstice occurred on December 25. Our calendar — the Gregorian — marks it as Dec. 22.

The boisterous Kalends celebrations of the Romans were held at this time. Since the early Christians were outlaws in Rome and forbidden to worship, they used the Kalends as a disguise for their own solemn rites. The Kalends customs of gift giving and decorating doorways with evergreens were incorporated by the Christians — and Christmas, as we know it, was born.

Following the Star!

BY VELTA MYRLE ALLEN

I do
not know the way
the shepherds trod that night;
But I would go to Bethlehem
with them!

Keep Churches Open on Christmas

► It seems that Christmas in this country is a ceremony of gift-giving and stomach-stuffing, a feast in which the real meaning of Christ's birth and its significance for mankind is almost completely lost.

Although church attendance in this country on regular Sundays is better than in many European countries, it is amazing to find only a very few people in churches on days such as Thanksgiving and Christmas. In fact, when the latter does not fall on a weekend, a very limited number of churches have services either on Christmas Eve or Christmas Day.

Many people feel that Christmas should be a family holiday in which the family celebrates the significance of Christ's birth. But in what better way could a family celebrate this holy event than by spending an hour together in church in meditation and praise?

Let us keep our churches open on Christmas morning that we may celebrate Christmas in a spiritual sense as well as in a material sense. Let us go to God's house to thank him rather than just asking him to come to our house to bless us. — *Larry and Ineke Cunningham.*

Berlin Seminar, 1962

► For three weeks at Middlehof in West Berlin twenty-five youth representing nine nations and four religious faiths lived, studied, thought and discussed the issues of peace for our time. We were united in our deep purpose to find ways of realizing peace in our fear-ridden, war-threatened world. In a real sense our group was the world in miniature. But from the beginning we sensed the presence of God making us one fellowship. Our days together were begun and ended in the mood of worship and prayer.

How did we tackle our assignment? Our theme was Peace: An Illusion or Christian Realism? In successive weeks we wrestled with the questions, What is the peace we stand for and seek? What are the chief obstacles to this peace? What are the creative ways of realizing this peace? We agreed and differed at many points, but always respected one another's views. However, a marvelous unity and agreement did prevail even in the face of diversity of outlook.

Many outstanding leaders came to feed our minds with truth so that we gained a comprehensive view during our time together. The great fact was that we became a real family; the barriers of language, nationality, and religion were transcended in the knowledge of Him who is greater than our separate heritages, and who calls us all to labor for peace. We can never forget these days of serious thought, of work for others, of fun, of feeling the tragedy of East Berlin, and of meeting wonderful people of God in both East and West Berlin.

Our consensus was that the Brethren Service Commission should multiply the number of seminars in Europe, Asia, Africa, and North and South America. By these we could bind the nation's youth into a bond of fellowship and peace. As we separated to return to our own countries, we were committed to labor for those human relationships and social structures that make for peace. — *Glen Weimer, Uniontown, Pa.*

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

***The Epistle to the Philippians.** Karl Barth. John Knox Press, 1962. 128 pages. $2.50.

The first English edition of Karl Barth's commentary on the epistle to the Philippians, originally a series of lectures delivered in 1927, will give pastors and other Bible students another opportunity to broaden their contact with this great expositor and theologian. This translation adds another excellent book to the library of Bible commentaries and reflects on nearly every page what we have come to know as Barthian theology. It is not, however, a book to be read; it is a book to be studied, verse by verse. Each major division begins with the text and then the text is examined verse by verse in the discussion. — *Floyd E. Bantz, McPherson, Kansas.*

The Old Testament Roots of Our Faith. Paul and Elizabeth Achtemeier. Abingdon, 1962. 158 pages. $3.00.

In a very clear and concise way the authors of this little book (both lecturers in Bible at Lancaster Theological Seminary) have shown that the roots of our Christian faith are found in God's promise to mankind as found in the Old Testament. The Old Testament is basically the story of how God would work out the redemption of all men, bringing them to a full relationship with himself. The New Testament is the fulfillment of that promised redemption. The authors are faithful to current Biblical scholarship, but are not bound to it. For example, their interpretation of how God used David's sin with Bathsheba to produce the next king, Solomon, is a fine insight. On the other hand, their insistence that the prophet is basically concerned with man's inner relationship to God seems forced to me. The prophet, in true Hebraic fashion, could not separate the social from the divine relationship. — *Graydon F. Snyder, Chicago, Ill.*

***Guilt and Grace.** Paul Tournier. Harper, 1962. 217 pages. $3.75.

"A guilty conscience is the seasoning of our daily life. All upbringing is a cultivation of the sense of guilt on an intensive scale." Dr. Tournier, from this basic assumption, defines at length the extent of guilt and how this charges our lives with over-aggressiveness, irritability, and blame of others. Only an experience of grace can free man from these things which wreck human relations. Dr. Tournier is not only a physician of the mind and body, but is intensely concerned with the whole man and finds in the Biblical record many illustrations giving keen insight into man's condition and need. This is an excellent synthesis of modern psychology and the Christian faith. — *W. Glenn McFadden, Pasadena, Calif.*

And God Wants People. Mary Lou Lacy. John Knox Press, 1962. 80 pages. $2.00.

The author faces the reader of this little book with a most penetrating question, "How can a man love

God?" He observes that he can never adequately express his feelings toward God except through his relationships with other people. There is nothing we can do for God; he needs nothing from us except a response of love for him that envelops other people.

Based upon these fundamental convictions, Mary Lou Lacy proposes that we adopt the "pattern of love" ordained by God, a pattern which reaches out to those who are disagreeable as well as those who are pleasant; to the "special people" in our lives who need consideration, too; to all whom God loves.

This is a book on human relationships. The thoughtful reader will not fail to gain a more profound understanding of God's intention that all his creatures be fed and nurtured by love. — *Carl E. Myers.*

Focus on Infinity. Raymond W. Albright. Macmillan, 1961. 464 pages. $4.95.

Dr. Albright has done a massive work of research for us to produce this exceptionally intimate and revealing life of the great pastor and preacher, Phillips Brooks. From a careful examination of his diaries, personal correspondence and literary productions, he has laid bare the development of this life which has so profoundly affected the church of his day and the people of the parishes and cities where he lived and ministered.

Phillips Brooks stands out as a young man who had the possibility of choosing to invest his life successfully either in law, in teaching, or in the ministry. Fortunately, circumstances and his openness to the leading of God directed him into his ministerial career. In this he was given full and sympathetic support by his family. Dr. Albright has well said of him that "this truly great and religious genius was loved for what he was. He preached about the things which everybody understood. . . . Brooks knew the human soul as Thoreau knew the New England woods and Tennyson the castle walls of Old England. He was able to identify himself with causes greater than himself, even with the will of God itself."

This book reveals a courageous soul who was sensitive to the issues of the day and in seminary and later in his pastoral years, he threw his heart and soul into the struggle against slavery. The Civil War brought his opposition to slavery out into the open and he willingly spoke out courageously against it.

Brooks was from his student days a great lover of books and deep study. But Brooks was more than a student. He loved people, was a great pastor, and was deeply loved by those to whom he ministered.

This splendid biography is interestingly written and would be liked by all who enjoy biographical works. — *Charles E. Zunkel, Port Republic, Va.*

***Responsible Adults in the Church School Program.** Irene S. Caldwell. Warner Press, 1961. 96 pages. $1.25.

Designed to assist adults in the local church to evaluate and to rebuild the educational program in the light of their needs, the author describes: the nature of adults; the qualities that insure a dynamic person; the contemporary forces that threaten meaningful personhood; the criteria for evaluating study courses; the various approaches to groupings; a plan of organization; types of group leadership.

The analyses and descriptions are clear and positive. Careful attention has been given to group planning procedures at the end of each chapter. In addition, the author provides an ample bibliography and several measurement charts. These features add significantly to the usability of the volume.

While there is little new material covered, the description on adult needs and of different approaches to grouping should help adults come to a better understanding of these vital aspects of group work. The discussion on types of group leadership should result in clarification also.

At points the proposals appear "too easy" or "too inconclusive," but serious group discussion of this book should help any congregation in developing a more effective church school program for adults. — *Loren Bowman.*

Prisoner of War. Kurt Molzahn. Muhlenberg, 1962. 251 pages. $3.75.

In 1942 the author was the pastor of one of the oldest and most famous Lutheran churches in America. Then something unbelievable to him and his parish happened. He was convicted of conspiracy as a spy against the U.S. government and was sentenced to ten years in a federal prison.

As he writes this book, the long nightmare is over and he again pastors a church. The trial, the sudden tearing away from reality, and for a time solitary confinement almost cost him his sanity. But faith in God triumphs and grows as his sensitive soul seeks to adjust to the inner prison world.

More than any other book about prisoners I have read, it gives intimate glimpses into the lives of many inmates, putting "a face behind each number." We find much of good in the so-called suspicious characters behind the prison bars.

One is touched by the help the author, while in prison, received from so many friends, especially the president of the Lutheran Theological Seminary in Philadelphia. He wrote, "The important thing, finally, is not so much what happens to us, as the way we take that which happens to us. Our tragic experiences can be stumbling blocks or they can be steppingstones. . . . Who treads upon his woes, stands higher."

Is it not interesting that the opening and closing affirmation of the book is, "All things work together for good to them that love God"? — *Mrs. Charles E. Zunkel, Port Republic, Va.*



National Lutheran Council

Tears mark the trail back to Mainland China for this refugee family. They had endured days of tremendous hardship to reach Hong Kong, only to be told they must return. Recently, when the influx of refugees came to Hong Kong, the Church of the Brethren made an allocation from its Emergency Disaster Fund to assist in emergency needs. While some found new homes, many were forced to go back into China

News and Comment From Around the World

Religious Influence on Vote Analyzed by Poll Experts

Religion, acting as a partial guide for candidate selection and perhaps more subconsciously than people realize, exercises a strong influence on voting habits and political party affiliations in America, according to two top poll experts.

In talks examining the religious vote, Dr. Gerhard Lenski and Oliver A. Quayle observed that voting behavior is guided by religious consideration. They pointed out that people usually vote either for the party label or the man who seems to have something in common with them.

Mr. Quayle said, "While religious groups do not vote with rigid conformity or under the direction of its leadership, their vote clusters in blocs." He explained that the reason for this is because religion has a very real impact on people which is translated by them to issues and candidates.

Revision of Sunday Law Is Rejected in Ohio

Voters of Ohio soundly defeated a proposal which would have spelled out certain exceptions to the present Sunday closing law and made seven-day openings a possibility for all food stores.

The statewide issue, a proposed amendment to the Ohio constitution, was defeated by a four to three ratio. The amendment was opposed by Catholic and Protestant church leaders throughout the state, by union officials, and many other civic organizations.

The defeat of the amendment has sparked many Ohio communities to close down all unnecessary businesses open on Sunday. Until the rejection by the voters, many officials were reluctant to enforce the Sunday closing law which allows only the sale of necessary items like drugs and those items necessary for traveling.

WCC Cites Profound Sympathy for India During Crisis

Churches and Christians in India, which is fighting Communist Chinese aggression, were assured by World Council of Churches officials of "their profound sympathy."

Noting that India is involved in a struggle to defend its national security, the World Council statement expressed the hope that a just and peaceful settlement could be reached. Meanwhile, officers of the Commission of the Churches on International Affairs, a World Council agency, called on world public opinion and governments to support withdrawal of Chinese forces, and immediate negotiation or arbitration for a peaceful settlement of the dispute between India and China.

Unprecedented "Ecumenical" Meeting Is Sponsored in Buenos Aires

Representatives of several Brazilian Protestant, Roman Catholic, and Orthodox communities gathered together in Rio de Janeiro for an unprecedented meeting to discuss points of contact between various Christian confessions.

Protestants attending the meeting, held in the Protestant Episcopal church in the city included Methodists, Baptists, and Episcopalians.

Law Educators Oppose Amendments Permitting Public School Prayers

A large group of deans and professors of law and political science from forty-two U.S. colleges and universities released a statement which backed the Supreme Court's decision in the New York Regent's prayer case and called for "strong opposition to any tampering with the Bill of Rights."

One hundred thirty-two men signed the document, which was to be submitted to the Senate Judiciary Committee, currently considering proposals to amend the Constitution by permitting prayers and other religious practices in the nation's public schools.

In their statement the constitutional law experts and political scientists said that "it would be tragic if the beneficial effects of the court's decision were nullified by any tampering with the Bill of Rights."

They said that the court's ruling was "required not only by its prior decisions interpreting the First Amendment, but by the cause of religious freedom and the welfare of all Americans as well."

Southern Presbyterian, Reformed Church Agencies to Discuss Cooperation

A joint committee of the Presbyterian Church in the U.S. (Southern) and the Reformed Church in America have urged boards of agencies of the two denominations working in the same area to make initial contacts for discussion of greater cooperation. The committee also suggested that clergy and laymen of the two churches begin contacts with each other through attending conferences and speaking engagements.

The two denominations already cooperate in the fields of Christian education and in mission work in



Trained and talented Arabic-speaking performers are in demand in Christian broadcasting. These Christian students have received valuable training and experience preparing programs for the government-owned station in Lebanon. They will continue to tape dramatic shows for this station

Iraq, Taiwan, and Mexico. Southern Presbyterians number about 917,400 and the Reformed Church constituents include some 230,000.

FOA Chief Says More Hungry in World Today Than Ever Before

There are more hungry people in the world today than at any time in recorded history, according to Dr. Binay Ranjan Sen of India, director general of the UN Food and Agriculture Organization. He warned that hunger is an international responsibility.

Dr. Sen said that between 300 million and 500 million people suffer from undernutrition and that a total of 1,000 to 1,500 million suffer from varying degrees of malnutrition.

Third-Class Mail Permit Cost Is Increased

Nonprofit organizations will face an increase in the charge for their annual permits to use third-class mail, effective Jan. 1.

The increase from $20 a year to $30 a year for the permits which are used by thousands of churches and charitable organizations will take effect then in the general revision of postal rates which President Kennedy has signed into law.

Except for this increase in the cost of bulk mailing permits, nonprofit groups actually will find their rates reduced in this classification of mail. This results from a reduction in the pound rate.

World Council Issues Statement on President's Stand on Cuba

Officers of the World Council of Churches issued a statement expressing "grave concern and regret" over President Kennedy's announcement of a quarantine against offensive military weapons being sent to Cuba.

The statement said the officers "fervently hope that every government concerned will exercise the greatest possible restraint in order to avoid a worsening of international tensions."

The statement was forwarded to the United Nations Security Council by Dr. O. Frederick Nolde of New York, director of the World Council's Commission of the Churches on International Affairs.

Adventist Program Designed to End Smoking Habit

The Seventh-day Adventist Church is launching a program, both on the national and local level, to teach physicians and ministers how to help smokers break the habit. The training program will involve instruction in group therapy sessions under the denomination's "Five Day Plan to Stop Smoking."

Leaders who have experimented with the plan report that it has been about seventy-five percent effective in aiding smokers to give up cigarettes. Adventists hold that use of tobacco is bad for the health and members of the denomination do not smoke.

West German Stamp Will Mark EKID "Bread for World" Drive

In an effort to support and propagate the "Bread for the World" campaign of the Evangelical Church in Germany, West German postal authorities have issued a special stamp. The stamp spells out in black bold print the German name of the drive, *Brot Für Die Welt*. A total of 20,000,000 stamps will be issued.

The German church campaign has netted more than $10,000,000. The funds are being used for food shipments and immediate aid measures, as well as long-range agricultural, medical, and housing programs in underdeveloped areas of Africa, Asia, Latin America, and southern Europe.

Orthodox Church Has No Influence With Russian State

A secretary of the Soviet Embassy in Western Germany told a youth meeting there that the Russian Orthodox Church is "autonomous and independent but without any power or influence" in its relations with the Soviet government.

Mr. Igor A. Kotomkin said that while no Soviet citizen is prevented from making a confession of his Christian faith or attending church, it would be "unthinkable" for a Christian to be a member of the Communist Party. But he said no officer, teacher, or embassy member is ever asked questions concerning church membership.

Synagogue Uncovered Near Rome May Be West Europe's Oldest

What archeologists believe is the oldest synagogue in Western Europe and possibly in all Europe, has been discovered at Ostia, formerly the port of Rome on the mouth of the Tiber.

The newly discovered synagogue, thought to date from the first century of the Christian era, was found below another synagogue uncovered a little more than a year ago. At that time the first synagogue was mistakenly believed to date from the first century B.C. The older synagogue was found during excavations on the site of the one uncovered last spring.

South African Congregational Union Endorses United Church Plan

A plan to unite all of South Africa's Congregational churches was approved in principle by the assembly of the Congregational Union of South Africa. The new United Congregational Church in South Africa would be made up of the present Congregational Union and the churches under the jurisdiction of the London Missionary Society and the former American Board of Com-

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GRACE

AND THE

SEARCHING

OF OUR

HEART

Charles R. Stinnette, Jr.

The famed professor of pastoral psychology at Union Theological Seminary calls his book "a companion for self-discovery and renewal," which goes beyond psychological understandings. Here is a calmly contemplative book, which views with alarm man's self-centered predicament, but always in the light of the assurance of God's acceptance of all who truly seek him. $4.00

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missioners for Foreign Missions now a part of the United Church of Christ's Board for World Ministries. There would be 1,602 congregations and 184,000 members in the new church.

Many Visitors Reported at Luther Retreat

More than five million people have visited Wartburg Castle near Eisenach, East Germany, a famed retreat of Martin Luther, since the close of World War II.

The East German press reported that continuing interest in the castle is evidenced by the stream of visitors. Luther found refuge in the castle after the Diet of Worms, and there he translated the New Testament into colloquial German. In West Berlin, however, it was said by church sources that visitors from "capitalist countries" — if they receive entry visas — are required to apply for special passes to visit the castle. Quite often the passes are refused. The West Berlin sources also said that often communist propaganda sheets are passed out to visitors. The castle was put under the guardianship of the East German government in 1952 as a national cultural site. Last spring the Wartburg Castle was the site of atheist youth dedication ceremonies for children from the Erfurt district. This caused widespread indignation in Protestant circles and was condemned as a desecration of one of Protestantism's most historic shrines.

Protestant, Orthodox Giving Reaches Record Total in 1961

Protestants and Eastern Orthodox of forty-six bodies gave a record total of $2,708,722,264 in 1961 to their churches. The total represented a gain of some $175,000,000 over contributions reported in 1960 by forty-seven denominations.

Total benevolence giving for home and foreign missions last year for the church groups represented 18.68 percent of the total.

In per capita giving, an average of $100 or more from each member was reported by eighteen denominations, nearly all of which are smaller bodies.

Hungarian Communists Continue Church Aid

The Hungarian Communist government has approved state subsidies for churches in 1963 amounting to $18,400,000. The Budapest radio reported that the grants would be distributed chiefly to the Roman Catholic, Reformed and Lutheran churches, and to Jewish synagogues. The station recalled that under a church-state agreement, the government undertook several years ago



Star of Wonder

The coming of Jesus Christ into the world was a stellar event calling for a universal birth announcement. Even Telstar, the wonder of modern-day technology, cannot outglory the Star of the East that signaled the birth of mankind's Savior 2,000 years ago. But to believe in Jesus Christ as the Lord and Savior of the world is to do more than recount that historic event. It is to be committed to sharing in proclaiming Him to the world today. Toward that end, here is my Christmas offering for the Brotherhood's work in World-Wide Missions.

Amount _____

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St./RFD _____

City _____ District _____

Church _____ State _____

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to extend regular annual monetary help to the churches, the stipulation being that after a number of years the sums paid would be gradually decreased and finally eliminated. However, it said, the state decided two years ago to continue the financial aid although no longer under any obligation to do so.

Mormon Leader Reaffirms Church Stand on Gambling

President David O. McKay of the Church of Jesus Christ of Latter-day Saints (Mormon) declared that while strictly political matters should not be the concern of the church, it must continue to take a strong stand against influences tending to break down moral values. In a message to presidents of the denomination's branches, Dr. McKay reaffirmed the church's opposition to gambling because of its "devastating effect upon morals and spirituality — the cost of which far transcends the financial losses which are suffered."

Nearly Thousand Negro Nuns in United States

There are close to 1,000 Negro nuns in Roman Catholic religious orders in the United States, according to a survey completed by the Divine Word missionaries as part of their effort to determine the number of American Negroes serving the Roman Church.

Two other recent surveys reported that there are at present 131 American Negro priests and some 200 American Negro brothers.

United Church of Christ in Japan Urged to Promote Social Witness

Christian leadership in the solution of social issues and provision of services to the underprivileged are part of the church's witness to the world, according to a United Church of Christ in Japan conference on the church and society.

Some delegates to the conference said in a resolution that social action and evangelism constitute the work of the church. They called on the church's General Assembly to develop a ten-year program of social witness similar to its present ten-year evangelism effort.

Churchmen Ask Reconciliation in U.S. Dealings With U.S.S.R.

A group of prominent religious leaders meeting in Washington in a special emergency consultation over the Cuban crisis issued a statement praising President Kennedy for making use of the United Nations and urging him to follow a course of reconciliation in future dealings with the Soviet Union. The churchmen warned that America may be deceived by its own strength if it follows a course of pursuing force. They suggested that if the United States would use the present time for a reexamination of all the troublesome issues of the world, it would change the military crisis into a "creative avenue for extension of justice, peace, and freedom across the world." The signers included outstanding Protestant pastors and theologians, as well as a number of Jewish leaders.

News Briefs

Evangelist Billy Graham preached to an estimated total of 87,500 persons at two weekend rallies in Buenos Aires, bringing total attendance for his eight-day crusade to more than 187,500. The crusade there climaxed a month-long evangelistic tour which included six cities in four South American countries.

The United States Supreme Court has been asked to rule on the constitutional question of whether juvenile courts may order parents to permit blood transfusions for their children which they opposed on religious grounds. Jehovah's Witnesses object to blood transfusions because of the Biblical injunction against "eating blood."

A prayer bookmark to remind students in high schools and colleges to begin each schoolday with a silent prayer is being distributed nationally by the American Lutheran Publicity Bureau. The bookmark contains a contemporary symbol of the Trinity and a prayer on one side and instructions for its use on the other.

Some ten thousand signatures to a petition asking for the introduction of civil marriages in Israel have been collected by the League to Combat Religious Intolerance. The league is seeking legislation which would permit marriage by either a rabbi or government registrar.

Obituaries

Arey, Daisy E., was born in Rockingham County, Va., on April 10, 1881, and died at Colorado Springs, Oct. 17, 1962. She was a member of the Church of the Brethren. Surviving are three daughters. The funeral service was conducted by Bro. Samuel J. McCaman, and burial was in the Evergreen cemetery. — Mrs. Bessie Rink, Colorado Springs, Colo.

Baker, Ida S., daughter of Evan and Elisa Baile Snader was born near New Windsor, Md., on Dec. 31, 1872, and died at the Fahrney-Keedy Home, Boonsboro, Md., Oct. 9, 1962. She was a member of the Waynesboro church, Pa. Surviving is one brother. The funeral service was conducted by Brethren Harry M. Gardner and DeWitt H. Miller, and burial was in the Pipe Creek cemetery, Md. — Thelma M. Widdowson, Waynesboro, Pa.

Bish, Willow Royer, son of Ezra M. and Margaret Ruth Royer Bish, was born Jan. 9, 1870, in Westminster, Md., and died at Rocky Ford, Colo., Sept. 19, 1962. On March 7, 1895, he was married to Jessie Viola Albert, who died in November 1961. He was baptized in 1896 and served in the office of deacon for sixty-two years. Surviving are five children. The memorial service was conducted at the Rocky Ford church by the undersigned, and burial was in the Rocky Ford cemetery. — Wilbur R. Hoover, Rocky Ford, Colo.

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Sidelights on Brethren History

FREEMAN ANKRUM

Dealing mostly with the years prior to 1880, this is a human interest book telling of persons, institutions, and movements in the life of the Brethren **$2.75**

Church of the Brethren General Offices, Elgin, Illinois

Church News

Northern California

Waterford — We have had a number of reports from young people who have served BVS in various areas: Viola Baker reported about her work as an assistant pastor in a Kansas church. Five young people who spent the summer in the Patterson Wesley Labor Camp gave an account of their activities there. The Roy Otts, who have returned after two years of service in Jordan, gave an illustrated talk about their work and experience in that country. The young people who attended the National Youth Conference also reported about their experience. Edna Switzer, who was home during the summer months, told about her work with the children in the mission school, and she also showed articles of handwork which the Ecuadorians had made. The Sunday school officers and teachers were installed on Sept. 30. During the absence of the pastor, Bro. John Price preached. The women have made comforters for relief; they also roll bandages and give help at the Modesto Center. One day we had a potluck dinner followed by a discussion for those interested in a more aggressive Sunday school program. Mrs. Irene Fike spoke at this meeting. — Mrs. Sarah D. Sutphin, Waterford, Calif.

Southern California and Arizona

Covina — Dayton Root, registrar at La Verne College, was the speaker on Christian Education Sunday. Our church cooperated in the district church extension campaign. Nearly $5,700 has been pledged. While the pastor was away, Galen K. Walker was the speaker. Four of our youth attended the National Youth Conference. Fourteen members were present at the district-wide interpretation workshop at the Pasadena church. The Homebuilders have collected and mended used clothing which has been distributed to local welfare organizations. The women have been doing relief sewing obtained from the Modesto Center. — Margaret B. Fesler, Covina, Calif.

Glendora — On the third Sunday of each month we have a family night potluck dinner with a program following. When the pastor, Arthur Baldwin, was absent, the young people had charge of the Sunday morning service with the assistant pastor, David McCuwen, preaching the sermon. Lois Brandt directed the daily vacation Bible school, which had an average attendance of seventy. The three choirs are again active under the leadership of Ruth Lineger and Lloyd Brandt. We observed the communion service on World Communion Sunday. The women meet one day each month to sew and to patch clothes and make bedding for relief. Twenty-nine of our members attended the district conference. On Layman's Sunday, Oct. 21, Galen Bowman and Lloyd Brandt were the speakers. — Mrs. Flossie Hartman, Glendora, Calif.

La Verne — During the church year we received 104 new members, partially as a result of the visitors making many contacts. We have adopted a tenure of office rule applicable to all officers. The thirty-one young people who attended the National Youth Conference gave a report. One of the Sunday school classes donated a film projector to the church. The vacation Bible school was held in cooperation with the Methodist church. Recent pulpit guests have been Glen Crago, Dwight Enberg, and Grant T. McGuire. A number of the Indian children from the Lybrook mission were entertained in some of the homes of the congregation. We plan to purchase more property to meet expanding needs. One hundred fifty La Verne College students representing twenty-five denominations have become associate members of the church while they are in school. H. A. Brandt is editing the parish paper, the La Verne Messenger. — H. M. Brubaker, La Verne, Calif.

Los Angeles, Imperial Heights — The first worship service in the new sanctuary was on March 18, when Bruce Flora assisted the pastor, B. Wayne Crist, in the service. Early in the year over $3,500 in special offerings for furnishings were received above the regular giving. We have weekly work nights to complete the interior of the administrative unit of the new building, and to paint and renovate the old unit. Four family night programs were presented on consecutive Sunday evenings, beginning with Mother's Day. Margaret Stover of La Verne College served as the pastor's secretary and assisted with the vacation Bible school during the summer months. Mr. and Mrs. Lowell Brubaker, who attended Annual Con-

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is a part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 577. Brethren are invited to locate near the new Pompano Beach Church of the Brethren in south Florida which has been organized recently with the assistance of the district, region, and Brotherhood. It is ten minutes from the ocean. The climate is ideal. There is a small-town atmosphere. There is ample space within walking distance from this young, growing church for modest-home building. Here you can plant garden in October and harvest in March. You can let the warm salt water heal your body. You can help bring the saving gospel to this community for his kingdom. Contact: Medford D. Neher, Brethren Service Committee, 278 N. E. 42nd Court, Pompano Beach, Fla.

No. 578. Wanted: A retired Brethren couple to manage a modern motel in western Pennsylvania. Salary plus living quarters. Contact: Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 579. For sale: Several farms in vicinity of North Manchester, also several homes in town of North Manchester. Contact: David B. Yeatter, Treasurer of Manchester College, North Manchester, Ind.

No. 580. Housekeeper needed: A middle-aged or older woman to make her home with Brethren doctor in southern Ohio. Large room, board, and minimum starting salary of $125 a month provided. Duties would be general housekeeping and caring for a 4-year-old child. Contact: Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

ference, participated in the peace action project in Washington. Seven senior high members earned scholarships and attended the National Youth Conference. Three children's choirs have been started. We also have in the congregation an Indian Guide YMCA club for boys six to eight years old. Two Boy Scout troups hold regular meetings in the church, and the Los Angeles County well-baby clinic uses the facilities once a week. Two families of our congregation have sponsored a Cuban refugee family. The church building serves as a collection center for Church World Service united clothing appeal. Wayne Crist, pastor, has been elected vice-president of the Southwest Ministerial Association for the coming year. He has also been appointed the Church of the Brethren representative on the Greater Los Angeles Committee for the Billy Graham Crusade in 1963. Mr. and Mrs. Jay Gereaux have been installed as deacons; Royal Glick assisted the pastor in the consecration service. Mr. and Mrs. Robert Haack and Mr. and Mrs. Ralph Stutzman were consecrated for a probationary period of one year. Nine persons have been baptized and thirteen received by letter. — Hildegarde Wylde, Los Angeles, Calif.

Washington

Sunnyside — The pastor, Mark Carmichael, and his wife have been working in the local migrant ministry and also in the church camp as counselors. The missionary society has been making diapers for the children at the hospital for the mentally retarded. Some of the women visit the local nursing home regularly. The women have been picking and canning fruit for the church camp and for missions, also repairing clothing for those in need. One evening in August we had a worship service around a campfire at the home of one of our members. At the family night in September a Sunday school promotion service followed the spaghetti dinner. — Mary Powers, Sunnyside, Wash.

Wenatchee Valley — The congregation has had a fund drive which set as goals $40,000 for annual expenses, and $36,000 for a three-year capital fund. Ezra Crist headed up the campaign. The old and new officers for the church and Sunday school met in a planning retreat in a camp on Lake Wenatchee. During the absence of the pastor, R. H. Miller, guest speakers have been Nobel Deardorff, Jay Eller, and Andrew Holderreed. The junior high department cooperated with the Methodist youth in covering a section of the city for UNICEF funds. The Wenatchee Valley Brethren choir took part in the Council of Churches lecture series conducted by Dr. Frank Warren, president of Whitworth College in Spokane. The women of the church are organized into five circles. One is an evening group for the women who work during the day. The junior high members are visiting weekly all the "house-bound" members. — Geraldine Eller, East Wenatchee, Wash.

Iowa-Minnesota

Slifer — We observed the love feast on Oct. 1. Two have been baptized. In early September we had a mortgage-burning ceremony at the morning service, marking the payment of the debt on the church. Two of our young women are attending McPherson College. — Mrs. J. William Nettleton, Farnhamville, Iowa.

Northeastern Kansas

First Central — In the spring we had a week of prayer services and a twenty-four-hour prayer vigil preceding the evangelistic services conducted by the pastor, Donald Lowdermilk. Three babies were dedicated on Mother's Day. We observed love feast on World Communion Sunday, Oct. 7. Hylton Harman was the speaker during the absence of the pastor. Seven juniors and six junior highs attended camp at Mount Hermon during the summer. One youth went to the National Youth Conference. The women meet one day each month at the church for making comforters for relief, one night for a study group on the women in the Bible, and one day for a joint meeting of both groups. We have sent 250 pounds of used clothing to Church World Service. At the council meeting in September we decided to purchase a lot north of the parsonage for a parking lot. Ten have been added to the church this year. — Mrs. John Alexander, Kansas City, Kansas.

Western Kansas

Garden City — During the summer months we had a softball team that played once each week. We observed the fiftieth wedding anniversary of Mr. and Mrs. Floyd Latshaw. Two juniors and one junior high attended camp. Four youth went to the National Youth Conference. Eight juniors were presented Bibles. The Pastor, Dorsey Rotruck, is a representative of the St. Catherine Hospital Board in Garden City. He is also a director of ministry and evangelism for the district and chairman of the migrant ministry committee for the state. — Mrs. Eugene Sonnenberg, Garden City, Kansas.

Missouri

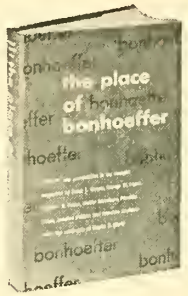
Deepwater — X. L. Coppock of McPherson, Kansas, was the evangelist for an eight-day series of meetings in October. Each evening Mrs. Coppock told a Bible story for the children. Three were baptized at the conclusion of the meetings. — Mrs. Sadie Pippenger, Montrose, Mo.

Kansas City, Messiah — Twenty-two campers attended Camp Knobnoster in August. The women's fellowship sponsored a roundtable discussion on family life. Two youth attended the National Youth Conference. Since the last report three have been baptized and eleven received by letter and reaffirmation of faith. We observed the love feast on World Communion Day with the pastor, Ira Gibbel, officiating. At the council meeting in October Calvin Keeling's license to preach was renewed for one year. We had a week's preaching mission beginning Nov. 4 under the leadership of Bro. Perry Huffaker of North Liberty, Ind. — Mrs. Gertrude Gaba, Kansas City, Mo.

The Place of Bonhoeffer

PROBLEMS and POSSIBILITIES IN HIS THOUGHT

Edited by MARTIN E. MARTY



Dietrich Bonhoeffer is among those churchmen most read by younger ministers, laymen and particularly students. His influence is spreading steadily and is marked by the growth of cults and legends from which this book attempts to extricate the real Bonhoeffer. For the first time in North America, a group of prominent scholars have gathered to produce an intensive, critical analysis of Bonhoeffer's thought. The authors of this volume view him from their several specializations: Biblical studies, church history, systematic theology, ethics, sociology, philosophy, liturgy and devotion. Cloth, $4.50; paper, $2.25

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

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Southern Missouri and Arkansas

Greenwood — Two have been baptized. During the illness and after the death of the pastor, L. M. Baldwin, various ones in the church were responsible for the Sunday morning service until June. Esther Merkey, a graduate of Bethany, became summer pastor until the coming of the new pastor, Bro. R. L. Gass. Miss Merkey directed the vacation Bible school in the early summer. Through this school several children have started attending Sunday school. One Sunday the CBYF took over the duties of the officers and teachers. Some of them attended church camp at Sheltering Heights, Springfield. Edward Murray of North Dakota was the evangelist for our meeting. Our congregation is half way between the Mountain Grove and Cabool churches. Mountain Grove and Greenwood share the same pastor, and the women's fellowship meetings are held together. Greenwood is the mother church of all three. — Mrs. Charles Neher, Cabool, Mo.

Nebraska

Lincoln, Antelope Park Community — Six other congregations worshiped with us on the World Day of Prayer, when Mr. John Orr spoke. At a fellowship meeting, motion pictures of church activities were shown. One night the women prepared materials for overseas relief. The youth attended a rally at the Bethel church, when Dr. Raymond Flory spoke. Mr. Dell of the South Beatrice church showed pictures and spoke about the political action seminar in Washington at the men's fellowship meeting in June. A number of the juniors attended Camp Schwarzenau. The deacons have installed a loud speaker, and sacred music will be played before the services on Sunday mornings. The congregation recently received a pulpit Bible as a memorial gift. The women are participating with the United Church Women in making sewing kits for the women of Southeast Asia. Our congregation was host to the Nebraska district conference. Four of our youth attended the National Youth Conference at Estes Park. We had the loyalty dinner on Sept. 30. Five have been received into membership since the last report. — Hattie Oltman, Lincoln, Nebr.

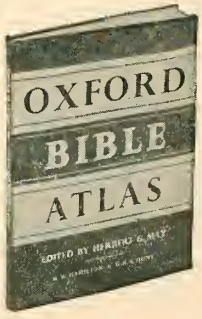
Texas and Oklahoma

Antelope Valley — The officers of the church and Sunday school were installed on Oct. 7. The first Sunday of each month we have a fellowship dinner after the morning service. A group of our members worked one day at Camp Spring Lake. We honored Mrs. Annie Pitzer with a special dinner on her ninety-first birthday. — Maggie Cook, Garber, Okla.

Pampa — Mrs. Bryce Hubbard was the director of the vacation Bible school. In early June Brother Hubbard was installed into the ministry. He served as pastor during the absence of Russell G. West. Mrs. West and Joe Burton were delegates to the district meeting at Thomas, Okla. The district conference will be at the new church at Waka, Texas, next year. Three of the campers from our congregation were baptized while attending Camp Spring Lake at Cordell, Okla. On Aug. 12 there was family day at the camp, when the new hilltop auditorium and girls' cabin were dedicated. Bro. Harley Stump, one of the cofounders of the camp, preached the dedicatory sermon. — Mrs. Charlie Pipes, Pampa, Texas.

Northern Illinois and Wisconsin

Chippewa Valley — Jerome Schuster served as summer pastor at Kremlin, Mont. Some of the youth attended church camp in July. One family of the congregation is supporting a missionary nurse in Nigeria for a year. Bro. James Elrod of McPherson, Kansas, held a week of meetings in September. The women's cabinet of the district met with the area women's groups at the church in September. In September we had a dedication service for the new pulpit, which was presented in memory of Bro. W. A. Deardorff by his wife. We observed the love feast on the evening of Oct. 6. Jerome Schuster is now serving the Rice Lake church as pastor. — Mrs. Floyd Root, Mondovi, Wis.



OXFORD BIBLE ATLAS

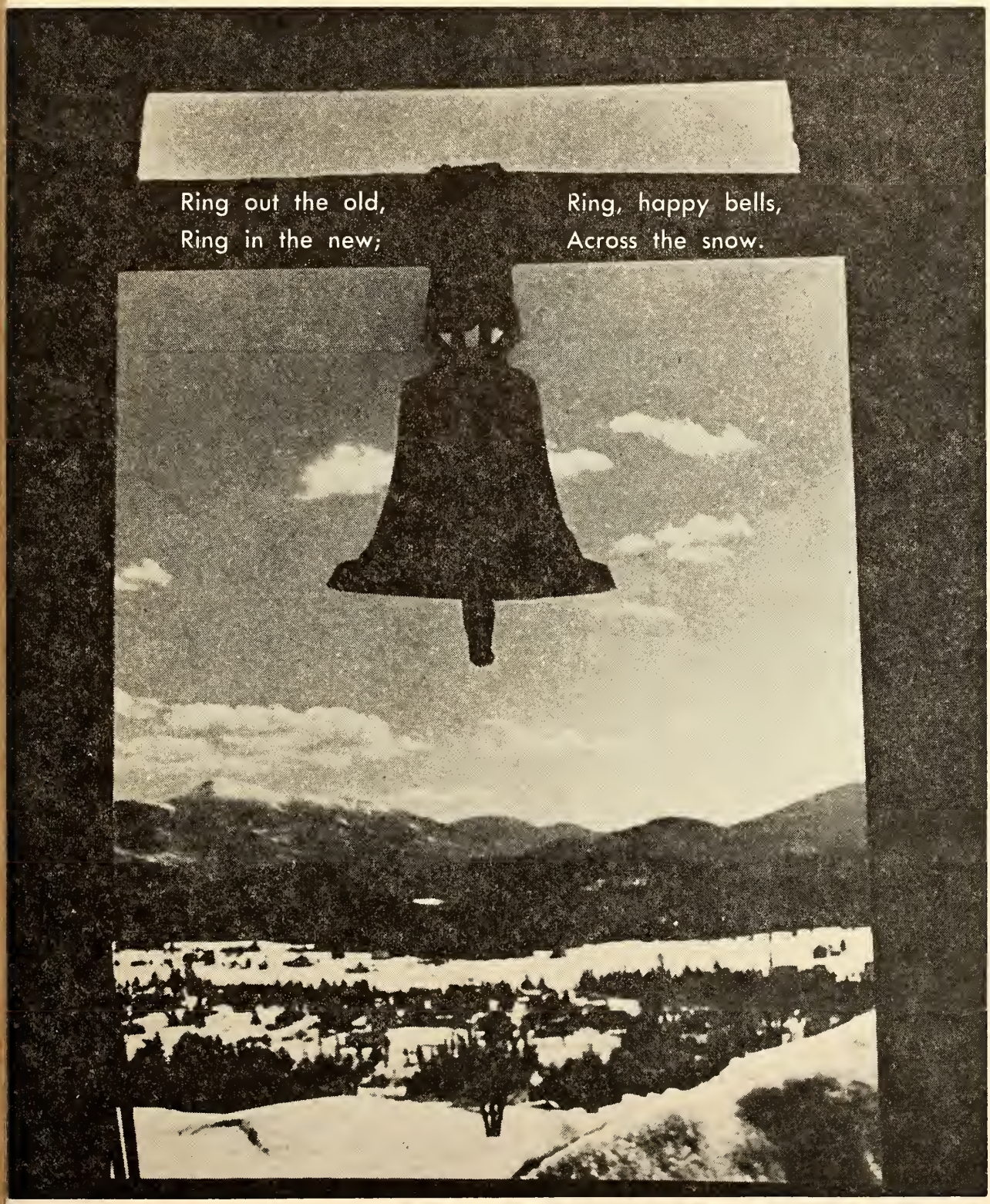
Edited by HERBERT G. MAY

Modern scholarship has joined with the latest advances in the arts of map-making and printing to produce a work as beautiful as it is useful. By use of double-page spreads and maps that run to the edge of the pages, a remarkably large scale is made possible in this new atlas. Maps which are not double-page spreads are accompanied by concise text, complete on facing pages, that expands the map's meaning and relates it to its historical period. Included also are archaeological, vegetation, rainfall, and relief maps. An excellent atlas. **$4.95**

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

DECEMBER 29, 1962



Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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About This Issue

With increasing interest in the problem of mental retardation and special schools for training the mentally retarded, there is hope for lives of usefulness for them. Read the article on page 4.

In Nigeria Women Are Awakening, Pattie Stern, on furlough from the Nigeria field, writes of the ways in which the women of Nigeria are taking their place in the life of the new nation.

In his moderator's address, at the Florida, Georgia, and Puerto Rico district meeting, Merril Heinz uses a figure from the spaceship launching to contrast the moribund with the growing church.

How can the church help to improve the economic status of a community? The story of the Flat Creek and Red Bird congregations' venture into sorghum making is told by Howard E. Royer in The Church in the Cane Patch.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Psychiatry and Religion

This is in reference to the article in the Gospel Messenger of Nov. 10, "Pastoral Help for Homemade Troubles," by H. H. Helman. Without quarreling with the burden of this article, namely, the real need to make greater use of the pastor as counselor and as a potentially redemptive force in the private and personal struggles of life, I feel something must be said about the common and unfortunate misconceptions included here regarding psychiatry and its relationship to religion.

One implication is certainly not new, namely, that religion and science, psychiatry in this case, are at war, that they are competitive. On the contrary, psychiatry has no religious content, no precepts, no doctrine, no morality, and there are, therefore, many important questions in life for which it can give no answers. It cannot substitute for religion.

On the other hand, psychiatry does concern itself with the study of human behavior, including religious behavior, and comments on it from the perspective of science, in psychological terms. Psychiatry is curious about what makes man love and hate, how he comes by his suffering in life, and what are the circumstances and conditions that make him either willing or able to change. Psychiatry is a way of approaching and understanding people, basically a method.

Many people who come to the psychiatrist have previously been to ministers and counselors. Now, there are people who cannot accept the possibility of change with anyone's help, but I mean to suggest that ministers, along with some of the rest of us who are interested in helping people to change and to grow, in spite of good intentions, have something yet to learn about how to do this. In this area we have something in common and, I think, something to share.

One further comment — on responsibility. Contrary to what is said in Brother Helman's article, a central focus on personal, individual responsibility is a foundation stone of modern psychiatric treatment. Part of the process of treatment involves a person's increasing acceptance of his responsibility for not only his behavior, but also his thoughts, fears, feelings, and secret wishes. I think it was St. Augustine who once gave thanks that he was not responsible for his dreams. It is in the spirit of modern psychiatry to ask, if he was not, then who was? — Dennis F. Rupel, M.D., Menninger School of Psychiatry, Topeka, Kansas.

They Need to Work Together

I appreciated your comments in the wisely written editorial, "The Blockade That Could Lead to War" (Nov. 10).

About the article, "Pastoral Help for Homemade Troubles," By H. H. Helman, I agree with the basic concept he makes about one counseling with one's minister. I hope that, if the person seeks help, the minister is adequately trained to refer the counselee to a professional counselor if psychotherapy is needed.

But there were a couple comments in Mr. Helman's article I wish to challenge and one is the idea that psychiatry often attempts to relieve the individual of all responsibility. That is not true! Modern psychotherapy tries to help the individual assume responsibility, because if the person does not there is no progress, growth, and healing. As Dr. Vincent T. Lathbury in the Nov. 17 Saturday Evening Post said, "he must go beyond the point of blaming his parents, to the realization that his destiny is in his own hands."

Also, it was stated that "a psychiatrist may not particularly care whether the individual seeking help is a believer in God or not." This also is not true for "modern psychotherapy points the way to the deep need of man for meaningful wholeness which only religion can provide." The above quote was from Christian Paths to Self-Acceptance, by Robert H. Bonthius, which goes more deeply into the two criticisms of psychotherapy stated in the article. As pointed out by Bonthius, religion and psychotherapy need to work together and not against each other as Mr. Helman, probably unconsciously, tried to do in his article. — Donnola Harper, 2379 Third St., La Verne, Calif.

• • •

In 1960 the gains in church membership were approximately equal to the population gains, a change from the more rapid church membership gains.

"In Patience and in Teaching"

EVERY year takes its toll among leaders of the church, but in the year just closing an unusual number of educators were among those called by death. Several persons closely associated with our Brethren institutions, including at least four who had served sometime as college presidents, passed on during 1962.

Any list we would make would be incomplete, but we should not overlook those men like Edward Frantz and D. C. Reber, who were associated with our colleges in the early years of this century. Before he became editor of this paper in 1915 Edward Frantz had served as the administrative head of La Verne and McPherson colleges. And D. C. Reber, who was reported to be one of the first persons in the church to hold a Ph.D. degree, had been president of Elizabethtown and a teacher at Juniata before moving to Manchester, where he was professor for many years prior to his retirement in 1942.

During the summer two widely known Bridgewater professors passed away. Charles C. Wright had been a member of the faculty for twenty-five years before his retirement in 1958. He had served as dean and was the acting president for a short time. N. D. Cool was a member of the Bridgewater faculty for thirty-four years and at one time had also been the college's treasurer and business manager.

Later in the year we learned of the death of Lewis D. Rose, teacher of German and librarian at Elizabethtown, who had also been director of the Brethren historical library at the college. Then came news of the passing of J. C. Myers, who was a professor of mathematics at Bridgewater in the early years of this century, but who devoted most of his active life to public education. He had an unequaled record of forty-five years service on the trustee board of Bridgewater.

More unexpected was the loss, just a little more than a year after his retirement, of A. C. Baugher, former president of Elizabethtown College. He had been associated with the college, as student, teacher, dean, and president, for more than forty-seven years. He was also moderator of Annual Conference in 1957. A report of a special dinner honoring Dr. Baugher at the time of his retirement appeared in the Gospel Messenger for July 8, 1961.

Each of these educators deserves far more recognition than the brief notices, usually so factual, that we are able to provide in these pages. Actually their obituaries are etched deeply in the lives of several generations of college students. By the example of their dedication, by their patience in instruction, by their loyalty to the church, by their regard for excellence in character and education they attracted young persons to Christian service and trained many for positions of responsibility. For this reason not only their college communities but the Brotherhood at large is indebted to them.

These were men who heeded the charge once given to Timothy, "Be unfailing in patience and in teaching." They frequently demonstrated the practical worth of an ancient proverb which said that "the teaching of the wise is a fountain of life." Thanks to the devotion of such Christian educators, many of us have been privileged to drink at that fountain. — K.M.

Churches Acquire Surplus Properties

SERIOUS charges have been made recently to the effect that, in the disposal of surplus property by the U.S. government, the transfer of acreage and buildings to church bodies has resulted in favoritism to the Roman Catholic Church.

However, a tabulation of such dispersals over an eighteen-year period, starting with the beginning of the federal program in 1944, reveals that Protestant groups acquired property valued at $25.2 million, while Catholic groups received property originally valued at $11.7 million. In all cases the property was sold by the government at a high discount.

Chester B. Lund, a Lutheran, who is supervisor of the federal government's surplus disposal program, said that Catholics were ahead of individual denominations in the amount received but Baptists (receiving property valued at $10.7 million) were close behind. Methodists acquired the largest single property transfer, a defense plant originally valued at more than $8 million.

It looks as if many church groups, Protestant as well as Roman Catholics, are not averse to getting a bargain at government expense. — K.M.



The mentally retarded are filling contracts in sheltered workshops or working in business and industry

A WIDER WORLD FOR THE RETARDED

Progress is being made in the exploration of the human mind and each new discovery means added useful, happy citizens

THE rich lore of the Old Testament holds the story of a brave, young lad named David, who killed a giant with pebbles and a slingshot. This year another young David is fighting a giant, but his is a giant of mistrust and misunderstanding and his weapons are not stones but knowledge, not ideals but established fact.

Today's boy called David represents America's five and one half million mentally retarded. During the past few years, more and more people have come to know of the potential in our retarded children, but many of the old mores still exist.

Not many years ago, the accepted thing to do with a retarded child was to hide him. Sometimes the family even listed the child in the death notices and "buried" him in an institution. It is a known fact today that three percent of the population are mentally retarded. In any given town of 10,000 residents, therefore, there are about 300 persons whose mental abilities will never reach the levels known as "normal." Are they still hidden, or has the community awakened to their existence and begun to plan for them?

One thing which sparked the positive change in attitude toward the retarded was a crusade with an undeniable appeal. A group of parents of retarded children, fired with the determination to provide a better life for their children, banded together in 1950 and formed the National Association for Retarded Children. A wide network of more than 1,000 local member units of NARC now exists across the country. Their dual aim is to encourage and foster community programs for the retarded, and to discover causes and means of conquering retardation through research.

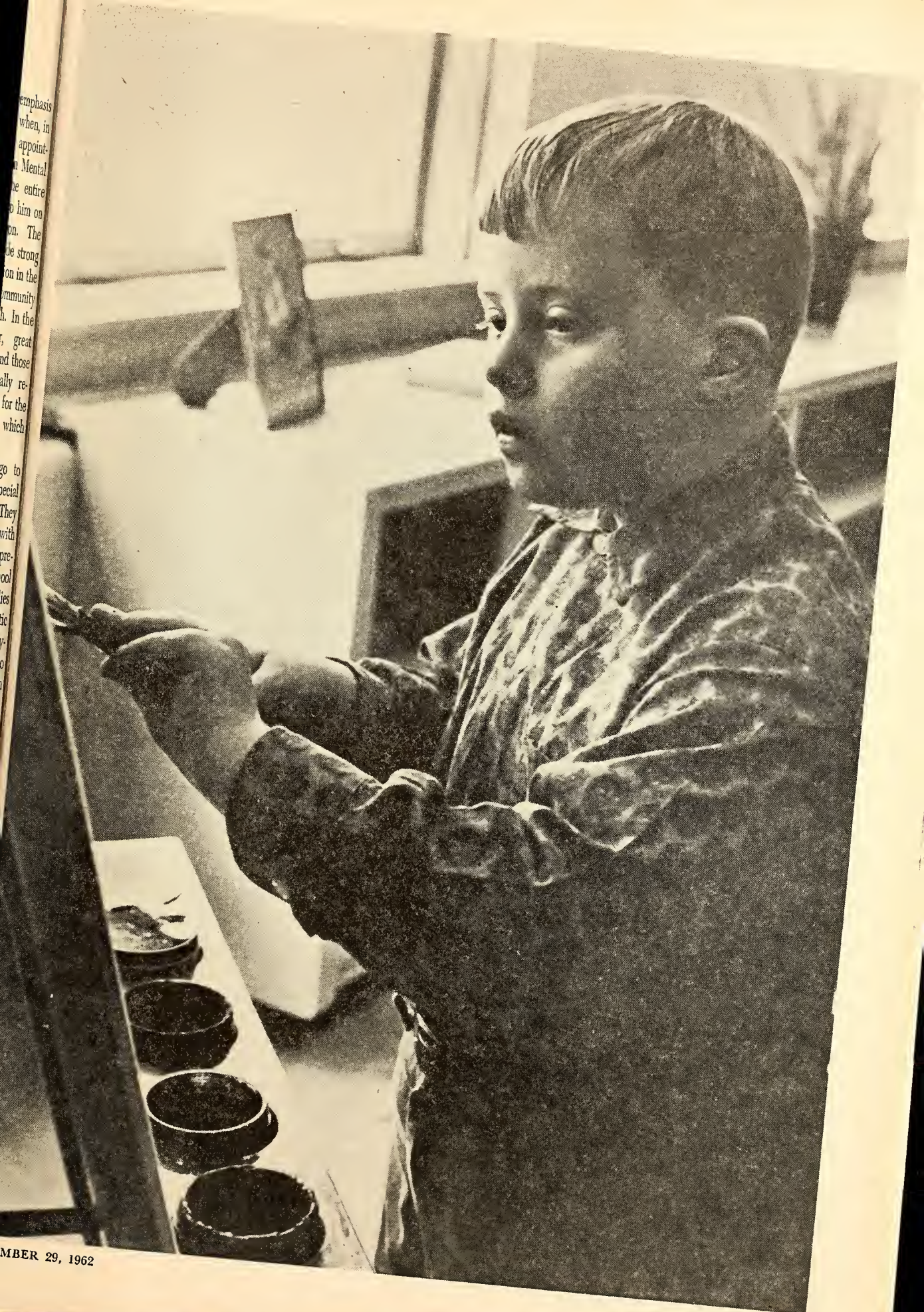
Much added national emphasis was given to their cause when, in 1961, President Kennedy appointed a President's Panel on Mental Retardation to study the entire problem and to report to him on the present-day situation. The panel's report will provide strong guidelines for future action in the fields of legislation, community programing, and research. In the past decade, however, great strides have been made and those working with the mentally retarded are already geared for the progressive developments which will surely take place.

The Davids of today go to school, in many cases to a special class in the public school. They are ready to work and play with other children because of preschool training in a nursery school or day-care center. Their families have had the help of diagnostic centers and the guidance of physicians, psychiatrists, and clinics to surround their special children with the things they need.

New methods of educating those who learn slowly are constantly being developed. This year the first film designed specifically for teaching retarded children was made. Its subject? Learning to count to three by colorful use of live animals and children. David's world is growing wider.

During leisure hours, too, the retarded child is doing many of the same things other children do. He becomes a Scout or a member of a 4-H Club. He swims, dances, sings, enjoys playground activities, and goes away to camp in the summertime.

Surrounded by all the programs geared to his ability, David grows up. His adult life can be productive. Retarded men and women today are engaged in an enormous variety of work projects.



Some of them work in sheltered workshops on contracts awarded by industrial firms; some are employed directly in business or industry. Most are partially and many are entirely self-supporting.

The field of religious nurture of the mentally retarded is one of interest. In some small communities where each house of worship has less than a handful of retarded children in its congregation, the religious groups have drawn together and established one class for all the children. The first communion or Bar Mitzvah of a retarded child is no uncommon thing in these days of enlightened thinking.

Though David will never know or understand it, his fellow citizens who are endowed with higher intelligence are working hard to make his world a wider one. Tremendous research projects are under way. One, undertaken by the Johns Hopkins Institute with fifteen other institutions, has under study 50,000 mothers. Careful documentation and recording of their family histories, the period of their pregnancies, and the growth of their babies in the first fateful years of life will yield much valuable information and knowledge about birth defects.

In the past ten years, too, doors have actually been opened to causes of mental retardation and means of prevention. For example, children with Down's Syndrome, often called "mongoloids" because of their somewhat oriental features, have been found to have one extra chromosome. If the difference of one chromosome in the human structure means the difference between being male and female, the *additional* chromosome may be the key to solving this particular form of mental retardation.

The subject is deep, the pathways ahead not yet plain, but the future is full of hope. In these days, when outer space and flight to the moon challenge the imagination, it is encouraging to know that progress is also being made in the exploration of the human mind. Each new discovery will mean an America with an added host of useful, happy citizens, billions of dollars lifted from the tax burden and — a wider world for David.

LOVE'S GREATNESS

BY MILDRED LONG

When I behold God's greatness
And love's divine expanse,
I feel as frail as a dewdrop
Dependent on circumstance.

But how can a soul be fragile
When love has sown its seed?
For love is the source of God's greatness,
The supply for all my need.

Tent Peg and Building Block

by Edith Lovejoy Pierce

IT WAS a long trek from Ur of the Chaldees to the Promised Land. To a youth such a journey might have been high adventure, but to an old man like Abraham it must have seemed a great burden. To leave everything behind when the time came to settle down, to fare forth into the unknown when one could not reasonably expect to live very long to enjoy the new environment, to believe the promise and obey the command to move on required high courage. (Then there was that other strange promise of descendants spread out like the dust of the earth and the stars of the sky.)

But the old man and his wife Sarah set forth on their camels. When the cold desert wind whipped the tent as they lay down exhausted at night and the cords and the tent pegs strained and threatened to come loose in the gale, then it was that Abraham would dream of "the city which has foundations, whose builder and maker is God" (Heb. 11:10). He would remember Ur with its pagan temple, its "ziggurat" marching up the sky to the moon-god. But the house Abraham longed for would strike roots in the earth.

Many of us in modern America are always "pulling up stakes" and moving on. But do we journey to a city which has foundations or just to bigger and better tents? We are indeed "strangers and pilgrims on the earth" (Heb. 11:13). John in the Book of Revelation lures us with the vision of a tremendous foursquare city, solidly set, whose geographical location, however, is in the new heaven and the new earth.

Tent peg or building block? Is it man's function to journey or settle down?

In the little town of Lahaina, in Maui of the Hawaiian Islands, there is a huge banyan tree that covers a whole park. The property of the banyan is to grow roots from branches, to extend ever outward and downward, as it were to travel *and* settle down. So man must do both. He journeys on earth but refuses to call it quits until he finds the land of milk and honey, for the end is not a tombstone, but the foundation stone of the city whose builder and maker is God.



Ora Huston

at food time at 10:00, and then rushes home after school at 3:00 to feed the baby again. Since the school is quite some distance from her compound, she bought a bicycle and learned to ride it so that she may travel back and forth more quickly. One of the nurses has her compound directly across the road from the hospital so that she can be called quickly if an obstetrical patient comes in during the night.

Women are also coming into positions of leadership in the church. Parmata served for some years as a deaconness in the Lassa church and leader of the women's group. Women are being elected to serve on church committees and as song leaders. Occasionally they are asked to speak at midweek prayer meeting. Women are accepting responsibility for leadership of girls' clubs and as Registered Officers of the Girls' Life Brigade companies in the local churches. This group is similar to Girl Scouts but is a strictly Christian organization.

Nigerian Women Are Awakening

by Pattie Stern

AMERICAN newspapers and magazines are full of articles on the problems of working wives and mothers. In keeping with the times, Nigeria is now entering the phase of the working woman.

The role of women in our mission area is changing, especially among the educated groups. Only a few years ago it was an unusual thing for a girl to begin first grade, for the mothers needed the girls at home to help with the work in the compound and to care for the younger brothers and sisters. And what was the point of educating girls anyway, just to be married and raise a family and work in the fields?

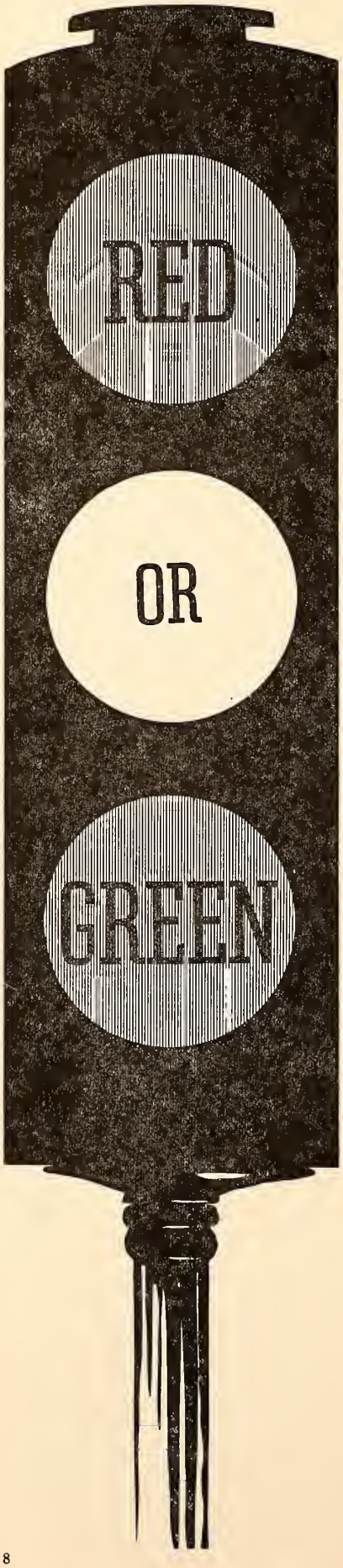
Last year there were nine women teaching in the primary schools, girls' school, and women's school of the mission, and a score more are in preparation for the teaching profession. There are three trained midwives serving in the mission hospitals and two women Nigerian registered nurses. In some cases the husband and wife are both teaching in the same school. If there are children in the family, there must be a nursemaid to care for the children while the mother is in school.

Rachel and her husband are both teaching school in Mubi, and she has a nursing baby. She nurses the baby in the morning before she leaves for school, again

Women are organizing for hospital visitation and for witnessing on Sunday afternoons in nearby villages.

Many women are eager for their daughters to obtain the education that they themselves could not get. They are sending their daughters to school even though it means that they will have to pay their fees themselves and will not have their assistance in the compound to help with the work and to care for the younger children while the mother works in the field. They also know that it will

Continued on page 19



and Holding?

and Going?

by Merril S. Heinz
Drawing by Harry Durkee

EVERYONE who follows what happens at Cape Canaveral can understand the phrase *tracking system.* Translated into the "stuff" of everyday language it means even a man in orbit is not alone. Concerned and expert technicians keep in touch with the man in space as to goals to be worked at and progress to be communicated back and forth between earth and orbit.

If all goes well another milestone in man's subduing the earth is passed and a task is achieved. If no orbit is attempted or achieved then the condition at Canaveral is "red and holding" and nothing happens until the flaw is corrected.

Is it too much to suggest, then, in a capsule sentence that the church is like a tracking system? Its job is to help man to enter his true orbit and stay in spiritual orbit. If the tracking ministry of the church is not accomplishing this, then no matter what else it is doing, it is a failure. The pertinent question then is, "what's the condition of the church?" Is its condition "red and holding" or is it "green and going," helping every man gain his proper life orbit?

When data from yearly reports has been processed, some churches will have increased in missions, money, meetings, attendance, outreach, and capital improvements. Of course, not many will report, "We were filled with the Holy Spirit and three thousand were added to the church in one day." Nor will many report in their stewardship of resources, "That any of the things which he possessed was not his own but they had everything in common." There will not be many reports of praying all night and great crowds coming to hear the gospel and being healed of their infirmities.

We will be able to rejoice and be thankful for the increase in many churches but one wonders whether God has his Thanksgiving season and very much to be grate-

ful for as he looks upon his church, its task, and the harvest of the spirit which he has a right to expect.

What do you think? Is the condition of the church "red and holding" — and a desperate situation to correct quickly? Or is it "green and going" — startling the world with the awe-inspiring and God-praising accomplishments of its men in spiritual orbit?

At least, two dozen highly skilled men in the tracking system of the church say the church is "red and holding." For instance, Andrew Blackwood says the condition is red because of lack of loyalty to God on the part of professing Christians. Emil Brunner says the condition is hold because the gospel will be believed only where it is lived by men and women who share the life of the most humble. Charles Malik sees the holding of the church as trusting in things rather than in the living God.

Emile Cailliet says the flaw is a loss of first love grounded in self-assertion, while Edward Carnell and Frank Gaebelein point to the trouble as halfhearted commitment, and the belief of Christians that society can get on quite well without the gospel. Pinpointing this flaw is Elton Trueblood's drastic illustration of a college with a six thousand student body having a well-advertised, well-speakered day of prayer observance — resulting in only five students and not one professor.

Another five "trackers" in the church blame the "red and holding" condition of the church on the lack of honest preaching from the pulpit. And if we think secretly that these men are too far removed from the launching pad of the local church, not knowing the practical troubles in getting men into their rightful orbit, then hear another group speak by their actions.

This is the great number that surged toward the church in the postwar boom of revival. Call it foxhole religion, crisis morality, or bargaining with God, still thousands came searching, wanting to find their life orbit. Now that the boom is over and many are no longer numbered among the faithful, it becomes easy to blame only these who were willing for a time.

But suppose these came seeking and did not find. Suppose they discovered the church was "red and holding," making no attempt to correct the situation. Suppose they discovered the church was not proclaiming the Bible by teaching or by demonstration. Suppose they were not being led into a relationship with the living Lord. Suppose they were not being trained in sharing their life in Christ with others in the world. Suppose this kind of data were to appear on our yearly reports, would our evaluation then help us to judge "red and holding" or "green and A-OK"?

THE HYPOCRITE

BY ROY Z. KEMP

"I would have gone with swiftly running feet,
If I had lived in Bethlehem," she said.
"I would have brought Him spices, fragrant, sweet,
And soft white linen for His straw-lined bed."

But as I watched her passing down the street,
She turned her head from outstretched, pleading hands,
And looked with scorn at one she chanced to meet
Whose clothing showed he came from foreign lands!

With fifty million enrolled in Sunday school this past year, has the tracking system of the church pointed out the goals and defined the responsibilities? Was there enough back-and-forth communication to keep men and women and youth in orbit of God. How many better understand the Scriptures? How many were stunted in their growth by skimpy and unrealistic training? How many talents were never used because of selfishness and prejudice, that is, "They don't have Brethren background"? These are not year-end questions but we can all answer for our churches.

And speaking to the "condition red" in the church as held up by five churchmen who ought to know, this business of downgrading the spoken Word in favor of more ritual and liturgy has delayed the countdown in more than one life-seeking orbit. If it be true where there is no vision the people perish, then it seems to follow if there be no honest preaching there will be no vision.

And honest preaching? Is it not declaring what God has said, all that he has said, and nothing but what he has said in his Word? Certainly this kind of preaching "brings a sword" and stirs up much controversy, but the condition of the church has always been "green and going" in legitimate controversy.

Primarily, then, the purpose of the church in its missions, meetings, and money is to help whosoever will make God the center of his existence and then orbit that center. The tracking system of the Sunday school and pulpit is two-way communication. If it fails men's souls are in jeopardy as much as men's bodies in spacecraft when that communication breaks down.

And lest we forget, the language of the space age can be conformed to the mission of the church. But the church still cannot be conformed to the space age.



The Church in the Cane Patch

by Howard E. Royer

THE world pays scant attention to the church, one religious writer contends, because the church is so busily occupied in cultivating her own garden. A promising exception to his claim is a point of Church of the Brethren mission where the church is moving out of her own garden into the hills and hollows of its rural community.

The place: Flat Creek in southeastern Kentucky. The people: churchmen of two denominations, farmers, businessmen, professional agriculturalists. The project, initially: raising cane — for a purpose.

What business has the church venturing into the cane patch? To some, it would seem a distortion of the church's reason for being. To others, like Galen B. Ogden, executive secretary of ministry and home missions for the Church of the Brethren, it is a logical activity for a church that seeks to serve a Lord whose ministry was not only to man's "inner life," but to his total life. The mission at Flat Creek, he believes, cannot look the other way and ignore the problems of change which so deeply affect the community.

Let it be clear that the Brethren in Kentucky are *not* raising cane and producing sorghum primarily as a moneymaking project for the church itself. They have no desire to corrupt the sanctuary of God by turning it into a bargain basement. Instead, they are pioneering in steps to bring about economic development for the community. And while this drive for economic opportunity and uplift comes from individual church leaders and not from the church as a body, behind the push the church stands centrally.

Take for example M. Dwayne Yost who, until the past summer, spent his time visiting or preparing Sunday's sermons for the Church of the Brethren congregations at Flat Creek and Mud Lick. More recently, especially since September, Mr. Yost has had little time for visiting and preaching. His days and sometimes his nights have been spent in a ministry of a different sort.

Mr. Yost has relinquished his pastoral role, but he still is a missionary. He continues to lead the Sunday evening prayer meeting for the Mud Lick church. But his new full-time job is that of director of economic development. In simpler terms, the former Southern Ohio farm boy is engineer, mechanic, manager, treasurer, and harvest hand at a sorghum mill.

To discern the significance of the sorghum operation, one needs only to take a quick glance at the background of the area. Flat Creek is part of the Southern Appalachians, an eight-state area where the cultural pattern of the American frontier has persisted almost with pristine purity. A basic economic rule has been "Make do or do without." Yost's efforts at economic uplift are designed to "make do."

The venture is overdue. After

several generations of "doing without" Southern Appalachia is subjected to a steady exodus. In one recent seven-year period, 100,000 migrants left the Kentucky mountains alone. In the state as a whole the populace from 1950 to 1960 declined by fifteen percent. Among the mountain people of the eight states, the past decade saw a net migration of 800,000 persons, lured away by greener paychecks if not by greener pastures.

Few who leave the highlands really want to go. The man whose home Yost and his wife, Elaine, and two children have rented, has indicated he would rather work at Flat Creek for considerably less per week than he now gets as an electrician in Cincinnati. But jobs at Flat Creek are practically nil, so the man and his family have transplanted their roots, for the time being at least, to the industrial North.

In other instances, the wife and children remain at home while the father takes employment in the city, up to as far as 300 miles away. Though such an arrangement taxes the cohesiveness of family life, a quality cherished by mountain people, such families doubtlessly live more economically and the children have a more wholesome environment than they would find in the part of the city in which they could afford to live.

The dilemma which mountain people face is that their small hillside acreages no longer are adequate to support the families that live upon them. And the number of jobs in the area that demand little or no skill are fast disappearing. Coal mining and lumbering are diminishing industries.

"Eastern Kentucky has little because its people produce little," contends Dr. Carsie Hammonds, head of vocational education at the University of Kentucky, speaking of his own native area. "Production is powered less and less by human muscle and almost not at all by animal muscle. The person with the hoe finds it difficult to eke out a living, let alone provide for old age." Dr. Hammonds' real worry is that by 1970, when predictions hold that only five percent of the nation's jobs will be unskilled, few people in the Kentucky mountains will have marketable skills unless the present level of education there takes a sudden upturn.

When the energetic, balding Yost, then twenty-six and his wife, the former Elaine Kessler of Astoria, Illinois, assumed the pastoral charge of the Church of the Brethren in Kentucky two years ago, they looked upon the assignment as a steppingstone to a dream they had pursued together through college, graduate school, and seminary — mission service in some overseas land.

Little did they expect to become captivated by the challenge for mission service in the state next to their homes. From the outset they noted that the church in Kentucky was caught up in migration. Seemingly, at times the mission staff had found itself preaching, teaching, and training a congregation that months later had largely scattered to other states.

The Yosts saw too that the church was caught up in the low economic level of its people. Since its founding twenty years ago, the work, which centers at Flat Creek but reaches out to Mud Lick and other Clay County communities, has received support as a mission, currently $8,500 from the Brotherhood and $3,600 from the District of Southern Ohio. One symbol of economic need over the past decade has been "Dorcas House," a distribution center at Flat Creek where good used clothing has been made available at nominal cost. "It was one way of meeting the needs of people as expressed in Matthew 25," reflected Mr. Yost.

More recently Mr. Yost and his colleagues on the mission staff sought a better way to meet these needs. They were aware that for many families receiving public assistance and government surplus commodities, dollars spent at Dorcas House went farther than at a store. Others in good faith saw their purchases as a means of helping the church, though this was not the intention for the center. The small charge for clothing was but a measure to avoid pauperizing the recipients.

To counter whatever paternalism was inherent in the Dorcas House approach, the local leadership decided to halt the general distribution of materials and to appoint a welfare committee of church and community representatives to assist the destitute.

Still to be tackled, however, was the problem of general unemployment and poverty, a concern not only of the Church of the Brethren mission but of the Evangelical United Brethren Church at its neighboring mission up the Red Bird River. "For years our pastors have felt they must come to grips with the economic crises perplexing the community," commented Dr. John Bischoff, superintendent of the Red Bird mission. "But we always were thwarted by the lack of time and leadership to push such an effort."

Hence the coming of Dwayne and Elaine Yost to Flat Creek seemed providential to the missions of the two churches. Their training at Manchester College, Ohio State University, and Bethany Biblical Seminary for agricultural missions stirred them beyond the normal pastoral services to efforts in boosting the agricultural output of the people they served. In 1961, Mr. Yost led some members of the church in raising cane for sorghum molasses. The pilot project of eight acres produced some 1,100 gallons and netted participating farmers an average of $150 an acre.



The Church in the Cane Patch

Dr. Bischoff and his Red Bird mission staff were avid observers of the project. "At last it seemed that here was a crop that the church could encourage — one that could compete with tobacco for income and that required less time and much less work," he said.

With a tangible project at hand, the two missions began to pursue vigorously a plan for economic development. They called in Marlo N. Burger and Bernard L. Cook of the Evangelical United Brethren Church, and Galen B. Ogden and Chester Harley of the Church of the Brethren. They sought the counsel of the University of Kentucky Extension Service. They contacted businessmen and farmers in the area.

The reaction on all fronts was encouraging. Church of the Brethren officials indicated willingness to relieve Mr. Yost of pastoral responsibilities in order that he might give full-time direction to the program. (This happened in September with the coming of Ernest H. Walker as pastor.) The E.U.B. Church joined the Church of the Brethren in providing half of Mr. Yost's salary, and offered the services of Dr. Bischoff as administrative supervisor.

Local businessmen, with advice from university spokemen, took initiative in shaping up a legally formed corporation, which they called the Red Bird Development Company. A bank executive headed the board of directors. A lawyer on the board donated his legal services free of charge. An accountant charged nothing for his counsel on tax matters. To date some $4,000 in shares of stock have been sold by the corporation to holders in nine states, although stress was put on the sale of the shares locally. (More stock is still available at $10 per share.)

The two denominations also pledged their willingness to share equally in capital building expenses for a projected sorghum mill. However, after erecting and equipping a 25 x 40 foot cement block mill during the past summer, the corporation had no need to draw on the capital funds offered by the church bodies. Savings of several hundred dollars in the construction of the mill came through the donated services of Joe Davis, a visiting Brethren from Southern California.

Last spring nearly forty farmers gathered to discuss the proposed sorghum operation. Reportedly it was the community's largest gathering centered on agricultural concerns. After participants were signed up, some thirty acres of cane were planted, mostly in plots of one to three acres. While the yield this year did not come up fully to that of the test plots the year before, the corporation expects through experimentation and experience to double or triple the present yield. The immediate area offers a ready market. All of the 2,200 gallons of sorghum produced this season are expected to be moved in the next few weeks.

While the cooperation of the two missions, the support of the community, and the interest and counsel of the county agent and university extension department were key factors in getting the project launched, without the persistence and ingenuity of Dwayne Yost it would not have gotten beyond the talking stage.

One of his most absorbing tasks was getting the sorghum mill in operation and keeping it running. Though keenly interested, university officials could offer only limited know-how on laying out a sorghum mill or an processing the molasses. Mostly old equipment was purchased and restored; new was not available. Feeling the burden of helping growers to realize the best results possible, at peak season Mr. Yost sometimes labored around the clock to keep the mill in operation.

A few observers have reservations regarding the cane project, feeling that it helps primarily those who need help the least — farmers who have land and thus earning possibilities. But the architects of the Red Bird Development Company see sorghum as only the first new product for the area.

Dr. Bischoff himself feels that in a year or so the new mill can double its capacity. He then is eager to see the corporation extend its efforts to some other community and set up a second mill. Eventually he hopes the present mill will have its own manager, freeing Mr. Yost to apply his services in an advisory rather than supervisory way.

Down the road the corporation foresees a variety of other enterprises for the area. Among those talked of are a handle factory to utilize the hickory saplings found in abundance on the hillsides, plastic greenhouses to grow garden produce year-round for northern markets, and charcoal briquets made from hardwood tree tops and brush left on some 60,000 acres of hillsides by lumbering companies. Still other possibilities are the utilization of local clay for ceramics, field tile and bricks, and a pullet factory.

To those who question the profit-making aspect of the Red Bird Development Company, Dr. Bischoff's defense is that such incentive is essential if the project is to be localized. "The program has

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The sorghum mill - symbol of new economic life





New and Old

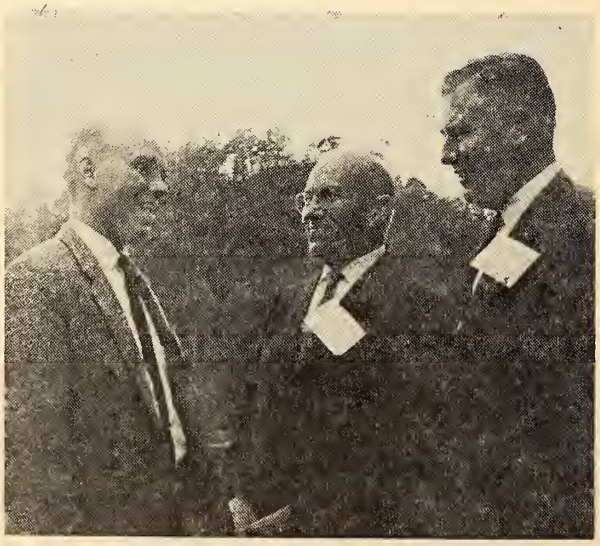
WITH THE CONSTRUCTION near Flat Creek of the cement block mill pictured above, sorghum production shifted this fall from a small family project (at left) to a community enterprise. The new operation is owned and managed by a locally directed corporation, the Red Bird Development Company. Both the Church of the Brethren and the Evangelical United Brethren Church missions were instrumental in its formation. The thirty acres of cane grown by participating farmers in this first season yielded 2,200 gallons of sorghum molasses.



THE STIR-OFF. Director of the Red Bird Development Company is the Rev. M. Dwayne Yost, seen at the "stir-off" which follows the boiling of the syrup



M-M-M-M! The sorghum is marketed in containers of six sizes. The containers pictured above make tasteful cooky jars; their contents, tasty cookies



PLANS REVIEWED. Mr. Yost and Dr. John Bischoff, right, discuss the Red Bird Development program with Dr. Carsie Hammonds of the state university



BATTERY FAILURE. Mill operations cease while Mr. Yost and J. D. Montei, right, farm manager of the EUB mission, determine battery needs replacement

For the No. 1 product, Director Yost found a ready market



A Breakthrough

SORGHUM . . . wood handles . . . garden produce . . . charcoal briquets . . . clay products. Southeastern Kentucky has natural and valuable resources for economic growth. Toward this end the sorghum project is but a mild though decisive beginning.

What is at stake in such enterprises? Just this one concern: That the people of the area be helped to help themselves. The Red Bird Development Company is an investment in people, an expression of trust that says once mountain people experience economic improvement, they will help themselves.

This is important to the church. Economic thrusts will not take the place of the evangelistic endeavor of congregations like the Flat Creek Church of the Brethren shown at the right. But better health, education, and standards of living are essential if the ministry of the church is to have lasting effect among its people.



The Church in the Cane Patch

Continued from page 12

a future only as the community has a hand in it, a genuine responsibility and pride," he declared. "Outside management or financing cannot make it succeed. We must work through respected community leaders."

This, too, is the conviction of Dwayne Yost. He knows that while much depends upon him, the future of the economic program and even of a maturing church in southeastern Kentucky depends upon the people – the Southern mountains number one resource.

And he and others who press for economic progress know that to lift persons from a world of need into a world of material abundance is, in itself, no adequate purpose. Nor is the expectation that this will better enable the church to flourish.

The real challenge of Christian mission, economic development included, is to help persons have the opportunity to attain the fullest development of mind and spirit as well as of body. Toward this end, the church's entry into the cane patch is a hopeful beginning.

Speaking personally . . .

The Love Feast

by Mildred Long

THE sacrament of the Lord's Supper is almost universally observed by all those who call themselves Christian. The form, the manner, and the time of observance vary with the denominations.

It has been my privilege to share in this observance with different groups. The Methodists go to the altar where each one is served by the officiant, as do also the Episcopalians. The Disciples of Christ observe it by passing the elements throughout the congregation as a part of each Sunday morning worship service. The Presbyterians and Baptists observe it in the same manner once a month or once in three months.

But recently I was privileged to take part in this sacrament as observed by the Church of the Brethren. This was a service arranged at a special hour given over completely to sharing in the Lord's Supper and in preparation of spirit for this participation. I was greatly impressed by the quiet reverence of the gathering, by the very evident devotion of those present, and by the careful preparation of the program to center it around the events of the Last Supper when Jesus initiated this observance with his disciples.

Here was a service especially appointed for the Lord's Supper. It was not attached to any regular service of the church. Therefore, no one was present except those who came expectantly and willingly, knowing the meaning of the service and wishing to participate in it.

Here was an attempt to reconstruct the events recorded in John 13. Here was a double emphasis, love for God, love for one another. The service progressed quietly and smoothly through its three stages: the lowly service of feet washing, the communal meal, the Lord's Supper. Each portion was preceded by appropriate scripture, hymns, and prayers, moments of reverent participation and meditation. At the close of the service we formed a great circle, joining hands and singing, "Blest be the tie that binds our hearts in Christian love."

I came away from this beautiful service feeling clean and reverent, renewed in spirit and dedication.

I felt this congregation was sincerely seeking to live out the spirit of Christ and to love one another. I felt the observance, as carried out, placed the emphasis on the Lord's Supper in a unique way by the preparation of heart and mind and body for this sacrament, which of all Christian sacraments is the most sacred. The occasion became significant because it was Christ-centered. It also involved a dedication and rededication of all those who truly entered into the spirit of the hour. Those present were there because this was what they wanted, this was the intent of their hearts.

The observance of the Lord's Supper is meaningful, not because of the particular way in which it is observed, or the particular time, but because of the spirit. If I wash my neighbor's feet on Sunday in a special service, but am not willing to render her similar service when she is sick on Thursday, then my public gesture is meaningless. If I do not partake of the atoning love of Christ when I eat of the broken bread, if I do not imbibe a new draught of eternal life in the wine of the cup, then the outward form is without virtue. If every time I participate in the Lord's Supper I am not renewed in spirit and I do not rededicate my life to Christ and his service, then it has lost its meaning and become an idle form.

The plan of the love feast provides a period of quiet listening and reverent preparation for the Lord's Supper. It carries out the spirit of reverence and devotion which we feel were present in the upper room. Much is gained by making it a special service, by giving unhurried attention to quiet worship. It emphasizes not only love for Christ but also love and service for our fellowmen. It is a service that expresses in a beautiful way the spirit and meaning of the two all-inclusive commandments given by Jesus, "Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength, and thy neighbor as thyself."

KINGDOM GLEANINGS

Since his retirement from the pastoral ministry in September, Ralph E. White has been elected a judge of the Orphans Court of Frederick County, Md. His term of four years will enable him to render valuable service. He is now living at 351 Catoctin Ave., Frederick.

The 1901 edition of the book, The History of the Tunkers and the Brethren Church, by Henry R. Holsinger, has been reprinted in a limited number. Copies may be obtained from the Church of the Brethren General Offices, Elgin, Ill., or from L. W. Shultz, 603 College Ave., North Manchester, Ind.

Elizabethtown College is conferring the title of Professor Emeritus upon N. Franklin Stump, former professor of psychology at the college. Dr. Stump joined the faculty in 1955 and retired in 1960 because of ill health. The title will be conferred at the midyear commencement exercises on Feb. 6.

Three unrestricted financial grants have been received from business firms by McPherson College. J. A. Folger and Company gave $1,000; Southwestern Bell, $750; Sears, Roebuck and Company, $400. The Sears Company has instituted a new program of aid to higher education; under it, 557 colleges and universities will be given grants totaling $900,000.

Robert Gemmer, who is now the director of the social welfare department of the Cleveland Area Church Federation, will become executive director of the Utica Council of Churches in New York state. After March 1, the date on which he assumes his new duties, he should be addressed % Utica Council of Churches, 11 Devereaux St., Utica 2, N. Y.

They Remember Others All Year Round, a story on the processing of material aid at the Brethren Service Center, New Windsor, Md., appeared in the November issue of Bemistory, the trade magazine of the Bemis Brothers Bag Company, Minneapolis, Minnesota. The center is a heavy user of the firm's burlap and polyethylene bags and other packing supplies.

The addresses of some of the descendants of Jacob Shultz and Clara Wire and of Reverend and Mrs. Frank G. Edwards of Kansas are desired by L. W. Shultz, 603 College Ave., North Manchester, Ind. Brother Shultz is preparing a book giving the descendants of Henry and Susanna Brumbaugh Paul, who had a family of thirteen children, twelve of whom moved to Indiana; from Indiana the Jacob Shultz family migrated to Kansas.

Copies of Bro. H. Austin Cooper's new book, Two Centuries of Brothersvalley Church of the Brethren, have been received by the Church of the Brethren Historical Library housed in the General Offices building. Preliminary examination of this attractive book leads to the conclusion that it will play a significant part in our efforts to learn the history of the Brethren in areas other than Brothersvalley as well as in that area itself. Copies of the book may be ordered from Emerson L. Knepper, R. 1, Berlin, Pa., at five dollars each.

Reports from Church World Service indicate the Church of the Brethren contributed 143,573 pounds of material aid from January through October 1962. This was 4% of the total of 3,883,716 pounds handled by Church World Service. Processing the greatest quantity of any center was New Windsor, with almost one third of the total.

Attendance at churches in Cuba has increased, according to the report sent by the superintendent of Southern Baptist missionary work in that country. He said the "sense of urgency" prevalent in Cuba is responsible for the greater number of persons at church services. Churches had "suffered losses" because of the numbers of people fleeing the island, but "others have come along to fill the breach." The superintendent and five other Southern Baptist missionaries in Cuba have not left the island for fear of being unable to return.

Establishment of a "Torah Corps" of young people to help promote the observance of Orthodox religious customs among American Jews was recommended to the Union of Orthodox Jewish Congregations at its national convention. Michael Kaufman, a member of the board of directors, urged qualified young Jewish men and women "with missionary zeal" to volunteer for periods of up to two months to visit Jewish communities and to talk with Jewish groups on American campuses, teaching the Torah and explaining its ethics and principles.

The Church Calendar

December 30

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Discipleship. Matt. 28:19-20; Acts 16:9-15; Rom. 1:14-17; 1 Cor. 2:1-5; Eph. 4:11-16, 25-32; Col. 1:24-29. Memory Selection: Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. Matt. 28:19-20 (RSV)

Jan. 6-12 Universal Week of Prayer
Jan. 7-11 Ministers Peace Retreat, New Windsor, Md.
Jan. 14-17 National Conference on Religion and Race, Chicago, Ill.
Jan. 20-27 Church and Economic Life Week
Jan. 27 — Feb. 3 Youth Week
Feb. 3-9 Youth seminar, Washington, D. C., and New York City

Gains for the Kingdom

One baptized in the Second Irricana church, Alberta, Canada. Two baptized and one received by letter in the Sunnyside church, Wash.

Five baptized in the Golden Valley church, Minneapolis, Minn. Seven baptized in the Prairie View church, Kansas.

Three received by letter in the Oakley church, Ill. Nine baptized in the Woodland church, Ill. Four baptized in the Bremen church, Ind.

Fifteen baptized, one received on former baptism, and one by letter in the White Oak church, Pa.

Eleven baptized and two received by letter in the Coulson church, Va. Four baptized in the Martinsburg church, W. Va.

O God, Our Help in Ages Past

Isaac Watts, 1674-1748 — *William Croft, 1678-1727*

YOUNG Isaac Watts came home from church one Sunday and said exactly what he thought of the hymns in the service. They were awkward and dull. He could write a better one himself.

If Isaac had simply been sounding off as some teen-agers do, he would not have taken up the challenge a church officer gave him to "give us something better." By the following Sunday he was ready with some verses that everyone liked. Within a few years he had written more than two hundred hymns. He was later called the father of English hymnody, and few would quarrel with the title.

All you need to do in order to appreciate the work of Isaac Watts is to listen again, this new year, to his majestic hymn, O God, Our Help in Ages Past — or to any of the other seventeen hymns he contributed to The Brethren Hymnal.

Near the end of the seventeenth century, when Isaac was a young man, the hymns that were used in Sunday services, both in the Church of England and in the independent churches, were almost all arrangements of the psalms. Some great English poets had written hymns before this time, but they were used for private devotions, not for public worship. Congregations had to get along with rather crude attempts to force the Hebrew poetry of the Bible into stanzas that could be set to music.

Consider just one example. Read the following stanza, and ask yourself if you could keep a straight face — as Isaac was expected to do — while singing these words:

"Why dost thou hold thy hand aback
And hide it in thy lap;
O pluck it out and be not slack
To give thy foes a slap."

No wonder Isaac Watts, who had been writing poems since he was seven, thought he could do better. Even as a young man he was aware that hymns for worship must be dignified as well as correct. He felt that they ought to inspire men with a sense of reverence and awe in the presence of God.

Not only did Isaac Watts begin at once to improve the poetry of hymns, but he also revolted against the idea that the psalms must be followed so literally. Isaac had a high respect for the Bible, but he knew his Bible well enough to realize that many of the greatest themes in it were to be found in the New Testament. So even when he set himself to the task of writing new hymns based on the Psalms, he related them to Christian themes. Some writers have said that Isaac Watts "Christianized the Psalms." In his own words, he simply wanted to "make David (the psalmist) speak like a Christian."

The best way to see how Isaac Watts could transform a Hebrew psalm into an English hymn is to compare Psalm 90 with the words of O God, Our Help in Ages Past. If you look closely at the Psalm and then at the hymn you can find the source of some of the familiar phrases you often sing. In a few cases the poet borrowed the exact words of the psalmist, but he was chiefly interested in the ideas that he could carry over from ancient Hebrew poetry and express for Englishmen living in the early years of the eighteenth century.

The hymn was certainly timely when it first appeared. People in England were anxious and troubled because they were not sure what would happen when Queen Anne died. Would this mean the end of toleration for different religious beliefs, or would it mean that persecution would be resumed? Isaac Watts knew well what intolerance could bring. His father had been a dissenter, a member of a nonconformist or independent church. Isaac shared his father's views. Therefore, he could not attend either Oxford or Cambridge universities because he would not agree to give up his nonconformist ideas. For many years he was the pastor of an independent chapel in London.

In 1714, many people in England were confused and worried. They needed to be reminded that God had been God in former generations; he was their help in ages past, and he would be their hope for years to come. Kingdoms might rise and fall, as they had done through the centuries, but the eternal God, who existed long before the hills were raised or the earth was ever formed, was still to be trusted.

This was the magnificent theme of the Hebrew psalm (one of the oldest, some scholars think, in the Bible), and it found a new voice in the words of Isaac Watts' hymn. There is no better song to sing as you watch one year end and another begin. There is no better hymn to read in a time of uncertainty or sudden change.

The hymn has been sung, almost from the very beginning, to a tune that underscores its dignity and strength. Called St. Anne after the church in London where William Croft was once the organist, the tune has been attributed to him ever since 1720. In his early life Croft composed music for the theater, but later he turned to composing English psalm tunes. He worked steadily to improve church music in England, and he held an honored position as organist at Westminster Abbey. Anyone who has heard St. Anne played on a large church organ can appreciate why the tune matches so well the lofty aspiration of the words.

In England this remarkable hymn is still sung on occasions of national sorrow or rejoicing. Many Britishers think of it as their second national anthem.

As one year ends and another begins some artists picture the old one as Father Time, complete with bent back and long beard, holding his scythe, while the new year is represented as a newborn baby. This year, as you see the old year out and welcome in the new, forget about Father Time, who goes creaking away with the old year. Think, instead, of the eternal Father who existed before our world began and in whose sight a thousand years may be as short as a few hours in the middle of the night. As you enter this new year, let Isaac Watts direct your praises to the God who has been "our help in ages past" and is still "our hope for years to come." — K.M.

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Nigerian Women

Continued from page 7

become more difficult for an uneducated girl to make a good marriage, and that an educated girl brings an increased bride-price!

The role of women is improving, but women still have some distance to go. Women and men still do not sit together in church. In most compounds the woman plays a very subservient role, not even being allowed to eat food with her husband for this would mean he accepts her as an equal.

At a feast to celebrate the first year of life of the first son of the family, the husband had invited certain of his men friends and the woman had invited certain of her women friends. When it came time to eat, the men began to withdraw to a different place for the eating of food. The husband, who had had some education, suggested, "Let's all eat together. After all, aren't we all children of God?" The other men said, "No, no. The women would be too embarrassed and ashamed," and they continued to withdraw to eat at a distance. The women replied, "No, really we would not be embarrassed or ashamed at all. We would like it." "No, no; you wouldn't like it at all," the men insisted, and the party broke into its two parts for the eating of the feast.

Merama was shivering and shaking and complaining of the cold. "Don't you have a blanket to sleep under, Merama?" "No, I don't have a blanket. I hope to make some peanut oil as soon as the peanuts are harvested to get some money to buy myself a blanket." "Won't your husband buy you a blanket?" "He has two blankets, but those are his blankets. I must buy my own and for the children."

After working hard on the farm all day with her husband, hoeing the guinea corn and the peanuts, the woman returned to the compound, began grinding flour, carrying water, and cooking the evening meal while her husband rested. She served up the food for her husband, carried it to him where he was resting, and then sat down in the cookhouse to eat her food. Too bad there had not been enough meat for her and the children, but the husband must always get his first.

After eating, she hurried to work in her okra and bean farm, for the day was rapidly ending. Of course, the husband would not be able to help her, for a man never works with okra and beans — those are the women's crops.

The village was dancing and wailing because a young woman had just died in childbirth. A missionary came up to the recently bereaved husband and said, "I am so sorry to hear of the death of your wife. I pray that God will comfort you in your loss." The husband shrugged his shoulders and answered, "Oh, well, there are lots of other fish in the sea." And as an afterthought he added, "But paying another bride-price will be difficult for me."

In the beginning did not God create man and woman equal? Does not a woman have a soul and personality, too? Should she not be considered a human being in her own right? Is not her body a temple of the Holy Spirit and thus worthy of consideration? If children are to be raised in a Christian atmosphere, the mother must consider herself a child of God also and worthy of God's love. The women in this land need Christian training, for to a large extent it is the women who influence the children in their early formative years either for good or for bad. Change is taking place, progress is being made, but it is slow, for the workers are too few. The women of Nigeria are waiting for the help we can give them.

Blessing for the Merciful

by John B. Wieand

WHEN we show mercy toward others, both in words and in acts, we can expect mercy from others as well as from God. But mercy is not popular. It is commonly thought of as a sign of weakness. Therefore, it is a scarce commodity.

Mercy is creative. It is redemptive. It sometimes redeems even the cruel. A judge in Ohio said to a young man, "Because you admit your guilt, and you say you have had a fair trial, I will fine you $100, the lightest sentence permitted for your crime. . . . And I will suspend the sentence."

That is what God has done for us. A young man, returning from prison, was uncertain whether his family would want him back. He said if they wanted him to come home they should hang a white ribbon on the apple tree beside the railroad. Otherwise, he would keep on going. The tree was covered with white. He was welcome and forgiven.

According to Ps. 136:1: goodness and mercy are inseparable. "His mercy endures forever." Our merciful attitude is a dim reflection of God's love. God's mercy hinges on his faith in men. What has been is no measure of what we can become. Jesus illustrated God's faith in people by the parable of the prodigal, and also by his own attitude in accepting Zacchaeus, healing the demoniac, forgiving the woman taken in adultery, and his confidence in Peter's outcome. We are frequently saved from the worst by the faith of someone in us. We cannot surrender to a vengeful spirit if we are anchored in the heart of God.

There is no forgiveness in nature nor in history. We are punished by our sins. We must be forgiven to live at peace. The barrier between ourselves and God is unbearable. God is not only love. He is also forgiveness. The cross is the ultimate in forgiving love.

At the beginning of this century the Turks were trying to exterminate the Armenians. A nurse helped to save the life of a Turkish soldier whom she recognized as the killer of her parents, brothers, and sisters. He could not understand why she would have done it. She said it was because she was a Christian. Christians forgive, because they have been forgiven.

Only those who forgive can build a better world. Mercy is meaningless where there has been no suffering. The future belongs to the merciful who have known the mercy of God.

"Blessed are the merciful: for they shall obtain mercy."

BRETHREN WANT TO KNOW

Delegates to the Ocean Grove Annual Conference had an opportunity to direct questions concerning the Brotherhood program and related interests to representatives of the General Brotherhood Board. Not all of their questions could be handled at Conference, but the Board and staff members have agreed to answer the questions through the pages of the Gospel Messenger. One or more such questions will be answered each week. Questions in succeeding weeks will deal further with the Russian Orthodox exchange, reconciliation teams, and the Peace Action Project.

"Is the Russian Orthodox Church under the control of the Soviet government?"

One must assume that everything within Russia is of concern to the government of the Soviet Union, including the churches. One must assume, also, that the role of the churches is of very great concern to the Communist Party which has been in control of the government since the Revolution in 1917.

The Communist Party still regards religion as the "opium of the people." Its efforts to eliminate the church are unrelenting. However, the church has not been destroyed; it is very much alive.

The Soviet system includes a practice of separation of church and state. As long as the church holds to strictly church or religious affairs, the state does not appear to intervene. Conversely, the church in Russia, historically — not just since the revolution — has not been particularly active in social and public affairs and, therefore, until comparatively recent years has not found this strict separation principle especially difficult to accept.

The churches within the Soviet Union appear generally free in determining the content of their religious teachings and in performing the various rites and sacraments of the church. On matters which involve the church's external relations with bodies outside the Soviet Union or on matters that involve governmental regulation, such as securing materials to keep buildings in repair, clearances must be made with governmental agencies.

The Orthodox Church has in charge of external affairs an official whose name is Archbishop Nikodim. The government also has a minister responsible for religious affairs within the state. These two officials are responsible for the liaison necessary between church and state.

There can be little doubt about the church reporting to government officials on activities and conversations in which it engages through its representatives. It must secure permission from the government for its representatives to leave the Soviet Union for such meetings as the World Council of Churches or an exchange visit in the U. S. A. with the National Council of Churches or the Church of the Brethren.

However, the church does not appear to be "under the control" of the Communist Party to the extent of simply parroting what the party dictates. The vigorous survival of the church in a society which aims to eliminate the church is strong evidence of that integrity and autonomy without which the church would be swept aside because of its own decay. — *Norman J. Baugher, general secretary, General Brotherhood Board.*

HERO

to the small fry

► Harold Baughman, La Verne College's 6'4", 275-pound football tackle from Chino, Calif., has a special following. It is not just because of his football talent, however.

During a recent home game, much spectator attention was focused on a group of about ten elementary age children. It was a little puzzling to try to figure out what interest grade school children had in college football. It soon seemed to be a very special following.

Every time Baughman did the slightest thing on the field (even to making a poor tackle), the kids exploded with cheers for him. If he was out of the game for more than thirty seconds, the little peanut gallery would start chanting, "We want Harold, we want Harold." He was clearly their hero.

After La Verne's win, it was evident that this little group of small fry thought Harold had won the game all by himself; the mob of four-footers were rushing to surround their hero.

One of the bystanders, unable to contain his curiosity any longer, pushed his way through the little ones and asked Harold, "Who are all these little kids?"

Harold looked up from his fan club, gave a wide, satisfied grin, and said, "This is my Sunday school class."

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

The Christian Calling. Virgil Vogt. Mennonite Publishing House, 1961. 48 pages. 50c.

"Christians today tend either to be too deeply involved in the ordinary work of this world, giving only token attention to their unique Christian calling, or, on the other hand, they tend to be so deeply involved in special Christian works as to have become completely disengaged from the ordinary employments of mankind." This quotation from the most recent of a series of Focal Pamphlets, published by the Mennonite Publishing House and treating subjects of vital interest and concern, states the problem to which Pastor Paul Vogt addresses himself. He contends that all Christians are called of God, chosen for a special work at the time of conversion. "Baptism should take on a vocational significance," he contends. God's calling must be taken up seriously by every Christian from baptism onward. It grows out of one's relationship to Christ and has a direct relevance to the common life of God's people.

Excellent for reading and study. — *Carl E. Myers.*

***God's New Age.** Nels F. S. Ferré. Harper, 1962. 160 pages. $3.00.

Often someone decides to do something he has never done before and it turns out poorly. This is not the case with Nels Ferré's first volume of sermons. According to his preface, Dr. Ferré had never thought he would publish a book of sermons but he did and God's New Age has come out well. Followers of Dr. Ferré will be delighted with this volume because it is refreshingly simple and reveals a different aspect of the man's talent. Those acquainted only with his volumes on Christian doctrine will find that these sermons reveal his underlying theological presuppositions in the language of the pulpit rather than in the language of the graduate classroom.

Dr. Ferré has been a prolific writer and speaker. He holds the unenviable position of being at odds with both the fundamentalists and the liberals or far as these groups are concerned at least. Some have criticized him for a "low Christology" and others for universalism. Several shadows of these positions may be in the content of these sermons but what stands out is his belief in the fact of God's love and in the power of God to transcend the natural in order to fulfill that love. His belief in the supernatural as witnessed in acts of healing serves as an illustration.

This reviewer found the sermon, The True Christ, to be the most provocative. In it Ferré expounds his contention that God is not a self-sufficient Being but self-sufficient love. In the discussion of these two phrases can be found the summary of Ferré's theology. However, the question of whether sovereignty precludes love may well be asked. Does God need man, or does God desire man? God's self-sufficiency need not oppose his love. — *Floyd E. Bantz, McPherson, Kansas.*

Reaching Beyond Your Pulpit. Edited by Frank S. Mead. Fleming H. Revell, 1962. 190 pages. $3.50.

Ordinarily, the perceptive minister will become a bit cautious when told of a book that will "expand his ministry through public relations, the press, books, periodicals, and radio and TV." He will be cautious because such "success" — oriented books often build upon such inferior motives as "gaining prestige," "making money," or "seeking advancement." However, this book does a very worthy job of steering away from such motivation. The book is, by character, a how-to-do-it type and spends very little time on the dangers of wrong motivation, but the overall tone is one of quality and sincerity. The Medium of the Press, a chapter by Hiley H. Ward, offers valuable material not only for the minister, but also for the publicity chairman in the local church. It is an area in which our churches should become much more aware. Free Lance Writing and So You Want to Write a Book are more specialized areas, but very instructive and even inspirational. Public Relations in Your Community tends to be the weakest chapter, but helpful. The closing chapter, Broadcasting Religion, is again helpful for both clergy and laymen interested in religious radio and TV. — *Ralph McFadden, Lafayette, Ind.*

Christianity Divided — Protestant and Roman Catholic Theological Issues. Edited by D. J. Callahan and H. A. Oberman and D. J. O'Hanlon. Sheed and Ward, 1961. 335 pages. $6.00.

In this book we find a new method of theological dialogue between Protestants and Roman Catholics. Through thirteen short essays on five vital theological themes a number of leading Protestant and Catholic theologians confront each other. Their themes are: Scripture and Tradition; the Bible: Hermeneutics; The Church; The Sacraments; and Justification. The method is to allow each writer to present his point of view; the book attempts no consensus.

This book contains surprises for both Roman Catholics and Protestants. Frequently Protestant Cullman writes as if he is presenting the traditional Catholic point of view, while Catholics Geiselmann and Küng seem to be defending Protestant viewpoints. The biggest surprise of the book for me was the writing of Hans Küng on Justification and Sanctification According to the New Testament. As I read it I found myself thinking again and again that it is in the writings of this Catholic theologian that Protestants and Catholics can really meet.

Anyone interested in a genuine theological dialogue between the Roman Catholic and Protestant traditions should read and study this book. Such discussions, though difficult, should continue because the future encounter between these two branches of Christendom lies in our ability to understand and evaluate the positions of each other.—*Virginia S. Fisher, Elizabethtown, Pa.*

Paul — The Theology of the Apostle in the Light of the Jewish Religious History H. J. Shoeps. Westminster, 1961. 303 pages. $6.50.

Dr. Shoeps, distinguished Jewish scholar and professor of the history of religion at Erlangen University, Germany, brings to this study of Paul both the concern of a Jewish apologist and the deep honest scholarship of a devoted scholar. Schoeps first surveys the present position of Pauline studies. He concludes that Paul must be understood against the background of Hellenistic Judaism and within the context of an imminent eschatological expectation. Then, drawing upon his broad knowledge of early Judaism, Schoeps illuminates the position of Paul in relation to the more Jewish Christianity of James and Peter.

The most crucial point which Schoeps examines, and one at which Schoeps concludes Paul's view is inadequate, is Paul's thought regarding the law. Schoeps holds that due to Paul's rootage in the Hellenistic diasporta he reduced the Torah to an ethical and ritual law, rather than rightly viewing it as the expression of the prior covenant relationship which Israel enjoys with God. Thus, Shoeps views Paul's emphasis of faith to the exclusion of law as a valid reaction against the distorted diaspora view of the Torah — a reaction which, however, due to Paul's imminent eschatological expectation, went too far when he set aside the law completely.

Schoeps' discussion of the place of law here takes on a practical aspect, for today's Christian who, no longer sharing Paul's imminent eschatology, is faced with the problem of expressing faith in a morality which avoids egocentric pride on the one hand and an impossible escape from social responsibility on the other.

This study of Paul will be enjoyed by serious New Testament students (knowledge of Greek, Hebrew, Latin, and German is desirable in reading it). It provides refreshing perspectives on Paul's thought; it helps one to understand honest reservations which Reformed Judaism holds regarding Paul; and it reexamines a basic problem which every Christian or Jew must face — the relation of faith to law. — *David G. Metzler, Bridgewater, Va.*

Jesus the World's Perfecter. Karl Heim. Muhlenburg Press, 1961. 234 pages. $3.75.

This translation of the third German edition of *Jesus der Weltvollender* adds to the list of the author's books now accessible to English readers. Earlier works in translation have included: *Jesus the Lord; God Transcendent; Christian Faith and Natural Science.*

The present volume deals chiefly with the doctrine of atonement. After clarifying the character of guilt as distinguished from fate, the author develops the thesis that man cannot dispose of his guilt through his own resources. Only as one comes to an awareness of the depth of guilt and the costliness of forgiveness is one open to the New Testament message of reconciliation in Christ. Brethren readers will observe with interest the argument that forgiveness among men and nations is not achieved simply by preachments or moral suasion. Guilt places man in the ranks of God's enemy, and it is impossible, by sheer human effort, to return to the lost paradise of innocence. Showing sympathy for what has come to be known as the "Christus Victor" atonement theme, the author deals critically with both the "Anselmic" and the "Abelardian" patterns of interpretation. He emphasizes the New Testament passages which portray the mission of Christ to bring to a victorious conclusion the conquest of the antigodly powers which thwart the fulfillment of creation.

The New Testament church is likened to an iron bridge supported by two piers. One pier is the visible work of Christ's ministry; the other is the perfection of the world in the end-time. The steps in the perfection of the world are: the secret enthronement of the crucified Son of man; the public and visible seizure of power by the secret King of the world; the resurrection of all men; and the harvest of world history. The church comes into being neither because some people organize themselves into a religious society, nor because agreement is reached on some common creed, or determination to live according to some moral law. The church exists because the tension still exists between the atonement and the consummation, and because Christ, through his life, death, and resurrection, has accomplished the work of reconciliation and the world's perfection. — *Warren F. Groff, Chicago, Ill.*

*** The Evelyn Underhill Reader.** Thomas S. Kepler, compiler. Abingdon, 1962. 238 pages. $5.50.

Prof. Thomas S. Kepler of Oberlin Graduate School has in this new book done a monumental job in giving us an insight into the radiant spirit and penetrating mind of this remarkable English woman. His aim is "to bring to the readers her ideas which will help them to interpret vital Christianity for their contemporary living."

Evelyn Underhill had an interesting life as well as a most significant career as a writer and lecturer. Dr. Kepler gives a brief but most helpful resumé of her life. It is most revealing to learn that she "wasn't brought up to religion," as she put it, and, in the light of that fact, to trace her spiritual unfolding, growth, and pilgrimage. At one period in her life, she nearly became a Roman Catholic but did not because of the objection of her husband (Hubert More) and the rigid attitudes of the Roman Catholic Church toward "modernism" which became unmistakable in the papal encyclical of Pius X in September 1907. She grew in her mysticism, under the leadership of Baron von Hugel, read widely from the mystics of all religions, and herself became a prolific writer in the field.

Dr. Kepler introduces and lists her voluminous writings, beginning in 1902 and ending with her Collected Prayers in 1945, thirty-seven in all, including her "letters" from thirty-six persons with whom she corresponded on various subjects.

From this vast array of writings, Dr. Kepler has taken choice passages

and grouped them in five sections: Mysticism: The Way to Vital Religion; Man and His Place in the Social Order; Spiritual Disciplines for the Devotional Life; The Roots and Fruits of Prayer; Christ, the Church, and the Sacraments.

As one reads this compilation of selected materials both from her books and her letters, one is made aware of the remarkable spirit and mind of Miss Underhill. There is a beauty and clarity of style, along with penetrating insights concerning the presence of God and one's relationship to him in a growing, enriching life of the Spirit.

One is impressed with the way in which she continually insists that there is a dual relationship we all must have, with our fellowmen and the material world and with God, and that these must be held constantly in union if life is to be balanced and wholesome.

One can read this collection of Evelyn Underhill's writings and get a good introduction to the writing and thought of the mystics. It can whet his appetite for further reading and growth in mysticism, which she defines as "the art of union with reality. The mystic is a person who has attained that union in greater or less degree; or who aims at and believes in such attainment." — *Charles E. Zunkel, Port Republic, Va.*

You and Yours. Arthur O. Arnold. Augustana, 1962. 85 pages. $1.45.

Under this general title, the author, a Lutheran seminary professor, discusses the meaning of Christian living in life's various relationships, considering Christian attitudes toward ourselves, God, our neighbor's needs and faults, and speech, our money, our prayers, society, and family. In inexpensive paper edition, the book makes a good study guide for youth or Christians new in the faith. It might suggest a fruitful series of sermons. It is solidly Biblical and evangelical. Hardly new or courageous, however. — *Harold Z. Bomberger, McPherson, Kansas.*



Robert Gemmer of Cleveland, Ohio (center), attended the Workshop on Boy Scouting in Protestant Churches at the Philmont Scout reservation at Cimarron, New Mexico, held in August. Forty ministers from thirteen denominations were present; twenty-one states were represented

***Happy Issue: My Handicap and the Church.** G. Janet Tulloch. Seabury Press, 1962. 144 pages. $3.00.

The title of the book is a misnomer outside the frame of reference of this quote from it, "And victory, from God's standpoint, may very well lie in human tragedy and failure." The author, a victim of cerebral palsy, communicates the feelings and deep emotional problems and frustrations of one who is less than whole physically. She has unusual insight into the difficulties of all involved in an affliction; the afflicted, his family, and his friends. It is well and interestingly written. The problems posed and the suggestions made toward an understanding of them are candidly shared and present invaluable assistance to others staggering under the burden personally or vicariously. The one small paragraph which gives easy acceptance to Christians enjoying beer together is regrettable. But it in no way detracts from the value of the work in stating the problem and suggesting ways of helpfulness. It goes straight to the core of a human dilemma and moves toward solutions in human relationships as well as in understanding himself as the afflicted and also the true nature of God. It is a book that the handicapped, his family and friends, pastors and counselors will read with appreciation and profit. — *Ruth B. Statler, Johnstown, Pa.*

Slums and Suburbs. James B. Conant. McGraw Hill, 1961. 147 pages. $1.95.

This book is interesting reading to anyone, but of particular value to educators. Mr. Conant has four main sections:

1. The city slums and Negro education. The Southern Negro migrating to the Northern cities creates real problems in education. He believes we need socioeconomic integration more than racial integration. He urges improvement of the school program for all culturally deprived children.

2. He summarized data on unemployment of boys who drop out of high school and of graduates. He feels the government should support some public works program for youths sixteen to twenty-one as an aid to curb the juvenile delinquent rate. He also proposes that the public school increase its guidance program to follow youngsters until they are twenty-one.

3. Thirdly he discusses problems of curriculum and organization. He proposes grouping students subject to subject into three levels of achievement.

4. The last section concerns the suburban "college orientated" schools. About 50% of the students in these schools, he feels, are college and university timber and should be pushed. The rest need to be more realistic about choice of careers, use the junior colleges and state universities and nonacademic training schools. His suggestions are very thought-provoking and worth study by all persons interested in the best possible education for our youth. — *Isabel M. Lynn, Elgin, Ill.*

***The Letters of John and Jude.** William Barclay. Westminster, 1961. 245 pages. $2.50.

Each successive and individual volume in William Barclay's Daily Bible Study Series, now complete for the whole New Testament, is not only a welcome but a significant event in supplying the local church worker with a commentary that is at once compact, scholarly, and readable. Increasingly, ministers and church school teachers are finding Barclay's writings the most exciting and meaningful books they have yet found on the New Testament, digging helpfully into backgrounds and bringing to the surface for serious thought and ready use a great wealth of inspiring information. This volume on the three epistles of John and Jude is a worthy number in a great series, providing, because of the brevity of the books treated, through treatment of every verse of these often overlooked but very important little epistles. — *Chalmer E. Faw, Chicago, Ill.*

Hope in Action. Hans Jochen Margull. Muhlenberg Press, 1962. 298 pages. $5.00.

This book is a depth study of evangelism, especially in the context of the ecumenical movement. Especially penetrating is the author's concept of "the mission of God," a theological statement of the evangelistic task to which God has commissioned his church. — *Carl E. Myers.*

News and Comment From Around the World

Dutch Catholics and Protestants Have Joint Building Fund Drive

Roman Catholics and Protestants in the town of Son, near Eindhoven, The Netherlands, are planning to build separate churches, but are raising funds for the new edifices in one campaign with the slogan, "Two Houses for One Lord." A spokesman said the joint fund drive was planned to give members of the two churches a better understanding of each other's faith and that when erected the new churches will be "sister churches." A highlight of the campaign was a joint meeting on Reformation Day, at which time both the town's Roman Catholic priest and Reformed Church pastor discussed the Reformation.

Wider Latitude Given Pastors in Marriage of Divorced Persons

Ministers of the Moravian Church in America received wider latitude in the remarriage of divorced persons in a report approved by the denomination's Southern Provincial Synod.

Previously, Moravian ministers had been limited to performing marriages only for innocent parties in a divorce caused by infidelity. Now local ministers may interpret the merits of each application for remarriage within the Moravian Church.

In another action the synod voted to send observers to a meeting of the Consultation on Church Union, to be held in March in Oberlin, Ohio. The consultation comprises representatives of four major church bodies exploring the creation of a united church.

The synod adopted a new Moravian hymnal – the first in forty years. Much of the church's litany, including that for baptism of children, was revised, in many cases to conform to the Revised Standard Version of the Bible rather than the King James Version.

American Bible Society Adopts Record Budget

A record budget of $5,382,000 for American Bible Society work in 1963 was approved at the annual meeting of the organization's advisory council.

Included in the sum is $500,000 for the society's newly announced plan to undertake Bible translation, publication, and distribution in forty additional countries in Africa, Asia, and the Caribbean. The organization now provides Scriptures in 104 countries.

Many of the forty new countries consist of people who are emerging from tribalism and colonialism. In some of the countries, the society will add its efforts to work already started by Bible societies of other nations.

Among special actions taken by the council was reaffirmation of the society's policy calling for denominations and churches, rather than government, to provide Scriptures to members of the armed forces.

Two Clergymen Are Returned to Congress in Elections

As a result of the November election, only two clergymen will serve as members of the 88th Congress when it convenes in January.

Several clergymen who are congressmen will pass from the Washington scene at the close of the year, some through retirement and others through defeat at the polls in the recent elections.

Of top significance nationwide was the election of a high Mormon official as governor of Michigan. George Romney, former head of American Motors, is president of the Detroit Stake, or district, of the Church of Jesus Christ of Latter-day Saints.

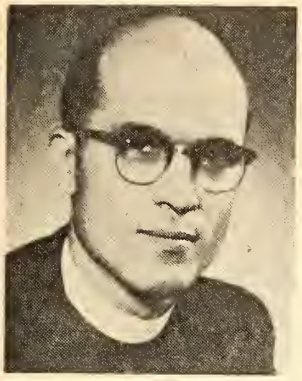
One other churchman ran for a gubernatorial post and was defeated. John Pillsbury, a Congregational minister, ran as a Republican in New Hampshire and lost to John W. King, first Democrat to be elected governor of the state in forty years.

Reelected to seats in the House of Representatives were Rep. Henry C. Schadeberg of Wisconsin, who



New homes for older citizens do not encourage the guests in rocking chair passivity. Many opportunities are provided for them to carry on activities in which they were interested before coming to the home. Quilting, secretarial work, gardening, and farm work keep the guests from becoming bored and feeling useless. Nursing care is available for those who are ill or unable to be about

Religious News Service



Duncan M. Gray, Jr., rector of St. Peter's Episcopal church at Oxford, Miss., was beaten and cursed by a student mob at the University of Mississippi as he tried to dissuade them from further rioting in protest against the admission of a Negro. He also attempted to reason with the former Major General Walker before he was arrested. Mr. Gray also preached a sermon calling for obedience to constitutional authority

was minister of the Plymouth Congregational church in Burlington, Wis., at the time of his election in 1960, and Rep. Adam Clayton Powell of New York, who in private life is minister of the Abyssinian Baptist church in New York City.

6,000 Anglicans March at Capetown

With all races represented, six thousand persons marched eight abreast down the main street of Capetown, South Africa, to mark the opening of the biggest Anglican Congress ever staged by the Capetown diocese.

Observers saw in the spectacle a silent rebuke to the South African goverment's racial segregation policy. Among the marchers were crippled and blind persons and many women carrying babies in their arms.

Simultaneously, 3,000 Anglicans of all races marched in Stellensbosch, famous Afrikaans educational and cultural center near Capetown, to the local Anglican church where they heard a sermon preached by a Protestant Episcopal clergyman from the United States.

CWS Appeals for 650,000 Blankets for Algeria

An urgent appeal to Protestant and Eastern Orthodox church members to contribute at least 650,000 blankets for needy Algerians facing a cold winter was made by Church World Service. Hugh D. Farley, Church World Service executive director, issued the plea following a report on the desperate plight of Algerians by Jan Van Hoogstraten, director of the agency in Africa.

In the meanwhile, CWS officials announced that 600,000,000 pounds of U.S. surplus wheat was being rushed to Algeria to fight growing starvation there. This is in addition to the more than 11,000,000 pounds of food and other relief supplies sent recently by CWS.

African Churches Must Learn to Stand Alone

The African church must learn to stand without missionary assistance within the next decade or it is doomed, according to Stephen F. Bayne, Jr., executive officer of the Anglican Communion.

He stated that the time is not far off when missionary channels will be closed and the church is locked up to sink or swim. He pointed to three chief factors operating in Africa that increase the urgency of the church's mission: (1) the rapidity with which Africans are pole-vaulting from the Stone Age into the 20th century; (2) the complete unpreparedness of the church for this; and (3) ill-equipped African leadership because the church has not driven hard enough to teach and train indigenous clergy and lay leaders.

LCA World Missions Board Adopts $5,505,000 Budget

A budget of $5,505,000 was adopted by the Board of World Missions of the Lutheran Church in America for 1963, when the new denomination begins to function officially.

The greater part of the budget will be used to support the church's 12 mission fields and 510 missionaries on 3 continents. The remainder will go to train Christian leaders from overseas, for interchurch cooperation ventures, grants to interdenominational institutions and agencies, and the board's administrative expenses.

EUB Relaxes Prohibitions on Remarriage of Divorced Persons

A relaxation of prohibitions on the remarriage of divorced persons was approved by the General Conference of the Evangelical United Brethren Church.

Previously, EUB ministers had been forbidden to officiate at the remarriage of divorced persons unless these persons were the innocent parties in divorces which had been granted on the grounds of adultery.

The new ruling states, "Whenever divorced persons seek marriage through the church, ministers may solemnize such marriages only after having ascertained the circumstances through counsel with those persons involved and after they are satisfied the divorced persons have sought for and received forgiveness and are seeking a genuine Christian relationship, not only in marriage but with God."

Sudan Interior Mission Appoints New Director

The Rev. Raymond J. Davis, who has served the Sudan Interior Mission for twenty-eight years, both in this country and as a missionary abroad, was named the agency's general director.

He succeeds Albert D. Helser, former Church of the Brethren missionary in Nigeria, who had been general director of the agency for many years.

Founded in 1893, the SIM is the world's largest interdenominational missionary society, with nearly 1,300 missionaries serving about 71 tribes in 10 African nations.

The society's 181 stations include 12 general hospitals, 10 leprosaria, radio station ELWA in Liberia, and

Brethren Placement Service . . .

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the Niger-Challenge Press, which publishes the African Challenge in Nigeria, a Christian newsmagazine reaching an estimated 750,000 readers.

India's President Hails Women's Role in Promoting Temperance

President Sarvepalli Radhakrishnan of India, addressing the triennial meeting of the World Woman's Christian Temperance Union, hailed the role of mothers in promoting temperance.

He told some 150 delegates from 24 countries, "If many of us have not touched liquor, it is not due to legislation or educational propaganda, but to the habits taught to us in our homes by our mothers."

Dr. Radhakrishnan, a Hindu, declared that great religions of the world "hold drinking to be a vice, but few are able to follow the maxims and principles."

The president also lauded efforts of past Indian leaders, including the late Mahatma Gandhi, to rid the country of alcoholism.

According to Article 47 of India's constitution, states "shall endeavor to bring about prohibition of the consumption of intoxicating drinks and of drugs which are injurious to health, except for medicinal purposes." About 110 districts out of the country's 343 are now dry.

Brazil's Evangelical Confederation Plans Drive on Illiteracy

The Evangelical Confederation of Brazil plans to launch a nationwide campaign against illiteracy early next year. The aim of the campaign is to open at least one school or course at every Evangelical church building or community house throughout Brazil and to induce each member of an Evangelical community to teach reading and writing to at least one illiterate child or adult.

The long-range goal of the campaign is to reduce the number of illiterate persons in Brazil by at least five million.

North Carolina Baptists Uphold Academic Freedom of Teachers

North Carolina Baptists adopted a resolution supporting the academic freedom of teachers in Baptist schools and calling on Baptist people to "manifest an attiude of trust" toward these teachers.

The resolution was a revised version of one offered earlier, which would have placed the state convention on record as opposing the firing of Dr. Ralph Elliott, a professor at Midwestern Baptist Seminary in Kansas City, Mo., and the author of a controversial book entitled The Message of Genesis.

The resolution finally adopted did not mention Dr. Elliott by name. It merely noted that churches are deeply involved in Christian higher education and acknowledged "an obligation to clarify the responsibilities and to protect the academic freedom of the teachers."

Juvenile Courts Report Fewer Delinquency Cases

For the first time in thirteen years, the number of juvenile offenders appearing on delinquency charges before juvenile courts has shown a slight drop. However, 1961 was still the second worst year on record for juvenile offenses.

Mrs. Katherine B. Oettinger, director of the Children's Bureau of the U.S. Department of Health, Education, and Welfare, said officials hoped that the figures for next year, the first full year of operation of the new federal program for assistance to communities in combating juvenile crime, will show "a breakaway from previous patterns."

Churches Support Japanese-Americans in Referenda

Groups in Idaho and Washington supported the constitutional amendments designed to remove long-standing discrimination against Americans of Oriental parentage. Gratitude for their action was expressed by Mike Masaoka, executive directer of the Japanese-American Citizens League.

In Idaho voters in a state referendum removed a barrier to naturalized citizens of Japanese extraction from voting, serving on juries, and exercising other rights of citizenship. Naturalized Japanese-Americans will now enjoy the same status as native-born citizens of that state.

However, in Washington voters refused to remove a long-standing ban on the purchase of land by aliens. Church groups in that state backed the Japanese-Americans in their effort to secure repeal of the law, but the movement fell short of success.

Goodwill Industries Plans Three-Year Extension Program

Goodwill Industries of America, which is Methodist-related, has launched a three-year program to expand and improve its services to the handicapped in connection with its sixtieth anniversary.

Goals include operating at least 135 local Goodwill plants in this country by the end of 1965 and serving more than 50,000 handicapped persons annually.

Goodwill Industries comprises the nation's largest group of nonprofit, private vocational and rehabilitation services for the handicapped. It was founded in Boston in 1902 by a Methodist minister, and it is affiliated with the Methodist Church's Division of National Missions through its Department of Goodwill Industries.

News Briefs

The noted South African Christian leader and Nobel Peace Prize winner, Albert J. Luthuli, has been elected rector of Glasgow University. The runner-up in the election was the Scottish National Party president, Robert D. McIntyre.

American Baptists will participate in a yearlong emphasis on the mission of the church in a world of international tensions, rising nationalism, and revolutionary change. The period begins May 1963 and continues to June 1964.

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